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# CHRISTIAN



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The question for all our churches in Australasia to answer is, To what extent are we true witnesses for Christ?



A witnessing church will be a missionary church.

## ON WITNESS-BEARING.

"Ye shall be witnesses unto me," was the reply that Jesus gave to his disciples when they were curious to know something about the future. The reply was not a rebuke to curiosity. It was rather an intimation that there are things of greater importance than a knowledge of the immediate future. Naturally enough the disciples of our Lord were anxious to know what the future had in store for them. They had just passed through strange and wonderful experiences. They had seen their Lord taken by wicked hands and crucified. To them it had been the end of all things. The death of Jesus had made them bankrupt of hope. He ceased to be the Messiah, though he still remained a prophet, "mighty in word and deed." But, and this is the most significant "but" in history, a change had taken place. Jesus had risen from the dead and was with them once more. Sorrow and despair had given place to joy and hope. The future was bright again, but what great thing would it bring forth? The greatest thing that the disciples could conceive of was the restoration of the kingdom to Israel, and so the question was put, "Lord, dost thou at this time restore the kingdom to Israel?"

### Things we may not know.

Now there are some things in regard to the future that we may not know. God has "set them within his own authority," and these things which the Father has kept to himself, it is not of importance that we should know about. Our chief concern should be to be witnesses for Jesus. Some one has said that the reply of Jesus to his disciples was equivalent to saying, "You may not know the future, but you can make it." And making the future is of more importance than knowing the future. The disciples of Jesus were to make the future by present witness-bearing, and how splendidly they did this, history bears abundant testimony. The reply of Jesus was at once a declaration and a prophecy. As a

prophecy it was remarkable for its boldness and largeness of vision. The witness-bearing was to be within no narrow confines, but to the uttermost parts of the earth; and witness-bearing, so far as the apostles were concerned, had chiefly to do with the resurrection of Jesus. It, of course, embraced more than this, but the resurrection of Jesus was the cardinal point of their propaganda. In one part of the Acts, Luke sums up the work of the apostles by saying: "With great power gave they their witness to the resurrection of Jesus."

### A qualification for apostleship.

The ability to bear witness was an essential qualification for apostleship. In the election of one to take the place of Judas, the indispensable qualification of the one to be appointed was that he should "have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John unto the day he was received up from us, of these must one become a witness with us of his resurrection." The apostles were to bear witness of the things they had actually heard and seen. They were therefore good witnesses. They fulfilled all the requirements demanded by valid evidence, and thus equipped, they were accredited witnesses to the greatest fact in the history of the world. Mere hearsay evidence would have been of no value in this case. It would have been of little value to the apostles themselves, of still less value to the people to whom they spoke. It was only men who knew from personal, first-hand knowledge of the things wherof they affirmed, who could have wrought the marvels which the apostles did in those early days. When Peter and John stood before the Jewish Council and gave testimony to the resurrection of Jesus, those who heard them speak "took knowledge of them that they had been with Jesus." It was forced home to the hard-headed members of the Jewish Sanhedrin that these witnesses had caught something of the power and spirit of Jesus, and that they

could only have done so because they had been in intimate companionship with him. Probe the matter as deeply as you will, the fact becomes all the clearer that these unlearned Galilean fishermen stand in the very front rank of credible witnesses.

### Apostolic succession.

It is the testimony of these witnesses that we have before us to-day. It has not been our privilege to hear the living voice of Jesus, or to look upon his face, but we hear his voice in the written records, and we gaze upon his portrait as painted by faithful evangelists, and as we do so, we are conscious of the divine presence and our hearts are moved by the Spirit of the living God.

We saw thee not, when thou didst come  
To this poor world of sin and death;  
Nor e'er beheld thy cottage home  
In that despised Nazareth;  
But we believe thy foot-steps tread  
Its streets and plains, thou Son of God.

But though we are not witnesses in the sense the apostles were, yet we believe that every true follower of the Lord Jesus is in the line of apostolic succession; not the discredited apostolic succession of the Roman and Anglican Churches, but in the only succession that is of any value to-day, namely, that of witness-bearing. We may continue to give to the world the witness they bore to Jesus. The sacred deposit of evangelical truth has been entrusted to our charge, and because of this, the responsibility is placed upon us to be witnesses for the truth, the whole truth, and nothing but the truth.

### Doctrine and life.

In these days, when there is a tendency to seek popular favor by compromising truth, it is well to remember the responsibility resting upon us as witness-bearers. We must stand for the truth just where the apostles did, and make no compromises they did not make. The weakness of the church in past ages is found in its inade-

quate witness for truth. It is so to-day. Every revival of true religion has been founded on a faithful witness to some phase of apostolic truth. The responsibility resting upon us is to be witnesses for a complete gospel, not only in doctrine, but also in life. Doctrine and life should be one. No witness is in the line of apostolic succession whose daily life is at variance with the truth he professes. The combination of the two forces, apostolic faith and life, would speedily win the world for Christ. The question for all our churches in Australasia to answer is, To what extent are we true witnesses for Christ? One mark of witness-bearing will be found in our enthusiastic presentation of the ancient gospel. A witnessing church will be a missionary church. It will not regard its work as being done in simply meeting local requirements. It will want to preach the gospel at home and abroad. A self-centred church is a selfish church. It is not a true witness for Jesus Christ.

## Editorial Notes

### Fruitful Fields and Februrary Fellowship.

Our success as a people in Australia pleading for the simple Christianity of the New Testament has been made possible by the hearty co-operation of the brethren. In no department has this been more marked or more successful than in our Home Mission work. The cause in Queensland and West Australia owes its existence to the combined efforts of brethren in other States. Many of our strong churches have thus been called into existence or helped up to self-support. But the work is only in its infancy. February 2 will, we trust, mark a decidedly forward step in this direction. The brethren of each State in the Commonwealth and in the Dominion are urged to make real sacrifices for the extension of the cause we all love in our home lands. There are no more fruitful fields in the world than those of these great countries. Every church established now becomes a spiritual force for the rapidly developing future and a source of income for our Foreign Missionary work. Let every member of every church join in the fellowship of this service on February 2.

### Baptist Federation.

We congratulate our Baptist brethren on their forward movement in journalism. The first issue of the *Australian Baptist* just to hand indicates careful preparation and editorial ability, but the effect is marred by the poor paper it is printed on. It is issued from the new Australian Baptist Publishing House, Limited, and is the official organ of the denomination in the Commonwealth. The Baptists have recently federated their publishing, educational, and missionary work, and by concentration of ef-

fort will, doubtless, accomplish more than when each State worked alone. The Publishing House finds its home in Sydney. Melbourne has the College, Adelaide directs the Foreign Mission work, the States thus dividing the labors and honors. As "imitation is the sincerest form of flattery," we feel flattered that our successful Federal work has been thus imitated, and wish the new paper and its energetic editor a long and successful partnership.

### Some Strong Language.

A man named Oscar Cook was recently sentenced to death at Denver, America, for killing a policeman and saloon keeper when intoxicated. Judge H. L. Shattuck, who was deeply moved in passing sentence, said, "Before God the people of this State are guilty and must one day answer for permitting an environment to exist such as has brought you here. This does not excuse you for committing the crime, of which a jury has found you guilty, but before the God to whom you must answer, the people of this State must also answer at some time for the death of the two men you killed, for your crime and for your death." The people of Australia and New Zealand are also answerable for the awful crimes committed every week in these countries as the direct result of drink. When will they realise the diabolical nature of the traffic and crush it out of existence?

### Drink and the Antidote.

This is how the *American Issue* puts it: "The man who killed Lincoln first fired his brain at a nearby saloon; the man who killed Garfield got his immediate inspiration in a saloon; the plot to kill McKinley was concocted in a saloon, and was carried out by a regular habitue of that resort; and the man Schrank, who recently tried to kill Roosevelt, was a saloon keeper up to the time of his dastardly deed." But the Americans are waking up to the benefits of Prohibition. "Governor Brewer, of Mississippi, openly declares that the era of prosperity now being enjoyed by the people of that Commonwealth is one of the immediate results of State-wide Prohibition." Governor Plaisted, of Maine, favored the repeal of the Prohibition law in that State, and as a result was emphatically defeated on seeking re-election. Samuel Compers, President of the American Federation of Labor, has recently declared, "The time has come when the labor movement must be wholly divorced from the saloon." When the Labor Party of Australia gets the vision of President Compers, Prohibition will be within measurable distance, and then the many millions now annually devoted to the degradation of the community will be directed into legitimate channels of commerce and business will bloom as never before.

### Essential Baptist Principles.

In a prominent position, and with black-faced type, the *Australian Baptist* presents "The Essential Principles of a Baptist Church," written by Dr. Strong, of Roch-

ester, and clipped from the *Baptist Standard* of Texas. The writer was asked to give "the essential principles upon which Baptist Churches are organized, and whose denial should prevent any church from calling itself Baptist." These are: 1. The unity, sufficiency, and sole authority of Scripture as the rule both of doctrine and polity; 2. Credible evidence of regeneration and conversion as prerequisite to church membership; 3. Immersion only, as answering to Christ's command of baptism, and to the symbolic meaning of the ordinance; 4. The order of the ordinances, baptism and the Lord's Supper, as of divine appointment, as well as the ordinances themselves; 5. The right of each member of the church to a voice in its government and discipline; 6. Each church, while holding fellowship with other churches, solely responsible to Christ; 7. The freedom of the individual conscience and the total independence of Church and State." There is nothing in the above to which we have any exception to take. Indeed, it would include our Australian Churches of Christ among Baptist Churches, but would place the Australian Baptist Churches outside the pale of Baptist orthodoxy. According to point 4, the order of baptism and the Lord's Supper is as divinely important as the ordinances themselves, but Australian Baptists almost unanimously invite the unbaptised to commune, and a considerable portion of them welcome the unbaptised into membership. Dr. Strong summarises the seven points he presents as "laws of Christ," "whose denial should prevent any church from calling itself Baptist." We doubt if our Baptist brethren of the Commonwealth are prepared to endorse point 4 as "an essential principle of a Baptist Church," notwithstanding the prominence given it in the first issue of their excellent paper.

### Quality of Faith.

If faith were simply a process of assumption, a matter of easily and perhaps shiftlessly taking things for granted, then the smaller a man's soul the greater would be the likelihood of the abundance of his faith. But that is not the case. The men of which Scripture history especially predicates faith are the intellectual and moral giants of history, the men who were virile and strongly chivalrous enough to make long excursions into the region of truth and to move out in a large and telling way upon the field of action. Creditableness will grow and blossom with its roots hidden only in dry sand, but it takes something quite different from a human sand-lot to propagate the sort of quality and the modes of thought and activity celebrated in the eleventh of Hebrews.—*Dr. Parkhurst.*

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



### Masterliness, a Characteristic of Christ.

By W. J. Lhamon.

To be always manly and a master; correct in judgment, incisive in action, inerrant in speech and daring in reform; to utter immortal precepts, sermons, parables and prayers; to be enthusiastic yet dispassionate; never to experiment, but always to do; to be morally faultless and in conduct admirable; to suffer without resentment, and to bless the lips that curse; to mould men, reforming and transforming them; to live and die in perfect keeping with one's own highest ideals; to yield neither to the threatening of foes nor the pleading of friends—these are marks of masterliness. These and many similar ones are attributed to Christ in the presentation of Matthew, Mark, Luke and John.

There is a persistent high level in the conduct of Jesus. Nothing is rarer than this. All but invariably strong men have their weaknesses, and men that are good have their undesirable traits. Jesus is never presented as a weakling, and responding to a limitless variety of circumstances he is never taken off guard. If we assume the character to be a fiction this perfect poise is wonderful indeed. Where is there another character so invariably excellent? Where is there one who does not now and again disappoint us by falling below the expectation which he himself has created? Where is there one whose continuity of excellence finds its climax in a style of dying comparable to his way of living, and whose resurrection deeds are a fitting sequel both to his life and to his death?

Jesus is represented as masterly in speech.

