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AN ILLUSTRIOUS EXAMPLE.

It is very gratifying to learn that the King is in the habit of reading a chapter of the Bible daily. It sometimes happens that statements of this kind have no foundation in fact, but in this case the King's secretary confirms it. In answer to the enquiry addressed to him, Lord Knollys replied: "I have had the honor of submitting your letter to the King, and I am directed to inform you in reply: It is quite true that he promised Queen Alexandra as long ago as 1881 that he would read a chapter of the Bible daily, and that he has ever since adhered to this promise." Those who love their Bibles will be glad to learn that our King not only remembers his promise, but also prizes the volume which his grandmother, Queen Victoria, once declared was the secret of England's greatness. We remember, too, that on the occasion of the celebration of the tercentenary of the Authorized Version, King George expressed the hope that the British people would "never cease to cherish their noble inheritance in the English Bible, the first of national treasures, the most valuable thing the world affords."

Should not surprise us.

Now, while it may be quite true that the Bible does not stand in need of royal patronage, there is much satisfaction to be found in the fact that the ruler of a great nation is a friend of that "righteousness which exalteth a nation." Our King honours himself when he honours the Bible; and if the example set by our King is efficacious in leading others to do likewise, that will be so much to the good. We should be sorry to think, however, that the practice of the King is one so seldom adopted that it is to be regarded as a matter of surprise. For anyone to suggest such a thing would be sufficient proof that ignorance rather than knowledge was the cause of his being made. The *Argus* seems to think that the habit of Bible reading among the people is a lost art, and is so because of the changed attitude of men towards the Bible. It believes that the

results of modern criticism have been the cause of this, though it does not think that the said results justify the changed attitude. It may be admitted that modern criticism has affected the minds of many, and changed their views in regard to the Bible, but it must not be forgotten that many thousands of Bible readers have simply ignored the wild speculations which have so often passed under the name of criticisms. There is in the Bible something which criticism cannot touch, and it is this something that speaks to the soul as nothing else in the world does, that makes men and women loyal to it, and makes the Bible the best read book in the world.

Destructive and constructive.

It must not be forgotten that there are two sides to modern criticism—the destructive and the constructive. The first of these has made the most noise and raised the most dust. Sensible men, however, are waiting until the noise has subsided and the dust has been cleared away. This process is now going on. Surer voices are being heard, and the atmosphere is clearer. By-and-by, as the old Book stands out with undiminished radiance, we will be wanting to know what all the fuss was about. In the meanwhile, during the process of clearing up, some harm has been done. On the other hand, modern criticism has done good, especially on the archeological side. Archeology has smitten destructive criticism and blight. It has made the Bible read like a new book. It has not only established the historical statements of the Bible, but amplified them. Incidental allusions in the sacred record have been filled out and made more precious to us. What we formerly took on trust, we now know from ascertained fact.

The man in the street.

Referring to "the man in the street," the *Argus* says: "He knows vaguely, for instance, that the creative narrative in Genesis, regarded as a literal statement of what

took place, is not tenable in the light of modern science." Just so. The word "vaguely" expresses the situation exactly. If he had known more he would have done the Genesis narrative justice. He would have been impressed with it as "utterly unlike any other cosmogony that has ever been given." He would have seen that "its inspiration is attested by its monotheistic character, its sublimity of thought and style, and its truth of representation in essential points." On this point Professor Orr says: "Its intention is primarily to be the vehicle of the great religious ideas that inform it; yet, so true is the insight yielded by the spirit of revelation, that the writer or seer is able really to see the great stages in the process of creation, and to represent these in a way which conveys a practically accurate conception of them to men's minds. Proof of this is hardly needed when we have a certificate to the fact from a no less reputable authority than Haeckel himself. He speaks of 'the simple and natural chain of ideas which runs through' the Mosaic account, emphasises how 'two great fundamental ideas, common also to the non-miraculous theory of development, meet us in the Mosaic hypothesis of creation with surprising clearness and simplicity—the idea of progressive development or *perfecting*, and bestows his 'just and sincere admiration on the Jewish hewgiver's grand insight into nature, and his simple and natural hypothesis of creation.'" After this tribute from a materialist scientist, it seems almost time that others did justice to the Genesis narrative of creation, and instead of its proving a stumbling block, it ought to be an attractive and inspiring introduction to the study of the greatest and best of all books.

The Bible widely read.

It may be that "the man in the street" does not read his Bible, but it is quite certain that the real cause of his not doing so is because he is possessed of that spirit of worldliness which is antagonistic to the spiritual teaching of the book. With many

it is a question of indifference, and with not a few the Bible is disliked, even hated, because it is a rebuker of sin. Men of this stamp will not read the Bible. But because they do not, it must not be assumed, as the *Argus* appears to do, that in the present day the Bible is not so widely read and appreciated as in former days. If the sale of the Bible may be taken as an indication of its being read, and we think it ought to be, then, as the Bible is sold in increasing numbers every year, there should be an increasing number of readers. One thing is certain, namely, that the study of the Bible is very much on the increase. There are more classes of this kind in existence to-day than ever before. There are more societies in connection with churches whose members are pledged to daily Bible reading than ever obtained in the days of old. In view of these and other things, we deprecate the assumption that Bible reading is on the wane and that it has lost its hold upon the people. We have pleasure, however, in agreeing with the *Argus* when it says: "If the King's example sends a great number of his subjects, as it conceivably may, back to the study of this book which meant so much to their ancestors, he will have served his Empire grandly."

Editorial Notes

A Final Reminder.

This issue will reach many before the annual H.M. offering on Feb. 2, but in the great majority of cases will not be read till after. But in no instance will it be too late for our readers to have fellowship in this important work. A collection in every church and a liberal offering from every member is the ideal. We have no doubt but that every church will fall into line, but how about every member? The fields are so great, the outlook so promising, the need so urgent, and the Saviour's teaching so emphatic, that we should not like to think of a single member, either in church fellowship or isolated, who would willfully neglect to share in the work of evangelising our own land. While "Our land for Christ," we sing, let us "Our offerings to him bring, with one accord."

Brotherly Love.

Churches of Christ in Australasia have been noted for their socialness. Their members appear to realise more fully than in denominational bodies the sentiment of brotherhood. And it should be so. In New Testament times this was a marked feature "One is your Master, even Christ, and all ye are brethren". This family relationship was more than a sentiment, it was an actual fact. Indeed, the early Christians are spoken of as being "one in Christ Jesus." They found in Christ the great centre and

bond of union. They were joined together in bonds of holy love. Earthly relationships—ties of blood or of race—paled into insignificance compared with brotherhood in Christ. No wonder the outside observers said, "Behold how these Christians love one another." No plea for a return to primitive Christianity can omit, as a prominent part of its programme, the essential oneness of those who accept it. "The communion of saints" here, is as much a part of Christianity as "the life everlasting" hereafter. "The New Testament is full of this teaching. To love one another as Christ loves us is the new commandment and the distinguishing feature of Christianity. The one ordinance within the church—the Lord's Supper—is specially designed to emphasise the same idea. "For we being many are one bread, and one body; for we are all partakers of the one bread." In no respect has the departure from original Christianity been more evident than in the absence of communion among its professed adherents.

Family Fellowship.

As advocates of a restoration of "the ancient order of things," disciples of Christ must necessarily plead for the fellowship of the early churches. In proportion as this is realised, the power of its sweetness will be felt outside. "By this shall all men know that ye are my disciples, if ye have love one to another." Have we given as much prominence to this feature of our plea as to some others? While advocating the doctrine and ordinances of the New Testament church, have we preached and practised with the same zeal the love that characterised its first members? While the churches which wear only the name of Christ are probably in advance of other churches in this respect, it must be evident to us all that we fall far short of the Scriptural ideal. Each church is a congregation of brothers and sisters, and brotherly affection should be practically manifest. But as a matter of fact in some of our largest churches many members do not even know each other. They do not "share each other's woes, each other's burdens bear," for they are entirely ignorant of them. The question of recognition in the future life may be of great interest, but the matter of present recognition is much more practical. Of course in the smaller churches the matter of personal acquaintanceship presents no difficulties, but in large city congregations the difficulty is real. But obstacles exist only to be removed or surmounted, and where the Spirit of Christ rules, they may be overcome. The preachers and church officers should make every provision for the cultivation of this family feeling, and the practical fellowship of all the church members. There is, perhaps, room in the larger churches for more frequent gatherings of a social nature where the brethren could become better acquainted. In any case we must not, in our advocacy of other important matters, neglect to frequently present the teachings of Christ and his apostles along the line of brotherly affection.

"Too Many Appeals for Money."

It is a question in the minds of some brethren whether too many appeals are not being made for money for various co-operative efforts. Home Missions, Foreign Missions, Federal Missions, Church Extension, Bible College and Sunday School Union appeals all come before us, and during the past year the Seville missions in the various States necessitated additional appeals, which resulted in offerings probably not less than £3000. In addition to all these demands, the local needs must of course be supplied, and many churches have to face the problem of erecting or enlarging their buildings, besides their usual expenses. But, after all, it cannot be said that we have yet reached the limit of our liberality, and the grace of giving, like every other grace of the Christian life, requires constant cultivation. The demands are the demands of vigorous youth. A dead or dying church has no felt needs, and makes no appeals. A growing church, like a growing child, is always asking for more. It is some comfort to realise that our progress is commensurate with our expenditure, and that the money invested is producing magnificent results. The comparison of our growth with that of other religious bodies is wholly in our favor, and this is the more gratifying when we compare the number of preachers engaged and the amount of money devoted to their support. Most emphatically the work pays. It is most important to be on the right side, but it is cheering to be also on the side of success, and this success has been made possible by the hearty co-operation of the brotherhood.

The Duty of Giving Comfort.

It is the mission of Christian people to be comforters of others in their sorrow. Yet too many Christians who go to their friends in the time of bereavement are anything but comforters. They go with a certain kind of sympathy, but it is a weak, almost hopeless sympathy. They sit down by the sorrowing ones, listen to their story of grief, talk with them about the sad phases of their sorrow, thus taking them down into the darkest shadows. Then they turn away with a few more sad words, and leave them in the depths. Miserable comforters, indeed, are these people! When we go to those who are in sorrow, we should rather carry to them the strong consolations of God's Word. We should not linger with them upon the sad phases of the experience through which they are passing; but should turn their thoughts to the promises of God, to the truth of immortality, and thus lift them up toward strength and rejoicing. The word "comfort" means to give strength; and we should always try to make our friends stronger, that they may be better able to carry their burden of sorrow. Trouble should never crush a Christian; on the other hand, the Christian should rejoice in God, and sing songs in the night.—J. R. Miller.



The Incarnation.

By J. J. Haley.

It was a declaration of Charles Kingsley that "the incarnation is the central fact of history." It is more. It is the basic truth of the religion of revelation, the fundamental doctrine of Christianity. Happily for us, we have no need to search in lexicons and theological text-books to find an adequate and all-satisfying definition of the incarnation. We have it in the Logos literature of John's Gospel—"The Word became flesh and dwelt among us, and we beheld his glory, the glory of the only begotten of the Father, full of grace and truth." The word becoming flesh, the Logos which was in the beginning with God and was God coming into vital contact and living union with our humanity through the personality of Jesus Christ, revealing God to man, and man to himself, constitutes what we call in terms of theology, the New Testament conception of the incarnation. The human life of God in Christ brings us at once to the heart of this holy mystery of our Christian faith. If an abstract revelation of God could bring him in reach of human apprehension, it could not bring him in range of human love and sympathy. The one essential and crying need of our sinning race was a concrete and personal manifestation of the Deity in a form that could bring him within reach of our thoughts and hearts.

All philosophical objections to God becoming man and coming through a human birth into the narrow confines of a human life are taken out of the way by the historical and vital necessity of such an event to make God known to us men. God must identify himself with the race in order to save it, and this identification can only take place through the union of incarnation, the manifestation of God in Christ. We are familiar with the old but suggestive story of the sceptic who called the attention of his travelling companion to an ant hill, launching into a criticism of the Christian doctrine of the incarnation, which he did not hesitate to pronounce an impossibility, utterly beyond rational conception or belief. "If you had a revelation of your-self to make to those ants," said his Christian companion, "how would you go about it?" "Well," replied the sceptic, "the only possible way, I suppose, would be to become an ant myself." "That is just the answer I wanted you to make," retorted his Christian friend, "that is just what the infinite God did when he had on his hands the huge problem of revealing himself to little finite man."

