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The Bible is the Book by which we have come to know something of God's movements in history.

From this Book we are able to gather something of what God did for man in the ages that are gone. We are able to trace his footsteps, and discover his leading, and so to arrive at an estimate of his character.

## THE LOST BOOK.

"And Hilkiah answered and said to Shaphan the scribe, 'I have found the book of the law in the house of the Lord.' And Hilkiah delivered the book to Shaphan."—2 Chron. 34: 15.

In these days, when the Bible is being printed by millions of copies and distributed all over the world, it seems strange to speak of it as a lost book. It may be lost, however, in a different sense to what it was in the days of King Josiah, just as one sometimes finds the greatest solitude in the biggest crowd. And the particular way in which the Bible has or may become a lost book is referred to in a sermon by a Mr. J. R. Walker, and published in the *Christian World Pulpit*; and as it is worth reading and paying attention to, we give fairly full extracts from it.

In cleansing the Temple, the men engaged in the work happened upon a book which they brought forth and read to the king. The reading of this book marked the beginning of a new epoch in Israel's history. It occasioned a great heart-searching on the part of the king, and on the part of those over whom he ruled. It set them thinking. It showed that there were great faults in the national life. It made it clear that they had not only been doing things which they ought not to have done, but they had been leaving undone things which they ought to have done. In short, it gave a new impulse to national righteousness, and provided Josiah with a basis from which he was able to organise, and to carry forward, one of the grandest reforms of which the Bible speaks.

### What rediscovery means.

For a parallel to this incident of the finding of the law we have to come down as far in the world's history as the sixteenth century. At that time, religion had sunk so low in Central Europe as to be a negligible quantity. It might almost be said, in fact, to have disappeared. Tetzel, the Dominican monk and papal indulgence-seller, was

going about Germany on his blasphemous errand. His wares were disposed of at the very lowest rates. The right of murdering an enemy could be purchased for seven ducats; those who wished to rob a church were pardoned if they paid nine ducats; while the murder of father, mother, sister, or brother, cost only four ducats. The people who bought these indulgences naturally liked to get value for their money, and so crime abounded wherever the pardon-seller went. And where was the Bible while this was going on? It was neglected, forgotten, lost sight of. It was relegated to the dust-heap very much as this book of the law was in the times of Josiah. But the lost Book was rediscovered. In the town of Erfurt, in Saxony, a young monk, named Martin Luther, came across a dusty copy of it in Latin, hidden amongst the neglected convent books. He took it, and began to study it, and new light broke into his mind. Later on, he was sent to Rome, and there in the papal city, under the very shadow of St. Peter's itself, he learned the lesson that was to issue at length in a regenerated continent. "The just shall live by faith"; not by works, but by faith; by personal trust in Jesus Christ. This was the fact that was brought home to him; and it is not too much to say that out of that discovery the religious history of the world was changed. And so we get a second instance, a comparatively modern instance, of what rediscovery of the Book means.

### How lost.

In all this there is a very important lesson for us to-day. It would be too much to say that in our day the Bible is in the dust-heap; but it is very nearly on the dust-heap. And if it is not quite there, for the great majority of people it might just as well be there. It certainly is not read. One has only to listen to conversations about it to discover that. In a Christian home, not long since, a mother asked her son, a young man and a church member, where his Bible was. "I don't know, mother," he said, "I guess it's in my trunk

upstairs." Somewhat surprised, the mother turned to her daughter, and said, "And where is yours, Mary?" The daughter looked rather confused, and said, "Well, really, mother, I can't tell you; I think it is in one of my bureau drawers." These replies are suggestive of a great deal that is happening amongst us at the present time. The Bible is being neglected. It is being thrust away, and not read, and other books are taking its place. From time to time our religious leaders give us little glimpses into their own experience in regard to this matter. And what do they tell us? Well, they all tell us the same story, namely, that the Bible, so far as they can discover, is being laid aside, and not used to-day. Some time back, Mr. Shakespeare told us that, speaking from his experience, a pretty wide one, the Bible, so far as the ordinary person was concerned, was practically a lost book. Dr. Charles Brown, another man of wide experience, declares that the practice of Bible reading among Christian people is becoming less and less common every year.

### Ashamed to read the Bible?

It may be that some of our young people are not a little ashamed to be seen reading the Bible to-day. If they read it at all, they read it in secret, and they are not anxious for other people to know that they read it. Why it should be so I cannot say. They are not ashamed to be seen reading Shakespeare, or Browning, or Tennyson, or Milton, or any of the great authors of which Englishmen are proud. Why, then, should they be ashamed of reading the Bible? Is there any book that has accomplished what it has accomplished? Why nine-tenths of what other books have accomplished, they have accomplished because of their indebtedness to the Bible. Take the authors mentioned—Shakespeare, Browning, Tennyson, Milton—why their books are simply full of the Bible. You can scarcely turn a page without lighting upon some Biblical reference. All the masters have drawn from this storehouse; all the fighters have gathered their weapons from this armoury. Why,

then, should we be ashamed of reading the Bible? There is a story told of a Frenchman who was being entertained by a Christian chief in one of the Pacific Islands. The chief had a Bible, which the Frenchman sneered at, saying that in Europe they had got past that. The chief led his guest out of the house, showed him where they used to cook and eat their meals in cannibal days, and clinched everything by saying, "My friend, if it had not been for that Book, I should have been dining upon you now." Why should we be ashamed of such a Book as that? It is simply our prejudice and lack of culture which makes us ashamed of it. We show what we are when we sneer at the Bible. We show our lack of historical sense, and critical acumen, and everything else that makes great men. Sneer at the Bible, indeed? Why, we might as well sneer at the sunlight, or at the force of gravitation, for these things are not more indispensable to human safety and human progress than is this Book of which I am now speaking. One can stand a good deal, but to hear people sneering at the Bible is, to say the least of it, a little trying, for it is just about as incongruous as if some mosquitos were to sneer at an archangel. It will be time for us to be ashamed of the Bible when we are ashamed of that which the Bible produces; till then we had better set ourselves to cultivate a little modesty, and not try to kick down the ladder by which we have climbed out of ignorance into knowledge, out of peril into safety, out of barbarism into civilisation, and it ill becomes any of us to be ashamed of it under such circumstances.

#### A revelation from God.

The Bible is the Book by which we have come to know something of God's movements in history. It is the record of his revelation. It is not the revelation itself; it is the record of his revelation. The revelation was made in history. It came through the medium of human life; and what the Bible does is to preserve the record of it, and to hand it on to succeeding generations. From this Book we are able to gather something of what God did for men in the ages that are gone. We are able to trace his footsteps, and discover his leadings, and so to arrive at an estimate of his character. Can we afford to be ignorant of a Book like that then? Can we afford to put it on the top shelf, among the dust and cobwebs, and never read it? Is not the knowledge of God and of his character the knowledge that we need above all other knowledge? In neglecting the Bible, we are neglecting a treasure of the value of which, from the point of view of what it tells about God alone, it is simply impossible for us to over-estimate.

In the material, in the mental, and in the spiritual world, it is a truth of truths that he that liveth his life loath it, and that self-forgetfulness is a prerequisite of a true possession of self.—*H. C. Trumbull.*

## Editorial Notes

### Among the Poles.

What appears to be a very promising work has been started among the Poles of Wisconsin, U.S.A. They are very numerous, and there is room for considerable progress. Moreover, they are responsive to the truth, having already, to a large extent, drifted from the influence of the Romish priesthood. Some converts of influence have recently been received, among them Witold Chwalibog, a Polish priest and an author of note. Louis R. Patmont, himself a Pole, with a committee of brethren to assist him, is taking the leadership. A periodical in the Polish language is to be started at once, a tent procured for missions, and three or four bright young Poles are to take a course of college training to fit them for service. The work among these people, as also among the Russians, has received an impetus from the success of the Restoration work in their native countries.

### Church Efficiency Congress.

Our American brethren are great on conventions and congresses. The Church Efficiency Congress, which met from November 17 to 23, at Davenport, Iowa, is the latest. Selected speakers delivered addresses on all phases of church and Bible School work. The subjects discussed included pastoral, educational, evangelistic, temperance and social problems, while specialists dealt with Seventh Day Adventism, Mormonism, and other modern delusions. As leaders in the various departments of work and worship were to be the principal speakers and instructors, there is every reason to anticipate a most successful report. Among them were C. R. Seville, D. M. Cairright, Z. T. Sweeney, S. S. Lappin, P. H. Welzheimer, M. M. Davis, L. R. Patmont, Jeremiah J. Crowley, James Small, J. L. Brandt, I. N. McCash, J. V. Coombs, J. H. O. Smith, F. D. Kershner, and a host of others. A great interest had been aroused, and the gathering should prove to have been very stimulating.

### "The Note of Certainty."

R. Wilson Black, of Fulham, London, speaking at a public meeting at Southfields, as reported in the *Bible Advocate*, contended that "What we want in our churches to-day is men of conviction. The note of certainty seems to have largely died out among the popular preachers in the surrounding denominations. We want the conviction of John the Evangelist. He speaks of the things we know. We know that we have passed from death unto life; we know that we are of God; we know that God abideth in us. With the early Christians there was no uncertainty, but just the note of real conviction. Uncertainty has never yet produced any martyrs. The man who is uncertain

as to his faith and position in the Lord Jesus Christ is not likely to do much." Bro. Black is right. The pulpit loses its power when occupied by preachers whose sermons lack the note of certainty. Moody is credited with having said that "God has no use for a discouraged man," and it is certain that he has no use for the worker without a positive message. The man who has not a profound faith in his evangel is not likely to arouse faith in the hearts of his hearers. The course of much of the preaching to-day is its vagueness; but when men with the grand old primitive faith in the grand old primitive gospel proclaim a definite message we may expect to find the gospel to be still the power of God.

### Cruelty in the New Hebrides.

If we are to believe the representations made by the Protestant missionaries in the New Hebrides—and there appears to be no room for doubt—the administration of justice on the Islands is a farce, and the rule of the Condominium a failure. We have before us a pamphlet by Frank H. L. Paton, F.M. Secretary of the Victorian Presbyterian Church, which details a number of gross failures of justice in matters of administration of the law in native affairs. In every case dates and names are given with such particulars as are calculated to make one's blood boil. The servitude of the natives to their French masters is absolute slavery. Men have been shot dead for endeavoring to avoid being "recruited," while women have been illegally recruited for immoral purposes. Britishers under the dual management are compelled to keep the laws which Frenchmen break with impunity, nor can they obtain redress for wrongs done them by Frenchmen before a French court. Were not the evidence so overwhelming, the real state of affairs would be incredible.