We have reports of his sermons, parables, prayers and (in John) a kind of Socratic dialectic. In estimating his speech one must remember that he was a young man untrained in the schools, unpractised before the public. Does he give the impression of a tyro? Does he practice blunder and ardently, and even then blunder and stammer and fail and apologise? Such is the rule with young speakers. What impression from the first did Jesus make? In his home town of Nazareth they "wondered at the words of grace that proceeded from his lips," an indication that he was a beautiful and accomplished speaker. At the close of the Sermon on the Mount it is said, "The multitudes were astonished at his teaching; for he taught them as one having authority, and not as the scribes." When he taught in the synagogues of Galilee, they said, "Whence hath this man this wisdom and

these mighty works?" When the priests and Pharisees sent officers to take him they returned empty-handed, saying, "Never man spake like this man."

How daring he was! How original! How revolutionary! How he cast himself with absolute abandonment up against the hard and old and cold and outworn legalism, traditionalism, Phariseeism, Sadduceeism, and every love-killing conventionalism of his day! "You have heard," he cried in his mountain sermon, "that it was said by them of old time—Moses and the Rabbis—an eye for an eye, and a tooth for a tooth. But I say unto you, that ye resist not evil; but whosoever shall smite you on the one cheek turn to him the other also." He dared thus to set himself against that ancient tribal law of rude revenge, though sanctioned by Moses and all the schools of Judea's learned fathers. He dared in the interests of his new kingdom to repeal that law, and replace it with his new law of the other cheek. That is masterly, and it is but one example. His sermons are aflame with many like it.

The parable is one of the most difficult forms of literature. It is all the more remarkable therefore that the parables of Jesus are so many and so matchless. He is above all other artists the master of the parable. In all their beauty parables sprang from his radiant soul in an impromptu way whenever occasion required. Take the fifteenth chapter of Luke, for instance. The situation that called forth the group of parables in it was this. Jesus was dining with publicans and sinners, a very daring transgression of the social conventionalism of his time. Leading religious aristocrats, Pharisees and Rabbis, were present murmuring, and saying with fine scorn, arching of brows, curling of lips, "this man receiveth sinners, and eateth with them." Unperturbed, unresentful, Jesus answered first with the parable of the lost sheep, as much as to say, "These are my lost sheep, these of whom you sneer; this is my way of seeking them till I find them; it is my way of carrying them back to the fold; the angels rejoice over one that I bring back more than over the ninety and nine that went not astray." The parables of the lost coin and the prodigal (or lost) son have the same setting. These parables present a climax of beautiful, self-contained, artistic, repartee. In this light there is nothing like them. They are masterly.

As to his prayers—they are models of devotion, brevity, and directness. As to his

answers—they are unanswerable. No one came to him carping, but he went away pained for having put his hand on that burning mountain. As to his commission—we are spending our centuries feebly trying to do as he commanded. "Go teach all nations." The spur, the hope, the healing of the world is there. Jesus is represented as masterly in works.

What he does he is represented as doing at once, and effectually. He is never represented as an experimentalist. He never tries this way and that to see whether he can heal the blind or deaf or lame, or whether he can raise the dead, and how. He does not try at all, he simply achieves. A word, a touch, a command, an obedience—it is done. This is the more wonderful when we reflect that through all ages medicine has been an experimental science, or if not, it has been worse by far; it has been magic. But the presentation of Christ makes him as free from magic on the one hand as he is from experimentation on the other.

Was his cleansing of the temple a miracle? If not, all the more wonderful is the masterliness displayed by it. Twenty-five acres of marble-paved courts! A million of Jews there to worship! Thousands of rams and lambs and oxen there for the sacrifice! The people with a necessity, the priests with a monopoly! Extortionate prices! Bulling and bearing! Hagging and hurrying! Oxen lowing and tradesmen screaming! A corner on sacrificial beasts made the more hideous by a pretense of worship—all this is what Jesus found in his Father's house. Was there anything citizenlike in his character, any soft spot, anything especially "meek and lowly" when he gathered up a handful of ropes with which they had littered their marble pavements, twisted them into a lash, drove out the herds, overthrew the money-tables, and cried, "You have made my Father's house of prayer a den of thieves." To-day we hold in high esteem the manliness of the man who has a lash for the "special interests," a Falk, a LaFollette, a Hadley, or a Johnson. Let us not forget the masterliness of that long-haired young man who threw himself in absolute reformatory recklessness against the whole bad mass of mechanical worship, systematic extortion, and stand-pat Phariseism, there in the heart of his nation. It was a tremendous protest.

There is no severer test of masterliness than a man's success in dealing with men. The slightest touch of inefficiency, weakness or inefficiency kills the man who aspires to be a leader of men. From the selfishness to the statesman the born leader is a born man, virile, positive, effective, commanding. Take Mr. Roosevelt as an example. Bless him or curse him as you like, you cannot say that he is a weakling. Right or wrong he is a great, daring, disturbing, incarnate American. He holds men. Now Jesus took a dozen whole-bodied boys from the lake and marts of Galilee, brave, hardy, storm-tried fellows, patriotic, restless, ready for a fight. He bound them to him with the cords of a man; he taught them and trained them; he

inspired and rebuked them; he moulded them to his mind, and crushed them till they denied him. Even then he revived their faith and love; he committed to them a mighty mission; within three years and a half he made those fishermen fishers of men, and set them amidst the thronging thousands of Mt. Zion's temple courts, there to challenge and preach, to witness and convict, to baptise men by thousands, and to create a new movement of spiritual might within the heart of the old theocracy. All in all he made them the world's foremost preachers and prophets, heralds and reformers, the new-born spiritual giants of the world's new spiritual era. He who can thus hold men, and mould them, and crush them, and recreate them, and give them a

living mission in a dying age, must be himself a past-master among men.

If the presentation of this wonderful characteristic on the pages of our Gospels is a fiction merely, then it is not only a miracle of literary creation, but it is a miracle of literary realism to the point of deception. The literary creation of such sermons and parables and prayers; of such abandonment in heroism; of such efficiency in healing; of such leadership among men; of such reformatory zeal; of such idealism, and of such power to crush the old and build the new, would be an achievement unparalleled by our masters of fiction. That men "untrained in art" should "weave such agreeing truths" would be more wonderful than Jesus himself, the real, the gift of God. —Christian Standard.



### A Visit to the Orient.

By T. B. Fischer.

#### A Visit to a Heathen Festival.

Next to London, Calcutta is the largest city in the British Empire, having a population of 1,216,500 people. It is noted for many things, being the capital of the Bengal Presidency and the winter headquarters of the Governor. It extends for several miles along the east bank of the Hoogly, one of the various mouths of the river Ganges, and on the west bank is Howrah, "the Gate of Calcutta," which is the terminus of two great railway systems—the East Indian and the Nagpur Railways.

Calcutta and Howrah are connected solely by means of a huge pontoon bridge across which thousands of people stream to and fro every hour of the day.

Calcutta, more than any other place in the East, seems to resemble a great manufacturing city; mills, factories and workshops line the river on both sides for miles, and the Hoogly with its crowded shipping presents a most picturesque appearance, especially at sunset. We stood on one occasion on the Calcutta bank of the river and took the photograph reproduced herewith. Standing on the top step of a temple we photographed the pilgrims bathing in the sacred river, and in the view managed to get the prow of an ocean liner, evidently a German steamer, by name of "Schwarzenfels," and a number of lighters and little native boats in which whole families live, whilst across the river one can see the excursion steamer alongside the wharf and the magnificent buildings of the Howrah Railway Station. In some other article we may have the opportunity of further de-

scribing the city. In this article we desire to tell something of the great heathen festival which we were able to visit.

For days before our arrival the railways and the road had brought thousands upon thousands of people to Calcutta, the occasion being the annual worship of Durga or Kali Kali, the goddess of Bengal. This heathen festival centres around the shrine of Kali at Kalighat. It is supposed that the name of Calcutta has been derived from this goddess, and it is easy to imagine how the present name Calcutta could be derived from Kali Kutta, which was the name of the village which has grown into the mighty city.

The worship of Kali, or as the festival is called Durga Puja, began the day we arrived at Calcutta. We asked for directions how to find the temple, and were told to take a certain road, and several miles out of the city to follow the crowd, which we did.

Thousands upon thousands of people were joining in the endless procession of worshippers who for three days would engage in the horrible worship of this false goddess. Every year Bengal gives itself up to the ghastly ritual of Kali worship, and thousands of animals are slain to appease her lust for blood. During the three days of the feast, 1000 animals were slain in sacrifice, and it is reputed that during last year 36,500 animals were slain in sacrifice.

Arriving at the entrance of a kind of alley which led to the temple, we passed through some sights and scenes which depicted heathenism in its very worst form. Right at the beginning we met snake charmers, who for the sum of two annas (2d.) produced their snakes. The two men whom we patronised showed two cobras,

two pythons, two green snakes, and two scorpions, and with them went through all manner of evolutions. Going further, one could see the beggars, some of whom were blind, some lame, and others deformed. One man of unsound mind was writhing in the dust, whilst another man was begging coins for him. One saw lepers, dwarfs and all manner of pitiful cases. Further along were sacred and dancing bulls, and what surprised us were the numbers of deformed animals, some with six legs and other monstrosities. Nor should we forget to mention the Fakirs, ascetics, or holy men who were there by the dozens. Some were weighed down by great heavy weights, others were practically naked and had smeared their bodies with a preparation of cow refuse, and were covered with charms. Others had lacerated their bodies, and blood flowed from their limbs. All of these were being worshipped by the passers-by, and being looked upon as holy men were receiving coins and grain. They are repulsive to look upon, and are known to be deep-dyed sinners, yet they are freely worshipped. On the other side of the alley there were the native shops selling the images for the heathen worship, for the ceremonials connected with this feast are unique, and every heathen Bengali of every caste either makes or buys an image. These images are generally made of unburnt clay by the people of the different castes. The Brahmin invokes the image on the first day of the festival, before which time the image is not considered sacred. After the three days Puga the image is thrown into a stream or river, preferably the sacred river Hoogly or the Ganges.

The Devi Durga is represented in her image as standing with her right foot on a lion and her left foot poised on an Asura (a buffalo-demon). The buffalo is represented as a headless trunk, from which springs up a demon, which is pierced by the lance of the goddess and strangled by the serpent noose. The Devi has three eyes, and her face is like liquid gold, and resembles the full moon. In one of her right hands she holds the trident. A sword and discs are in the lower ones. A sharp dart and a lance are in the two others, respectively, while in her left hands she holds the shield, the bent bow, the noose, the god, and the bell or the axe. Her four children are represented with her. Imagine if you can how horrible this image is. In sanctifying the image, the Brahmin priest makes use of an invocation which is something as follows: "O! Durga Devi, hither advance, hither proceed, stand here. Welcome Devi, to my home; accept my worship; protect my life. O! lotus-eyed goddess, accept this autumnal offering."

These priests are usually well fed, intelligent looking men. As soon as I came near to the temple precincts, two priests met me and offered to show me the worship. Money of course had to change hands, for these priests are very mercenary, but we thought it worth while to see all that could be seen. Never shall we forget the scenes which we witnessed. We were the only white faces

among thousands of people. We followed the priests everywhere, and saw the private shrines, and the miscellaneous shrines of may be one hundred gods. We entered a narrow passage and jostled and were jostled by hundreds of naked and semi-naked heathens, and together with them looked through a little window to see the goddess Kali, and saw the heathens pass by and bow in reverence, offer the priests money and food, and then pass along. We heard the heathen bell rung to awaken Buddha, who needs to be awakened out of his sleep to be worshipped. We saw the slain animals and the blood flowing, and the carcasses being cut up and sold to the people, whilst hundreds were carrying heads and limbs of goats and cows. We saw the animals yet to be slain, and were filled with horror at the whole proceedings. We went with the priest to the river side and saw the pilgrims enter the water, throw coins into the river, offer garlands and leaves to the water and drink the horrible, dirty, contaminated water. We stood with our feet in the mud of the river and photographed the priest on the temple steps, and the pilgrims coming down, and intended to bring back some of the water with us in a special bottle, but found the water to be so polluted that we feared contamination.

But the worst has not been told of the darker rites connected with the worship, nor indeed could we describe them. We are only glad to say that the darkest rites associated with the feast are not participated in by the regular worshippers, but on the other hand these rites inflame the imagination of the countless men and women who worship with impurity and unclean living.