The incarnation is the adaptation of God to the comprehension and realisation of the

understanding of man. More than that, it brought into the field of definite and visible action the most vitalising and uplifting potency in the universe, the personality unique and inimitable, as divine as it was human, whose consciousness, when we look into it, answers all our questions about God, solves all our problems of the soul, here and hereafter. From the baptism of Jesus on, he has been the world's equivalent of God. The self-consciousness of the incarnate Son is the one absolute demonstration of the existence and personality of God. This is the one argument for God and the spiritual world to which there is no answer. When we ask, Is there a God? Is he a person? Is he a righteous and holy God? Is this God the father of men? Is he a redeeming God? Is man spiritual and immortal? In answer to all these questions, we find in the incarnate self-consciousness of the Man of Nazareth the everlasting yea. "Lord, to whom shall we go, thou hast the words of eternal life."

Revelation, therefore, can only become potential as a scheme of salvation through incarnation of the divine personality in humanity. The personality of God must come into vital touch with man by embodiment in man himself, in order to lift him away from the dominion of the lower things of life. If a proposition or a series of propositions communicated through an abstract revelation, could have saved mankind, it would not have been necessary for Christ to come. If an intellectual philosophy, a system of "divine metaphysics," or an ethical creed in the wisdom of words, could have been made adequate to God's redemptive purposes, both the agony of the Garden and the blood of the Cross might have been spared.

In the last analysis the choice is between the religion of the incarnation and no religion at all. Buddhism has a philosophy, but no divine incarnation and hence no religion. Mohammedanism represents a monotheistic philosophy of the universe, but breaking off at the vital link of the incarnation, it has neither redemption, nor regeneration of the individual soul. All forms of religious rationalism, ancient and modern, eliminate the incarnation, and as a perfectly natural sequence, they break with redemption, the forgiveness of sins, and the regenerate life. Unitarianism is a philosophy and not a religion, because it repudiates the incarnation and all of the other fundamental doctrines of Christianity that follow from the central fact of history. The

divinity of Christ is cheapened, the cross minimised, and regeneration by the Holy Spirit whittled down to a psychological process in the mind of adolescent youth.

Evangelical Christianity has its roots in the interpretation of the incarnation which has come down to us in the apostolic Scriptures: "God manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

Really and fundamentally there are but two supreme religious questions; the personality of God and the immortality of man. These questions focus in the incarnation and stand or fall together. If God is personal, man is immortal; if God is impersonal, man is as mortal as a horse or a hyena. Atheism denies the existence of God and is hence the negation of all religion. Agnosticism doubts and is practical Atheism. Polytheism has many gods and no God. Pantheism makes everything god and nothing God. Evidently in denying the personality of God and affirming that God is principle, becomes as atheistical as atheism, agnosticism, polytheism, or pantheism, and more idiotic than any of them in asking us to say our prayers to a principle. Only a person can love, forgive and answer prayer, and therefore if God is principle or law or anything but a person, there is no God, and a rational religion an impossibility.

The incarnation functions in the union of God and man in the birth at Bethlehem, bringing to the world the supreme revelation of the humanity of God and the divinity of man. The identity of the nature of God and the nature of man finds its first and fullest expression. There are not four natures in the universe; animal, human, angelic and divine, but one essential moral nature, running through God, angels, and men; otherwise no union is possible between God and man. The human is made a partaker of the divine nature, because the human is divine, and therefore in terms of the incarnation, the two are one.

The three pre-eminent facts which the religion of revelation impresses upon the wounded and despairing human spirit are:

First, the Divine interest in our daily affairs.

Second, the Divine self-sacrifice which has atoned for our sins.

Third, the Divine issue of discipline which has justified our sorrows.

Hence the religion of the incarnation is,

1. A religion of salvation delivering us from sin.
2. A religion of faith saving us from the barren negations of unbelief.
3. A religion of truth delivering us from falsehood.
4. A religion of hope delivering us from despair.
5. A religion of the spirit delivering us from the bondage of the flesh.
6. An altruistic, disinterested religion, saving us from the narrowness and meanness of selfishness.
7. The religion of the incarnation is the religion of civilisation and human expansion.

ison, enlightened, beneficent, progressive, delivering men from ignorance, idolatry and superstition.

8. It is the religion of life and immortality, delivering us from death and the darkness beyond. —Christian-Evangelist.



A Visit to the Orient.

By T. B. Fischer.

A Trip to Kandy and the Temple of the Tooth.

The great port of call or central meeting place for passengers to and from the East and Australia is Colombo, the capital of Ceylon. To have seen Colombo in all its tropical beauty and to have spent a day there gives one food for thought and conversation as long as memory lasts. One can almost fancy one self in fairyland. There is an Oriental charm with Colombo that fascinates one and compels one's attention. The large, up-to-date Europeanised buildings make one feel that one is living in a modern city, and the electric cars running along the streets show one is living in the twentieth century; but half an hour spent in the street gives one a greater series of moving pictures than several evenings spent in any picture palace in the home land.

One is fascinated with the cute little Brahmin cattle drawing along their picturesque two-wheeled bullock waggons, with covers made of woven cocoanut palm leaves, driven by a native with more or less clothing on, usually with less rather than more. One sees the jinrickshaw, which practically takes the place of the cab of our Australian cities, only instead of four wheels it is but a light cart with two rubber-tired wheels, and instead of a horse there is a native in the shafts, who draws it along. These natives make good speed, but it almost seems cruelly, especially when one remembers that the lives of these men in that occupation only last about four years, as the strain is so heavy upon them. The rate of pay for a rickshaw ride is very reasonable, for the charge for half-an-hour's ride is only 25 cents (4d).

On every hand one sees the Cingalese and Tamil men and women. The Tamils came originally from Southern India to work in the tea gardens of Ceylon, and are now a race in the island. The Cingalese are the native inhabitants of Ceylon. One can easily distinguish the Tamils from the Cingalese, for the Cingalese men have beautiful shining black hair combed back like a woman's, and knotted at the back of the head with a tortoise-shell comb. The women are also easy to identify. Their clothing is entirely different. The clothing, especially of the women, is usually of a very

bright color, and this with the tropical splendor of bloom and blossom makes a picturesque scene. It has been described in apter words than mine as follows: "The walking groups of men, women, boys, girls, babies, each individual is a flame, each group a house afire for color. And such stunning colors, such intensely vivid colors, such rich and exquisite minglings and fusions of rainbows and lightnings! And all harmonious, and all in perfect taste, never a discordant note, never a color on any person swearing at another color on him, or failing to harmonise faultlessly with the colors of any group the wearer might join. The stuffs are silk—thin, soft, delicate, clinging; and as a rule each piece a solid color; a splendid green, a splendid blue, a splendid yellow, a splendid purple, a splendid ruddy, deep and rich with smouldering fires—they sweep continuously by in crowds and legions and multitudes, glowing, flashing, burning, radiant; and every five seconds comes a burst of blinding red that makes a body catch his breath, and fills his heart with joy."

Ceylon, however, has two capitals, and with the help of Cook's, the tourists' friend, we journeyed to Kandy, the hill capital of Ceylon, situated 1013 feet above the sea level. This trip can either be made a one day excursion, or the journey can be broken and a two or three days' trip is the result. Our time being limited, we crowded the trip into one single day. Leaving Maradana Junction, the Colombo railway station, at 7:45 a.m., for 7:45 miles the train took us through scenery that it is impossible to excel anywhere in the wide world. Imagine, if you can, riding in an up-to-date, comfortable railway carriage, and part of the time sitting at breakfast in the refreshment car, and most of the time looking out on the ever-changing, fascinating, interesting stretch of country which needs to be seen to be thoroughly understood. Now we are in a great cocoanut palm plantation with the boys climbing the trunk of the palm, then suddenly there would break on us a panoramic view which would cause exclamations of delight to rise in every quarter. Looking down the side of the hills one would see the irrigated rice fields, and on the side of a hill would be a tea plantation with the women with baskets on their shoulders

deftly picking the leaves and depositing them in the baskets ready for the factory. Then in the distance one would see a great cocoanut plantation, or may be a little river winding its way in the valley and in the water buffaloes cooling themselves, or elephants sporting therein. How steep the railway line seems to be, and how the engine at the front is puffing and pulling, and the engine at the rear straining and shoving as we speed on our way! What wonderful varieties crowd into that journey. The rushing through tunnels, hamlets and villages that we pass by. The gaily colored flowers, the richly plumaged birds, the red water-lilies in the streams, the elephants, and the bullock waggons along the roadside, carrying, maybe, tea or spice, coffee or cocoa, or native fruits, for the markets of the world. Then the shock of running over a huge water-buffalo and cutting it to pieces;—and so on in endless variety until the journey ends.

Four miles before reaching Kandy we alighted from the train to visit the world-renowned botanical gardens of Peradeniya. Cook's gari, a kind of waggonette, with two guides, was waiting for us, and in their company the gardens were explored. If ever the second verse of Bishop Heber's missionary hymn seemed to us to be true, it was when we were wandering through the gardens, for the spicy breezes blowing softly over Ceylon's isle were not fancy, but fact. Here in the garden we saw the cinnamon tree, vanilla tree, the nutmegs, the cloves, the allspice, the lemon scented tree, the betelnut palm, the sago tree, the pepper tree, the cocoa tree, the cocoanut palm, and in almost every case we secured some of the product of these trees to remind us of the gardens and to show to others. The gardens abounded with other interesting things.

Here was an india-rubber tree; there was a traveller's palm, which contains water, and will satisfy the thirst of the traveller by simply making an incision in the trunk of the tree. Further on was a papyrus palm, on the leaves of which the Scripture used to be written. We also had pointed out to us the mighty banyan tree, which is as big as a house. We saw the famous ebony tree, from which the ebony walking-sticks and elephants and other curios are made, and high above the large trees of the gardens were thousands of flying foxes, who when disturbed flew about and presently settled again with their heads hanging down. How beautiful the flowers were also! We saw here orchids, and many other blooms, and scores of gaily colored tropical plants. Much as one would like, one could not stay, so under the guidance of our guides, we drove four miles along a delightful road until Kandy was reached, and after passing through the town, reached the famous Buddhist Temple of the Tooth.

This temple has its name on account of a large piece of ivory which is some inches long, and which is exhibited on special festive occasions as a tooth of Buddha. This temple was like any other Buddhist temple which one might visit, only possibly it was

larger, and being a famous tourist resort and containing the supposed tooth of Buddha and some of his bones special interest attaches to it.

As usual a guide offered to take us through for about six times as much as we considered it worth and eventually gave him. We were ushered into a large hall, and there saw a statue of Buddha, represented to be 500 years old. It is painted every twenty years in most high colors, in which bright yellow predominates. Yellow is the color of the Buddhists, and you can always tell a Buddhist priest wherever he goes by the yellow or saffron colored gown which he wears. The statue was 18 feet long, and represented Buddha in a reclining position, deep in meditation. At the side of this statue stood another image of Buddha in the attitude of preaching. In front of the statue was a copy of a foot mark which is supposed to be an exact reproduction of the imprint of his feet. We measured it, and it was just 3 feet 6 inches long. In front of all were dozens of heathen worshipping and making their offerings of flowers and grains, whilst Buddhist priests moved in and out among them all. The birth of the founder of Buddhism took place probably about the year 623 B.C. Suddhartha, its founder, better known as Gautama and Sakya-muni, from the names of his tribe and family, was the son of an Indian prince, Suddhodana, Rajah of Kapilavastu, between Benares and the Himalaya mountains. Breaking away from home, wife and an only child, when about thirty years of age, he made what has been called his "great renunciation." He assumed the title of Buddha (from the root Buddh, to know, meaning "the awakened" or the "enlightened"), and went forth to proclaim the truths which he had learned. These were:

1. That individual life or separate existence is a curse.
2. That the cause of individual life is desire.
3. That the extinction of desire is the only escape from the misery of life.
4. That the extinction of desire is through the "eight-fold path" of self-denial.