The inaccessible are discouraging. They are unresponsive and so numerous that faith staggers and effort in their behalf flags. But the old-time exhortation is as wise as ever. Do not give them up as surely lost to argument and appeal. Now and then one of them surprises himself and his would-be helper by yielding. Sow the good seed, and trust to the Lord of the harvest for returns. This may prosper or that may prosper. The inaccessible may be accessible at some time by some way of approach.—*O. P. Fitzgerald.*

Real worth always finds its true place at length. There are some people who think they never get into the place they are fitted to fill; but usually something in the men themselves is the secret of their failure. It is not some happy chance that lifts men to places of honor and responsibility, nor is it pity alone. Bravery are necessary for great duties as well as honesty and prayerfulness. God does not put a man into a high position merely because he is a good man. The man must have the ability; and if he has and is a true man the world will want him sometime.—*J. R. Miller.*



## The Second Advent of Christ.

Paper Read before the Preachers' Association, Melbourne, by Joseph Pittman.

This is without doubt one of the greatest of all the great themes of Holy Writ. Its importance to the Christian cannot be over rated, as it is so closely bound up with his dearest hopes of the life to come. It is to be feared, however, that the supreme place it held in the hearts of the Christians of apostolic days is largely supplanted, in the minds of Christians to-day, by the vague and undefined hope of an intermediate state. And yet for one faint streak of light on the state of the dead in Christ, between death and the resurrection, we have scores of bright, glorious beams on the blessed hope and glorious appearing of our Saviour, Jesus Christ. We need not wonder at this, seeing that the second coming of Christ, with the resurrection of the dead in Christ and the immortalisation of the living saints, together with the eternal life following, forms the "one hope" of the church. A few passages out of many may be quoted to prove this. "Waiting for the coming of our Lord Jesus Christ" (1 Cor. 1: 7). "Our citizenship is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ" (Phil. 3: 20). "When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3: 4). "Wait for his Son from heaven whom he raised from the dead" (1 Thess. 1: 10). "The Lord direct your hearts... into the patient waiting for Christ" (2 Thess. 3: 5). "There is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day; and not to me only, but to all them that love his appearing" (2 Thess. 4: 8). "Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ" (Tit. 3: 13). "Unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9: 28). "Be patient, therefore, brethren, unto the coming of the Lord" (James 5: 7). "When the chief shepherd shall appear, ye shall receive a crown of glory that fadeeth not away" (1 Peter 5: 4). "Looking for and waiting unto the coming of the day of God" (2 Pet. 3: 12). "Abide in him that when he shall appear, we may have confidence, and not be ashamed before him at his coming" (1 John 2: 28). "We know that when he shall appear we shall be like him, for we shall see him as he is" (1 John 3: 2). "Behold I come quickly, and my reward is with me" (Rev. 22: 12).

These passages, and many others like them, prove beyond all doubt that the grand

hope of the apostles and early Christians was not an intermediate state, but the return of the Son of God from heaven. Well will it be for all Christ's people when they are once more fully seized with this blessed hope. Then will they say with enraptured joy, "Even so come, Lord Jesus."

For the sake of clearness, I think it well to deal with this theme under its different leading aspects.

### A personal appearing.

1. First it must be understood that the second coming of Christ will be personal, and not as some try to make out, spiritual or mystical. It is true there are two or three passages which appear to teach a spiritual coming of Christ—such, for instance, as John 14: 23. "If any man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him." But such passages do not in the least conflict with or weaken those which indicate a real corporeal personal coming. It is impossible to think of the following Scriptures in any other light. "If I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also" (John 14: 3). "This same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1: 11). "The Lord himself shall descend from heaven" (1 Thess. 4: 16). "When he shall appear... we shall see him as he is" (1 John 3: 2). "Behold he cometh with clouds, and every eye shall see him" (Rev. 1: 7).

We must conclude from Scripture testimony like this that the second coming of Christ will be as real and personal as was his first coming, with this grand distinction, instead of coming to suffer and die, he will come in glorious majesty to judge and to reign.

### A view of "the millennium."

2. The next aspect of the question which we should, I think, consider, is the second advent of Christ in relation to what is known as the millennium, i.e. the thousand years' reign. What is this millennium? It may look like a harmless presumption to say it, but I cannot help thinking that there has been, and still is, in the minds of tens of thousands, a stupendous mistake as to what the thousand years' reign really is. The only Scripture that speaks of a thousand years' reign is in Rev. 20. There are, and

have been two great parties among Christians in various ages since apostolic days—known as premillennialists and postmillennialists. I need not explain what you doubtless know as to the belief of these two parties, but I want to point out that both are agreed in accepting a view of the thousand years' reign, the truth of which I am bold enough to call in question. If I am right in my view of this question, the line of contention between these two parties will be removed and they will generally think alike all along the line. The view which both parties hold in common is that a time of universal peace is in store for this sin-cursed world of ours, to last a thousand years, commonly called "the millennium." That is a brief summary of the view held in common. The question that divides these parties is whether Christ will come before the millennium or at its close. The truth as it appears to me is that this view cannot be fairly concluded from the Scripture itself. Let me explain. It is a safe rule in seeking to understand the Scripture to avoid forcing thought or matter into any given passage which cannot be fairly drawn from the passage itself. Bearing this in mind, let it be observed that there is nothing stated in this chapter concerning the locality of the reign; nor is there anything about the living saints participating in it.

Now please note: The first three verses speak of Satan being bound for a thousand years. Wonderful metaphors are here employed (as throughout the book), and it is not always easy to understand their meaning. It is pretty certain that this is not a literal binding. It doubtless indicates a striking restraint of powers. That restraint is in reference to Satan's powers of deception. The deception can hardly be absolute, covering all forms of deception, or universal, applying to all the human family, for it is simply incredible that after a thousand years of absolute sinlessness Satan should be allowed to do ought and undo all the good that had been done, or that mankind could, after such a period of holiness, and peace, be so foolish as to be led again by the devil at his will.

I am persuaded that the deception mentioned applies to one particular phase of Satan's work, and that the 4th verse helps us to understand what that phase is. It reads thus: "I saw thrones and they sat upon them and judgment was given unto them, and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they had reigned with Christ a thousand years."

Observe that John saw "souls" not bodies. There is no proof in the whole connection that a bodily resurrection is here meant. Then notice that a special class is specified. In a word, the martyrs of Jesus. There is no evidence whatever that all the dead in Christ are intended; to say nothing of the living. Now let us turn to Rev. 6: 9. "I saw under the altar the souls of them that were slain for the word of God, and

for the testimony which they held, and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge (vindicate) our blood on them that dwell on the earth? and white robes were given unto every one of them; and it was said unto them that they should rest yet for a little season, until their fellow servants also and their brethren that should be killed as they were, should be fulfilled." That this Scripture and that in Rev. 20 refer to the same class there can be no reasonable doubt. Both treat of the holy martyrs. In the sixth chapter they are under the altar, indicating oppression. In the 20th they are on thrones. In the former Scripture they cry for vindication. In the latter they are gloriously vindicated, and that condition lasts for a thousand years. Now there was a time when the nations of the world, deceived by the devil, persecuted the saints of God and put them to death as heretics. All the world believed them to be heretics, and under the curse of God and unfit to live. Millions on millions of Christ's true followers have lain under this awful ban. They are represented as crying for judgment, vindication. They are told to wait patiently till the roll of martyrs should be filled up and then would come the time of their vindication. That time has come in Rev. 20. The whole glorious company of martyrs are on thrones, no longer under the awful ban, no longer misunderstood and cursed; but living and reigning with Christ. The whole picture is a metaphor and presents a great truth. For centuries now the nations of the earth have been slowly but surely learning that the holy men and women who suffered death as heretics were saints of God; and instead of their being under the altar, as it were, monuments are erected to their praise and they are regarded as the most honored servants of Jesus Christ. The thousand years of this wonderful resurrection may have commenced already. The removal of the scales of deception from the eyes of the nations may be gradual and the thousand years may merely indicate a long period of time. At the close of that period the nations will lapse into their old state of bondage and deception and will again seek to destroy God's people. But the end of the world will speedily follow, and thus the evil work stopped for ever. Then shall follow the coming of Christ, the resurrection of the dead and the final judgment.

(To be continued.)

The Holy Spirit is he who bridges the distance between the Christ upon the cross and these days of ours; who gives that Christ steadily increasing empire; who makes living the otherwise dead letter of the Scripture; who stamps Christianity from a history to a force; who is, through the instrumentality of the truth whose statement and record is the Scripture, sublimating ideals, imparting holy energy, increasing the volume of righteousness, emboldening motive, guiding wills, working in human hearts the mighty moral miracle of regeneration.—*Dr. Hayland Test.*

## Remember!

By G. E. Burns.

In all the stress of evangelistic effort in a city like Ephesus it would be needful that a young man should have his mind well established upon the basic truth of the system of which he occupied so important a part.

The city of the great goddess Diana, with all the ignorance, superstition and vice attendant upon heathen worship, would be no bed of roses, no nice comfortable pastorate to which the young Timothy had been called. "Consider what I say... and remember that Jesus Christ of the seed of David was raised from the dead according to my gospel." Two things that any young preacher must needs do, for the matter of that, all who desire to fight a good battle in the kingdom and service of God must do. It is the "considering" and the "remembering" of the truths of our message that shall equip us, enable us, empower us in the performance of our God-given tasks.

A story is told of a minister who, all conscious of his failure in his work, was praying with terrific fervor in his pulpit one morning for power. "Lord, send us power; Lord, baptise us afresh; Lord, give us a Pentecost; Oh, send us the power, Lord," and so on and so forth. Down in the congregation was one who had fought many a battle for his Master, and who knew something of the secret of success. In the midst of the minister's fervid appeals he called out, "Nah, Lord, it be ideas he want. Lord, give him ideas." Just so in the ministry of every man one of the great essentials is "ideas." Here, then, we have the divine method of obtaining ideas such as shall equip us for the ministry of preaching. "Consider what I say." May the Lord give us grace in these days of stress and strenuousness to make time, take time, steal time if we must, in order to "consider" the divine message to our souls.