We left the place after an earnest conversation with the priest, who had been educated in an English school in India, but on whom one seemed utterly unable to make the slightest impression. The great apostle of the Gentiles said his heart was stirred within him when he saw a city wholly given up to idolatry, and we can feel as he felt, having seen the awful practices of the people who in their blindness bow down to this false goddess Kali. It made one register a vow to God that with his help one would

do more than ever to rouse up a missionary sympathy in the home land, so that these heathen may at least come to know of the Christ that saves.

Having painted this dark picture we leave our readers, and in our next article will pen a brighter story as we tell of the triumphs of the gospel in the dark land of India.

### How the Garden of Eden Looks To-day.

By Frederick Simplic, U.S. Consular Service.

Forty miles west of old Bagdad, in the vast level valley of the historic Euphrates, near Hit of the Hitites—lies the traditional Garden of Eden. Such is the interesting conclusion of Sir William Willcocks, the famous Egyptian engineer and Bible student, and many other authorities agree with him.

"Out of Eden came a river which watered a garden, and from thence it was parted and became four rivers." And these four rivers, known in Bible days as the Pison, Gihon, Hiddekel and Euphrates—the ancient "River of Babylon"—have been identified by Sir William.

It was while studying, surveying and mapping Chaldea previous to starting work on the giant irrigation scheme planned for Mesopotamia, that Willcocks became convinced that the real Garden of Eden lay in the region described.

The Garden of Eden lies away in Turkish Arabia, too far from the beaten tourist trail to draw many sight-seers. Probably not a dozen white travellers see it in a whole year. To reach Chaldea, the safest and surest route lies through the Suez, over Pharaoh's bones in the Red Sea, through the Straits of Bab-el-Mandeb, up the hot Persian Gulf, and thence five hundred miles up the winding Tigris and Euphrates.

Finding myself not long ago at Bagdad (old home of Sinbad the Sailor), I decided to see for myself just what Eden looks like to-day, and to get acquainted with the people who now inhabit the old traditional

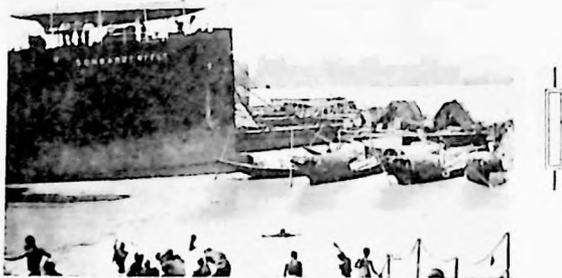
homestead of Adam and Eve. I wanted to see Babylon, too, and the excavated palace of King Nebuchadnezzar—where the handwriting appeared on the wall—and I wanted to get a picture of the reputed Tower of Babel, which still lifts its battered head above the flat, empty plain of Mesopotamia.

So I crossed the old pontoon bridge that spans the yellow Tigris at Bagdad, slipped through the massive West Gate, passed the supposed tomb of Zohedra, and mingled with the pilgrim horde on the great Shia caravan trail that stretches down from Turkestan and Persia, crosses Chaldea, and enters the golden-domed mosques at Kerbela and Nedjef. Millions have passed this way in the centuries, bringing with them the salted and dried bodies of their dead for burial in the sacred soil outside the walls of their holy Shia cities. Two hundred thousand mummified human bodies have passed through Bagdad in a single year, borne by these Shia devotees. For miles along this strange highway, our "arabnah," drawn by four galloping mules, passed these weird death caravans, silent and mysterious. The bodies of departed relatives were carried in oblong bundles, lashed to the backs of pack animals. Veiled women rode in queer, cage-like boxes, slung one on each side of a mule or camel. The men, clad in the round, hard caps and padded clothes peculiar to Persians, marched behind, prodding any lagging donkey or camel.

For miles out of Bagdad, not a human habitation, a tree, or any living green thing broke the empty solitude of the dry, flat plain. Yet the whole desert was marked off like a checker board with the ruined, half-filled canals which in ancient times watered all Mesopotamia, and made it "the cradle of the race and the granary of the world." Here and there, wind-torn mounds, glistening in the sun with broken tiles and fragments of glass, showed the sites of once prosperous cities, whose very names are now forgotten. In all the forty-mile journey from Bagdad to the Euphrates, we saw but one human habitation—the mud-walled Khan of Mamoonieh, built beside a desert well.

It was late in the afternoon when a mirage-like fringe of date palms raised themselves from the western horizon, marking the banks of the Euphrates and the edge of the Garden of Eden. At nightfall we reached the Arab river town called Musayeb. Hungry jackals wailed in the tomb-dwain cemetery outside the village. Resident camels and goats crowded the narrow bazaar streets; odors of Bedouin cooking arose, and on the flat, Moorish roof of a coffee-house a tomtom beat and an indolent dancing-girl amused a group of Bagdad Jews and Armenian wood-buyers. The muezzin's call to prayers marked the hour at sunrise.

This, then, was Eden! But how different from the paradise of Adam's halcyon days! What ruin, what wreckage wars and the ravages of ages have wrought! Yet what romance, what tragic events have been staged in this remote nook of the world!



A Scene on the Hoogly, India.

(Read description in article.)

Scores of giants in history have passed this way since the episode of Eve and the serpent. Cyrus, Tamerlane, Ghengiz Khan, Alexander, Herodotus, Marco Polo, all famous in the annals of the East, have invaded this Garden of Eden. Just to the north ran the old wall of the Medes. Farther up the Tigris basin stands ancient Nineveh, where Layard and others unearthed so many wonders, and whence came the famous cuneiform tablets, confirming the Bible story of creation, the fall of man, and the flood. Northeast of Eden lies ruined Opis, once the world's centre of wealth, and the site of the great dam which irrigated all Mesopotamia. And when the invading hordes destroyed this dam, all canals ran dry, crops withered, the famishing people perished or fled to the hills, and the ruin of Babylonia began.

It is to restore this lost fertility, to give back a rich, productive Garden of Eden to modern man and a land-hungry world, that one of the greatest irrigation schemes ever planned is now being carried out here in Mesopotamia. Millions of acres of rich land, idle for ages, highly adapted for cotton-growing, grain and fruit, are to be reclaimed. Sir John Jackson and Sir William Willecocks—it was the latter who built the great Nile dam at Assouan and won fame in Egypt—have been engaged by the Turkish Government to direct this important work. Nearly 100,000,000 dollars is required to complete this giant enterprise, which is already well under way. Willecocks says the ancients were scientific irrigators, and that all he has to do is to clean out many of their old canals and ditches, which will answer perfectly for use in his new system. At the British engineers' camp below Mussayeb, I saw four thousand Arab workmen busily engaged digging a new channel for the Euphrates. A concrete mixing machine from Chicago and tons of American interlocking steel piles are being used to build a great dam in the bottom of this false channel. Already the price of land in the Garden of Eden, and as far away as Bagdad and Amarah, has risen on account of the progress of this reclamation work. The Arab, under foreign guidance, makes a good laborer. It was only when the British introduced a steam engine—the first even seen in Eden—that a few of the Bedonins became nervous. Desert sheiks came from miles around to see the strange "smoke-horse with fire in it."

Among these wild deserts Arab life is as primitive as in Abraham's time. Sheep are still slain to seal a vow. The salt or bread covenant is observed, and when a man dies his tent is torn down and destroyed. Old names like Joseph, Moses, Alexander, etc., are still in common use among Arabs, though pronounced "Yusuif," "Musa," and "Skandar." To divorce his wife a man may repeat the formula "*Eut telek*" three times; usually saying it once makes the woman behave, and its final repetition is not necessary. The "evil eye" superstition is common, and the first injunction given a visiting foreigner by experienced Arabian travellers is that he must not point at ani-

mals or persons in Arab settlements. Arabs say a man gifted with this malign power can look at a bird flying in the air and that it will drop dead; that if he chooses to cast his wicked spell on a camel, it may go lame, or a child so selected will be struck blind. None of the lower class can read or write, but the Arab is noted for his ready wit and his habit of speaking in allegory.

From the engineer's camp I followed the course of the old river of Babylon down to the famous city of Nebuchadnezzar, where the German Oriental Society is digging up the records of four thousand years ago. I saw the famous stone lion; the bas-relief of Nebuchadnezzar himself, with his quaint, curly beard; the stone goose which was the standard measure of weight in Babylonian grocery stores; the odd tribe of kinky-tailed cats; the thousands of queer dishes, urns, vases, utensils, figures of men and beasts, bath tubs, howl-shaped coffins, and cuneiform tablets which have been unearthed by the careful Germans. They showed me the magic name of Nebuchadnezzar stamped on numerous bricks, and I walked through the very banquet hall where, peradventure, the handwriting came on the wall at the feast of Belshazzar and "a thousand of his lords." On the perfectly preserved walls of the palace I beheld the strange figures of mythological beasts, and the everlasting bull, which held a high place in Babylonian worship. Under German guidance a host of Arabs have toiled—toiled for a quarter of a century—digging carefully, as they dig at Pompeii, not to crack or ruin the priceless treasures which lie buried everywhere. And each day brings some new surprise.

From the mounds of Babylon you may look off for miles in every direction—the view that led Nebuchadnezzar to boast of his great city. To the west is Ezekiel's tomb, to the south the Tower of Babel, to the east the great arch of Ctesiphon and the tomb of Salman Pak, private harbor to the Prophet Mahomet. In Nebuchadnezzar's time the plain about was a waving mass of verdure, grain and fruit; canals of water traversed it everywhere, and here and there cities dotted the landscape. No wonder he was proud! It is to reclaim this historic land, to make the Garden of Eden over again, that the irrigation works and the famous German-Bagdad Railway are being built.

Now a wave of modernism sweeps the long, changeless East. As it reached out to transform China, so the long arm of progress is reaching out to Turkish Arabia. From the Mediterranean the inevitable railway to link Europe with India is stretching forth. Already trains are running on its western lengths, and the German engineers have surveyed it into Bagdad. The historic, untamed Euphrates is to be bridged at last, and Europe's dream of a railway to the Persian Gulf is about to be realised. Even an aeroplane race from Constantinople to Bombay, crossing the Garden of Eden *en route*, is now being discussed in the press of Europe. Soon excursion trains may be run to the traditional Garden of Eden, souvenir postals of the Tower and the famous stone

lion may be sold in curio shops at New Babylon, and another of the world's once inaccessible regions will echo to the whistle of the engine.

Such is Eden-to-day—vast as the basin of the Mississippi, and just as productive, if irrigated. Who can say that in a few years the Garden may not blossom again, a paradise as beautiful as when it staged the world's first romance?—The Christian Herald.

## Walking by the Spirit.

The Spirit of God has to do with all the works of God. In the beginning he brooded over the material chaos and brought order out of formlessness. The Spirit garnisheth the heavens. Man himself is a creation of the Spirit. Job says, "The Spirit of God hath made me." After the creation the Spirit strove with men to keep them out of the anarchy of sin. Everywhere the Spirit is in the divine purpose, for "the Spirit searcheth all things, yea, the deep things of God."

The new dispensation is called "the ministration of the Spirit." Jesus was begotten by the Spirit, was anointed by the Spirit at his baptism, and filled with the Spirit he fulfilled his wonderful public ministry. Then through the eternal Spirit he offered himself without spot or blemish for our redemption. Put to death in the flesh, he was made alive by the Spirit and now lives at the right hand of the Father evermore.

The Spirit is behind and in all the affairs of redemption. The heavenly Father gives the Holy Spirit to every one who asks him. Alexander Campbell was right when he said, in substance, that in Christianity every enterprise is conceived, carried on and completed in the Holy Spirit. The apostle declares that "no man can say Jesus is Lord but in the Holy Spirit."

The administration of the gospel in the hands of the Holy Spirit. Jesus instructed his apostles to tarry at Jerusalem until they were endowed with power from on high. This investment of the Spirit was to re-enforce their memory, guide them into all the truth and convict the world of sin, righteousness and judgment. Its influence was to transform provincial Galilean fishermen into ambassadors of the world-wide and age-long message of salvation to a lost world. The dejected Peter of the threefold denial before the cross became Peter the master of assemblies at Pentecost, through the transforming power of the Holy Spirit.