Buddhism, at first a system without a God, has now become theistic by the worship of Buddha, Dharma (the law), and Shangha (the order), which appear as three gigantic idols in the temples. Buddha himself wrote nothing, but shortly after his death his followers settled the rules and doctrines of the order, and in 244 B.C. the canon of Buddhist writings was decided upon.

Crossing over to another part of the temple, we saw the sacred fish, mostly carp, and the sacred turtles in a kind of a reservoir, in which the pilgrims and worshippers were throwing offerings of leaves and rice which polluted the water. This water is, however, afterwards drunk by the worshippers.

On the wall of the temple is a series of 15 pictures of the Buddha's hell, depicting the punishment for various crimes, and of all the horrible pictures it is possible to conceive in the worst nightmare that one might have, there would be nothing to equal these pictures on the wall of the Temple of the Tooth. The hells were depicted for the murderer, the liar, the thief, the disobedient to parent, the low castes speaking evil of the higher castes, the robber of the temple, the cutting down of the sacred Buddhist ba-bo tree, the adulterer, the drunkard, the woman disobeying the husband, the suicide, and the one who killed animals. One is tempted to draw word pictures of the scenes depicted, but they are too horrible even for words. We were taken to the most sacred part of the temple, and saw an image of Buddha cut out of a crystal; and with the reflection of a light through it, it had a dazzling effect. We also saw, but were not permitted to touch, some vessels of pure gold and silver and some gems of great value, which had in times past been offered by the worshippers at this famous temple.

Before leaving, the priest offered to sell us a piece of papyrus, on which was written quotations from the Buddhist Scriptures, and for novelty sake we have brought one home with us.

Finishing the sights of the temple, outside one met the usual motley crowd of beg-

gars and hangers on of the temple, who paraded their infirmities, displayed their deformities, and lived on the proceeds of the charitable worshippers of the temple. The whole thing helped to shock one's senses, and to make one feel how little the heathen do for the sin-stricken souls and the sufferers at their own doors.

We thanked God that we do not need to worship among all the gaudy paint and tinsel and the unholy atmosphere of a Buddhist temple, but that we worship the living and the true God, who not by the fear of fifteen awful hells would keep us in the narrow way, but by the power of his love divine would win the world unto himself.

The return journey by train, as full of interest as the journey to Kandy had been, brought us back to Colombo at about 6 o'clock, and ended a day never to be forgotten by us.

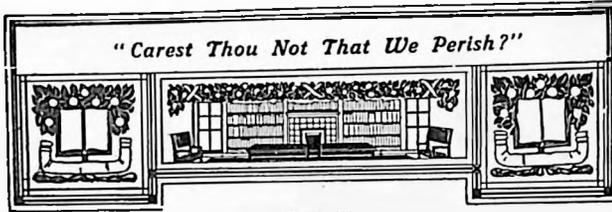
The next article will deal with "A Day at Damula."

Reformation Through Bible Study.

We are able to study the history of the Christian Church through a period of nearly nineteen centuries, and there are certain lessons which lie on the surface of that history so clearly that only carelessnes or prejudice can miss them. One of those lessons is the intimate connection between ignorance of the Bible and ecclesiastical corruption. It is a sure sign of a corrupt church when it discourages Bible reading among its members; it is the best security for spiritual efficiency that the Bible should be known in the homes of the people, and familiar to their minds. Again and again the reformation of religion has proceeded from the study of the Bible. The New Testament continues in the church as the perpetual rebuke of those natural tendencies, hierarchical and sacerdotal, which transform for evil every religion, and find their most extreme expression in that religion which is of all religions the best.



Kandy: Sacred Elephants of the Temple Bathing.



By W. J. Way.

Perhaps no other question addressed to Christ went deeper into the heart of the Saviour than the above. His appearance in human flesh, his labors, his sufferings, his propitiation, his resurrection, are explainable only on the ground of his infinite love and care for us.

Let us inquire, for a moment, when this care for us commenced. Certainly not when he appeared in human flesh; that was but one development of his anxiety. It had been growing and augmenting from eternity. The fact that he made us in his own image and after his own likeness is convincing proof of his care for us. And as we came that anxiety matured and has been manifested in a thousand ways. We are compassed about with a cloud of witnesses, ancient and modern, animate and inanimate, which proclaim as with the voice of many waters, "I have loved thee with an everlasting love," and that love carries with it everlasting care. He laid up in the earth's bowels strata and substance for us. And so it is written, "The children ought not to lay up for the parents, but the parents for the children." And so Jesus Christ is the Great Parent who has laid up for us all, and he is still laying up for those who love him. Carest thou not that we perish? Oh, would him not with such a question. From the Garden of Eden, to go no further back, to the present time, is but one long programme of mighty works and revelations and overflowings of love, all testifying to his care for you; and the programme is not half way through—in fact it never will be through. I cannot tell when this care began. I can only say what the Scriptures say, "In the beginning," and I am sure that eternity will not exhaust his care and love and provision for you. He laid up, I say, in the bowels of the earth for you; yea, but he has laid up infinitely more and better things for you in every archive of the universe, and through every annal of eternity.

But let us come nearer home. "Carest thou not that we perish?" That was the question. Here is the answer, "For ye know the grace of our Lord Jesus Christ, that, though he were rich, yet for your sakes became poor, that we through his poverty might be rich." Can you by taking thought fathom such love, care, service as that? Did you ever meet a rich man who was willing to become poor that you might be rich? No, and you never will, I fear. "Carest thou not?" Yea, see him weeping at the grave of Lazarus. Yes, weeping

over a dead humanity, dead in trespasses and sins; and buried in selfishness and superstition. Yea, see him weeping on Olivet, over the self doomed souls in a doomed city. The hoary stones bear witness yet, nature keeps count though men forget his burning tears and troubled sweat.

But come nearer. "Carest thou not that we perish?" Ask the streets of Jerusalem, ask ten thousand sufferers healed, ask the traders in the temple, ask the multitude of children who welcomed him to the city of David. If these should hold their peace, the stones would immediately cry out. Does he care? Look at him and his few disciples after entering the Garden of Gethsemane. See! his gait is faltering, the awful volume and power of divine and eternal care for the human race is too much for flesh and blood to sustain, and he becomes prostrate on the ground. He stationed his disciples at the foot of yonder shrub or cedar, while himself advances a stone's throw from them to pray. You hear him praying? Does he care? Listen, his voice fails, words fail, language fails, and all that you can hear is a deep overawing groan as of the soul of the mighty fellow of God in the deepest throes of agony. His disciples are asleep, Judas and the authorities are bargaining for his blood. Christ is the one lone soul in the universe in that hour who cared for my soul.

But, hark, do you hear that groan again? It is deep calling to deep—his deep infinite care calling and travailing to my deep need. Do you see those crimson drops upon his brow, they run into one another, and trickle down his face and sink into the earth sods beneath his prostrate form. How came they on that sacred brow? Has he been crowned with thorns? Not yet. Has he been scourged? No. Been smitten and beaten? Not yet. Then from whence came those crimson drops? They came from deeper springs than thorn scars; from deeper sources and principles than scourge wounds—they came from the forces and feelings of Jesus Christ. His care for you and me was so profound, anxiety so real that it forced the red corpuscles of blood to the surface of his body, and there they stood, a cloud of witnesses, all testifying of his care for us, with an eloquence more convincing and convincing than all the tongues of men and of angels. Oh, ye crimson drops on the brow of the Son of God, each one of you an open volume witnessing to the depth of his love and care for the souls of men.

"Carest thou not that we perish?" Ask the winter leaves and spreading shrubs; ask the sappy trees, the watching stars, Ask Peter and his sheathed sword; ask those twelve legions of angels, whom his word had bound that they should not intermeddle, and I am sure they will all point to those drops of blood on his brow and say, Read it there, and be convinced and know it for thy good.

What Can We Give Up for Christian Unity?

By Thos. Hagger.

The advocacy of Christian unity is no longer unpopular; on every hand men are lamenting the divisions that exist among those who love Christ, and are deploring the awful waste of effort and money that is thus caused. It seems that the question—Shall we unite?—is just about settled. How to bring about this desired unity is the matter which now has to be faced. The common idea appears to be that the goal must be reached along the road of compromise. This being so, it is surely good for those who have consistently advocated the unity of God's people for more than a century to ask themselves—What can we give up for Christian unity?

Can we give up the names we wear? In our congregational capacity we are known as churches of Christ, churches of God, or Christian churches. In our individual capacity such names as disciples of Christ and Christians are worn. Can these be abandoned for any one of the many party and divisive names of the day, or for any new human name that may be suggested? Certainly not, for these are Scriptural, and belong to all the Lord's people.

Can we give up the creed we profess? Jesus the Christ, the Son of the living God, is the creed professed by the churches which wear the divinely-given names. This creed is simple, fundamental, catholic, needs no revision, was given by God, and has been divinely attested. Can this be given up for any one of the creeds which men have made, or for a new one which good men of the present day might draw up? Certainly not; this unsectarian creed must be the creed of a re-united Christendom.

Can we give up our book of discipline? The one and only book of authority recognised by the churches of Christ is the New Testament. Can we abandon this for any other rule of faith and practice, and would we in doing so be helping the coming of Christian unity? Assuredly not! The New Testament is undenominational, and belongs to all the followers of Christ, and this cannot be said of any humanly compiled book of discipline.

Can we give up the baptism we practise? The churches of Christ practise the immersion of penitent believers in the name of Jesus Christ for the remission of sins. Could this be abandoned? Can we revert to the admittedly human practice of sprinkling?

ling? Can we adopt the baptism of babes? Could the whole matter be left an open question for the sake of unity? Again we say, No! The scholarship of the Christian world is practically unanimous in testifying that the position we occupy is Scriptural, and as "one baptism" is one of the planks in the Holy Spirit's platform of unity, for the sake of unity we must firmly but lovingly adhere to that which is beyond question, to that which is God-given.

Can we give up the weekly breaking of bread? This feast, which was instituted by Christ to commemorate his death, was observed by his early followers at least once a week, on the day of his resurrection—"the first day of the week." None will assert that this is wrong, while some think that a less frequent observance is not in harmony with the mind of the Master. It would never do, therefore, to give up this for the sake of unity.

As the position and practice of the churches of Christ is beyond question, it would not help one little bit for us to give up any of the great fundamental truths or practices for which the restoration movement has contended. Rather should there be a renewal of the vows of consecration to the work of restoring New Testament Christianity. Rather should there be a greater determination to push on with the work of calling the people of God back to original Christianity, that we all may be one, and that the prayer of our Redeemer may be answered. We should see to it that everywhere the message of Christian unity by a return to New Testament Christianity is preached.

Aged and Infirm Evangelists Trust.

May I crave your indulgence for the purpose of emphasizing the claims of the above named fund? because in my judgment it is not having the support its importance warrants. This, no doubt, is due to some extent from the fact that the churches are having so many calls upon the generosity of the members; nevertheless, this is one of the things most needed, therefore on behalf of the Trust, and through the medium of your widely read journal, I beg leave to urge those churches which have not responded to the appeal for help to give the matter their earliest consideration.

Again, I fear also that the evangelists, who should be keenly alive to the importance of such a fund, have failed to appreciate its value to them personally; at least, with one exception, for I am pleased to say that one brother has forwarded his contribution of ten pounds for the present year. On this amount he will be credited with interest in due course, and his contribution will be subsidised to the extent of ten pounds, so that should he die during the year, his widow or orphans would receive the sum of twenty pounds, with accrued interest. Evangelists may contribute any sum in monthly or quarterly payments, but such amount shall not exceed ten pounds in any one year. Contributions forwarded to the treasurer, Bro. J. F. Ashwood, Sydney, or the undersigned, will be duly acknowledged.—James Hunter, Hon. Secretary, Katoomba, N.S.W.

Beginning the Day with God.

Every day should be commenced with God and upon the knees. He begins the day unwisely who leaves his chamber without a secret conference with his Heavenly Friend. The true Christian goes to his closet both for his paucity and his "rations" for the day's march and its inevitable conflicts. As the Oriental traveller sets out for the sultry journey by loading up his camel under the palm tree's shade, and by filling his flasks from the cool fountain that sparkles at its roots, so doth God's wayfarer draw his fresh supplies from the unexhausted spring. Morning is the golden time for devotion. The mercies of the night provoke thankfulness. The buoyant heart, that is in love with God, makes its earliest flight, like the lark, toward the gates of heaven. Gratitude, faith, dependent trust, all prompt to early interviews with him who, never slumbering himself, waits on his throne for our morning orisons. We all remember Bunyan's beautiful description of his Pilgrim's lodging over night in the "Chamber of Peace," which looked toward the sun ris-

ing, and at daybreak he "awoke and sang." If stony Egyptian "Mennon" made music when the first rays kindled on his flinty brow, a devout heart should not be mute when God causes the outgoings of his mornings to rejoice. No presence of business or household duties should crowd out prayer.—T. L. Cuyler.