In this connection there is a word of Dr. Torrey's, I think it is, that should prove helpful. He tells of travelling on a boat one time, and while on the journey spent a certain portion of each day in Bible study. Another of the passengers accosted him one day while studying with the words, "Hullo, Doctor, getting up a sermon?" That he said he was afraid was too frequently the case with ministers. They studied the Bible with a view to making sermons and not to get food for their own souls. I think it is a point worth noting. The man who studies the Word of God devotionally will not need when the time comes to hunt far for a message to deliver to the people.

Then the apostle in that trite fashion which is one of the marks of divinity in the Book, summarises the whole scheme of Christian truth in one brief verse of eighteen words. It is scarcely possible to find an essential doctrine of Christianity that is not implicitly stated in the thing that Timothy is exhorted to remember. And how marvellous to comprehend that that divine scheme

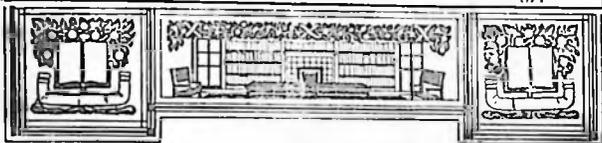
of redemption that occupied 4000 years in its development is here stated in so few words that one finite human mind may remember it without almost any effort of the mind at all—"Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel." Here we have the humanity of the Christ, the divinity of the Christ, the regal dignity of the true Messiah, the death, burial, and resurrection of the Saviour, and all that attendant truth which is comprehended in the closing words "according to my gospel." And this is the foundation the abundantly adequate foundation for the mental exercise of the young preacher at Ephesus. This one thing was to stay him, and satisfy him amid all the confusion of thought in that idolatrous city.

Things have changed somewhat since the days of Timothy, but they are the same in essentials, the same in requirements as far as the preaching is concerned. That which was to supply Timothy's mental furnishings will equally supply ours. Error is basically the same as of yore: truth is identical with lineaments of olden days. Paul at Corinth acted upon the determination to know nothing but Jesus Christ and him crucified amongst the Corinthians. To Timothy at Ephesus he seems to suggest a like course of abstinence. The needs of humanity are the same the world over, the supply of those needs is ever the same whether it be at Corinth, Athens, Rome, Ephesus, Australia, or China, Christ and him crucified is alone sufficient to meet the needs of a perishing humanity. Remember he is the bread which came down from heaven that a man may eat thereof and not die. The vague hunger-cry of the world's millions has ever been, "Ever more give us this bread." How shall we, then, who are put in charge of this sacred deposit take a stone and give it to men when they cry for bread! God help us all and always to remember that the furnishing of the preacher and the supply of the hungering are alike met in this grand truth, "That Jesus Christ of the seed of David was raised from the dead according to the gospel." Ours is the privilege coveted by angels of making it known.

If thou desire beyond measure the things that are present, thou shalt lose those which are heavenly and eternal.—*Thomas a Kempis.*

One valuable way of practising self-control is in checking grumbling, and an unnecessary display of vexation at petty inconveniences. A workman has fulfilled his task imperfectly, some order is wrongly executed, someone keeps you waiting unnecessarily, people are careless or forgetful, or do what they have in hand badly. Try not to be disturbed. Be just, and show the person to blame where they are wrong, even (if it be needful) make them do the wrong over again properly; but refrain from diffuse or vehement expressions of displeasure. A naturally quick, impetuous person will find that to cultivate a calm external habit is a great help towards gaining the inward even spirit he needs.—*H. L. Sidney Loug.*

### In the Footsteps of Abraham: The Year's Work in Egypt.



No fresh light has been thrown by the explorations of the past season upon the historicity of the Nile pilgrimage attributed to the father of their race by the literary chroniclers of the Jewish people. For the time being the Bible reader may be content to synchronise the age of Abraham with the twelfth Egyptian dynasty, during which there occurred the visit of a company of well-to-do Semitic tourists, of which the remarkable pictorial record at Beni Hasan is familiar to all Old Testament students. The work accomplished during the year by the two great English organisations, Professor Petrie's British School on the one hand, and the Egypt Exploration Fund on the other, has revealed a large amount of new material illustrative of the civilisation of the twelfth dynasty. By bringing these separate contributions into a single story, a picture may be drawn that should be of interest to all who seek to actualise the Egypt of Abraham's day.

On the edge of the western desert, behind the rustic village of Meir, some tomb-chapels were excavated in that age out of the limestone cliffs which marked the limits of the river valley. The walls were decorated with painted reliefs of remarkable freedom and fidelity to Nature, and copies of them have been made with admirable skill by an Oxford scholar, Mr. Aylward Blackman. These drawings serve to bring before us with singular completeness the daily life of a country squire of the blood royal 4000 years ago. His wealth was derived from farming on an ample scale, and the whole calendar of operations is depicted from the ploughing and sowing to the reaping and winnowing, and the treading out of the grain upon the floor. Special attention is devoted to small breeds of cattle—for all the world like a primitive Balmoral—and the farmyard life is enlivened by wayward bulls, a squatting yokel slumbering upon his mat, and the home-coming of the cattle in the eventide. The chief herdsmen are Bedawy youths, unkempt, lank, with the hairless upper lip and the scanty beard which have been typical of their race from immemorial time. Transfer them to a Judean background, and you may visualise the herdsmen of Mamre and the Hebron plain.

Prince Senbi, whose daily life is thus preserved, found simple pleasures in the chase. Armed only with the bow, he would spend a quiet afternoon potting hares, lowling over a hedgehog, bagging a gazelle. On other days he would dive into the thickets of papyrus and bring down a bellowing hippo, or leave his peasantry to carry home his wild duck. A fox sneaks away with a

half-fledged bird dragged out of its nest. Two boat crews quarrel over their respective hauls of fish. In the evening there are wrestling and dancing, to the music of harp and castanet, and on high days acts of ceremonial devotion. The world went very well then.

Compare with this some drawings made elsewhere by Mrs. Petrie, illustrating the town life of the same age. A wooden coffin was found, with a massive lid weighing a hundredweight, and it was covered with designs so fragile that their transport was impossible. The deceased, one Ameny, used papyrus sandals in the house, and kept his leather sandals in readiness for instant use out of doors. He put his dagger and axe, and his other weapons, in a hall stand. He had his secretaire and his wardrobe, his dressing-room and his hand-mirror. And when he passed into the underworld this was the hope of the friends he left behind, "May he live in the sun-shine, and be satisfied."

Elsewhere a rock chamber, also of that time, was unearthed. Its rounded ceiling was made to depict the starry vault of

heaven. The lady of the house, Ata by name, kneels before a table of offerings, and the menu thus offered discloses a remarkably sound conception of a well-balanced meal. There are a haunch of meat, a dish of vegetables, a raisin loaf, and a bunch of grapes. Her serving maids are in white. Both the exploring companies have supported these pictures with actual examples of some of these objects of material comfort, as well as other proofs of luxury. Among the finds due to the Fund are copper mirrors, such as the paintings show, marble bowls and alabaster jars, a Syrian archer, a pair of bronze callipers, a couple of china figures. A silver necklet around the throat of a woman lying in death represented the highest level of opulence, for even Abraham deemed his silver treasure more precious than his gold. But gold was found, with amethyst and garnet beads, and the headdress that saved the labor of dismantling the coiffure of the day.

I have mentioned a picture of a table of offerings. For the first time an actual specimen of that age has been found by the British School, and, being of limestone, it serves to exemplify the accuracy

of the artist's work. The superb jewelled pendant which was presented by a Pharaoh of the time to a trusted Minister was mentioned in some notes the other day. Side by side with that may be placed some elegantly carved jar lids, greenstone axes, and ceremonial whips. They show that, amid all the hurry of their modern life, the men of that day still had a conservative reverence for sacred things.—E. G. Harmer, in Christian World.

### The Depths of Our Happiness.

God made us to be happy. This spirit runs through the life of many of us who would not range ourselves with the hermit or the Puritan. We are always afraid of good things. If God places a cup in our hand, brimming with happiness, we put it to our lips with a trembling grasp, and dread lest we may be having too much happiness. We never expect to have a day of perfect pleasure; we think it would be too good to hope for; there will always be some freckle in the lily, some thorn in the rose, some cloud in the sky. When we take our joys, it is with foreboding. We tread the happy path we fear. Or, if we let ourselves go, and have one long, blessed day; if we let ourselves go into a friend-ship, and drink and drink again; if we allow ourselves to delight in some association, accomplishment, we always fear that there will be a rebate; and that after some days or weeks have passed, God, who cannot trust us with too much joy, will see to it that our life is



"Martha, Martha, thou art careful and troubled about many things."

plunged in gloom and sorrow to make an equivalent.

If there be a burst of sunshine, we go about the world, saying: "You may depend upon it, we shall have to pay for this." This spirit is perpetually casting a shadow over our happiest days. The mother takes the little child in a perfect ecstasy to her bosom, but as she looks upon its face, she says to herself: "I must not be too happy, for fear God will take him away." The young man who recognises his twin soul says to himself: "I must not be too happy, for such happiness as this cannot last." This is the way so many of us go through life—a afraid to drink the cups of joy which are ready in our hand.

There is another phase of this same experience—we shut ourselves up with our sorrow. And yet the darkest day that ever came had some alleviation; the saddest hour that ever struck had something in it to make life possible; but too often we wrap the mantle of grief around our person, and, although the child's hand reaches out its flowers, although the sky sends down a glint of smiling sunshine, although there is a wind to us some beautiful burst of music, which would lift us up on its wing, we shut ourselves up in our sorrow and say: "No, we are too down and dull to-day to be able to entertain and accept joy." How often the good love of God, therefore, though all around our path, is sent away abashed, disappointed and thwarted. Thus all our life is needlessly shadowed by constant prohibition.—*F. B. Meyer.*

### Some Day.

I'm going home some day—  
If I can find the pathway back;  
For I have come too far, too far away,  
A wanderer on a strange and alien track;  
I saw the world ahead and only meant  
To go a little way beyond—and then  
To seek the old-time highway of content—  
And live back home among my clan again.

I'm going home some day—  
But every track I face is strange and new;  
God's great I have not wholly lost my way,  
But that in seeking all the long years through  
The mist shall lift and I shall find once more  
The path that leads me to the dreams of youth—  
The lanes of light—the life I know before  
I left the old-time ways of faith and truth.

"I'm going home some day"—  
So moves the dream of all the waking world;  
The seekers of far lands who've lost their way—  
God's countless aliens by the current swirled  
From out the harbor and by tempest tossed  
To unknown lands where they must ever roam—  
But this is all that makes life worth the cost—  
This endless dream, "Some day I'm going home!"