But the Spirit has to do with all the life of the disciples who yield obedience to the gospel. First of all, they are begotten and born of the Spirit and become subjects in the kingdom of heaven. They are given the Spirit as their abiding possession on the conditions of their faith, repentance and baptism. Eternal life is sealed to disciples in the gift of the Spirit. Writing to the Ephesians, Paul declares, "In whom, having also believed, ye were sealed with the Holy Spirit of promise, which is an earnest

of our inheritance, unto the redemption of God's own possession, unto the praise of his glory." In the Spirit believers are adopted into the heaven-born family. "Because ye are sons," says Paul, "God sent forth the Spirit of his Son into our hearts, crying, Abba, Father." Indeed, we are strangers to Christ without the Spirit, for it is declared in Romans that "if any man hath not the Spirit of Christ, he is none of his."

The benefits to believers from their fellowship in the Spirit are direct and of vital value. Certain of these benefits are grouped in the eighth chapter of Romans. Here we are taught that "the Spirit helps our infirmities." He helps us in prayer. Our petitions, through want of knowledge, are imperfect, so the Spirit "makes intercession for us with groanings that cannot be uttered." Often the good purposes of the heart are weak and the selfish desires strong. The struggle is an unequal one, and victory seems certain for the flesh. But through the Spirit we may crucify the deeds of the flesh, and righteousness is triumphant. This crucifixion of the flesh is effected, as is set forth in Ephesians, through our being "strengthened with power through his Spirit in the inner man." Throughout life the sons of God are led by the Spirit, and in the great resurrection God quickens our mortal bodies by his Spirit that dwells in us.

The Spirit endows the believers to-day for holy living and fruitful service just as really as he equipped the apostles for their inspired ministry. Hence they are to walk by the Spirit. It was the ordinary believer and not the inspired minister who was exhorted to be "not drunken with wine," but to be "filled with the Spirit." In the heart of an admonition against sin and of an exhortation to right living the apostle says, "Grieve not the Holy Spirit of God, in whom you were sealed unto the day of redemption."

The believer is under the constant direction of the Spirit. He is to follow the Spirit and make no provisions for the flesh to fulfil the lusts thereof. He may be overtaken in a fault, but doing evil is no part of his plan of life. The farmer makes no provisions for the weeds to share with the wheat. Weeds spring up, but they are not welcomed and are marked for destruction. They who are filled with the Spirit will manifest the divine nature. Having been created anew, they are to bring forth fitting products of the new life. "The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness and self-control." Out of the fertility of the new nature an abundant harvest of holy living is required. Jesus said, "It is my Father's will that ye bear much fruit, so shall ye be my disciples."

In New Testament teaching much emphasis is placed on the freedom which the gift of the Spirit secures. While this freedom means the breaking of the bonds of sin, its deepest significance is the obligation and opportunity for service. With some, freedom means to man; thus release from bondage. Freedom to be idle is a degrad-

ing conception of liberty. In the fruit of the Spirit is to be found the full liberty of the Spirit.

The power and freedom of the Spirit have brought out the infinitely varied features of Christian civilisation. Truly the world would not contain the books needed to record the deeds of the Spirit through the lives of consecrated men. Two thousand years of unselfish service has abundantly verified the apostle's declaration that "there are diversities of gifts, but the same Spirit," and that "to each one is given the manifestation of the Spirit to profit withal." In a paragraph, and by way of suggestion, let us note a few of the things which the followers of Christ may do under the direction and influence of the Holy Spirit:

Adopt an orphan; start a Sunday school class; open home to young people for social purposes; go as missionaries; support a missionary; educate an orphan in foreign lands; visit sick and welcome strangers; support with money and prayers some moral reform; engage in rescue work; render ministry of song and sympathy for prisoners; take spiritual sunshine into the sick-room; support benevolent institutions; endow schools; cultivate sociability in the church; send flowers where they will bring good cheer; give counsel to incompetents;

circulate tracts and other good literature; bring, not send, their children to Sunday School and church; win outside children and grown folks to Sunday School; attend prayer meeting; lend a hand to tired mothers; double teams to help neighbor in emergency; help business man over hard place; start school house Sunday School; write letters of sympathy to sorrowing; write evangelistic letters to un saved; take care of little children to let mothers go to church; show deference to the aged; be patient and charitable toward the impulsive faults of the young; have the poor, the unfortunate and the lonely as at least occasional guests at their table; visit widows and orphans in their afflictions; show loving reverence toward parents and tender courtesy toward brothers and sisters after the flesh; give the soft answer that turneth away wrath; cultivate gentle speech and quiet manners; in honor prefer one another in love; weep with the mourners and rejoice in their neighbors' prosperity; habitually help and not hinder; love their enemies; crucify pride and envy and jealousy; have eyes to see opportunities and ears to hear and heed cries of need; seek happiness in worshipping God and serving man; and generally, do good to all men, but especially to the household of faith.—Christian Standard.



Jesus in the House of the Pharisee.

And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.—Luke 7: 36-38.

## In the Realm of the Bible School.

### THE FLOOD.

Sunday School Lesson for February 2,

Gen. 6: 9-22; 7: 11-24.

A. R. Main, B.A.

"The cause of the deluge was moral, and not physical. The demoralised condition of antediluvian society is described in the strongest possible language. He brings before us a world of human energy, fierce, violent, lawless, in perpetual clash and turmoil. The abnormal wickedness is traced to the abnormal marriages which are detailed in chap. 6: 1-7. Everything in the antediluvian state seemed abnormal, inhuman, gigantic."

#### What to do with wicked men.

This has been the problem of every human government, from the heads of a family to emperors and autoocrats. It forms the most difficult problem to-day, and it is well to study God's method in these early ages.

First. He let the people work out the problem for centuries with the ordinary blessed influences of his teaching and his Spirit (for the statement that his "Spirit would not always strive" implies that he had been striving).

The result was that there was danger that the whole population would be destroyed by their own violence and vice, and become a hell during the period it endured. This would be an acknowledgment of failure.

Second. Let us note the various means, old and new, universal and special, to stem the tide of evil and save the race from sin and destruction.

1. The influence of the good part of the race, "the children of God" (Gen. 4: 26).
2. God gave long individual lives, so that the Word of God communicated to the early race might not be lost, and all the warnings and instructions of the past might be an influence for good; but they used their long lives to grow strong and hardened in wickedness.
3. God allowed more than sixteen centuries for the experiment, for opportunity for the race to reform; but they grew worse and worse.
4. God sent his Spirit to strive with men; but they resisted his blessed influences (Gen. 6: 3).
5. He gave them a long warning of the coming danger (Gen. 6: 3).

6. He sent Noah to preach righteousness to the world, by both precept and example (Heb. 11: 7; 2 Peter 2: 5). The ark would be both text and sermon, "every stroke upon the ark being a real sermon (as Nazianzen hath it) to forewarn them to flee from the wrath to come." It was a sermon a century long.

7. Note that in the record are signs that the people had a false ideal, "and the germ cell of a man's character is his ideal, his answer to the question, "What makes life worth living?" Cain, who killed his brother, had become the world's ideal, the hero, the man of renown. We hear of one of his descendants called Cainan, another Tubal-Cain, and the striking feature of Lamech's Song of the Sword (Gen. 4: 23, 24) is inspired by

the memory of Cain."—*Condensed from Matheson.*

God in answer raised up another kind of Hero, a Hero-preacher of righteousness. The aim of Noah was to avert the flood, not bring it, as Jonah was hidden to avert Nineveh's ruin, not to destroy the city; and as the prophets preached to prevent the exile, not to bring it. But all in vain. We are reminded of Christ's tears over Jerusalem.

Third. God could destroy the wicked by some act which would be a perpetual warning, and preserving the good could start the race afresh, without its overwhelming evil environment, with a past experience of good and evil behind it, and with hope, through a long discipline and many failures, of becoming the kingdom of God to his praise and glory through all ages and all worlds.—*Peloubet.*

#### The character of Noah.

Noah was the great grand-son of Enoch, and like him walked with God. He was a holy, virtuous, pious man, in a world ruining itself with wickedness. His was not merely a passive goodness. He was a preacher of righteousness (2 Peter 2: 5). He was a Prophet and Reformer. It is not probable that he was popular with men, but he was in favor with God. His name means Rest, a quiet man, a man of peace, but a man of power, a rock in a wild rushing stream, a perennial fountain in a desert. "Josephus supplements Moses and Second Peter, and tells us that Noah preached and pleaded with them to change their dispositions and their actions till he was afraid they would kill him.... Noah did not discredit his preaching by his life. My father's tutor, says the author of "The Decline and Fall of the Roman Empire," believed all that he professed, and practised all that he enjoined."—*Alexander Whyte, Bible Characters.*

"We regard Noah then as a man (1) of great faith, (2) of large affection, (3) of gentle piety, (4) of admirable decision of character, (5) of wholeness of character—combining intellect and heart, faith and obedience, meditiveness and energy, morality and piety, gentleness and firmness, and illustrating all these in a life of unswerving integrity before a gainsaying world. The salvation was won, (1) by faith, (2) by obedience, (3) by separation from the unbelieving, (4) by translation out of one world into another, (5) by new sacrificial covenant relations with God. In our thoughts this puts upon Christian baptism a new moral and spiritual significance."—*Fretz.*

The Lesson of the Flood.—The story of the Flood brings into view the principal factor in salvation—the gracious action of God crowning and rewarding the faith of man. While God in his wrath visits sinful man with un-sparing calamities, even at the very moment when he least expects it, yet in the midst of his judgments he guides and protects his own elect.... It is enough to learn from it those true conceptions of God's character and action which form the basis of the subsequent religious experience, not of Is-

rael only, but of mankind.—*Robert Laurence Olley.*

God Remembered Noah.—We talk about God's remembering us, as if it were a special effort! But if we could only know how truly we belong to God, it would be different. God's remembrance of us is the natural claiming of our own life by his as true part of his own.—*Phillips Brooks.*

This Flood is occurring every day; this judgment upon sin never ceases; this protection of a righteous seed is an eternal fact! How long shall we live in the mere letter and have only a history instead of a revelation,—a memorandum book instead of a living Father? That there was a flood exactly as is described in the Bible I have not as much as a shadow of a doubt; but even if I took it as an allegory, or a typical judgment given in parable, I should seize the account as one that is more profoundly true than any mere fact could ever be. Look at it! God morally angry, righteousness asserted, sin judged, goodness preserved, every honest heart demands that it be taken as true.—*Joseph Parker, People's Bible.*

God must condemn.—There are but four attitudes possible in any being toward sin,—ignorance, indifference, consent, condemnation. God the Righteous can not be ignorant; God the Righteous can not be indifferent; God the Righteous can not consent; God the Righteous must condemn, *unless under the moral necessity of his being.*—*Charles Cutbert Hall.*

#### Vital truths.

1. The God whom the Bible reveals is the God of nature and of man. All the power of circumstance is in his hand.
2. The way of safety is the way God guides. The way of destruction is godless unconcern.
3. Language is painfully limited. To say, "It repented the Lord, it grieved him at his heart" cannot begin to convey the full sense of God's love for his willful and rebellious children.
4. To build the ark was foolishness with man; to enter it was supremest folly. But he who does the will of God can afford to hold steady on his course.
5. Of all the accounts and traditions of the Flood as the world catastrophe, Moses alone discerned the meaning of it from the religious viewpoint; the relations of God to man, and men's godly relations to their fellow-men.
6. In the face of the fact of the Flood men have the assurance that God will maintain holiness on the earth, whatever the cost. Only one other event in human history overshadows it—the cross on which the Saviour died.
7. Men will be made holy not by contemplating the Flood, but by lovingly cultivating obedient affection for the God who overrules every deluge.—*Christian Lesson Commentary.*
- When God prepares a hammer it will not be made of silk.—*Honore Bushnell.*
- The world is too small to afford a place of safety to the man who disobeys God.—*Ran's Horn.*
- God spares not, that he may spare; he pities not, that he may pity.—*Origin.*
- Not to be angry with sin is to connive at it; to connive at sin is sinful; to be sinful is to be no longer divine.—*Joseph Parker.*
- Sin and penalty go through the world with their heads tied together.—*Plata.*

"The happiest day I ever spent was the day I decided to give myself to Africa."—David Livingstone.