Every gift or ability is a talent to be accounted for, and to be improved to our master's advantage. Yet it is also a debt to our country to have a calling; and it concerns the commonwealth that none should be idle, but all busied.—George Herbert.

'Twas an unhappy division that has been made between faith and works. Though in my intellect I may divide them, just as in the candle I know there is both light and heat, but yet put out the candle, and they are both gone; one remains not without the other. So 'tis bewixt faith and works.—John Selden.



Jesus and the Canaanitish Woman.

Then Jesus went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same country, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent here, but to the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.—Matt. 15: 21-28.

In the Realm of the Bible School.

THE CALL OF ABRAM.

Sunday School Lesson for February 16,
Gen. 12: 1-9.

A. R. Main, B.A.

Up to this point, the book of Genesis has given a view of the entire race, but henceforth we have one family brought into prominent notice. It is interesting to find that more space is given to Abraham's biography alone than to the world's previous history. He was one of the world's greatest men. Through him God's purposes were to be carried out. This was the chosen line for the fulfilment of God's promise. To our first parents God had spoken of the coming seed who should bruise the serpent's head; our lesson carries on that promise, and marks the family from which the promised seed should come.

Our lesson is styled "the call of Abram." It would appear that this was the second call. God had chosen Abram in Ur of the Chaldees (Acts 7: 2; cf. Gen. 11: 27-32); from Ur the family of Abram travelled to Haran, where Terah, the father of Abram, died. At Haran came the call of our lesson.

A lesson in faith.

Faith was the mainspring of Abram's conduct, the vital principle of his life. To millions on earth—Mohammedans, Jews, Christians—he is the father of the faithful. In later studies we shall learn more of Abraham's faith and its testing; our present lesson shows that it was the principle on which he was elected by God. "Abram went, as Jehovah had spoken unto him." These simple words are about the finest that could be said of man. To hear God's word, to believe it, and implicitly obey it as God has commanded—that is the best that man can do. Think, too, what God's call meant for Abram. The call was one of separation, as God's calls to men ever are. Abram was to leave (a) his country, (b) his kindred, (c) his father's house. George Smith begins his "Short History of Christian Missions," with an account of "Abraham, the first missionary." We may look upon the patriarch in this way. What men do now at the call of Christ for the good of the heathen, Abram did of God at Jehovah's word. And he was the pioneer! It is comparatively easy to follow the blazed trail. Every one who has lived the life of faith makes it easier for another to follow in his steps. Our tribute of praise will chiefly be given to the first who showed the possibility of a faithful life.

From Hebrews we gather something more of the greatness of Abram's faith. The writer of the epistle tells us that Abraham "went out, not knowing whither he went" (11: 8). That is splendid. He walked by faith and not by sight. God was his leader, and he knew all ways well. He might well have said:

"I know not the way I am going,
But well do I know my Guide."

Abram left the unfolding of God's plans to God. The path of duty opens itself to him who is willing to walk it. "Light obeyed increaseth light."

We know our duty for to-day; the doing of that will ensure that light for to-morrow will not be withheld. There is such a thing as a blessed ignorance. Could we know the difficulties of the way, the opposition, the heartaches, our hearts might fail us. Better far to take each day as it comes, and to let each day be a walking with God. There is divine wisdom in the words we often sing:

"So on I go, not knowing,
I would not if I might;
I'd rather walk in the dark with God
Than walk alone in the light;
I'd rather go by faith with him
Than go alone by sight."

Our lesson twice speaks of Abram's building of an altar to God. "It was a testimony to the true God; a grateful acknowledgment of divine guidance; a token of faith in the promises."

God's promises to Abram.

In verses 2 and 3 of our text there are six or seven promises. These are worthy of more than the passing notice we can now give. (1) "I will make of thee a great nation." This would tend to comfort Abram, since it guaranteed him compensation for his expatriation. The promise was literally fulfilled in the Hebrew race. In addition to Israelites, Arabians, Melianites, Edomites, look to Abraham as their father. (2) "I will bless thee." God prospered Abraham. The blessing would include more than material prosperity, but it did include this. "Remember well says: 'No earthly good can be so great as the blessing of God.' Others are single, individual good things, but he that has God's blessing has the source of all good; not a cupful of water from the river of life, but the river itself with its ceaseless flow. God himself is the best of all gifts to man." (3) "Make thy name great." How has this man's name been held in honor? Nearly forty centuries have gone by since Abram lived, and during them all he has been revered and loved. "All the world, except darkest heathendom, honors him," Lewis says. "He is the religious ancestor of perhaps four hundred and eighty million Christians, one hundred and eighty million Mohammedans, and eight million Jews; and all rise up to call him blessed." (4) "Thou shalt be a blessing." In the R.V., this runs, "Be thou a blessing"—a command, instead of a promise. We accept the revised reading; but it might be regarded as the best and promise in one. (5) "I will bless them that bless thee." "Abraham's cause was to be identified with God's cause that whosoever favored Abraham favored God." So this promise is a magnificent tribute to the man. (6) "Him that curse thee will I curse." This is the negative side of the former positive promise. Both might be true of us, if we were to make God's cause ours as Abraham did. The words teach us the security of the godly man. It is dangerous to expose him. "The good man is not alone. Touch him, and you touch God." (7) "In thee shall all families of the earth be blessed." We may first think of what the Jewish race has meant to the world. But as in the case of the former promise of a great nation, so here; the spiritual fulfil-

ment is the greatest. The spiritual descendants of Abraham are Christian people (Gal. 3: 29). The blessing of the nations has chiefly come through the Messiah, who was the seed of Abraham.

"I will bless thee . . . Be thou a blessing."

There are two happy conjunctions of sentences which may be made. The first is indicated above. That is the proper order. He who would bless others must himself be blessed. He who would lead others to God must have come to God. We learn, too, that God calls us not that we may alone be blessed. We are to be channels of blessing. What we receive we are to give. What God has done for us, he will do for others. We need to remember this. Ofttimes we seem to rejoice in God's love and Christ's salvation, and to forget that whatever of joy and happiness the Saviour has brought into our lives is also for others, to whom indeed the Lord would have us pass it along. The second conjunction is: I will "make thy name great; and thou shalt be a blessing." What is greatness? Wherein does it consist? In acquisition of wealth, social standing, power? No. The lesson indicates God's standard. He who, blessed by God, spends his life in such a way as to be a blessing to others is a great man in God's sight—aye, and in man's also.

An interesting question has been raised as to the fulfilment of God's promise to Abram. One writer has put it thus: "God promised a Canaan to Abram, and yet Abram never possessed Canaan; to the last he was a wanderer there; he owned no soil; if he wanted even a tomb to bury his dead, he could only obtain it by purchase. Now the surprising point is that Abram, deceived as you might almost say, did not complain of it as a deception; he was even grateful for the fulfilment of the promise; he does not seem to have expected fulfilment; he did not look for Canaan, but for a better country at last. Herein lies a principle that helps us to interpret this life of ours. God's promises to it are never fulfilled in the lower sense, the sense in which they seem to have been given. Yet the wise and good do not in length expect or wish it otherwise. I am not disposed to assent to the suggestion that God's promises were not literally fulfilled. The promise of possession was, 'Unto thy seed will I give this land.' God did fulfil this. It is of course true that Abram looked for a better country than the earthly Canaan. In Hebrews we learn of the hope which animated him: 'By faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise; for he looked for the city which hath the foundations, whose builder and maker is God' (11: 9).

"Leave God to order all thy ways,
And trust in him whatever betide;
Thou'lt find him true to the evil days,
A very present help in all thy needs,
Who trusts in God's unchanging love
Builds on a rock that nought can move."

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Say among the heathen, that the Lord reigneth.—Psalm 96: 10.



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The Work at Harda.

We had a little more variety in our life last month than we do sometimes. We had several visitors and callers from different places. An English family who have been out of India for over two years have returned here.

One of our callers was an English widow who is visiting different parts of India. She expressed a desire to see some of our work, and her visit was with me to one of the villages near here. In one of the houses we went to, a large number were present to participate in a ceremony which took place when the infant son was a month old.

We were asked to sing there, and were glad of an opportunity of presenting the gospel, as many were from a distance, and we had not met them before. Several homes were visited, and our visitors were much interested. She said it was better than too Exeter reports. She is now out with a Church of England Missionary in Jubbulpore district.

Another visit was paid to the above mentioned village under a less favorable condition. We had some very heavy and unseasonable rain some days previous, but the road was very fair to that village, and so we thought we could go on to another, and so without stopping we proceeded on our way to the next. When we were a short distance from the village, the yokes of the tonga broke, and the driver had to go ahead to get help. Sarabai was not very well, so we decided that she should wait until help came, and I walked back to the village we had passed through. It was cold it was a very cool morning, as the long walk back was rather enjoyable. On arriving at the village I found some of the people had gone to another district for some weeks to harvest pears, so instead of having over 40 children, there were only a dozen or so. After having a class with them, some visits were paid, and then to our relief we saw the tonga coming back. A yoke had been borrowed and fastened on, and we reached home not much later than we had expected, but had reached one village less.

While a new yoke was being made I got the loan of Mrs. Shah's gari, and we were able to keep up our regular work. Bro. Shah was away in Dandak for a few days holding some special meetings for the boys, and reports having a profitable time. On his return journey he stayed in Jubbulpore to attend a delicate meeting in connection with the Edinburgh Conference.

The schools are all well attended, and our constituency are doing a good work in the district. The meetings, both Hindu and English, are well attended, although we have had a great deal of

sickness amongst our members. Yours in the Master's work,—Mary Thompson, Harda, India.

News from Daltonganj.

We were very pleased to receive a call from the Federal Secretary, T. B. Fischer. His presence seemed to bring our beloved Australian brethren very near to us. We were sorry his visit had to be such a brief one, but he saw a good deal in the time, and we managed to have some good long talks. Christian visitors are rare in these parts, and we had a season of refreshment.

Since then we have opened a new out station at an important market town called Garhwa, 20 miles from Daltonganj. We secured a large house in the heart of the town, put it into good repair, and sent along Bro. and Sister Paul Singh to take charge of the work. A colporteur will be sent to assist them in a few days.

We are at present living in tents at a place called Latehar, 40 miles from Daltonganj, in the midst of the aboriginal hill-tribes called Oraons or Kols. Our object is to secure a cottage in one of the central villages, and to locate two of our evangelists and their wives there, to commence Christian work among these interesting people. We have found a vacant cottage, which, if repaired, would suit nicely, and we are negotiating with the owner. If we are successful, Joseph and Benjamin Sahay, who are Oraons, will labor here among their own tribe. In time we look for a great harvest among these villagers. Each day we are going out preaching in the district. Our love to all who remember us.—G. P. Pittman.

Sad News from Africa.

The following cablegram was received by the Foreign Christian Missionary Society:—"Nov. 21 Mrs. R. R. Eldred passed away very peacefully, Nov. 13.—A. F. Hensley." Mr. and Mrs. Eldred were stationed at Longa, in the Congo, Africa. No sadder news has been received from the mission fields in all the history of the F. C. M. Society. Mrs. Eldred went out to Africa first in 1902. After spending a vacation season at home, she returned with her husband to the field, leaving South Bend, Ind., Nov. 26, 1910, and reached Longa March 17, 1911. They left their three little boys in the home for missionaries' children, Hiram, Ohio, in care of Mrs. M. D. Adams. Three precious lives have been given to the Congo Mission. Such sacrifices should quicken all the friends to a deeper devotion for the evangelization of the world.

Please Note.

P. A. Davery writes:—"We have had to change our time and route. We leave Melbourne on the 'Nikko Maru,' due in Melbourne on March 9."

"No Room for the Babe."