—*British Weekly.*

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## Sisters' Department.

NEW SOUTH WALES.

Monthly meeting held in City Temple on Nov. 28.

Devotional was led by Mrs. Batt, who spoke a few words from Hebrews 11 on "Three Kinds of Faith." Three sisters led in prayer.

A letter was read from Mrs. Clapham, Queensland, in reply to greetings sent.

Home Missions—Mrs. Harward reported successful rallies held at Mosman and North Sydney.

Prayer Meetings—Mrs. Batt reported meetings held at Auburn, Hornsby and Peterham.

Foreign Missions—Mrs. Hindle reported a drawing-room meeting held at Enmore. Mr. Clydesdale was the speaker. Two sisters rendered songs, and one a recitation. Mr. Saunders also spoke a few words. Afternoon tea, kindly provided by Mrs. Hindle and a few Enmore sisters, was much enjoyed.

Hospital—Mrs. Potter reported two visits to Sydney Hospital; gave 18 books. Mrs. Corbett, three visits; gave books and underclothing from Doreas Class at Mosman. Mrs. Potter, three visits; gave 6 books. Mrs. Wetherly, two visits to Marrickville Hospital; gave 18 books, 18 text cards. Mrs. Potter paid 24 visits to homes of sick ones, two visits to R.P.A.H.; gave 24 books and fruit. Two visits to Little Bay; gave 40 tracts and books.

Doreas—Mrs. Williams reported visiting Auburn and Hornsby. Enmore Doreas Misses have sent a surprise box to Mrs. Filmer for Christmas.

Obituary—Miss Oldfield reported writing two letters.

It was decided to hold a united prayer meeting at Enmore on the third Tuesday in January.

Meeting closed by singing hymn and prayer.—*E. Shearston.*

### SOUTH AUSTRALIA.

The Executive met on December 4. Mrs. Uncle presided over the devotional meeting. The President, Mrs. D. A. Ewers, presided over the business meeting.

Sunday School Additions—Queenstown, 1; Unley and Cottonville, 2; Total, 3.

Obituary Report, Mrs. Caldwell—During November the following sisters received the home call:—Sister S. Manning, of the Unley church; Sister Baker, of the Mile End church.

Roll-call of Delegates—29 responded. Collection—17/10.

Hospital Committee—The Committee have been at work this last month visiting the various institutions and brightening the lives of the sick and suffering. The inmates look forward with pleasure to their visits. Fruit, flowers, jellies, cakes and other sick comforts have been distributed, also four parcels of clothing. Visits as follows: Private Hospital, 7; Adelaide Hospital, 12; Despatch, 26; Consumptive Home, 8; Convalescent, 4; Home for Invalids, 2; Sick and Aged, 37; Foreign Missions, 15; West, Supr.

Henry to speak to us to-day on "How Missions are sent to us to-day on her work in China. We hope to have the privilege of listening to her at our February meeting. Do not wish to be kept to the various churches. We are glad to hear that Miss Cameron has been successful in passing her examination, for which we are very grateful. Amounts for this month—Grote-8, 7/-; Norwood, 8/-; Queenstown, 7/-; Total, 23/-. An interesting letter was read from Mrs. E. Filmer, Pentecost, New Hebrides.—(Miss) J. Whitfield, Supr.

Home Missions—Since last meeting, I have sent letters to most of the churches, asking the sisters to work up an interest for Home Missions. Several favorable replies have come to hand. The sisters at Lochiel asked for 13 more boxes, and some are wanted at Balaklava. Amounts at 6d. loss—Mile End, 4/2/2; Queenstown, 16/4;

Unley and Cottonville, 4/18/2; Norwood, 13/-; Hindmarsh, 18/4; Total, 45/8/-; J. Riches, Supr. Leader for next devotional meeting, Mrs. Mauger.

The next Executive will meet the first Thursday in February.

Treasurer's Report, Mrs. Bond—Received for Home Missions, £2/5/9; in hand, £1/3/10½; Total, £3/9/7½; Received for Foreign Missions, £1/5/9; in hand, £1/12/2; Total, £2/17/11. General Fund, collection, 108/5; in hand, £7/4/8; Total, £8/3/12. Expenditure, Sharples Bazaar, for printing, 14/6; Black for Programmes, 6/-; Total, £1/0/6. Balance, £7/2/7½. General Conference Luncheon Fund, Surplus from Conference Lunch Committee, £2/0/4½; in hand, £2/11/4; Total, £5/0/8½.

—A. E. Manning, Secretary.

## Victorian Home Mission Notes.

Thos. Haggart, Organising Secretary.

Important—Please read this paragraph twice. November was the worst month so far during the current Conference year for income. The receipts were only £130/2/1, while the expenditure was £231/3/2. Thus we went behind on the month's transactions to the extent of £101/0/11. Some collectors failed to send in their collections for the quarter ending October 31. Some church treasurers where the duplex envelopes are used also failed. And we are now paying interest on an overdraft at the bank. It is important that amounts received per duplex envelopes and per collectors be forwarded promptly at the end of each quarter. Our American Mission Boards urge for monthly remittances of such amounts. Another quarter will end on December 31. Will all concerned please forward on January 1. Donations from any of the brethren during the present month will also be welcome.

Additions—From reports to hand some preachers have failed to send in their reports so far the following were the additions for the month of November: Northcote, 5; St. Annand, 8; Carnegie, 2; Warragul, 2; Boroit, 1; Shepparton, 1. Total, 19.

New Preachers and Others.—S. H. Mudge has started in the Swan Hill circuit; this includes Swan Hill, Ultima, and Kerang. W. L. Jones has gone to Warrnambool, from which place he will visit Port Fairy once a week. W. G. Goodridge has taken up work in the Brim circuit, and has been much encouraged by his start. C. R. Hall is working at Carnegie, pending the securing of a resident man to succeed A. P. Wilson. The permanent preacher for St. Annand has not yet been selected. There have been a number of changes among the student preachers.

Of Interest.—Bart church increased her payment towards her preacher's support by 4/6 per week from November 1. To all the other churches, being aided, say: "Go strong and do like we." At Winton Park we are on virgin soil; no other religious body is there yet, and practically all the people are attending our services—this is as it should be.

Coming Event.—The annual offering will be taken on February 1. Let every church be in line this year, as there is so much work waiting to be done. We are asking for £250, and get ready to churches will give us £200. Let all get ready to have a part in this great patriotic and Christly work.

Believers are branches of the true Vine grafted on the living stem and nourished by its sap. Now the wonder of grafting is this, that the branch retains its own individuality, its peculiar properties and qualities. I once saw a plum tree with its branches along the face of a sunny wall. They grew out of a common root, but those on that side produced one sort of plum, and those on that side another. This is the Scriptural idea of being in Christ, and it is the precise opposite of "naming any independent life of our own"—*David Smith.*

## The Family Altar

Conducted by M. M. Davis  
From the "Christian Standard"

### FALSE LIGHTS.

Not many years ago ships were wrecked by false lights on the beach. These lights were placed there by wreckers who thus lured them to ruin in order that they might get the cargo when the waves washed it ashore. One of these had men had a son at sea, whose vessel was misled by the light of his father, and lost. When the wreckage floated ashore the father discovered that he had been the murderer of his own child.

Every parent whose example is not worthy of imitation is luring his child to a far worse destiny than this. This awful thought should stop us if our life is a false light, and it should steady us if it is a true one.

### SUNDAY, DECEMBER 14.

Gems of Thought.—"And cast them into a furnace of fire" (Matt. 13: 42).

When Thou, my righteous Judge, shalt come, To take Thy ransomed people home, Shall I among them stand?

Shall such a worthless worm as I, Who sometimes am afraid to die, Be found at Thy right hand?

Some time ago I was holding a series of meetings in a town out West, and one night there came into the meeting a committee from a very distinguished church of our denomination. I did not know that they were in the house until after they had gone. That night I preached on the judgment. They came back the next night. . . . I did not know that they were there that night either, and I preached on hell. The next night they came again, unknown to me, and I preached on the blood. Shortly afterwards this committee had a meeting. There were twenty-seven on the committee, and I got two votes; somebody else got twenty-five, and when they wrote me about it, here is what they said: "We enjoyed you, glad to have had you here in our midst, but your theology has too much blood in it, and your sermon too much law. We are living to-day under love and not law." I began to make some investigations about that church, and I found that they had not received a soul on confession of faith in over three years, and I was not surprised. Men must be made to feel that there is something the matter before they can be brought to see the necessity of a Saviour.—*L. W. Broughton.*

We should call a man who could sit on a barrel of gunpowder smoking a pipe a rather unbalanced sort of man. So is the man who lives in this world thoughtless of the next.—*G. R. Hewitt.*

Bible Reading—Matt. 13: 21-30, 36-43: The final separation.

### MONDAY, DECEMBER 15.

Gems of Thought.—"Thou art neither cold nor hot" (Rev. 3: 15).

Luther says in one of his sermons: "The devil held a great anniversary, at which his emissaries were convened to report the results of their several missions: 'I let loose the wild beasts of the desert,' said one, 'on the caravan of Christians, and their bones are now bleaching on the sands'

'What of that?' said the devil. 'Their souls were all saved.' 'I drove the east wind,' said another, 'against a ship freighted with Christians, and they were all drowned.' 'What of that?' said the devil. 'Their souls were all saved.' 'For ten years I tried to get a single Christian asleep,' said a third, 'and I succeeded, and left him so.' Then the devil shouted," continues Luther, "and the night stars of hell sang for joy!"—*Mrs. B. G. Down.*

The world takes no pleasure in him who feels no pleasure in the world. He whom nothing interests can not himself be interesting.—*Anon.*

Bible Reading—Rev. 3: 14-22: An indifferent church.

### TUESDAY, DECEMBER 16

Gems of Thought.—"The kingdom of God is within you" (Luke 17: 21).

The best things are nearest: breath in your nostrils, light in your eyes, flowers at your feet, duties at your hand, the path of God just before you. Then do not grasp at the stars, but do life's plain, common work as it comes, certain that daily duties and daily bread are the sweetest things of life.—*Anon.*

Happiness has no limits, because God has not their bottom nor bounds, and because happiness is nothing but the conquest of God through love.—*Amiel.*

Bible Reading—Luke 17: 20-24: Happiness within reach of all.