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**Itinerating at Harda.**

For weeks past the women in this and other parts of India have been busy getting their houses in good repair. This is very necessary after the rains have stopped, for every place is more or less unsightly. But the principal reason women and men too have been anxious to have their houses look nice is because one of the principal festivals has just taken place.



It is said that many Miss M. Thompson, years ago at this festival at Harda, India.

Lachen wished to call in one of the cities, but had to wander about a long while before she could find a home clean enough to stay in. At last she found a shepherd's house that was clean, and through her visit the family became very rich, so now every one is anxious to be clean for this festival which is for her worship.

The work amongst the women in Harda has been interfered with through the cleaning process, and I thought I would try some of the villages around, and could do better work there for a few days, so started off one morning with Saradi. We reached one village about 8 o'clock, and had a nice gathering there, then went on to another about a mile farther on. We walked round and round the village, and were afraid we could do nothing there as every one seemed too busy, but at last we were called into one house, or rather on the verandah, and presently a number of women who were going to the well for water saw us and came in and we soon had a good number and a nice time with the women.

After that we went on a little farther and sat down in the shade near a well to have our lunch, and rest our oxen, one of whom was a young one, and had been giving some trouble. After a while we reached the third village, where we were to stay over night, with a Christian family. We went out in the evening to some of the homes we are accustomed to visiting there and afterwards had a nice time with our sister and her children. She had not seen a Christian outside her own family for some time, and was pleased to have us with her.

Their home is on the bank of the beautiful Nerubda river, and next morning we climbed up a steep bank to a lovely spot where some fakirs and other religious people have their home. We soon had a nice gathering amongst the Mohammedans there, as the festival did not affect them, but a Hindu astrologer's wife called us to her home afterwards, and she and other women were listening to us when a male relative came in. Immediately one of the women left us, and the man

soon began to interrupt by asking questions that had nothing to do with the subject in hand. We saw the women were uncomfortable, so left them.

Going to another part of the village where we usually have good gatherings we found only one or two women, and they were busy, so we went on further, where we found a few who had time, or rather took time to listen to us. Returning by the river we saw a number of women carrying water home, and some of them asked us to go to their home in the evening.

We went out again in the evening and found a number of women who had finished their preparations for the next day. One toothless blind woman told us of some of her experiences seventy years before, and of how very different things were now under English rule. A number of people had gathered from various places during the night to bathe in the river, and we did not get much sleep on account of the noise and fireworks, so we made an early start to visit a village on our return journey.

We planned to reach the village very early, but our young ox made a dash down the steep incline to the river, and we had to get help to get him back, and lost quite a little time, but we found the people we expected to meet still sitting around a fire in the yard, and had a greater number than we would have had, had it not been their festival.

This morning the people have painted the cattle with a brilliant red, and the children are shouting crackers, and many of the people are having another day off. But we were able to do some work, as some have come in from villages, and are glad to listen to us.

Bro. Shah and other evangelists have been out in other villages, and report good numbers of hearers and great interest in the preaching. Yours in the Master's work,—M. Thompson.

The future of missions depends largely upon whether the average Christian can be induced to see that he cannot live a consistent life at all unless he is prepared to take an active part in trying to spread the knowledge of God among the non-Christian races.—Sel.

"Will you pray for us? Each day we need Your prayers, for oft the way is rough and long, And our lips falter and forget their song. As we proclaim the word men will not heed, Pray, pray for us! We are but vessels frail, The world's appalling need would crush us down, Save that in vision we behold the crown Upon his brow who shall at length prevail."—Sel.

It is difficult for an Occidental to realize the difference in standing between males and females in the Far East. A man in the Orient considers himself as much superior to a woman as an Occidental considers himself superior to a lower order of beings. So to say the ideas of the women generally coincide with those of the men on this point.

**Progress at Diksal.**

I have to report that first of all by the grace of God we are all well on this compound; although plague is in several districts surrounding us, yet we are so far free from it.



Mr. & Mrs. Watson.

Re preachers' report: Since last report one of the preachers had removed to Baranath, and so we have only had the bookseller to help us. However, we have had some good times in the bazaar preaching, good crowds listening to the word of God. Also we have visited several

villages and had good times amongst these folk. We are pleased with the way they interpret themselves in the old, old story, and ask many thoughtful questions concerning Christ. We had some good times with the sick folk visiting our dispensary from day to day; the people are very friendly, and chat most freely with us. Although we have had less patients this month owing to the sowing and field work taking up the time, and also two important feasts; these have lessened the number to 180 treatments for the month. The present month will, I think, be a busy one; they have begun to come along in good numbers with their various complaints. Some have travelled so miles to be treated here, and the majority of these people bring quite a number of friends for company with them, so that more than the usual number of patients have heard the gospel.

Re school work. We have not had a record attendance this month owing to the field work. Most of the boys who are able to do anything are commended at this time of the season. We have averaged 24 scholars daily. These little fellows are anxious to obtain a pass in their exams, and so are working hard for it. Many of those who are working the fields are studying while at work. We have started a small evening class for young men so far as their studies, and we have about five already. The headman of Bigwan offered us a place if we would start an English night school there. I have found the schools also a means to reach the parents.

Re sale of Gospels. This month we have disposed of 28 portions of Scripture, besides giving out tracts, etc., to those who could read. Still pray for these silent messengers, for it is the word of God in its bare form that helps these people. With best wishes. Yours faithfully,—H. Watson.



## West Australia.

**PERTH.**—We began the new year with a prayer meeting at 7 o'clock on Wednesday morning, when we decided to adopt as a motto for the year the text, "Lord, teach us to pray." We heard a thoughtful address this morning by A. Bell, who said that we could not be successful in great tasks until we realised that God used our services for His glory. An interesting and instructive discussion was commenced at the men's class upon the subject of the creation. In the evening Bro. Blakemore delivered a stirring address upon the subject, "What Has Become of Hell?" before a large attendance, which included several visitors from the Baptist Church in the city. Bro. Blakemore is commencing a series of addresses upon "Some New Testament Evangelists; their Methods and Results"—W.A., Jan. 7.

## Tasmania.

**LAUNCESTON.**—Last Lord's day we were pleased to have the following visitors with us: Sisters Smith, Rodd (2), from Hobart; Sister Mitchell, Newmarket, Vic.; and Bro. Taylor, Ulverston. Interest in the mission is growing. The tent, which has been erected, is a splendid advertisement. We, although few, are working hard, planning and praying for great results. Every church member, pray for our aim, 160 souls for Christ at the Launceston mission.—N.J.W., Jan. 8.

## New Zealand.

**NELSON.**—Lord's day, December 29, a well attended meeting for worship. Visitors: Bro. and Sister Gardner, Waititi; Bro. Tronche, Dunedin; and Bro. Hart, Hastings. Bro. Verco presided, and Bro. Brough exhorted. There was a good meeting in the evening for the gospel proclamation.—E.M.J., Jan. 1.

**OAMARU.**—Late Bro. Harward organised a special effort to reduce the church debt of £1250. The officers invited members to a tea, about 80 accepting the invitation. Following the tea a grand programme was given, consisting of musical solos, recitations, and addresses by Bro. Ralph Gobble, P. D. McCallum, and H. G. Harward. The latter explained the system, which was to issue 1250 £1 shares payable quarterly, and extending over five years, thus making the contributions £1 per share every quarter. Between £500 and £600 was subscribed for in the meeting, and more will come later. We commend this system to any church struggling with a large debt. Bro. Harward will be glad to give fuller particulars.—K. Dee, 31.

**WELLINGTON SOUTH.**—While Bro. Mudge is away recuperating his health, the work is being carried on by local brethren. Bro. Milton Vickery is conducting the gospel services, and the attendances are keeping up very well. We recently had the joy of seeing three go forward and make the good confession. Bro. and Sister Hearle, two of our most active workers, have left to commence farming at Palmerston North. At a farewell social, representatives from the church, deacons, Bible School, Endeavor, and choir all testified to the efficient work Bro. Hearle had done in each of these spheres of activity. On behalf of the church Bro. Vickery presented Bro. and Sister Hearle with a hanging lamp and some books as a small token of esteem. C. M. Gordon's visit was much appreciated.—H.

## Queensland.

**BRISBANE.**—Good meetings yesterday. Three received into membership: Mrs. Nightingale, by letter from Box Hill; Misses Sutton and Billat, recently immersed. A special young men's service at night, when our men's choir rendered "Lead, Kindly Light." The Adult Century Bible Class is growing; 28 present yesterday, 26 staying on to tea in the school hall and spending an hour or two in social intercourse, singing and profitable discussion.—L.G.

**CHARTERS TOWNS.**—We are looking forward to the visit of Bro. P. Goolie, and are arranging a special mission, and look forward to good results. United prayers are requested. We are losing one of the best workers. Our young Bro. J. Coward, junr., leaves for the College of the Bible on January 20. We shall miss him, for the harvest truly is ready, but the laborers are few.—R.C.

## South Australia.

**NORWOOD.**—On December 19 our choir gave the first of a series of concerts in aid of the organ fund. The principal item on the programme was the rendering of F. W. Peace's beautiful cantata, "From Cross to Crown." The choir was assisted by Mr. W. R. Knox, who gave an organ recital, and also played the organ throughout the cantata. The Adelaide Amateur Orchestral Society, and several leading vocalists from the city, helped to make the effort a great success. Mr. Hubert Sando conducted, and Miss Sando played the piano. There was a large and appreciative audience. At the close of the concert the choir entertained the ladies and gentlemen who had assisted them, and Mrs. Dickson, on behalf of the choir, presented Mr. Hubert Sando with a gold sovereign case, suitably inscribed, as a token of appreciation. After the morning service on December 22, the officers of the church met in the vestry and presented P. A. Dickson with a beautifully bound volume of Lord Tennyson's poems as a token of love and esteem.—S.P.W.

**HINDMARSH.**—On December 22 Children's Day in connection with the Bible School took place. China was the topic chosen. The superintendent, T. H. Brooker, welcomed the parents and friends. The various parts were taken by W. Cantwell, R. Coventry, J. Williams, H. Thody, M. Richardson, J. Roberts, Ella Muzridge, Doris and Florrie Batters, Mary Doley, Violet Pierce, Thelma Batt, Myrtle Marshall, May Tonkin, Poppie Duncan, and a Chinese student from the Chinese Class. Miss Doley was the accompanist. There was a good attendance, and a collection was taken up in aid of Foreign Missions. At 5.30 p.m. a special Christmas song service took place. Mrs. H. D. Smith recited suitable Bible selections, and a short address was given by H. D. Smith, a good programme of Christmas anthems and hymns being rendered by the choir under J. Roberts. H. Sharples presided at the organ, and a collection was taken up for the Hindmarsh Town Mission for Christmas cheer for the poor of the district.—J. W. Spook.

**GROTE ST.**—Since last report we have had some helpful and interesting items during the Christmas season. On the Sunday evening of December 22 the choir, led by Bro. Gard, gave a splendid selection suitable to the occasion. Several numbers from "The Messiah," and other

fine carols were rendered. Miss Robertson and Miss Hanceck sang the duet, "He shall feed his flock." Suitable Scripture readings were read and remarks appropriate made by Bro. Thomas. An offering was taken for Christmas cheer, amounting to over £5. On the Monday evening the Young People's Society of Christian Endeavor entertained the old members of the church at a "At Home," and about 200 were present, and a very helpful and enjoyable evening was spent. Mrs. Osborne voiced the thanks of the old people in a few words. The Endeavorers gave a concert for Christmas cheer funds that brought in £7 to be distributed among the poor. Our young people are doing some very practical work. On Tuesday, 24th, our Sunday School gave a Christmas tree to the kindergarten children. Over 100 were provided with presents. Many of the parents were present to join in the happy evening. The supt. of the school, Bro. Ross Manning, and all the officers worked hard for this successful time. Bro. W. L. Ewers, R. Burns, R. Impett and E. Ross Manning were the speakers at the services during the two Sundays' absence of our preacher on holiday. These brethren gave helpful addresses, and about 200 were present. In spite of hot weather we had very good meetings to-day. Bro. Thomas has returned and spoke morning and evening. The subject at night was "A Changeless Gospel for a Changing World," and at the close of the invitation two young women came and confessed Christ. We are preparing for the Home Mission offering. We have been asked for £700.