Deewali festival lasts four days. The people clean their houses out, and have as many little lights burning at night as it is possible. They think that during this festival the goddess of wealth will visit the house if it is bright and attractive, and that all the evil spirits will flee from the light. The people bathe on each day of the Deewali. Lots of evil things are done during this festival, and one feels sad that money which is needed for food is spent foolishly. A father said to me,

"Even though I have not enough, still I must make an offering to the idol at this time, and make just a few little luxuries for my children. This is our custom."

Fireworks are indulged in, and at a home I visit a dear little girl is suffering even yet from the burn received through some one being careless with fireworks.

Plague is increasing slowly; 60 (?) deaths to date. The village is deserted, and the people are living in huts in the fields around. 21 high caste people sat and listened to the gospel. Among them were two Brahmin widows. Some of the people are panic stricken, and others (said to) speak against God for sending plague. It costs one to listen to them, but we can only ask that they will yet understand and believe God is a God of love.

Only a Marathi widow with a little baby a few days old, yet cast off by all her friends! She asked us to take the baby, but we told her the babe was too young to be parted from her mother. We visited her often, and each time she would say, "Take the child, or I will give it to the temple." We in India know what it means for a child to be brought up for temple purposes, and so we do all we can to prevent the dedication of children to idols. I told her if she would keep the child for three weeks I would give her money for food, etc. One day I said to the baby, "Goddie, little Goddie." The mother, in a tone of contempt, sharply replied, "What kind of god, or even silver, is she like?" When the baby was 24 days old she brought her to the langudoo, and told me to do just as I liked with her; so we bathed, washed, dirty Goddie, and cut her little finger-nails, which were beginning to look like claws, for she had been neglected, as she was not wanted. She looked quite different in clean clothing. Next morning we took her to Naskit, where a missionary has a babies' home. Pray that if it is God's will Goddie may grow up to be a little witness for Jesus. The mother took very little interest in the gospel, and was unwilling to go to a Christian home. I have had word to say that baby is getting on nicely. Yours in the Lord's work,—R. F. Tilley, Baramati, India, Dec. 1, 1912.



Miss Thompson.



Miss Tilley.



West Australia.

BUNBURY.—A very pleasing function took place here on the 13th inst., when a good number of members and friends gathered to give a "kitchen tea" to Bro. Fitzgerald, in honor of his approaching marriage. The writer, Bro. Skewes and Sister Mann spoke of the good work done during the past year, and the way in which our evangelist has endeavored himself to us. A number of useful articles were presented. The work here continues to progress, yesterday, Jan. 20, there being specially good meetings.—T.R.R., Jan. 20.

SUBIACO.—Fine meeting on Sunday morning, Jan. 10, being the annual family gathering meeting. Special invitation was sent to every member over evangelist's name, including a New Year greeting. A large number responded, many sitting in families. H. J. Banks gave an impressive address, making prominent the family altar at home. Although it was a helpful service to all. All other departments in good working order, and a profitable year is anticipated.—J. L. Campbell, Jan. 21.

New Zealand.

OAMARU.—The Bible School annual picnic was held at Mr. Wise's farm at Pukeuri, on New Year's Day. A little rain fell in the morning, but the day was quite ideal for picnicking. Various games and sports were indulged in, and everybody went home delighted with a fine day's outing. The school reopened on Jan. 12, with several new scholars. We are sorry to lose Bro. and Sister Harward and children from the school, for all have been very faithful in the work.—K. Jan. 12.

AUCKLAND. (Papers only.)—Our esteemed Bro. Turner is in full work again. We greatly enjoyed an address by Bro. Gordon on the first assembly for worship this year, and also his preaching in the evening. The attendance at this time of the year is diminished by the custom of many camping out, and this affected the attendance on Monday night to hear about the Bible College. My experience of over fifty years in the church warrants the expression of an opinion that students should thrive under the tutelage of Bro. Main and Gordon. Our agencies are operating with real life; it is hard to overcome the prevailing indifference, and there is no undue love of pleasure. Our sisters are active in service in association in the district, and while controlling some special work, they cooperate with their fellow workers in the gospel, as did Euodia and Synthe.—E.C.

SOUTH WELLINGTON.—Since our last report Bro. and Sister Hearle have returned to Palmerston North. Bro. Hearle was a deacon and member of the choir, and is greatly missed. We were glad to have a visit from Bro. Gordon, who gave us a very helpful exhortation on the morning of December 29, and in the evening he gave a vigorous talk to a well-crowded meeting. Last week Bro. and Sister S. H. Mudge returned to us, after eleven weeks' holiday. Bro. Mudge's health is now fully recruited, and he has taken up the work here again with fresh zeal and vigor. On Jan. 9, he was tendered a hearty welcome back to South Wellington, at a meeting arranged by the C.E. Society. Daring Bro. Mudge's absence Bro. Milton and Sister Jax occupied the platform, and he is to be congratulated upon the success which accompanied his labors. No less than four gave themselves to Christ, and the attendance at the meetings was kept up wonder-

fully. As a slight token of our appreciation of his services the church presented him with a Morris chair.—Alfred Laing.

PALMERSTON NORTH.—The gospel meetings are fairly well attended. All other meetings are good. The report of the Bible School work is good, although the number on the roll is small. Two B.S. scholars decided for Christ during the year. One of them gained first prize in Grade 4 of the Dominion Union examination. We held our annual picnic at Fytherbert, making the journey in a drag to the paddock lent by a friend. A most enjoyable day was spent. We are indebted to the Wangamui church for their kindness in sending Bro. Grinstead to us the month Bro. Johnston was away. He gave us some good suggestions for our hard field of labor. Some of our members have left us. Sister Fitzsimmons has gone to Nelson, and Bro. Noyce and family to Wanganui. We are pleased to note amongst us Bro. and Sister Hearle, from South Wellington. They have come to live about seven miles from Palmerston, and will be a great help. The Christian Endeavorers sent gifts of toys to the children in the public hospital at Christmas time.—E.C., Jan. 10.

Queensland.

TOOWOOMBA.—The work here is making steady progress in all departments. On Jan. 5, Bro. Clarke addressed the church, and Bro. Quire preached the gospel at night. On Jan. 12, Bro. Quire conducted the services at Oakey, whilst T. C. Harward spent the day here. In the morning Bro. Harward addressed the church on "The Significance of the Lord's Supper," and at night conducted a hymn service, the choir rendering noble assistance. Good congregations, over 80 present in the morning and more than 150 at night. The midweek meetings continue in interest, and are ably conducted by local brethren. The Century Bible Class has now a membership of about 60, and our Y.P.S. membership is growing. The various Sunday Schools are having keen but friendly contests for the banner, the holder of it for January being Newton.—H. Jan. 10.

ALBION.—A special meeting of the church was held at night for the purpose of advancing the building fund a further step. A. J. Green addressed those present on "The time has arrived," which showed us that a result of the circular letter the churches had forwarded to date £20 as the result of "retiring offerings." The credit of the total fund is £60. A further sum of £40/12/6 was promised in the room, this being considered excellent, in view of other responsibilities shouldered by so small a family. It is considered that a further £40 will be sufficient for the Albion chapel to materialize. The church officers were instructed to purchase a site for both. "Meanwhile I have been instructed to state that if those churches who have promised support (and others wishing to share in the blessing of giving) will continue to the matter during February, another £20 will go up to the honor and glory of God. The following are thankfully acknowledged: A. Brother, 10/2; Belmore, N.S.W., 16/—H.C.S., Jan. 21.

CHARTERS TOWERS.—Our farewell tea to Bro. and Sister J. Coward, junr., who left on the 20th for the College of the Bible, was an immense success. The sisters provided an excellent tea. A splendid programme was rendered. Addresses by the chairman, Bro. O'Brien, J. W. Smyth, W. and

R. Coward. Mr. Kingsford spoke on behalf of the Baptist Church. Our brother, in responding, said his one desire was to win souls to the Master. Record attendance on Sunday morning, 31 assembling, all the brethren taking part. At the gospel service Bro. O'Brien's subject was "What must I do to be saved?" We had a full house, and we believe our reaping time is near. After the morning meeting the secretary spoke a few words for financial help for the proposed mission, £13/8/- being raised in five minutes.—R. Coward, Jan. 20.

ZILLMERE.—On Jan. 5 Bro. Burrows presented the scholars with their prizes. We intend holding a three months' rally in the very near future. Our morning and gospel meetings have been very well attended during the last six months. During that time Bro. Burrows has occupied the platform, and has done a good work. Fourteen have been added to the church. We held our annual church meeting on Jan. 8. Election of officers resulted as follows: Elders, C. Stobie, and C. Fitzsimmons; Deacons, Bro. Plucknett, Bishop, Hoems, Hutchinson; Annals, Bro. Bruce; secretary re-elected. The thanks of the church were extended to Bro. Burrows for his past services. On Jan. 12 we were cheered by the presence and exhortation of our esteemed Bro. Nightingale. On the 19th, we had with us Bro. Forbes, who exhortated the church very acceptably. We had a visitor at our morning meeting E. Bulgin, from West Moreton. He preached the gospel in the evening. Our brother has accepted a three months' engagement with the Zillmere church. He left for Sydney to-day for a fortnight's holiday, and will take up the work at Zillmere on Feb. 9.—J. Bruce, Jan. 22.

ROMA.—We had a social evening last Wednesday, to bid farewell to E. Reeves, who will be returning to the Bible College next Wednesday. We had a very pleasant evening with songs, selections and refreshments. Bro. E. Reeves spoke a few well chosen words re object and working of the Bible College. At the conclusion of the social the chairman presented Bro. Reeves with a travelling rug, showing in a small measure the members' appreciation of the services he rendered during the eight weeks he was engaged, exhorting the church in the morning, speaking at the street corner at 7 p.m., gospel address in the chapel at 7.30 p.m., besides Sunday School work. Our brother's addresses morning and evening were good and sound, and speak well for the Bible College.—Philip Browne, Jan. 24.

South Australia.

NORTH CROYDON.—Splendid meetings to-day. This morning H. J. Horsell presided. G. Bateup gave an excellent talk to the boys and the girls, after which he addressed the church. We received our fellowship Mrs. Matthew and Misses A. and F. Matthews, from Baptist Church at Orororo. At Bible School, 131 present; one new scholar. At the gospel service H. J. Horsell preached on "Making Excuses." Brotherhood and C.E. meetings are well attended.—J. S. H. Ferris, Jan. 26.

PROSPECT.—At a business meeting of the C.E. Society held last week, Chas. Barnett was elected secretary. Miss E. Everett asst. sec. Miss B. Bailey treasr. On Thursday night nine new members were initiated into the Kappa Sigma P4. Among these were some who had never been in touch with our church before, but are now. This morning P. Baker addressed the church in a very acceptable manner. At night one of our Kappa Sigma P4 members made the good confession. He is a fine young man, and will lead the way for others who are almost ready. Already the influence of the club is being felt.—L. A. Paternoster.

MAYLANDS.—On Jan. 15, a pretty wedding was celebrated—Miss Taylor, of Croydon, and Semphore, of Streaky Bay. W. J. Taylor, of H. R. Taylor, brother of the bride, officiated, and H. R. Taylor acted as best man. The church was tastefully decorated, and the happy couple received hearty congratulations. On received by letter since last report. Brotherhood was formed

on Wednesday last, with H. R. Taylor and W. Matthews president and vice, and F. Langlois as secretary. After passing the constitution a discussion took place on the second talk on the strong body by W. Matthews. On Saturday Unley Tennis Club "made good" on our courts, and a very happy social time was spent. The president of the Association, T. H. Brooker, was among the visitors.—R.L.A., Jan. 26.

NORWOOD.—We are having very good attendances at all our meetings. The Adult Bible Class, which is conducted by Bros. Dickson and Hawkes, is increasing in interest and numbers, and the Wednesday evening prayer meeting is being better attended. We are making every effort to ensure a good offering for Home Missions on Feb. 2. Our harvest thanksgiving service is to be held on Sunday, Feb. 23.—S.P.W., Jan. 26.