### WEDNESDAY, DECEMBER 17.

Gems of Thought.—"In him we live, and move, and have our being" (Acts 17: 28).

Yea! In Thy life our little lives are ended, Into Thy depths our trembling spirits fall: In Thee embosomed, gathered, comprehended, As holds the sea her waves—Thou hold'st us all.—*E. Sudder.*

Where then is our God? You say, He is everywhere; then show me anywhere that you have met him. You declare him everywhere; then tell me any moment that he has been with you. You believe him ready to succor them that are tempted, and to lift those that are bowed down; then in what passionate hour did you subside into his calm grace? in what sorrow love yourself in his "more exceeding" joy? There are the testing questions by which we may learn whether we too have raised our altar to an "unknown God" and paid the worship of the blind; or whether we commune with him "in whom we live and move, and have our being."—*J. Martineau.*

Godliness is the devotion of the soul to God, as to a living person whose will it is to be his law, whose love is to be his life. It is the habit of living before the face of God, and not the simply doing certain things.—*J. B. Brown.*

Bible Reading—Acts 17: 22-31: Our life is in God.

### THURSDAY, DECEMBER 18.

Gems of Thought.—"Why stand ye here all the day idle?" (Matt. 20: 6).

To the work! to the work! we are servants of God, Let us follow the path our Master has trod: With the helm of his counsel our strength to receive, Let us do with our might what our hands find to do.—*Creedy.*

Our grand business is, not to see what his duty is at a distance, but to do what lies clearly at hand.—*Carlyle.*

If you think you can temper yourself into manliness by sitting there over your books, it is the silliest fancy that ever tempted a young man to his ruin. You can not dream yourself into a character. You must hammer and forge yourself one.—*Froude.*

Bible Reading—Matt. 20: 1-16: Laborers with the Lord.

### FRIDAY, DECEMBER 19

Gems of Thought.—"It is more blessed to give than to receive" (Acts 20: 35).  
Saviour, thy dying love thou gavest me;  
Nor should I aught withhold, dear Lord, from thee;  
In love my soul would bow, my heart fulfil its vow,  
Some offering bring thee now—something for thee.

—S. P. Phelps.

A beneficent person is like a fountain watering the earth and spreading fertility. It is more delightful and honorable to give than to receive.—*Ephraim.*

Bible Reading—Acts 20: 28-35: The highest blessedness.

### SATURDAY, DECEMBER 20

Gems of Thought.—"The kingdom of heaven is like unto a merchant seeking costly pearls, and having found one pearl of great price, he went and sold all that he had and bought it" (Matt. 13: 45).

Christ is precious, Christ is precious,  
In life's journey he will lead thee;  
Christ is precious, Christ is precious,  
He will lead thee all the way.

—Edna Sherman.

The pearl is the direct product of a living organism. So far as I am aware, there is no other precious stone of which this is true. It is the result of injury done to the life that produces it. A grain of sand intruding, something that hinders and harms, is the root principle of the pearl. The pearl is the answer of the injured to the injury done. The pearl is the injuring element transmuted by processes of covering until the injurious thing is turned into a precious jewel, by layer after layer of mother-of-pearl exquisitely wrought; until at last the thing hurt and harmed is built up into this rare and beautiful jewel.—*G. Campbell Morgan.*

If I saw the Sicilian Madonna, the J. P. Morgan would draw me in dollars to possess it. Jesus says the kingdom of heaven is like that. There is one of it, and yet every collector can have it.—*Ridgway.*

Bible Reading—Matt. 13: 41-50: The Pearl of pearl.

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## In the Realm of the Bible School

### THE WORD MADE FLESH.

Alternative Sunday School Lesson for Dec. 21,  
John 1: 1-18 (Christmas Lesson).

A. R. Main, M.A.

Few passages of Scripture will more repay our study than will the magnificent prologue to the fourth Gospel. They who have any doubts as to the Scripture claims for the divinity and pre-existence of the Lord should study it well. Here we can only notice a few of the leading lessons.

One writer has said: There was only one man in the world of all his disciples who could fully interpret Socrates, and that man was Plato. Other men there were who could chronicle the events of his life; but Plato entered into the heart of his philosophy. Boswell was the only man who could adequately write the life of Johnson. Others were intimate with him, and could tell many things about him; but his great biographer, through years of association and admiration that was almost worship, was able to tell the story of his life so perfectly as to immortalize at once the subject and the writer of the biography. So there was just one man who could write the final life of Jesus, and that man was John, whose insight of love had penetrated to the depths of his Lord's character and teachings.

It is wonderful how John can utter the greatest thoughts in the simplest language. In this and in other respects John 1 may be compared with Gen. 1. Dummelow writes: "The peculiar union of simplicity and profundity produces the effect of sublimity, a characteristic often noted by the ancients, who expressed it by the figure of a soaring eagle, which became the accepted symbol, even as early as the second century, of the fourth evangelist." The depth of thought and the simplicity of language are specially characteristic of the prologue.

### The Word.

The Apostle John alone of the New Testament writers uses "The Word" as a title of our Lord. We have it in the prologue of the Gospel, in his first letter (1: 1), and in the book of Revelation (19: 13). With one of the greatest statements in the Bible, John begins his Gospel and introduces us to the Word. "In the beginning was the Word, and the Word was with God, and the Word was God." Jews and Gentiles of John's day had a doctrine of the Word. "The Hebrew-speaking Jews were familiar with the idea that God reveals Himself through His Messia, or Word." The Greek speaking Jews and the pagan philosophers had also a doctrine of the Logos, or Reason. John does not follow either of these views. His doctrine differs chiefly from Jewish and heathen teaching in that for him the Logos is personal and that he became flesh.

The following quotation from Dummelow may be helpful:—"Logos" has two meanings in Greek: (1) reason or intelligence, as it exists inwardly in the mind, and (2) reason or intelligence, as it is expressed outwardly in speech. Both these meanings are to be understood when

Christ is called 'the Word of God.' He is the inward Word of God, because he exists from all eternity in the bosom of the Father; as much one with him as reason is one with the reasoning mind. Nothing is so close to a man as his own thought. It is within him, and is in a very real sense himself. So nothing is so close to God as His own eternal Word. It is within him, and it is divine like him (Yv. 1, 2, 18). Christ is also God's outward Word. He expresses and reveals to the world what God is."

### The source of life.

After asserting directly the divinity of our Lord, John goes on to tell us of the divine work: with emphatic repetition he says that "all things were made by him; and without him was not anything made that hath been made." As the Expositor's Greek Testament says: "The Word was with God in the beginning, but not as an idle, inefficacious existence, who only then for the first time put forth energy when he came into the world. On the contrary he was the source of all activity and life"; in him was life, "that power which creates life and maintains all else in existence was in the Logos." We have a statement from the Apostle Paul which is worth noting in conjunction with our text. Paul as plainly as John declares the deity and pre-existence of our Lord, and also speaks of his creative work: "the image of the invisible God, the firstborn of all creation; for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things consist."

### The source of light.

Jesus declared himself to be the light of the world. What the sun is to the world, giving physical light, so Jesus Christ is to his people.

John says that "the life was the light of men." "For not only was the first effect of life on matter to produce light, but the first condition of seeing the light is life." All the light in the universe cannot make dead things see. Dead minds cannot know."

It has been much debated as to the extent to which John refers to the incarnate and the pre-incarnate experience of the Logos. Some believe that in verses 4, 5, 9 and 10, the reference is to the pre-incarnate Word. At least with reference to 4 and 5 it is so. The connection of the Word with the world did not begin with the birth of Jesus. John himself has declared that "by him all things were made." It is surely not incongruous to think of him as the light of his creation.

In verse 9 there is a wonderful statement. If we take the R.V. reading, John says: "There was the true light, even the light which lighteth every man, coming into the world." John the Baptist was a lamp that burneth and shineth, but he was not "the true light." "True" here is used as opposed, not to the false or lying, but to the symbolical or imperfect. Christ "is in reality what

all others are in figure or imperfectly." He is the only source of light; others may have light, but a derived light; so Jesus called his disciples the light of the world.

"The light that lighteth every man." There is no need to limit this. Of course in the highest sense Jesus gives light to his disciples. Others may be said to be in darkness. But yet, in an unqualified sense, he may be called "the light of the world," "the light which lighteth every man." Wherever there is light on this earth, it comes from him as the great source of light. Intellectually, light is knowledge; morally, light is purity. Wherever on this earth, there is purity or knowledge, it came from him. When we ask men to accept Jesus as Lord and serve him, we but ask them to give him back his own.

### The Incarnation.

"The Word became flesh." "The phrase *became flesh* means more than that he assumed a human body. He assumed human nature entire, having a human body, a human soul, a human spirit." Prof. W. M. Ramsay says that "the divine nature did not simply remain apart from mankind, but expressed and embodied itself in such form as men could comprehend, and came among them."

Jesus thus came that we might know the Father. He came to show us God. See Matt. 11: 27; John 14: 6, 9; Heb. 1: 1-3, etc. As the first lesson of the incarnation, Marcus Dods put this, that "from it we are to take our idea of God. Sometimes we feel as if in attributing to God all good we were dealing merely with fancies of our own which could not be justified by fact. In the incarnation we see what God has actually done. Here we have, not a fancy, not a hope, not a vague expectation, not a promise, but accomplished fact, as solid and unchangeable as our own past life. This God whom we have often chafed and felt to be in our way and an obstacle, whom we have suspected of tyranny and thought little of injuring and disobeying, has through compassion and sympathy with us broken through all impossibilities, and contrived to take the sinner's place. He, the ever-blessed God, acceptor of his evil and the cause of all good, accepted of the whole of our condition, lived as a creature, himself bare our sicknesses, all that is hardest in life, all that is bitterest and loneliest in death, in his own experiences combining all the agonies of sinning and suffering men, and all the ineffable sorrows wherewith God looks upon sin and suffering."

Henry Ward Beecher has been quoted as saying: "There is not a single thing I would have in God but I find in Christ. There is not a single thing in Christ I would not like to have in God. Why, this, is, this must be, God! I worship and adore."

Lucy Larcom has beautifully expressed the thought:

"In Christ I feel the heart of God  
Throbbing from heaven through earth;  
Life stirs again within the clod,  
Renewed in beautiful birth;  
The soul springs up, a flower of prayer,  
Breathing His breath out on the air.

"In Christ I touch the hand of God,  
From His pure height reached down,  
By blessed ways before untrod,  
To lift us to our crown;  
Victory that only perfect is  
Through loving sacrifice like His."