**PROSPECT.**—The Young Men's Club, to the number of nineteen, camped for a week at Christmas at Pt. Willunga. The camp was a great success. Services were held at Willunga and Mt. Compass on the Sunday. P. Baker very acceptably introduced the Bible School, and preached the gospel during the writer's absence at camp. We have just re-organised our Bible School, and have graded it, using the Standard Graded Lessons. The Young Men's Club has received a charter from the Kappa Sigma Pi, or Modern Knights of St. Paul, and are now associated with this very fine boys' Brotherhood. We will be glad to give information to any church desiring to organise.—Ira A. Paternoster.

**WALKERVILLE.**—The 51st business meeting of the church will be held on January 20, at which the election of officers will take place, and the inauguration of a building fund will be discussed. This meeting will be followed by a social, to which we cordially invite all friends and representatives from sister churches. Bro. W. Miller, one of our enthusiastic mission workers, was married to Miss Cant on Saturday. We wish them happiness and prosperity.—E.D.C., Jan. 13.

**SEMAPHORE.**—In spite of hot weather, meetings were well attended. Among the visitors of the morning service were Bro. Aitchison and Sister Aitchison, Maylands; Sisters Curtis, Balaclava; Sister Skidwell, Lamerou; Sister Tunman, Balaclava. The contractor has started work on the building of the building. Last year was a successful period in the history of the church, the increase being 41 by faith and obedience, received in other ways 22, total 66. We expect to make much greater advance when we have a building of our own. The Non-conformist churches have commenced holding gospel services on the beach after church each Sunday night, which will give the old members a chance to work the first of the monthly united prayer meetings was held in the Baptist schoolroom, which was well attended.—T.W., Jan. 13.

**NORTH CROYDON.**—Good meetings to-day. This morning F. Plant presided. H. J. Horsell gave a short address to the girls, after which he exhorted the church. At the Bible School the attendance was good; one new scholar. At the gospel service H. J. Horsell gave a stirring address: "Lord, what wilt thou have me to do." We have suffered the loss of our Sister Bartlett, who passed away last Wednesday, after a short and painful illness. Our Endeavor Society meeting was a record last Friday evening; two new members.—J. S. H. Ferris, Jan. 12.

# New South Wales.

**CANLEY VALE.**—Since last report we have commenced holding morning meetings for breaking of bread at W. H. Wooster's house, for the convenience of those members who cannot attend the afternoon meetings. We are very pleased to see one of our young brothers make a start at addressing the church. The sisters and brethren have lately been meeting at the church on Saturday afternoons to renovate the building, and when they have finished the church will have a much better appearance. Our thanks are due to an anonymous donor for the sum of £14/1/6. We were very pleased to have G. P. Jones and daughter with us on Christmas Sunday. Bro. Jones exhorted. Next Saturday night H. G. Payne delivers his Home Mission lantern lecture in Canley Vale. Our annual picnic will be held on anniversary day.—A.O.W., Jan. 7.

**NEWCASTLE.**—The church is being spiritually blessed by the labors of T. R. Coleman, for which we have great cause to thank the Home Mission Committee. The Adult Bible Class has been commenced. The prayer meeting is very encouraging. We intend holding a three weeks' mission, commencing January 12; T. R. Coleman to be the preacher. The open-air meetings have been going these two Sunday evenings, the result of which has been seen at the gospel service, where Bro. Coleman preached to a good audience.—James Fraser.

**BANGALORE.**—Increasing interest, growing attendance, and our confession since last report. Sister Miss James, from Dunoon, has been a visitor. Myron Fay fortnightly meetings keep up in interest. Bro. and Sister Rankine, from Casino, were present to-day.—W.S., Jan. 5.

**TWIFED RIVER DISTRICT.**—Sisters Misses Hurley and Jamieson, from Brisbane, met with Morvillumludi brethren to break bread on December 20. Fine interest and good attendance at the 29th. Bro. and Sister C. L. Savill and Bro. J. Furlonger, from Lismore, were amongst our visitors. Teaklum chapel opening takes place on Jan. 8.—W.S., Jan. 5.

**MEREWETHER.**—The church here is being built up by the labors of our Bro. Coleman. We had a good muster of the brethren present at the breaking of bread this morning. The Bible Class is still growing. In the evening Bro. Coleman preached to a good audience, his subject being "The Story of the Cross." After a sad reviving and a good searching address, four young girls from the Bible School confessed their faith in Jesus Christ. They are the first fruits of the mission.—Jan. Fraser, Jan. 12.

**MOSMAN.**—Good meetings to-day. Several numbers were present who have been away on holiday in the country. Amongst our visitors were Sisters Miss G. Bazell, from Auckland, N.Z., and Miss T. Assing, of Enmore. We rejoiced to have fellowship again with Sister J. Smith, who has been ill for several weeks. G. H. Bower gave a helpful exhortation on "God's Power in Helping Man," at the morning service, and C. Hall delivered an earnest gospel address from the life of the apostle Paul in the evening.—S.G., Jan. 12.

**ENMORE.**—We had a good meeting this morning, and a very fine exhortation from T. Buckley. In the afternoon we were pleased to have C. Morris, of Ballarat, with us. He kindly taught the Senior Bible Class. There was a nice congregation at night. At the close of the service two young men were immersed.

**PADDINGTON.**—Bro. Franklyn is now at Tarce on holidays. Bro. Rowles presided this morning, and Eller Jones exhorted the church. The "Tramway Mission Party" had charge of the school in the afternoon, and we had a royal time. The scholars were asked Biblical questions, and their prompt answers elicited great credit to the teacher. They were also asked to write an essay on the doings of the meeting, and Elma Lewis secured first prize (given by Admiral King-Hall) for the best. Other prizes were also given, such as one for the oldest and youngest at the meeting, the oldest present being Bro. Amery, 75, and Mrs.

Barber's baby, four months old, secured the prize for the youngest. The party had control also of the gospel service, and showed us that they could sing the gospel with their great big voices as well as preach. Bro. Taylor made a splendid leader. Bro. Hindoff and Porter, two of the party, thanked God that it was in the Paddington Church of Christ building that they were brought to the Saviour, and were now in turn preaching the gospel and leading others to Christ. Prizes were given to all the leading officers of the church at this meeting, and each member of the choir received a nice book. Altogether we had a day of revival, and crowned the efforts of the day by two of the senior scholars deciding for Christ.—S. Goshard, Jan. 12.

# Victoria.

**CHELTENHAM.**—The church was favored during the holidays with the presence of friends from New South Wales, South Australia, Ballarat, and several of the Melbourne churches. The young men's camp also brought along about 60 visitors, including W. H. Allen, W. A. Kemp, J. J. Maddox, and representatives of six churches. The camp young men visited several homes camp singing. A camp gospel service was also held one Sunday night. A social to the campers was held in the school room, and the campers gave a return social to the church friends in the tent. They also united with us in a picnic at Beaumaris on New Year's Day. Bro. Kemp and Bro. Allan helped out much with addresses on the Lord's day. We also held a watchnight service, when one of the young men from Aseet Vale confessed Christ. The church has lost one of its most respected members through the death of Mrs. Gouldthorpe, senr.—T.B.F.

**MIDDLE PARK.**—A. R. Main has gone for a few weeks' holiday, but he leaves the church strong and vigorous, having put in nearly a year of splendid effort with us, and we feel much obliged to him for a splendid and a most helpful brother, who deserves the very best the festive season can bring to him. Bro. Randall Pittman has helped us in a very able manner for the past two Lord's day evenings, and the meetings are well attended, despite the weather conditions. Bro. O'Brien gave a beautifully helpful address at our morning service. We are expecting Bro. Yarrow Main's holiday.

**HARCOURT.**—We were pleased to have with us this morning Bro. and Sister H. Edwards and Sister L. Phillips. We held a special afternoon service at our Bible School. The superintendent presented 11 certificates won by the scholars at the examination (out of 20 that completed). Bro. Schwab gave a short address. He has given a splendid exhortation this morning.—A. F. Gairns, Dec. 22.

**HORSHAM.**—The Sunday School picnic was a success. Good meeting at Parkmount on December 22. The girl who took her stand for Christ on the 15th at Horsham was immersed and received into fellowship. The mission commenced yesterday with good interest. Weather very hot. Bro. Allan in fine form.—F. J. Goshard, Jan. 13.

**MELBOURNE.**—(Swanston st.)—We had a good meeting on Sunday morning, amongst our visitors being a brother from Enmore. Bro. Allen gave a very helpful address on "Faith Tested." Fine meeting at night, and a good address by Bro. Allen on "Faith Defended." A large number of strangers are attending our gospel meetings, and I seem interested in the message delivered. After several years of faithful service as superintendent of the Sunday School, Bro. McArthur has retired. Bro. Allen, who has been elected in his stead, Bro. Robert Duncan has taken office as secretary, and Bro. Buckley leader of song. We hope to make this department one of the most successful of the work during the coming year.

**CARLTON.**—(Lygon st.)—The extremely hot weather interfered very little with our attendance last Sunday, for the breaking of bread, Bible School and gospel service were all splendidly attended. At the morning meeting we were glad

to have present Sister S. G. Griffith, from Adelaide; Sister Langford, from Perth, W.A.; and Bro. Scarr, from Enmore, N.S.W. Bro. Kingsbury exhorted, basing a powerful New Year's message on the command to Moses to "Speak unto the children of Israel that they go forward." Our brother's evening subject was "The Programme of Christianity," in dealing with which he met with rapid attention. The great Home Missionary offering is already being stressed here, and all were delighted with the splendid Home Mission issue of the "Australian Christian"—T.W.S., Jan. 13.

**CHELTENHAM.**—Since last report Mr. E. Hutchins and Miss Reid have been received by faith and obedience. Others we believe are near the kingdom. One of our members, Cyril Wolf, leaves this week to live near Brisbane, Q.—We will miss him.—T.H.F.

**BALLARAT.**—(Dawson-st.)—On Dec. 15 we had with us H. P. Long, from Maryborough (by invitation C. Morris joining to Maryborough and Red Mt.), whose exhortation and gospel address were greatly appreciated. On Friday evening last the Young Women's Mission Band had an enjoyable social, at which the Young Men's Class were present. During the evening a presentation of a beautiful silver clock stand was made to Chas. Harvey from the Dorcas Society and the Y.W.M.B. for willing services rendered them. We were pleased to have with us on December 22 Bro. and Sister Sharp, from Brighton. Bro. Sharp exhorted, and the writer delivered the gospel message.—A.E.P.

**HAWTHORN.**—The extreme heat on Sunday, together with the fact that a number of the church members are on holiday, had the effect of making the meetings smaller than usual. Bro. Fisher, of the Bible College, spoke in the morning. A large number of members of the Bible School gathered for a social on Monday evening and to recognize the recent marriage of the esteemed sup. Bro. Phil. Rees. Mr. Rees was married with us on Sunday. During the evening a certificate inscribed, was presented to the sup., who made a fitting response.—A. C. Rankin, Jan. 13.

**SOUTH MELBOURNE.**—Splendid meeting last Lord's day morning, when Bro. Pittman exhorted the church very acceptably. His meeting at night, when Bro. Davis preached a most impressive sermon on "The World's Greatest Tragedy," 114 scholars present at the Lord's day School service, Jan. 13.

**FANFIELD.**—Meetings are still keeping good. Had a good time here to-day. Splendid meeting this morning. One received by letter. Bro. Bennett spoke. Full house to-night, when after an earnest address by Bro. Bennett, who is going to take up the work at Ballarat, about 150 members' faithful work here.—A. McGroun, Jan. 12.

**MARYBOROUGH.**—Nice meetings at Maryborough and Red Mt. on December 21, and also in the confession. The school at Red Mt. has an annual treat for the children in the shape of a Christmas tree. This gathering was a marked success. The Christmas tree for the children at another our school at Maryborough was a good time. We are hoping to have the help of Bro. S. McCullum in this district before long. Assurance is hereby made to carry on the work as usual, and we will all be pleased to have Bro. McCullum with us.—H.P.L., Dec. 22.