MURRAY BRIDGE.—On Monday evening, Jan. 20, we held a thanksgiving meeting and social in connection with our mission. There were fully 100 present, the speakers being A. G. Day, R. T. Bass, of Milang, who spent several days with us at the close of the mission, and the writer. A thank offering was forwarded to the Home Mission Committee for the blessing the mission has been to us. Opportunity was taken at the social to say good-bye to Bro. Day. Reference was made to the fine effort made by him during his visit, and he has endeared himself to all. The strain has been particularly heavy on him, as his little daughter was seriously ill during the whole of the two weeks he was with us. Mention was made of the part Mr. Day had taken in permitting Mr. Day to be with us, and the members made a presentation to her through Bro. Day, of a nice lady's hand bag.—J.T.T., Jan. 26.

MALLALA-LONG PLAIN.—On Jan. 23, the combined quarterly meeting of officers of Long Plain and Mallala churches was held at the house of F. M. Worden. Reports presented by the secretary and treasurer were very satisfactory. Bro. Cuttriss reported having made 217 visits during his sojourn of fifteen months. During the same time fifteen persons had been obedient to the Lord, all of whom are walking in newness of life. Classes for the study of God's Word had been commenced at each place, which the young people especially had taken advantage of and gained much knowledge thereby. Many who hitherto had taken no active part in church work are now engaged in active service for Christ. The work at Long Plain is much revived. Souls are being added to the church. At Mallala we are holding the fort, hoping for brighter days in the near future. Bro. Cuttriss thanked the officers for their loyal support, and pleaded for more earnest prayer. Business relating to the work of the church was dealt with during the afternoon. The meeting, which was instructive and fraught with a Christlike spirit, closed in prayer. The officers were afterwards entertained at afternoon tea by Bro. and Sister Worden, at which a hearty vote of thanks was accorded them for their kind hospitality.—A.W.H.

New South Wales.

BANGALOW.—Good attendances at the all-week service. Last Wednesday evening a group of members from here journeyed to Lismore, where the writer immersed a sister who had previously confessed. On the Lord's day morning she was welcomed to fellowship, and John Thompson exhorted the church. The gospel service at night was a splendid meeting.—W.A.S., Jan. 20.

BROKEN HILL (Railwaytown).—Bro. Jones presided over a very representative gathering last Thursday evening, when the brethren met to conduct their first business meeting as a church. The chairman gave a fine talk on the duties, privileges and qualifications of the various office-bearers of the church, prior to the election of same. The following were duly elected: Deacons, Bro. A. C. Chapman, H. Page, W. A. James, and C. H. Hunt; stewards, Sisters Beal, Parr, Southerton, and Treney; secretary, C. H. Hunt; treasurer, A. E. Chapman; organist, Sister Treney. The previously made arrangement with Bro. Jones as evangelist was renewed. Bro. Jones offered to

give the necessary material to fence in the chapel if the brethren would find the labor to put it up. The offer was accepted, and a working bee is being formed to carry out the work. Bro. and Sister Decain, from Wolfram-st., and some of our own sisters who were away on holidays, were with us this morning, when Bro. Jones made a stirring appeal on behalf of Home Missions.—C. H. Hunt, Jan. 26.

PADDINGTON.—Bro. S. Wilkinson and Sister Miss Hilda Goddard were united in marriage on January 25. T. Bagley officiated. The couple have since left for their home in Temora. We wish them every happiness. Bro. Green, of Enmore, exhorted the church to profit this morning, whilst Bro. W. Lang, of Mosman, delivered an earnest gospel address. We hope to do big things on February 2. The postponed Children's Day Exercises will be given by us on Feb. 6. We are hoping to raise £5 for the Children's Day effort in the interest of Foreign Missions.—S.G.G., Jan. 26.

MARRICKVILLE.—Considering the number of members away in the country over the holiday, we had good meetings to-day. Bro. Cecil Hall addressed the church at the morning meeting. The Willing Workers' Class, which meets in the afternoon, is proving a great success. The class has more than doubled already. 25 were present this afternoon. Bro. Rush preached at the evening service to a large gathering. The musical portion of the service, arranged by Sister Mrs. Rush, helped to make the meeting very attractive. We are also pleased to see the great interest being taken in the midweek prayer meeting, there being a very large increase in the attendance.—W.H.H., Jan. 26.

NARRABRI.—Our building is making steady progress and we expect to be completed by the end of next month. Arrangements are being made for the opening. Will all those who have made promises please send on their contribution as early as possible; and any others willing to help, please send along donations. We have to thank the church at Inverell for their donation of a gas generator and fittings. Is there another town in New South Wales who will follow such a worthy example and prevent us with a small organ, and thus help us equip ourselves for future work? All departments of work are prospering. Three new scholars added to the Sunday Home Mission work.—W. Waters.

Victoria.

COSSGROVE.—We had a good meeting last Lord's day. Bro. Cliphstone presiding, and E. Renick visiting from Shepparton. It was decided that the annual District Conference be held at Shepparton on Wednesday, Feb. 19, and we shall be pleased to welcome any of the brethren who can make it convenient to attend.—J.C.S., Jan. 20.

BLACKBURN.—Meetings have been good to-day. We enjoyed the fellowship of a number of visitors at the morning service. Bro. Johnstone, from Box Hill, gave a fine exhortation. Our choir is just getting into good working order, and is proving a great help. Picnic at Mentone on Foundation Day.—Rolt, G. Carter, Jan. 17.

MARYBOROUGH.—Our meetings are still well attended. We have had several visitors from the city during the holidays. Sister Gaudin, from Birchip, has been with us for three Lord's days, and on Jan. 17, her eldest daughter made the good confession. She was received into fellowship with the church here yesterday morning. Bro. and Sister Sidney Putman and family are moving in to Maryborough to live. We will be glad to have their fellowship and help. T. McCallum has commenced work at Danald and Blyth, and his services are much appreciated.—H. P. Lang, Jan. 20.

SHEPPARTON.—All meetings are well attended. At the annual business meeting, the following brethren were elected as deacons: Orchard, Knight, senr., A. Knight, Robinson, senr., R. Dudley, and E. E. Dudley. E. E. Dudley was elected secretary of the church. In the chapel on Wednesday afternoon work, Sister Elsie Patterson and Bro. A. Knight were united in matrimony.

Prior to their marriage a kitchen tea was given them by the members of the church. The Junior Endeavor Society, of which Bro. Knight is superintendent, also made him a presentation.

DUNLUTHER.—Three additions since the beginning of the year, who are giving great promise of becoming useful. We are very pleased to have Bro. McCaugh with us. Our brother preached on the 19th inst. to a fair audience. At the conclusion about 20 met together to break bread, and to receive a young brother into the church who was immersed by Bro. Beasy in the afternoon.—G. Beasy, Jan. 20.

PRESTON.—Fine meeting on Sunday morning. Two sisters who were baptised the week previous were received into fellowship. R. P. Clark, of Brighton, exhorted. James Holloway, who is filling the platform on Sunday evenings until the arrival of Bro. Binney, spoke to an attentive audience on "Ought we to Worship God?" On Jan. 13, the church met at a social gathering to say farewell to H. E. Hall, who is leaving for America. O. A. Walker, on behalf of the members, presented him with a travelling bag and fountain pen in recognition of his faithful labors. Bro. Hall responded with a few well chosen remarks.—G.A.D., Jan. 20.

WARRAGUL.—On Jan. 12, a visit of our old member, Bro. Drake, while on a visit to Warragul, made the good confession. He was baptized and received into fellowship. We also had present on Jan. 10 our aged Sister Gilman, and a brother from Kerang. The annual meeting took place in the chapel on Wednesday, and resulted in a slight change of officers. Everything passed off nicely, and plans for future work admirably made.—R.W.J., Jan. 20.

SWAN HILL.—The writer spent a few days at Glenna, a small township about 20 miles from Swan Hill. A few faithful brethren met regularly in the home of Bro. and Sister Gilbert Goudie. Sweet fellowship was enjoyed with these brethren on Lord's day, the 12th. The evangelist enjoyed the kind and loving hospitality of Bro. and Sister Goudie. Fred. P. Morris ably did the speaking and telling of the good news of Christ during the writer's absence. Bro. James J. Bell is at present in the public hospital, suffering with severe wounds of the legs, having been run over by a bullock wagon.—W. G. Oram.

SOUTH RICHMOND.—Since last report our meetings have been good. On New Year's Eve we held a watch-night service, which was well attended. At a largely attended special church business meeting, the resignation of the one clergy was accepted with regret, many testifying to the many sterling qualities of Bro. Dickinson. At the same meeting W. L. Jones, the evangelist, was re-engaged for a further term at an increased salary. We have had a number of interesting visitors lately: Bro. and Sister Keddie, and Sister F. L. Kerr, Keddie, from Brisbane; also Sister Blanche Nielsen, from the same place. One young woman obeyed her Lord in baptism on Thursday last. On Sunday last we had E. Thomas with us. His address was highly appreciated.

BRUNSWICK.—Had a visit from Bro. Parson, of Mile End, S.A., who held as in exhorting and preaching. Last Thursday W. Jenkins was united to Sister Mary Barrett in matrimony. Both are active workers in the church, and school here. Gospel preached by Bro. Way as usual. To-night, no confession.—W.T. Jay, Jan. 19.

KANIVA.—The Endeavorers held their annual social on Christmas night. The opportunity was taken by the teachers and parents of the Sunday School scholars to present E. M. Goldsworthy with a revolving arm chair as a recognition of his services as vizr., and as a token of esteem. The presentation was made by A. R. Benn, who stated that Bro. Goldsworthy was not giving up his superintendency, and they all hoped he would not for many years, but they wanted to show their appreciation while they retained his services. Bro. Goldsworthy suitably and feelingly responded. Our Conference will take place on Feb. 15 and 16. Bro. Maddock being the preacher.—A.R.B., Jan. 18.

O. A. Carr: An Appreciation.

By W. R. Rowles.

In our issue of January 9 there was a short paragraph, intimating the death of Pres. O. A. Carr, of the Carr-Burdette College, Sherman, Texas, U.S.A. As I was baptised by Bro. O. A. Carr in the Lygon-st. Church over 40 years ago, will you kindly insert the following appreciation, as quite another generation has sprung up, and many old members have passed away since Bro. Carr and his excellent wife left Australia. Some still remain, and will recollect the splendid work done in Melbourne by Bro. Carr and Surber, over 40 years ago. Bro. Surber has only predeceased Bro. Carr by a few months, while Sister Carr died about five years ago. At that time Bro. Surber conducted the services at Lygon-st. and Bro. Carr in the Freezers' Hall, Collingwood, and old members will remember the difficulty there was in providing sitting accommodation on Sunday evenings to hear these two brethren.

One fact of Bro. Carr's life has just come to my mind, and in view of the Home Mission annual offering the first Monday in February, it might not be out of place to repeat. It well illustrates the zeal of some of the early members of the church in America, in connection with Home Mission work. Bro. Carr often stated that he came of a very poor family. His parents were unable to give him the schooling he desired; but there was a poor old blacksmith in his native town who took a great liking to young Carr, and having no children of his own, said to him one day, "Ollis, if you will go to school, and then to the University, I will foot the bill of your expenses." Each faithfully fulfilled his part of the contract, and Bro. Carr took his B.A. degree before he was 21 years of age. The old blacksmith on another occasion was asked to give a donation to the Home Mission fund (and Home Missions were not as much in favor then as now), and he took his rusty old pan and wrote down his name for one hundred dollars. When his friends heard of it, they went to him and said, "You cannot afford to give such a large sum of money." But he said, "Yes, I can, for if I get up one hour earlier in the morning and work one hour later in the day, I can soon knock it out of the avails." The old blacksmith has gone to his reward long ago, and Bro. Carr used to say, "I always looked upon him as my father in the Gospel," and possibly, if I had not been for him, Bro. Carr might not have been able to accomplish the splendid work which he did.

I occasionally heard from Bro. Carr, after he left Australia. His last letter came to hand about six years ago, and if I rightly remember his figures, after discharging his magnificent college he had some \$1000 dollars, and we said, "It has cost us about 2000 dollars, and we have paid over 5000 dollars off that amount, and as you know we have no family (Sister Burdette Carr was then alive), we trust that the Lord will spare us to pay off the balance, as we intend leaving it to the brethren as a gift, and would like to do so free of debt, possibly he had me so, and has merited the "W.H.M.D." of the Master." Paddington, N.S.W., Jan. 17.

N.S.W. Home Missions.

By H. G. Brown.