# FOREIGN MISSIONS

[Articles, items of interest, etc., for this page should be sent to J. I. Mudford, 26 Munro-st., Ascot Vale, Vic. Phone, Ascot, 767.]

## Foreign Missionary Conference in Sydney.

Though not as great a number of brethren of the churches as the occasion deserved attended the meetings arranged in the City Temple, Sydney, on Saturday, Nov. 22, by the Foreign Mission Committee, it is safe to say that not one of those who did attend was disappointed at the quality of the intellectual and spiritual food presented for their assimilation. Every address given was of a high order, and carried with it a message that will be of value in the coming days to those who are concerned with the expansion of the kingdom. That we are reaching new ground in the missionary enterprise is shown in the fact that not once during the day was the matter discussed as Foreign Missionary matter, but always as missions. The speakers were anxious to present the claims of God's kingdom, and that kingdom has no boundaries. Taking the higher ground of missions without geographical limitations of any sort, we were led into the discussion of the means provided for the working out of the Master's purpose. For it is the whole world that he wants to save.

In the afternoon session there were fewer people present than at night. Mr. J. T. Lawson, of the Presbyterian Foreign Missions Board, delivered the first address, taking the theme, "Power through Jesus." He said:—

It was a dangerous practice to count heads. Christianity did not start with big crowds, yet it had moved the world. We all believe that God made the world, and that he had a purpose in so doing. He had a desire to make himself known. How should it be done? We may go into the laboratory, and by chemical processes and examination of data, see what God has done, and is doing, and see him in his work, but it would be a very long process. But God had something better than this. He wanted to be revealed as a Father. He brought himself down. The bringing of God into the lives of men on a human basis was the greatest thing ever done. As a result the whole world is Christocentric.

The programme of God to-day is double. Some would say it was single, world-wide evangelism. While we cannot over-estimate the value of evangelism, which is the ultimate programme of God, we must also notice that that programme is double in essence, while single in axis. God's programme in Australia is not evangelism. If anything, we are over-evangelised here, and the problem is how to live what we have gained. It is tremendously hard to live the Christian life in a non-Christian social kingdom. Wherefore the programme of God here is the Christianisation of the people.

We are going to be called into account for our living of the Christian teachings here. It is good to know though, that while God is going to call into account, he has first provided the talent.

Christianity is greater than a creedal religion. It is primarily not a creed but a power. The great creedal religion in the world is Mohammedanism.

Jesus is not simply an addition to the world's stock of ideals. There are many who think he is such. But Jesus is a veritable addition to the world's stock of forces. A new power was made available by him. "It is expedient for you that I go away, for if I go not away the Comforter cannot come." Jesus can be, and is, more to us to-day through the Holy Spirit, than he could be in a corporeal sense. The whole secret of Christianity, of the Book of Acts, is contained in Acts 1: 8. . . . Can we not surrender our wills? He knocks, and knocks, and we do not let him in. As soon as we let him in he works. It is all so simple, and honest, perfectly honest. And the half of this world is simply longing to hear of and know Jesus.

Bro. Bagley took for his text, John 14: 12, "Ye shall do greater things than these," and spoke on the work which was greater than miracles. Referring to the miracles which were wrought by Jesus, he said that there were some who wanted to work such miracles to-day. He questioned whether there was any great sign of piety in a desire to work miracles. Such things might not be repeated. He healed the sick, and raised the dead, turned water into wine, and cast out evil spirits. Did his disciples work similar miracles? Yes, but that does not concern the text, nor us. Jesus said they were to do greater things, and if they did no more than he did, then his promise was not fulfilled. What could be greater? Do you think Jesus meant these things, that his disciples for all time were to go on healing sick in this way? Do you not think he had in mind the problem of world evangelisation? Would that not be a greater work in effect? Is it not greater to save the soul than the body? And what of our responsibility? Jesus gave his marching orders to the church as well as to the eleven. In view of that commission we are thinking in Conference to-day of our responsibility. While only a few may meet in Conference, through all the churches the brethren may feel they have a privilege in these things. It is evident that the man who talks of saving the world cannot complain of lack of opportunity.

In the evening session, the speakers were Mr. Gillanders, and Bro. Rush. Mr. Gillanders took for his theme, "Manifestations of Power," thus continuing the thought that had been introduced in the afternoon.

Mr. Gillanders counted it one of his privileges to speak to an audience from churches in which he counted many of his best friends. One cannot

sit down before the problem of the world's evangelisation without at once realising the vast magnitude of the problem. One soon sees that the question of self-propagation is greatly intensified. It is immediately realised that some power greater than self is required—that the Spirit is necessary.

To recapitulate—the coming of Christ added a new and altogether unique force to the forces of the world. A power to work miracles, a power mighty to the breaking down of strongholds. He had been powerfully impressed lately as he had striven to discover the real meaning of faith, as presented in the incident which occurred immediately after the Transfiguration. What Jesus meant then was that they needed strong, real, red-blooded, sincere faith in Jesus Christ and the power of God. We must realise that there is a power with God so strong that no power of hell or evil can withstand it. We must realise that or we will realise that we are foolish in attacking the problem of world evangelisation. This power is essential to the undertaking. The power revealed by Jesus is continued by the Holy Spirit. He is in the church, and working to-day, giving power to those who will have it. "When the Holy Spirit is come upon you ye shall receive power." Can we examine that power to-day? It is to be seen. Illustrations were afforded by mission work in China, Korea, India. We are getting down to bedrock facts of the gospel today, getting to see it is no longer a question of apologetics, but of proving by works. It can be shown that a razor is sharp by presenting a mathematical treatise on the laws regulating sharpening, and that a razor conforms to these. But a simpler way would be to cut things. With a believe in apologetics, he believed that a simpler way to convince the world would be to do things.

There is a new vision coming to the church to-day, a vision diametrically opposed to that of ten years ago. There is reason for all to be optimistic. There is coming to the churches of these southern lands a greater sense of appreciation of Christ and his work. He referred to the Dublin Convention, the progress of the Student Volunteer Christian Movement, the Mission Study development, the Laymen's Missionary Movement, and showed the effect of the Glasgow Congress of 1911. Striking in its revelation was the recent Conference on Church Union in Melbourne. If we would have similar power as had been manifested in these things, we would have to conform to three conditions:—

1. We should be willing to cut out sin.
2. We should be willing to break down the wall keeping Christ out.
3. We should be willing to let the Spirit have control.

Bro. Rush spoke on "The Missionary Significance of our Plea." It was late when he commenced to speak, and he curtailed his remarks considerably in consequence, but the argument presented was calculated to stir the impulses of all our brethren, and we have asked that it may be prepared in form suitable for the "Christian," believing that a summary would only call forth a request for the full address. This we will have pleasure in submitting later. It afforded a fitting conclusion to what was undoubtedly a most helpful Conference. The Committee here would express their thanks to all who assisted.—Fred T. Saunders.



Correspondents are requested to condense their reports as much as possible.

## New Zealand.

**RICHMOND (Nelson).**—Good and increasing meetings both morning and evening, especially the latter. Bro. Price, who is touring here, is doing good work. The Bible School anniversary tea and public meeting took place last week, and were very largely attended. Six new scholars were added to the roll of the Bible School last Lord's day. Since last report we have received in by letter Bro. and Sister Inglis, from Motueka—B. G. Cooper, Nov. 17.

**AUCKLAND (Dominion-road).**—We have an average attendance of about 80 members at the Lord's day morning meetings, and generally a full house at the evening meetings. Bro. Greenwood is still laboring with it. The Sunday School is increasing. We held floral services in connection with the Sunday School on November 2. There were about 200 present in the afternoon, and a full house in the evening. Bro. Dick and Greenwood gave short addresses in the afternoon, and Bro. Greenwood spoke in the evening. The building was decorated, and we had special singing. As there was not a Sunday School Union examination this year, the Dominion-road and Ouhanga schools decided to have one between themselves. This passed off very satisfactorily, with great credit to scholars and teachers. The C.W.B.M. held its usual meeting on November 11, when Bro. and Sister McDonald, from Dunedin, gave very interesting addresses on the work of this society.—J.W., Nov. 17.

## West Australia.

**FREMANTLE.**—Tuesday evening, Nov. 26, a public temperance meeting was held in the chapel. Bro. Clegg, senior, was chairman. Mr. Jenkin gave us an earnest address on Temperance reform, and mentioned that the Froumante Ministerial Association had decided to get in the street and talk about this awful curse. By so doing we would reach a class of people that never go to church. H. J. Banks, Conference President, also gave us a soul-stirring address. He dealt more particularly with the wine license in fruit shops, and advised his hearers not to do business with those who had the wine license. This was a splendid meeting. Our Junior C.E. girls paid a visit to the Dullu Gunyah Orphanage for Aborigines. Our little girls made garments and presented them on behalf of their Junior C.E. The lady superintendent thanked them for their kindly act. Yesterday we again had good meetings. In the morning meeting a young man was received in fellowship who had been just recently baptized, and at the close of the address in the evening another young woman confessed Jesus.—E. F. Warren, Dec. 1.

**SUBIACO.**—September and October have been busy months. The Bible School anniversary services were most successful. The singing reflected great credit on the supt., who was the conductor. The other exercises also went well, as did the children's tea. Sept. 29, church annual business meeting and election of deacons, treasurer and secretary. The balance sheet showed a satisfactory condition. The secretary's report showed a net increase of 14 for the year. At a church social opportunity was taken by the deacons who took to make reference to the good work being done by our esteemed evangelist, H. J. Banks, and Sister Mrs. Heaton, the expression being that they both may be long spared to labor in the cause here. The gospel meetings have been very well

attended, and several confessions. Last Lord's day evening two women made the good confession. Bro. Banks, as President of Conference, has been visiting churches in the country districts. He also conducted a short mission at Maylands; five confessions as a result. During Bro. Banks' absence Bro. Scambler spoke on two Sunday evenings, one confession resulting, and E. D. Pollard on the third Sunday evening. We are again financing for further room for Bible School work, being again overworked. We have also purchased land at West Subiaco, and need a building on same. Quite a township is growing in this part. We rent a hall for service every Sunday morning.—J.L.C., Nov. 27.