**SOUTH YARRA.**—The members held a most enjoyable social on December 18. For some time previous preparations had been quietly going on to give practical recognition of the services of our choir master, F. Lewis, and of our organist, Mrs. T. Murphy. The social was also a farewell to Bro. and Sister Hall, who have returned to their old home at Williamsdown. We regret their removal, for they were always ready to help in every good work. Sister Miss A. Hall will be missed, as she was regular in her attendance at choir. The choir members gave her a very nice hot water jug. Bro. Ozick, on behalf of the church, presented Bro. Hall with several volumes

## Sisters' Department.

### WEST AUSTRALIA.

"Go Forward."

The Executive met on December 18 to hold their quarterly business meeting in the Lakeside chapel. The President, Mrs. J. W. B. Robinson, presided. The devotional session was led by Mrs. Birchill.

Hospital (Supt., Mrs. Manninger).—Reports having visited the Perth Public Hospital for quarter ending November, 1912:

Results as follows: 10 visits, distributed 221 books and papers, and also received gifts from the Conference President, Mrs. Robinson. Children's Hospital: Sister Little reports having paid 7 visits, distributed 20 books and cards, and a large number of beautiful flowers. Consumptive Hospital, Claremont: Visits, 10; magazines and "Christians," 36; also eggs and flowers.

Mission Bands (Supt., Mrs. J. W. B. Robinson).—We are glad to report that Kalgoorlie has organised with 13 members; others intend joining at once. Four letter writers to missionaries have already begun work, and all offices are well filled. They report interest increasing all the time. Fremantle are going on steadily, but have not reported this quarter. Maylands have had to discontinue for a while, for want of a president; the members are working quietly, and will be ready when some one is found willing and able to assume the position of president.

Guildford have held six meetings, cards were sent to several missionaries, and letters have been written to Dilka, Baramati, and Pentecost; also parcel of handkerchiefs for Dilka per Bro. Fischer. One evening was devoted to preparing a Christmas box for mother, or dearest lady friend. Studies on "Women of the Bible" are still the principal item.

Prayer (Supt., Mrs. Robinson, senr.).—Prayer meetings have been regularly held at Lakeside, Fremantle, Maylands, Guildford and Subiaco.

The Committee has paid three visits during the quarter, Guildford, Maylands, and Fremantle. These visits have been very much appreciated, and evidence are not wanting to indicate that they were followed by satisfactory results.

Treasurer's Report (Mrs. D. M. Wilson).—General account, 1/1/1913.

At the conclusion of the business session, we said good-bye to our Sister Birchill, who has acted as Assistant Secretary for five years. Our sister has left on a prolonged tour for the Eastern States, owing to ill health. The President, when wishing our sister bon voyage, presented her with a nice writing case in recognition of the valuable work she had done for the Sisters' Conference of West Australia.

Mrs. J. B. Kloe, Sec., Sisters' Conf.

### N.S.W. Home Missions.

By H. G. Payne.

State Evangelist.—Has held missions at small churches in the Richmond-Tweed Rivers. Additions: Faith and baptism, 97; baptised believers, 11; restored, 4.

Belmore.—G. H. Brown has been on holidays at Mackellar. While there meetings for the breaking of bread were held, and are being continued by the resident members.

Erskineville.—J. Clydesdale. Plans of new chapel approved.

Hornsby.—Young People's Union organised. One addition by faith and baptism.

Junee-Marrar.—T. G. Mason. Places visited: Marrar, Old Junee, Junee, Illabo, Ivor, Harfield. Additions: Faith and baptism, 2.

North Sydney.—F. T. Saunders. Improving audiences and healthy conditions.

Hamilton Merewether.—Bro. Jinks ended his work on November 30. Bro. T. R. Coleman is located here for an indefinite period.

Wagga.—A. Brown. Work has been hindered by the illness of the preacher. He is now better.

Richmond-Tweed.—Casino: The District Committee has not yet secured an unmarried man for this post. Bangalow-Tyalgum.—W. Strongman, Bro. Coleman has conducted missions at these places. Additions (included in the State evangelist's report), 6. Bangalow and Byron Bay are endeavoring to raise sufficient money to engage a preacher for that end of the circuit and so release Bro. Strongman for the Tweed Rivers exclusively.

No reports from Auburn and Rookwood-Canby.

Finance.—Receipts, 1108/17/5; expenditure, 1110/17/8; delv., 435/8/2.

We are looking to the annual offering to wipe out our debt. N.S.W. has never known a Christmas like that of 1912. Money has flowed freely in shopping, travel, amusements, etc. If we give to God as we have given to our friends, and spent on ourselves, the offering will be magnificent. God grant it.

## Obituary.

FRASER.—After an illness of about four months' duration, Sister Mrs. Fraser (daughter of Mrs. A. Chamberlain, formerly of Port Fairy, but latterly of North Fitzroy) fell asleep on Nov. 13 last. The deceased lady made the good confession at Port Fairy 15 years ago, and was baptised by Bro. Gray. The faith of her girlhood remained with her, and in her last sickness enabled her to face its dark issue with sweet confidence and assurance. She leaves a husband and four children (one an infant) to miss her gentle ministry and care.—J.W.B., North Fitzroy, Vic.

GOULDTHORPE.—The church at Cheltenham has lost one of its old members in the person of Mrs. Geo. Gouldthorpe, senr., who fell asleep in Christ on January 3, at the age of 80 years and 11 months. The deceased had been a Bible School teacher for 60 years, and many of our elder and past scholars here received faithful instruction from this saint of God. She was born in Melbourn, in Cambridge-shire, England, but came to Victoria about 60 years ago with her husband, who survives, and together with three grown-up sons, and three grown-up daughters, remains to sorrow at the loss they have sustained. Their sorrow is not without hope, for our sister was a good woman, and after some months of great suffering is at rest. Some time ago the church and school presented our sister with a easy easy chair, and her enlarged photo hangs in our school hall. We will not soon forget her work of faith and labor of love. She rests from her labors, but her works follow her.—T.W.F., Cheltenham, Vic.

SMITH.—Frances Smith, aged 60, was a member of the church at Ballarat for 48 years, having joined with her husband, John Smith (who predeceased her some years), in the year 1864, and for the whole of that long period faithfully served her Master. She was always full of interest in the church, lying by in store on the first day of the week as the Lord prospered her, so that when age prevented her attendance she had fellowship in giving to the Lord. More than once I have received her little board to place in the box on the Lord's day. She died on October 26, and the funeral was conducted by the writer the following day.—C.M., Ballarat, Vic.

CLARKE.—Bro. Harry Clarke, of North Fitzroy, fell asleep after a severe operation in the Melbourne Hospital, on December 18. For several months he suffered unspeakable anguish from an internal complaint. He got so bad that an operation gave the only prospect of relief. But, in spite of the best that human skill could suggest, failure resulted. Our brother made the confession 24 years ago at South Richmond, and was baptised by Bro. J. Bell. His membership has been divided between South Richmond, Preston and North Fitzroy. The last few months of his illness brought a melancholy into his life that made it easy to face the peril of an operation.

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*From the Field—Continued.*

of "Evenings with the Bible." Mrs. Murphy was presented with a silver tea pot and a crystal honey jar, in recognition of her valued and willing services. F. Lewis was the recipient of a silver hot water jug and a large leather bound edition of Sankey's Hymns. Several musical items were rendered. A song by Miss Collier was much appreciated, also a harp and violin duet by Miss C. and E. Years.

**HARCOURT.**—We have spent a good time during the holidays, having with us Bro. and Sister Vick, Sisters M. and L. Philips, Bro. Symes and Bro. and Sister H. Edwards. Bro. Edwards addressed the church and presided, and we enjoyed the fellowship with these brethren. Bro. J. Hegarth is back again after a few months up country. The C.E. Society held their annual social last Wednesday night. Bro. Schwab presided. Good programme. There was a good attendance, and a call load came with Bro. Gale from Castlemaine. The sisters provided supper. The C.E. is to go to Castlemaine next Tuesday night to join them in their social.—A. E. Gartside, Jan. 12.

**Doing Things for Christ.**

We often imagine that it was a great deal easier for our Lord's first disciples to do things for him than it is for us. They could see him and hear his voice and do errands really for him, and coming back hear his approval or his thanks; but we cannot hear him telling us what to do, nor can we see his pleased look when we have done anything for him. So we find ourselves wishing he were here again, that we might get our duties right from his very lips. We sometimes ask how we can do things for him when he is not here. But we have only to remember his promises: "I am with you all the days." He is here, though unseen, just as really as he was with his first disciples. We can do things for him all the time. Every loving obedience is something done for Christ. Every kindness shown to another in his name and for his sake is shown to him. Every piece of common, routine, task work, if done through love for him, becomes something done for Christ. So we can make all our dull life radiant as angels' ministry by doing all for Christ.—Sel.

**"As an Eagle."**

William J. Long, in his new book on animal stories, called "Wilderness Ways," relates an incident which most beautifully interprets and explains the above Scriptural quotation.

A mother eagle had tried in vain to tempt her little one to leave the nest on a high cliff. With food in her talons, she came to the edge of the nest, hovered over it a moment, so as to give the hungry eaglet a sight and smell of food, then went slowly down to the valley, taking the food with her, and calling the little one to come, and he should have it. He called after her loudly, and spread his wings a dozen times to follow. But the plunge was too awful; he was afraid, and settled back into the nest. What followed, Mr. Long describes thus:

In a little while she came back again, this time without food, and hovered over the nest, trying every way to induce the little one to leave it. She succeeded at last, when, with a desperate effort,

he sprang upward and flapped to the ledge above. Then, after surveying the world gravely from his new place, he flapped back to the nest, and turned a deaf ear to all his mother's assurances that he could fly just as easily to the treetops below, if he only would.

Suddenly, as if discouraged, she rose well above him. I held my breath, for I knew what was coming. The little fellow stood on the edge of the nest, looking down at the plunge which he dared not take. There was a sharp cry from behind, which made him alert, tense as a watch-spring. The next instant the mother eagle had swooped, striking the nest at his feet, sending his support of twigs and himself with them out into the air together.

He was afloat now, afloat on the blue air, in spite of himself, and flapped lustily for life. Over him, under him, beside him, hovered the mother on fireless wings, calling softly that she was there. But the awful fear of the depths and the lance tops of the spruces was upon the little one; his flapping grew more wild; he fell faster and faster. Suddenly—more in fright, it seemed to me, than because he had spent his strength—he lost his balance, and tipped head downward in the air. It was all over now, it seemed; he folded his wings to be dashed to pieces.

Then, like a flash, the old mother-eagle shot under him; his despairing feet touched her broad shoulders, between her wings. He righted himself, rested an instant, found his head, then she dropped like a shot from under him, leaving him to come down on his own wings. It was all the work of an instant before I lost them among the trees far below. And when I found them again with my glass, the eaglet was in the top of a great pine, and the mother was feeding him.

And then, standing there alone in the great wilderness, it flashed upon me for the first time just what the wise old prophet meant; though he wrote long ago, in a distant land, and another than Cloud Wings had taught her little ones, all unconscious of the kindly eyes that watched. "As the eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings—so the Lord."—*Advantage.*

**Christian Thessalonica.**

Since the future of "Christian Constantinople" was discussed a week or two ago Salonika, the ancient Thessalonica, and the second city in the Turkish dominion, has fallen into Christian hands. The problems that surround the settlement of its future custody are second in importance only to those which concern Byzantium itself. The course of events seems to involve the conclusion that Salonika, the natural seaport of Macedonia, can never revert to Moslem domination. One may well hope that a new era of peace and contentment will follow these chequered centuries during which the city has borne the burden of frenzied strife. As on the shores of the Bosphorus, so also here, there are to be found some of the glories of early Christian art, which for three or four hundred years have been turned into shrines for Mohammedan worship. It is a welcome reflection that, whatever may be in store for Constantinople, the edifices which were build-

ed in the age of Constantine and Justinian upon the hill-side of Thessalonica will now assuredly resound once more with the music of Christian prayer.