—R. C. Jones.—Part of the 1912 report was spent at Tyalaga, after discharging his magnificent college he had some \$1000 dollars, and we said, "It has cost us about 2000 dollars, and we have paid over 5000 dollars off that amount, and as you know we have no family (Sister Burdette Carr was then alive), we trust that the Lord will spare us to pay off the balance, as we intend leaving it to the brethren as a gift, and would like to do so free of debt, possibly he had me so, and has merited the "W.H.M.D." of the Master." Paddington, N.S.W., Jan. 17.

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—H. G. Brown.—Additions by faith in 1912: Good meeting. —J. J. Chisholm.—The church has signed a contract for a chapel to cost £1150, to be completed in three months' time.

Merewether-Hamilton.—T. R. Coleman's ministry in this place is doing much good, and is highly appreciated.

North Sydney, F. T. Saunders.—£25 paid off building debt, which now stands at £275. A further reduction of 2/6 weekly has been made in the subsidy from the Home Mission Committee.

Richmond-Tweed Rivers.—The Casino circuit is still without a man. At the Tweed River end the work has developed sufficiently to carry two preachers, but soon the whole district will be without a preacher, as Bro. Strouman leaves the work on March 12. Two men are wanted.

Rookwood-Canby, W. J. Williams.—Systematic open-air work is one of the features of the work at Rookwood. With a view to conserving their finances, Canby Vale brethren have decided to withdraw from the arrangement by which they share a preacher with Rookwood. This will take effect after Conference.

Wagga, A. Brown.—Added by faith and baptism, one. Some delay has arisen in transferring the land for the chapel site to the church. It is expected that this will be fixed up soon, and then the building will be erected.

Hornby.—Meetings good, particularly the gospel services. Good interest among the young people.

Finance.—Receipts, £93/2/6; Expenditure, £107/3/11. Total receipts to date, £1887/8/8. It is extended to date, £1887/8/8. We began the year with a small credit balance, so our debit today is £109/9/7. As compared with last year receipts have been higher, expenses higher, the debit balance is higher. If the annual offering is in keeping we will have the pleasure of announcing next month that we have wiped out our debt.

Obituary.

TAYLOR.—With deep regret we report the death of one of our pioneer members, Mrs. David Taylor, who passed quietly away on Dec. 15, our sister, with her husband, joined the Petone church 20 years ago, and since that time both have been consistent followers of their Lord and Master. Our sister was an energetic worker in the Sewing Guild, and will be much missed in that capacity. She was much esteemed for her kind and gentle disposition. Her long illness was borne with patience and fortitude. A husband and grown-up family mourn their loss, three of whom have become followers of the meek and lowly Jesus. We are comforted by the thought that if we remain steadfast we shall meet again where there will be no more parting.—L.W., Petone, N.Z.

HOGG.—Our aged Bro. T. Hogg was called home to the better land on January 13. On the following day we laid his tired body to rest in Toowong Cemetery, Brisbane. Through age and infirmity, our brother was unable to attend the services regularly of late; but his testimony was bright when the writer visited him. He leaves an aged partner to wait a little while, two daughters—Mrs. Berlin of Rookwood, and Miss E. Hogg, of Melbourne; also a brother and sister.—Mrs. J. T. Harding, of Brighton, Vic. The sympathy of the church is with the bereaved. May the Lord sustain them until the glad meeting at Jordan.—W. H. Nightingale, Brisbane, Queensland.

ACKNOWLEDGMENTS.

FOREIGN MISSION FUND

General.

Victoria—Umina Church, £5/12/5; Miss J. Longmuir, Heatherton, 4/6; Drummond Church, 10/2; Little Mother, 10/2. N.S.W.—Mrs. Ratt's Class, Paddington, 8/2. S. 4th Australia—Miss Helen, Mt. Gambier, £5/5. Children's Day. Victoria—Miss Taylor's Class Girls, Broadbeach, 2/2; Bendigo Bible School, 4/7/10; 11th, 4/3/17; 10th, Collingwood, 12/6; Footscray, 10/12; Bramwick, 10/2; Winkler, 10/2; Dandenong, 10/7.

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Peony-per-Week.
Het Bel, Vic. Mrs. A. Russell, £1/5/-.
Support of Orphans.

Victoria—Virginia Club, Swanston-st., Melbourne, £3.

Names previously given, but amounts omitted: For support of native with Bro. Pittman, Newmarket Young People, £4; for support of native, Sam Takaro, Miss A. Harding, Lismore, N.S.W., £6; for support of orphan with Miss Tomkin, Mrs. R. Daniel, Long Plain, S.A., £5.

R. Lyall, 39 Leveson-st., N. Melb.
F. M. Ludbrook, Collins-st., Melb.
T. B. Fischer, Cheltenham, Vic.

VICTORIAN MISSION FUND.

Churches—Stawell, £6; South Melbourne, £8; Dumnukle, £3/0/6; Colac, £11/18/4; also for Women's H.M. Rally, £2/10/-; Horsham, £4; Kyneton, £4/10/-; Warrnambool, £6/5/-; Tarda-ale, £4; Drummond, £4; Maryborough and Die Bet, £2/12/6; "Northcothe," £1; Sister Miss Darnley, £1.

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

N.S.W. HOME MISSION FUND.

From Churches on account of their preachers—Merewether, to Dec. 29, £9; Hamilton, to Aug. 6, £4; Rockwood, to Dec. 29, £8/2/6; Canley Vale, to Dec. 28, £3; Wagga, to Dec. 23, £4/15/-; Junee, to Nov. 4, £2. From Churches per Collections—Wagga, 13/6; Sydney, £5/7/3; Auburn, 12/-; Junee, 18/2; Canley Vale, £3/7/4; Paddington, £5 19/5; Hornsby, £1/12/10; Petersham, to Dec. 31, £2/10/0; Marrar, 18/6; Eomore, £6/11/9. Thank-offering, Yalgam, £1/10/-; Sydney Doreas Class, £1/10/-; Individual Contributions—Sister Miss E. E. Burt, Forbes, £5; Sister Mrs. J. Kidd, Cundlinton, 10/-; Bro. and Sister Fancourt, Mulgoa, £1/5/7; J. Stimson, Sydney, £15. Annual Offerings, H. Browne, Hay, 10/-; Advances 1/6, £6/5/-; Church ads., 13/-; Sundries, £2/12/10. To Jan. 29, £93/2/6.

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From the Field—Continued.

MELBOURNE (Swanston-st.)—We had a very fine day, Sunday, Good meeting in the morning. Several visitors were welcomed, amongst whom were Bro. Franklin, from Paddington, N.S.W.; Sister Langford, from Perth, W.A.; Bro. and Sister Russell, from Geelong; Sister Watt, from St. Arnaud. We were glad to have the fellowship of these brethren and sisters. Bro. Allen's address on "A Firm Foundation" was one of the finest morning addresses he has given. It was a helpful message for all. Good Bible School in the afternoon; lessons bright and interesting. Splendid meeting at night, one of the features being the large number of young people attending. Bro. Allen had the best of attention in his delivery of a fine address on "Am I my brother's keeper?" We had one baptism. The attendances at our meetings have been most encouraging during the holiday season.

NORTHCOLE—Good attendance at Lord's table. One received by letter. H. Edwards exhorted. Crowded meeting at our gospel service, when after a splendid address by Bro. Anderson one man made the good confession.—R.C., Jan. 26.

WEDDIBURGH—Sister Milken, Prahrn; Bro. and Sister Fairbrother, of New Zealand, had fellowship with us. Quite a number of members on holiday. 72 in Bible Class last Lord's day. Bro. Fairbrother's talk on "No License in New Zealand" much appreciated. Bro. Marrows' talk to-night on "The Way to Heaven" was helpful. One young lady, a member of the Bible Class, made the good confession at the close.—F.J.P., Jan. 27.

HARCOURT—The gospel meetings are keeping up well. Bro. Schaub gave a good address on "The Prodigal Son" to-night, after which two young men confessed Christ.—A.F.G., Jan. 26.

COLAC—Lord's day, Jan. 26, good meetings. Bro. Young gave an impressive exhortation on "Self Examination" also at evening service a fine address entitled "His Satanic Majesty's Pay Sheet," a good audience being present. Bro. Young will be with us for next Lord's day. Bro. Chandler is expecting to return home on Feb. 6.—E.S., Jan. 26.

CARLETON (Lyon-st.)—Good meetings last Lord's day. There were several visitors present at the morning service, when the church was much pleased by a most interesting review of the sixty years' history of our movement in Victoria. The speaker, F. G. Dunn, was eminently qualified to speak on this subject, and he drew many splendid lessons for the church in our day to learn from the pioneers. The Century Bible Class, which met in the afternoon, had an excellent start for the year, there being 142 in attendance. Bro. Kingsbury preached at night on "A Closed Door and a Waiting Saviour" to the usual large audience. Starting from next Sunday Bro. Kingsbury will be delivering a series of addresses on His Principles. A fine effort will be made next Sunday to reach our appointment (400) for the Home Mission offering.—T.W.S., Jan. 27.

DUNLOP—Splendid meetings here last night. Bro. McCallum preaching.

WINDSOR—The S.S. picnic was held on Jan. 27 at Mordialloc, an enjoyable day being spent. The evangelist, J. Pittman, leaves on Wednesday for a week's tour.—D.E.P., Jan. 28.

SOUTH YARRA—Nice meetings last Lord's day, S. Dawson presiding. D. A. Lewis exhorted, giving a very practical address. As C. A. Quick has closed his labors with the church, Jas. McGregor filled the platform at night. We regret that F. E. Lewis has resigned the position of Sunday School secretary, a position he very creditably filled for fifteen years. F. Dawson, 16 Highbury-grove, Prahrn, is now the secretary of the school.—T.M., Jan. 27.

CASTLEMARINE—During the absence of Bro. Gale we have been pleased to have Bro. Combridge, from Kyneton, with us to-day. Bro. Gale is on a short visit to New South Wales. We are glad to hear that Mrs. Gale is getting much stronger, and hope to have her with us again when Bro. Gale returns. This evening Bro. Com-

bridge gave a splendid address on "Life and Death." There was a large attendance, and Bro. Combridge's earnest address was much appreciated.—J.M.K., Jan. 26.

HAWTHORNS—Last Wednesday evening the annual business meeting of the church was held. There was a record attendance. The secretary, Bro. Parkes, stated in his report that it had been a year of records with the church. More people had united with the church than in any year previous, and more money had been contributed. The roll is completed, and there was great jubilation amongst the members when the whole of the debt was cleared off in the meeting. Over £150 was saved by free labor. A large number assisted, but special mention was made of Bro. Horne, McDowell, Whittington, Anderson, Schmidt, and Horne, junr., all of whom received a nice gift of loving appreciation. A social gathering followed the business meeting, and the sisters were specially thanked for their splendid efforts in connection with the new building. W. Hunter presided over the meeting. Good attendances and interest yesterday.—A. C. Rankin, Jan. 27.

STAWELL—There were over one hundred persons present at our meeting to-night, which took the form of a memorial service to our late Sister Ward, who was laid to rest during the week. Sister Ward was immersed in this town thirty three years ago by Pastor Henry Phillips, and ever since has been a consistent follower of the Lord. We were pleased to have Sister Payne present with us from Acot Vale, and she fearfully sang at this meeting. "We shall sleep, but not for ever." Our prayers are for the sorrowing ones left to mourn their loss. At our annual church business meeting, held Jan. 14, we enlarged our diaconate by two, Bro. McFadden and Williams being elected to these positions. Bro. Williams was also made treasurer of the church, while Bro. Burden, our competent secretary, still retains his position. On Wednesday last the Bible Class held their first meeting. Arrangements are well in hand for the mission, commencing on Feb. 16.—J. E. Shipway, Jan. 26.

FITZROY—The meetings are keeping up well and the interest is growing. Bro. Hutson exhorted the church on January 26. At the close of J. Whelan's gospel address, a young lady made the good confession.—R.A.L.

HORSHAM—The recent mission was well attended throughout. A splendid interest was maintained. The *Horsham Times* gave considerable space to reports of the meetings. Our plea has been faithfully and tactfully presented to many hearers. Three decided for Christ during the mission. Friday night there was a splendid audience and one confession. All were sorry Bro. Allen could not remain longer. The church has been built up.—F. J. Goodwin.