## Tasmania.

**LAUNCESTON.**—On Nov. 30, we had splendid meetings all day. The morning service was well attended, when Bro. Ling presided. Bro. Swain delivered a stirring address on "Sowing the Seed." Afternoon Bible School, an attendance of 73, constituting a record. Century Bible Class had an attendance of 103. Good interest shown in these meetings. At the evening service a large number congregated. The children of the Bible School sang "King's words will never die," this was much appreciated. On Monday night the Endeavor Society met; it being conscription night, a large number were present. Seven new members were added to the society. This branch of the work shows fine development. We are grateful to acknowledge the receipt of £1 from the church at King Island.—A. U. Heron, Dec. 6.

## Queensland.

**BRISBANE.**—Last Lord's day W. H. Nightingale spoke at both services. Sister Mrs. Walker (Lismore) worshipped with us. A young man who had been previously immersed was welcomed into the church, and a lad was baptized. W. Suchting is convalescent, and it is hoped will be strong enough to return home in a few days. Mrs. Birrus (mother of evangelist G. Burns, Taree) who has been failing in health for some months past, died this morning. The young cause at Annetley is growing satisfactorily, a good interest being shown in all meetings. A. E. Forbes spoke yesterday morning. Bro. Olsen preached last night, when a young man made the good confession. G. Burns, of Taree, N.S.W., while visiting Brisbane has been actively assisting in the work in and around the city.—J.L.C., Dec. 1.

**WOORROLIN.**—Since last report the young man who decided for Christ was baptized and received into membership. Amongst the visitors for the past month were Bro. and Sister Davis, and Sister Nielsen, from Lismore, N.S.W., and Bro. Martin, from Boonah. Fine meetings last Lord's day, when so broke bread in the morning, and Bro. Hayes exhorted, and completed his series of addresses on Revelation. He preached the gospel at night to a large audience, and an other young man stepped out for Christ. Our Bible School is doing nicely, and we have now reached the half-century.—J. H. Adernann, Dec. 3.

**ZILLMERIC.**—Nov. 23, meetings good. Bro. Nightingale exhorted the church most acceptably. In the evening we were greatly cheered by the presence of one of our C.E. students, Bro. Pratt, who gave a splendid gospel address to a very fair audience. Visitors, Bro. and Sister Caron, from Brisbane. Nov. 30, good meetings all day. Bro. Stave gave the exhortation, and Bro.

Bignill gave a splendid gospel address in the arena. Bro. and Sister Sage, of Brisbane, fellow-shipped with us. On Nov. 29, we held a successful Sunday School picnic.—J. Bruce, Dec. 1.

**BOONAH.**—The church has been cheered by several visitors of late. A. Cockroft, from West Moreton, spoke morning and evening on Nov. 9. Then we had the Preachers' Conference from Nov. 11 to 13, and enjoyed the fellowship of the visitors. The meetings were good throughout. We had an uplifting time, and trust that the visitors returned to their fields refreshed by their coming together. On Nov. 11, Bro. James remained with us over the 16th, speaking three times on Sunday. He had a full house at night. Last Sunday night the chapel was full, and after Bro. Barnard's address, four made the good confession.—T.F.P., Nov. 20.

**BUNDAMBARA.**—On Nov. 23 Bro. Bignill, of the Albion church, exhorted very acceptably, and preached the gospel at night. On Nov. 30 Children's Day was observed. "The Cry of the Nations" was read by the children and others in a very creditable manner, under the leadership of Bro. A. Auld, who had taken very great pains to bring it to a successful issue. G. Green presided at the organ. At the close T. W. Burrows, of the Brisbane church, in the unavoidable absence of Bro. Wallace, gave the children their prizes. Bro. Burrows also exhorted the church, and gave us a life lesson with his stirring address, near Bro. Cuttriss, who gave a most interesting for F.M. was 17. We are very thankful for Brisbane and Albion speaking brethren coming from time to time to help us.—G.G., Dec. 5.

## South Australia.

**MANTUNG.**—At Bro. Gordon's this morning we had a very nice meeting. Pleased to have with us Bro. A. E. Solly and Sister E. Solly, of the Baptist Church, Hindmarsh. Our brother gave us an interesting exposition of the Lord's Supper. Good meeting at Hampton Well this afternoon. Bro. Solly's text was "What is your life?"—L. J. Curtis, Nov. 30.

**MOONTA.**—Nov. 30, good meetings all day. In the morning Bro. Cuttriss presided, and Bro. Neill, senr., of the North Adelaide church, exhorted. Bible School attendance on the opposite end interest being taken in the Bible Class and Kindergarten. Gospel service, good attendance to hear Bro. Cuttriss, who gave a splendid address December 7, considering the hot, dusty day we had a fair attendance at breaking of bread. Bro. Neill, junr., presided, and Bro. Cuttriss exhorted, and we had Bro. Neill, senr., with us again. At the gospel service Bro. Cuttriss gave a splendid address on the Atonement.—B. Marsh, Dec. 7.

**KADINA.**—Last Wednesday evening the Bible School gave the piece, "The Cry of the Nations," which was a success, and a most timely request is to be repeated every evening. Sister Mrs. Verec, and the committee, Miss A. Lawrence, Miss Leader and Miss N. Jackson, and Bro. E. Lurecombe, the conductor, all deserve great praise for the success. This Lord's day morning Bro. Sam Trenwith gave the exhortation. This afternoon Bro. Wiltshire laid to rest a young married woman in the Kadina Cemetery. This young lady used to live in Kadina, but went to Wallaroo, the kind and loving words spoken at the grave-side will long be remembered. May her noble strength and sustain the husband and dear little child left to mourn. This evening Bro. Verec preached a powerful sermon on the subject of confessions. Two young men made the good confession. The choir rendered an anthem nicely.—Jas. H. Thomas, Dec. 7.

**YORK.**—Nov. 30, W. Parham presided at the Lord's table, and E. J. Paternoster exhorted. Mr. Paternoster was observed as Children's Day. Mr. Brown, who has served 13 years as a missionary in China, gave a bright and interesting talk about his work there. Special items were contributed by the Primary and Junior Departments, and also by the choir. E. J. Paternoster preached at night. Splendid gathering around the table this morning, when F. B. Kentish presided and A. Fischer exhorted. E. J. Paternoster preached the gospel

sermon. To-day we took up our golden offering for the purpose of reducing the debt on our building; £100 was our aim, and the offering realised over £65. Our debt had already been given, making a grand total of £75. We expect to get closer to the century during this week—W.G.J., Dec. 7.

**GLENEILG.**—On Sunday, Nov. 30, the Young Christians' Class took part in the evening service. The meeting took the form of a missionary service in place of Children's Day. Twenty young people sang selections from the exercises, and the evangelist took for his subject "A Noble Missionary." A collection was taken up for orphanage work in India, which amounted to £13/8. This sum will be added to the Bible School offering. It was described as a beautiful service. In spite of the heat, we had a full chapel. We are thankful to report that Mrs. Pittman has recovered sufficiently to leave the private hospital, and is now enjoying the kind hospitality of Mr. and Mrs. Burford. All departments of work are in a healthy condition, and we are greatly encouraged by the splendid co-operation of every member of the church.—E.V.P.

**GROTT-ST.**—Last Sunday morning Bro. Pittman, of Glenelg, exhorted in the evening. Pastor Clark, of the Stepping Baptist Church, preached the gospel. We extend our sympathies to our Sister Mrs. Kersley, in the sad loss of her brother, who was killed in a motor accident, and also to Sister Ransley, whose mother passed away last week. To-day Dr. J. C. Verco exhorted in the morning, and this evening Bro. Jenner, of Norwood, addressed a good congregation.—T.M.G.

**PROSPECT.**—Roy Coventry addressed the church this morning. In the evening we gave our Children's Day exercise, which was a great success. The children rendered the pieces well. A Collection, amounting to £15/5/6, was taken. We are sorry to be losing a number of our members through removal from the district.—P.

**NORWOOD.**—This morning Bro. Keller, from Los Angeles, California, U.S.A., gave a fine address. A collection in aid of building extension realised £8/1/8. We had a very nice meeting, and the service was rather being dreadfully hot. Bro. Dickson spoke, and at the close of his address a middle-aged woman made the good confession.—S.P.W., Dec. 7.

**UNLEY.**—On Wednesday evening B. W. Manning gave an interesting talk on the Prophet Jeremiah at the prayer meeting. This afternoon the church members were held; the children rendered the several items well, and the photo of the late G. L. Wharton was unveiled; probably owing to the hot, sultry weather, the attendance was small. At the evening meeting Bro. Keller, from Los Angeles, gave a forceful address. Bro. Walden assisting in the service. Collection for Church Building Extension Fund, £8/8/6 to date.—E.M., Dec. 8.

**COTTONVILLE.**—At the close of Bro. Manning's preaching service, three young people made the good confession.—J. McNeill, Dec. 7.

## New South Wales

**BANGALOW.**—Good meeting, both at Byron Bay and at Bangalow, on November 30. At the close of the gospel address at Bangalow a young woman confessed Christ.

**LILYVILLE.**—The building was nearly full last evening for the service, the subject being "Baptism in Plain English." In the morning W. D. Lane addressed a fair attendance, and his remarks were much appreciated. The school is practising steadily for the Children's Day exercises on December 9. We are glad to be given on the improved health of Sister England, who is still confined at home in Longland, who is still confined at home is rapidly being restored. We were pleased to receive by letter from Paddington, on Nov. 23, Sister Mrs. Jeffrey.

**MEREWETHER.**—We have had the joy of receiving into the church another scholar from the Bible School. Visitors with us, Bro. and Sister Peter, from the church at Prichard, and Sister Miss Greenhalgh, one of the nurses in Newcastle

Hospital. Bro. Fretwell exhorted in the morning, and gave a gospel temperance address in the evening, which was much appreciated.—J.F.

**INVERELL.**—Last Lord's day morning the young man who confessed Christ the previous Friday was baptised, and the same hour received into the church. We had present with us Sister Ross, from Queonsland. In the afternoon Bro. Waters held a gospel service at Gannocville, being the first one ever held there, and there was a nice gathering. The Band of Hope was held the night, Bro. Waters giving a lantern lecture on the Liquor Traffic and No-License.—W.B., Nov. 2.

**BROKEN HILL.** (Wolfram-st.)—A farewell social was given to Bro. and Sister Howe, when words of appreciation were spoken on behalf of the different auxiliaries by Bro. Harvey, Greener, Collins, Reynolds, and C. H. Hunt. A presentation of a silver service, suitably inscribed, and also a fountain pen and pair of salt cellars, was made by Sister Mrs. Edwards. Bro. House responded, and refreshments were partaken of. Bro. Graham has been doing splendid service on behalf of the No-License campaign. The writer preached on "The Christian Privilege and Duty of Exercising the Franchise" on this great question. Unfortunately No-License was defeated. To-day we had the pleasure of taking the confession of three, and one restoration. We are looking for praying, working, and believing for a revival.—E. J. Tuck, Dec. 6.