When, in the middle of the first century, Paul of Tarsus found himself traversing the Egean way, he was following one of the busiest trade routes of the time. At Thessalonica he encountered an active colony of Jews, whose fanatic unfriendliness shortened his sojourn in the city. They were, however, happily impotent to deprive the world of those two letters, addressed to the church that was founded on the Macedonian coast, which are among the tenderest mementoes of his genius for sympathy and understanding. Sixteen centuries afterwards a company of fugitive Jews from Spain found refuge in the city, and to-day their descendants form nearly one-half of its population of 150,000 souls. It is because of this that the task of readjusting the future of Salonica differs from that presented in other centres of population, in which the Turk is supreme in numbers and influence.—*Christian World.*

**Our Heart Christ's Kingdom.**

Religion is not an art nor a science; it is a life. It is not the mere learning and following of a set of rules. It is the growth of Christlikeness in the heart, spreading thence into the whole of the being. It is the setting up of the kingdom of heaven within us. This kingdom in one's heart is the rule and authority of Christ, owned and recognised there at the fount and spring of the life. It is the rule of love—"the love of Christ constraineth me," he says. A Christian life is therefore really the personal reign of Christ in the heart of every one who accepts him. The conquest is slow—that is, the heavenly King first fills his kingdom under alien sway, and to get full possession and to reign supreme and alone he must subdue the whole of the old nature. It is this work of conquest and subjugation that goes on in this world, and it is not complete until the believer passes into heaven. All earthly Christian life is therefore a learning to be a Christian. We should heed all the energies of our being toward the bringing of heart, mind, and will into complete subjection to our King.—*Selected.*

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## Here and There

C. A. Quirk's address is now 29 Rose-st., Toorak, Vic.

H. G. Harward's first mission in New South Wales will be at North Sydney, opening on March 30.

Good audiences all last week, and a splendid crowd on Sunday night last in the tent at Kyneton, Vic., and one confession.

E. G. Warren, who has carried on a successful work in Kadina, S.A., for six years, has been invited to continue his work for another year.

The Melbourne Musical Society will be commencing rehearsals in the Swanston-st. school room on Saturday, February 1. Full attendance of members requested, as Easter falls early this year.

The Melbourne Girls' Mission Band will meet in Swanston-st. lecture hall on Thursday, Jan. 23, at 8 p.m. Speaker, Miss Todd. Collection. All girls welcome.

Last year some churches missed the blessing of participating in the Home Mission annual offering; it is hoped that this year not one will miss it. "It is more blessed to give than to receive."

Because you think that the Home Mission Committee of your State made some mistake some years back, you are not justified in refusing to help the splendid work that is now being done. Let all be in line on February 2.

A number of brethren in the Boort, Vic. district are making a strenuous effort to start the cause in that town. They have purchased and nearly paid for a block of land, and hope soon to be able to erect a chapel and arrange for regular meetings.

In view of the approaching State Conference in New South Wales, members of that State are reminded that five weeks' notice in writing, signed by the proposer, must be given of all business to be brought before the Conference, or of any proposed amendments to the Constitution.

Bra. Bennett, who has been preaching for the Fairfield church for some time, past, has accepted an engagement with the church at Warwick. The Fairfield church will be glad to hear from any brother willing to take up preaching for it. The address of the secretary is A. McGreor, Stanbury, Fairfield, Vic.

Our churches are establishing a reputation for building chapels in a day. Another of these was opened on Saturday, Jan. 4, at Gouldford, W.A. While the building was not absolutely finished, it was sufficiently so for services to be held on Sunday. W. B. Hammond spoke in the morning, and H. J. Banks preached in the evening.

Conferences come very soon after the annual offering for Home Missions. This year, consequently isolated members and church treasurers should forward all offerings for Home Missions as speedily as possible after February 2 to the treasurers of the various States. A failure to do this may mean that your offering will not be included in the balance sheet presented to Conference.

The Power of the Book—More than sixty years ago (the *Missionary Intelligence* says), two Samoan Christians contemplated to evangelize Niue. They were seized, their clothing was torn off "in order to see the color of their skin," and the fowls and pigs they took with them were killed and eaten. But the Book which they carried and with which they seemed to converse furnished them the savages they thought it must possess magic powers and therefore they feared to kill those under its protection. Seven years later, there was a strong church on that island; and when, in 1860, the Gospel of Mark was translated and sent out from England, the natives sat up the whole of the night reading it.

Bible School Union, Victoria—The third annual Conference of Bible School Teachers, under the auspices of the above Union, will be held in the Christian chapel, Douglas-parade, North Williamstown, on Monday, January 27 (Foundation Day). Addresses will be delivered by Horace King-Barry, J. I. Mulford, G. Manifold, A. Hutson, W. G. Heller and W. D. More, on vital themes pertaining to Bible Schools, and the subject should bring together all who labor in the Lord's day School, and also all members who take an active interest in the work, so that lessons of instruction might be learned from the addresses delivered and discerned that will prove of great benefit to those actively engaged in this grand and noble work, by assisting them in the future to discharge their duties more efficiently. J. C. Ferdinand Pittman (President) will preside. Afternoon session commences at 3 p.m., evening session at 7.30. There will be an interval of about two hours between the sessions, and members desirous of having their tea provided for, can do so at the rate of 6d. per block, if they hand in their names to the secretaries of the respective schools not later than January 19. All secretaries are asked to note this and forward number booked to the Union Secretary on the day following. Do not miss this gathering. Seven hundred at our last; more expected at this. Programme, with other details, will be rendered, cannot be beaten. Our committee, J. C. Combs, and you will enjoy the proceedings.—J. V. Bell, Hon. Sec.

A well known figure in English religious journalism, says the *Christian World* of Dec. 12, has passed away by the death on Saturday of Cardinal, at the age of 70, of William Durban for many years closely and responsibly associated with the English edition of *The Heralds Review*. He contributed occasionally to our own columns, and, more frequently, to those of *The Christian Commonwealth*, and he was well known in America. Mr. Durban was brought up in the Anglican Church, and graduating at London University, he completed his education in the hands of Mr. Spurgeon's sermons and study of the New Testament led him to take Baptist views, and he was through adult baptism at Hereford, and relinquished his professorship of languages in an Anglican College in order to enter the Baptist ministry. After holding a postorate at Newport (Isla of Wight), and Chester, he joined the Disciples of Christ, and held three postorates in that church in London. Eventually he found occupation in journalism and authorship. He travelled widely, read deeply in twelve languages, and studied religious tendencies with close acuity. His gentle spirit and unflinching courtesy won him many friends, and the influence he exercised was wide and gentle. His interviews and character studies were all marked by his urbanity of temperament, clarity, and cautionness. The funeral took place yesterday at Bisher Green Cemetery.

The Demand for the Bible—The Bible Society (says an important leaflet, entitled "A Grave Question") is face to face with a serious practical difficulty. The question is asked: What produces the astonishing development in the demand for the Scripture? And the answer explains the difficulty—"Some of the causes are not difficult to trace. The spread of popular education, the growing intercourse between nations, the advance and success of Christian Missions, the spiritual appeal of the New Testament, all combine to bring about this result. And surely we have to face such a situation with Godwinning rather than with dismay. We ought to praise God because his Book is speaking now in more tongues than it ever spoke in before, because it is falling into the hands of multitudes of readers whom it never found before. The immense and increasing potency of the Bible—this, and nothing of the kind this—is straining the resources of our Society."

The Story of Klio-Thah-Byu—In the much volume of "The Fundamentals," Dr. Charles A. Bowen, in a capital chapter entitled "A Message from Missions to the Modern Ministers," tells with the ever-interesting story of Klio-Thah-Byu—"In 1828, far away Burma, Adamant Judson had been laboring many years with but

little success. He heard of the Karens far in the interior. The only Karen man he could find was Klio-Thah-Byu, a slave fifty years of age. As a youth he had been blind, vicious, and brutal. As a man he had murdered thirty men with his own hand. Judson paid his ransom and took him to his own home. His darkened mind was at last lightened by the story of the cross. He was baptized and went immediately to his people to preach. For twelve years he made astonishing tours of from one week to six months among the six hundred thousand Karens. Whole villages were converted, and to-day there are forty thousand native Karen Christians as the result almost wholly of Klio-Thah-Byu."

Light Where it is Needed—There is a beautiful thought, says the *Christian*, in a saying by Dr. J. H. Jowers, which the child of God will do well to ponder and to practice—"We are all so ambitious to be stars, while our Saviour wants us to be street lamps. And, after all, on the muddy, heavy roads at night, and to the trudging, tired wayfarer, the lamp is more useful than the star. 'Let your light so shine.' We shine by reflecting the divine light, and the entrance of that Word gives light to the world, as well as the Psalmist's tribute to the Word of God as 'a lamp unto my feet and a light upon my path' (Psalm 119: 105). Only by its aid can we safely traverse the 'muddy, heavy road' of temptation. Its kindly beams shed light not only upon the heaven above but upon the earth below, expelling to death the perils of the way. It is the *God-fathered* Word which lighteth the darkness, and it is that which we need it most, and that is just where we may find it. One great proof of the inspiration of the Bible is its absolute suitability to every phase of human need and circumstance. Aloud the Light, then, let it shine on."

The Outlook in Utah—A gleam of hope regarding the future of Salt Lake City appears in an article, by Dr. William M. Paden, in the *Presbyterian Examiner*, New York. Dr. Paden declares—"Salt Lake City, at once the most isolated of this inner mountain country, and the Zion of Mormonism, a city which contains one-fourth of the population of Utah, is now more than half Gentile. Much more than half the wealth of the city is beyond the reach of the Mormon tithing-master; and the time is rapidly approaching when much more than half the vote of the State, not to speak of the adjoining States in this region, will be beyond the control of the President of the Mormon Church and his apostles. Polygamy will die hard, and probably not die for generations, unless the people of the United States insist that it be met and offset by federal action. All the while the Christian Church is becoming more and more deeply rooted. Our own church reports 1929 communicants and 10,000 adherents, and owns church and school property worth nearly three-quarters of a million dollars." Mormon agents, however, are putting forth strenuous efforts in England to lure new recruits to their false, immoral system.

### COMING EVENTS.

JANUARY 27—A number combined I.C.C. picnic will be held on A.N.A. Day, Jan. 27, at Royal Park, one minute from station. Buy Society and friendly supply their own food. Hot water and milk gratis. Races. Assortments for all. Whoever will may come. We expect about 1500 Juniors.—W. A. Brown, Press Club.

JANUARY 27 (Foundation Day)—Third Annual Conference of Bible School Teachers will be held in the Christian Chapel, Douglas-parade, North Williamstown. Members of our city and suburban churches are cordially invited to attend. Read "Here and There"—J.V.P.

FEBRUARY 1—Don't forget the Garden Party and Basket Tea, which is to be held by the Girls' Mission Bands in the interest of Home Missions on Saturday, February 1, in this region. Mr. and Mrs. E. M. Lindroth have kindly lent their grounds for this date. An interesting program has been arranged, and refreshments will be provided. All welcome.

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Daily Readings.

Sincere desire. Psalm 66: 16-20.  
 Speech of the soul. Gal. 4: 1-6; Acts 9: 10-12.  
 Address to God. John 16: 23-27.  
 In the name of Christ. John 14: 13-14; 15: 7-16.  
 Direct exhortations. Rom. 12: 12; 1 Thess. 5: 17.  
 Covering all needs. Phil. 4: 6, 7-10; 1 Pet. 5: 7.

Topic—Prayer; Its Nature and Necessity. Matt. 7: 7-11; Rom. 8: 26-27.

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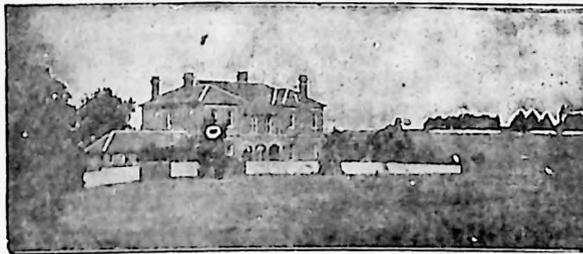
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