FAIRFIELD—Held annual business meeting of the church on Wednesday, Jan. 15, when two more officers were added to our number. In the secretary's report it was stated that the church started the year with 22 members, and closed the year with 59 on the roll, eight having been added by faith, obedience, eighteen by letter, and one by death and one by letter. On Sunday, Jan. 19, our gospel service was crowded. At the conclusion of an earnest address by Bro. Bennett, three young ladies confessed Christ, and were baptised the same hour of the night, along with a

sister who came forward the previous Sunday. A good meeting yesterday morning, and another crowded house last night, when Bro. Bennett delivered his farewell address. Held church and Sunday School picnic to-day at Alphington, over 100 being present, and all enjoyed themselves.—A.M.G., Jan. 27.

Isolated Members.

Would you kindly permit me to draw the attention of the brethren to a matter which, if not more generally attended to, must have a depressing effect upon the progress of the cause in these lands.

The district, or town, where we are located is one that during recent years has made rapid progress; consequently a large number of people of both sexes, being attracted by the high wages offered, have come to the district. Natural to suppose, amongst the number would be a fair proportion of Church of Christ people. This supposition appears to be well grounded—to what extent we cannot say, for with one or two exceptions, it has only been by the merest accident that either the preacher or church has received any knowledge of a member coming into the town. The writer could name nearly a dozen people who, when questioned, have acknowledged membership with us, living in the town or district for periods of from, say, two to thirteen weeks, and never made themselves known as such. Now, Bro. Editor, we are not in a back street of the town, but about a stone's throw off the main street, a conspicuous building, notice board, preacher living next door, with name plate easily seen. Ignorance of our whereabouts cannot be pleaded as an excuse for such inconsistency. Where does the fault lie? Many will say, "A weakness of conviction on the part of these new arrivals." To some extent true, as a conversion I had with a brother shows. Amongst other things he said, "We meet with members of other churches, perhaps at the boarding house, make friends, and then drift to their place of meeting." Whatever might be the cause, we know in several instances the above is a fact, namely,—going to other churches. But does the fault lie altogether with the arrival? Cannot something more be done by the church or evangelist where these people have membership? If they do not wish to transfer such, a line could be sent, when the fact is known, stating, "such a person was coming to your district—keep a lookout." In the one or two exceptions noted in another part of this letter, this was done with good results. However, I think, Bro. Editor, enough has been written for the present. Perhaps some more able pen may show us a way out.—Yours in the good work,— "Evangelist."

Christian men and women, do you go through the world with your lips closed about Him whom you say is your one true love, with lips locked concerning Him that you regard with your dearest and strongest affection?—Dr. Machran

COMING EVENTS.

FEBRUARY 4—At 8 p.m., a lecture on "Best of Scotland," with insight views and Scottish songs. Christian chapel, Clatsway-st., North Melbourne. Lecturer, Mr. Andrew Hutson. Admission, 6d.



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A. P. Wilson cables: "Greatest gathering in the history of the church in Tasmania. Three meetings on Sunday, all large. At night nearly a thousand present. Fourteen confessions."

W. H. Clay addressed the church at Taradale, Vic., last Sunday morning.

The College of the Bible at Glen Iris will reopen on February 19, at 9.30 a.m.

Let no disciple, no matter how poor, refrain from making a gift to Home Mission work on February 2.

Shepparton District Conference will be held in Shepparton on Wednesday, Feb. 5. T. Hagger is expected to take part.

The S.A. Sisters' Executive will resume on Thursday, February 6, at 2.30, at Grote-st. A good attendance is requested.

This year brings us to the jubilee of the church at Wedderburn, Vic. We hear that some fitting celebrations are being arranged.

One isolated sister in Victoria has already sent her annual offering for Home Missions to the Organising Secretary. Next, please.

G. H. Browne, who has been laboring for some time at Belmore, N.S.W., has resigned his work there, and is now open for engagement.

Isolated members in Victoria, and those who know of such, please communicate with the I.M. Organising Secretary, Thos. Hagger, Coburg.

J. E. Shipway and the church at Stawell, Vic., are making extensive preparations for the tent mission which will commence there on Feb. 16.

D. M. McCrackent, after many years' service in New Zealand, is returning to Australia. He is leaving New Zealand on the 30th, and will be open for engagement.

J. R. Combridge preached last Lord's day at Castlemane, Vic. W. Gale having gone to New South Wales, to bring Mrs. Gale home. She is much improved in health.

Mrs. and Sister F. G. Goodwin arrived in Melbourne on Tuesday last. The climate at Oba proved too much for Mrs. Goodwin, and he has suffered very much in health.

The Victorian Women's Executive will meet in the hall, Swanston-st., on Friday, Feb. 7, at 2.30 prompt. Business arrangements for Conference. Mrs. C. H. Martin will give a paper on "Dorcas Work." All sisters cordially invited.

The mission in the Kynston-Drummond-Taradale (Vic.) district is still being well attended; with additional help not come very fast. There have been eight recent confessions, six of which have been received, five at Kynston and one at Drummond.

The church at Furnitross, Vic., having ceased to exist, the trustees have generously handed over the building to the newly organised church at Boort. The building will be removed and altered to meet the new occasion as speedily as possible.

Our aged Bro. W. W. Davey has been on a brief visit to the brethren in the Castlemane, Newcastle, and Taradale districts, this going over some of the scenes of his labors in the gospel of many years ago, and meeting again a number of his children in the faith.

A. R. Main's book on "Baptism" is the best and most comprehensive reply to paedobaptist arguments that we know. It is also the cheapest.

Our Baptist friends recently brought out a manual on "Baptism," and at their last Conference one of their members said he would buy 500 copies for free distribution. This example might well be followed in regard to our own book by some of our members; if not 500 by one person, smaller quantities by a number of brethren. To do good the book must be distributed.

Bren. Hagger and Clay conducted an evangelistic meeting at Taradale, Vic., last Saturday night—over 100 present, and one confession at the close.

Why should not some of our prosperous business and professional men, and some of our farmers who have had good wool clips or good crops, give largely at the annual offering for Home Missions on February 2? It would be honoring God, and an evidence of thankfulness, for some to contribute £50 or £100 each, or even more, that day.

To Victorian Church Secretaries and Evangelists—Are you interested in the many disciples who are "scattered abroad"? If so, please look over your rolls, and send on to the undersigned the names and addresses of such. One half of the secretaries and evangelists in the State have not answered my letter of August last on this matter. Thos. Hagger, "Olney," Walsh-st., Coburg.

Bro. James Hunter sends word as follows:—"The writer expects to be at Katoomba for a short time. It is proposed to meet at his address on Lord's day mornings at it for the purpose of remembering our Lord's death in the breaking of the loaf. He will be glad of an intimation that that effect in the 'Christian.' Visitors to this famous mountain resort will receive a hearty welcome." Bro. Hunter's address is, Mount Highgah, Katoomba-st., Katoomba, New South Wales.

The Only White Man—"Those who happen to be acquainted with the Federated Malay States, know that in those States the Englishman, because he is an Englishman, is regarded in the very highest respect, almost approaching veneration," writes Sir Robert Edgecombe in the *Daily Chronicle*. "This is shown in a curious way by their refusing to call any European a 'white man,' save the Englishman alone." The German, the Italian, the Frenchman, and all are in their speech colored men. For the Englishman alone is reserved the appellation of 'white man.' It causes much chagrin to other Europeans."

Dr. Sun Yat Sen's Appeal—"Opium has been a great curse to China. It has destroyed more of our people than war, pestilence or famine. While I realize that the most important thing is to stamp out the cultivation of opium in China, yet this is a very difficult task to do without at the same time prohibiting the sale and trade in the drug. At present we are hindered in this because of a treaty with England. Remembering with grateful appreciation what you have done for me and for my country in the past, I appeal to you for further help to stop this sinful traffic now—at the beginning of our new national life. We ask you in the name of Humanity, and in the name of Righteousness, to grant us the right to prohibit, within our own land, the sale of this fearful poison, both the foreign and the native drug. I make this appeal to you, the British People."

Poor Mother—A striking sidelight upon the position of women in Mohammedan countries is furnished by Dr. Karl Kumm, who states that in the native quarter of Alexandria, Egypt, he saw a little boy making mud-pies in front of the house. His mother stepped into the doorway and called, "Come in, darling." There was no answer from the four-year-old. She then went out into the road, first making sure there were no men to watch her, and laid a kind motherly hand upon the child. "Come, little one, I will give you sweets—come!" Her husband at that moment came round the corner, and waited to see what would happen. The child turned on his mother, and dobbing up his dirty little face, he laid her right ear to the ground, and whispered, "I'm a daughter of a dog, tearing himself loose." The father came up, and instead of giving the little scoundrel a thrashing, he patted his son on the back, smiled on him, and said, "Brave little fellow! proud of the son who could tear a woman thus—Sunday at Home."

Bishop Heber's famous hymn, "From Greenland's Icy Mountains," is the subject of an article in *India's Home and China's Daughters*, by W. S. Hutton, in which the writer says:—"One of the chief needs of the present day is a revival of the robust doctrine of St. Paul on heathenism. 'The things which the Gentiles sacrifice, they sac-

rifice to devils and not to God.' That is dogmatism; and it would do us good, in our day of false sentiment, if we had a little more of it. It is all very well to weave pretty theories about points of contact, and grounds of appeal, and national characteristics, and scientific methods (and there is truth in some of these theories, though not in all); but comparative religion is *causing the heat out of the missionary appeal*. What about the desperate needs of humanity without Christ? What about the doctrine, which St. Paul's alone, but is unmistakably presented by the whole Bible, that heathen systems are backed by Satanic power, and that their idolatries are abominable?... Perhaps the missionary spirit will begin to revive, when Christians at home really do believe that the nations need deliverance. 'The heathen in his blindness bows down to wood and stone.' That is not 'an imperfect religious act'; it is an abomination. At least, so the Bible teaches. We may choose between that and 'the modern idea.' To be 'up-to-date' is not so important, after all, as to be *right*."

Victorian Band of Hope Union—Would you be good enough to allow me to bring under the notice of your readers the work that is being done in this State by the Band of Hope Union. We have just celebrated our seventh birthday, and have throughout the State 84 affiliated societies, with a total membership of over 4000 children. These societies are mostly situated in the suburban area, but a very pleasing feature of the last year's work was the affiliation of a number of country societies. Goodness is making progress in the work, under the guidance of their energetic hon. general secretary, Mr. Edward Blakiston, having 23 societies. This district competed in the "Million More" campaign in 1911, instituted by the United Kingdom Band of Hope Union, and succeeded in obtaining 102 new members in various societies. We are anxious to organize the whole State on these lines, and to have in each large centre a District Union, therefore I shall be glad to hear from any Band of Hope in any part of the State not affiliated with us. To carry out this very important work many more workers will be required, and I appeal to all Christian workers and lovers of their country to join over and help us. Singers, writers, and speakers are needed to help; also others who may choose to work in a different direction. This work can be done without interfering with any work that they may at present be engaged in. The fullest information will be given to those anxious to assist. Yours sincerely, W. H. Rose, Band Organizer, Temperance Hall, Russell-st., Melbourne, Jan. 23, 1913.

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Attachment to the Saviour. 1 Peter 1: 3-9.
Encouraging religious expression. Malachi 3: 16-18.
Practical Christian service. Matt. 23: 34-40.
Loyal to the Church. Psalm 87: 1-3; Eph. 1: 18-33.
Cultivating brotherhood. John 13: 34-35; 17: 20-23.

Topic—Our Endeavor Banner. Psalm 60: 4-12.
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At the mass meeting in the evening the indefatigable secretary of the Union, W. J. Northley, will speak on "C.E. as a Working Force in the Church," and W. J. Clay, B.A., will address himself to "Christian Endeavor for To-day."

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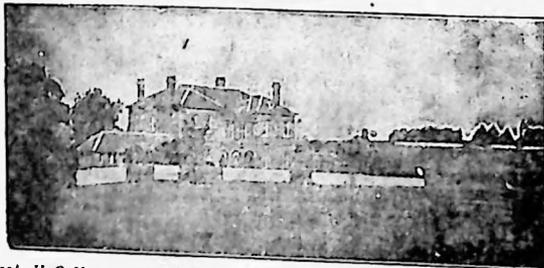
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