**LISMORE.**—Splendid meeting last Sunday night, when Bro. Stevens spoke on "My Vote." All the members are doing well in the No-License fight—practically a leading part. Many attendants are very near the kingdom, and we hope for visible results shortly. Sister Gale visited us with us. Three days last week Bro. Stevens enjoyed the fellowship of the Bungawallyn and Loralie brethren in a special effort.—Dae. 4.

**BALMAIN.**—Bro. Dillow presided, and Bro. Smith gave an encouraging address to the congregation at Bro. Michael's, 211 Darling-st. Bro. Dillow was very pleased to have with us the two Sisters E. Brown from Lancaster, England, also Sister E. Simpson and Sister Smith, from Auburn, last Sunday morning. The outlook is very encouraging.

**SYDNEY.**—Last Lord's day evening we were cheered by seeing Mr. Burt, father of two of the church members, come forward. The young girl who came forward the previous Lord's day was baptised after the service. Fair meetings to-day. Bro. Bagley exhorted at both services. Bro. and Sister Wilson, of Paddington, and Sister Pearl Pickham, were received into fellowship. Visitors present: Bro. G. P. Jones, from Paddington; Sister Winnie Fishwick, Subiaco, W.A.; Bro. Fred Parker, Lismore. Bro. Burt baptised to-night. Sold by Miss Keam, and Bro. W. Keam and Donnelly sang a beautiful gospel duet during the service. Friends of the former evangelist, Bro. Franklin, will regret to hear that Sister Franklin is in a very low state.—J.C.

**PETERSHAM.**—Good meeting in the morning for the breaking of bread. Stirring address by Bro. Gordon. Bro. Coleman gave a temperance sermon at night. December 7, we had a stirring meeting at morning meeting. Bro. Coleman gave a very helpful address. Our special effort to wipe out overdraft has reached the sum of £26, so feel sure of the full amount now. We had a good meeting at night. The C.E. Society paid a visit to La Perouse on Saturday, and with a profit in the hands of the Aborigines. The Lord's day school is progressing favorably, especially the kindergarten department.—T.L.

**BELORE.**—Good day yesterday. Alan Price at the fellow-ship meeting struck the right note, leading us "to the low and to the testimony." The church is grateful for his helpful presence, and the church is grateful for his helpful presence. The gospel meeting the good results therefrom. The gospel meeting was held on Saturday, and was a pleasure and a blessing. The great facts of death and judgment were felicitously dealt upon. A. E. Forbes commences on the 14th. Welcome social and anniversary on the 16th.—John Burt, Dec. 8.

**HORNSHY.** (Albert-st.)—J. H. Colmer presided over a fair attendance of members; 48 ab-

sent. We want a revival in our church. L. J. Thompson addressed the church on Nov. 15, and was much enjoyed. The Lord's day Bible School collection was £2/18/-. In the afternoon the children celebrated Children's Day. The boxes contained £3/11/6. Those who attended enjoyed the exercises. The church wants the Bible School vision. The members do not support the school as they should. Bro. Payne preached the gospel service at night on "Remarkable Conversations." No License vote lost by 71 votes below the three-fifths statutory majority.—Eos. E. Rofe, Dec. 7.

**MOSMAN.**—Two confessions, a man and his wife, last Lord's day evening, after an impressive sermon by T. R. Coleman. On Thursday evening Bruce Bull, one of our Bible School scholars, was baptised at the North Sydney chapel by Bro. Coleman. We are glad to report that Sister Fackler is doing well after her operation, and that other sick ones are on the road to recovery. W. D. Lang gave a helpful address this morning on "A Work for Christ," and T. R. Coleman delivered a fine sermon this evening on "The Two Covenants."—S.M., Dec. 7.

**PADDINGTON.**—On Tuesday, Dec. 2, a dedication service was held in the church building, when C. S. Rush, of the Marrickville church, assisted by Bro. Gale, Sunday School evangelist, and preacher of North Sydney, performed the opening ceremony of the new brick addition to the Sunday School, to be used for the kindergarten department. Bro. Rush, in an able manner, soon got to work, and within half an hour obtained cash and promises from those present sufficient to clear off the whole cost of the building. Included in this was a handsome donation of £20 from the Sisters' Dorcas Class. Messrs G. P. Jones and Sons erected the building at the actual cost of the material. Bro. Jones, soon, was presented with a gift of a fountain pen in recognition of the occasion. The building, which was opened free of debt, may soon prove too small, as our Bible School is growing. Three months ago the attendance was 90; last Sunday it was 190. Yesterday, being the first Sunday in the month, our preacher, E. Collins, spoke in the morning to the church, and addressed at night, when he delivered a good gospel address on "Why Men do Not Attend Church." In the morning we were pleased to see Sister Hixson, who has formerly returned from a visit to the Continent to Sydney, W.A., from a visit to the Continent to Sydney, W.A., of the company of Bro. and Sister Stewart, of North Fitzroy, who presented a travelling letter from that church—W.R.R., Dec. 8.

## Victoria.

**STAWELL.**—On Nov. 10, some of our good sisters held a most successful sale of gifts in the chapel. The net profit was £18/10/-. With the money they are beautifying the platform and the drapings of the chapel. Our first Sunday School Anniversary was held. It proved a great success. In the afternoon the children and young people sang well from Sovell's hymns, and the writer spoke on "Traps." In the evening the service of songs, "Lark and Dove" was rendered most acceptably. Monday evening was the distribution of prizes, and the writer addressed them shortly. Bro. Barden was to have spoken, but was detained at work. Bro. Elmer moved a vote of thanks. Bro. Shipway presided at the organ. The picnic will be held on Wednesday, at the Lake Reserve.—J. E. Shipway.

**ABBOTSFORD.**—Peace and harmony have characterized all the departments of church work during the past three months. Our Bible School, under the able supervision of Mr. Donnelly and Miss deaconess, is doing splendidly. The kindergarten was visited by Miss Jerrens last Sunday week. Bro. Parslow yesterday morning gave us a summing up of the work done by us during the first of 1913. Our church roll was cleaned in February, having us with 85 members; of these we have had 21—nearly all transferred to Geelong, Fitzroy, but have gained a like number of new members (10 by baptism, 8 by letter.

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## Obituary.

**GROOM.**—Again the hand of death has touched our ranks. This time the call has come to one of our pioneers in the person of our Sister Mrs. Groom. Baptised 27 years ago, in Lygon-st., by Bro. Barber, our sister has maintained her first love through nearly half a century, fellowshiping at different times with Lygon-st., Brunswick and North Fitzroy, where the greater part of her church life was spent. She and her husband were needed for their attendance and interest wherever they fellowshiped. Our sister was quiet and unobtrusive in her manner, and yet by her power and example was enabled to win for Christ the greater portion of her family, among whom are: Mr. W. Groom, of Excehlor Homer; Mrs. Brown, of Moreland; Mrs. H. Swain; Mrs. West and Mrs. King, of Lindenow, and Mr. J. Groom, of North Fitzroy. She has a goodly number of grandchildren, many of whom are prominently identified with our church life, so that "being dead she yet speaketh." Our sister's end was sudden and unexpected, the result of an accident. She had attained to the ripe age of 71 years, and had a life prospect of more years of useful service, but it was not to be. The sympathy of all goes out to our Bro. Groom and family, specially to our brother, who after 55 years of happy fellowship, now has to finish the journey alone. A large and representative company attended the funeral as well as the memorial service.—J.W.B., North Fitzroy, Vic.

**HUNT.**—Sister Mrs. Margaret Hunt was called from earth on October 21. She had attained to 77 years, and had been blessed with good health up till within a month or two of her death. During the last few weeks she suffered much. She and her husband, now in his 82nd year, were very regular in attendance at God's house, in various years and distance. Together they served

the Lord through many years, loving his word and doing good. She was baptised at Maldon in the Baptist Church in 1859, and united with the Bendigo church about 11 years ago. She "rests from her labours," and to our aged Bro. Hunt, and her daughter, our Sister Mrs. Currow, we tender our deepest sympathy.—"It is only till he comes."—A. W. Connor, Bendigo, Vic.

**ADERMANN.**—The church at Vernor, Qld., has suffered the loss of one of its two founding members in the death of Sister Mrs. E. F. Adermann. The call came at the ripe age of 77 years on the evening of Sept. 19, at her home, Vernor. Our sister had been a great sufferer for three years, which she bore with Christian fortitude, looking hopefully for her Saviour to come. With her husband she had been a member of the German Baptist Church for many years; then in 1883, through the instrumentality of Bro. D. A. Ewers, they joined the Church of Christ. These two, with seventeen others, soon formed into a church, which is now the church at Vernor. The church sorrowed over the loss of one whose loyalty and faithfulness in the early days has made progress possible. To our Bro. Adermann, separated for a while from one who shared his joys and sorrows for 52 years, and to her sons and daughters, we extend our loving sympathy.—D.A.C. Rosewood, Qld.

**BOLDUAN.**—We regret to report the death of one of our young folk, in the person of Ferdinand (Ferdie) Bolduan. Ferdie was the eldest son of Bro. and Sister William Bolduan, of Emerald, who are and have been for a good number of years active workers in the church there. After just a few days' illness he passed away at the Fairfield Hospital, on Tuesday, Nov. 18, aged 10½ years. Ferdie was much loved by all who knew him, because of his kind, genial disposition, both at home and among his comrades at school. The funeral took place at Emerald on Thursday, Nov. 20, at 11 Wood Green conducted the services. A large number of friends and relations came to pay their last tribute to him whom they loved. The Maclesfield school children, led by Bro. Romeril, marched in front of the coffin and sang, "Shall we gather at the river?" We can but commend his sorrowing parents and brothers and sister to the care of him who alone can comfort the sorrowing. May he help them to realise that the time will not be long when they shall meet their loved one "in that city where they need no sun," and "where all tears are wiped away."—F. E. Alcorn.

## ACKNOWLEDGMENTS.

### VICTORIAN MISSION FUND.

Churches, towards Support of Preachers: War-rigal, £2/3/4; Drummond L., £7; Gordon, 5/-; Colac, 1/3; Wonga Park, 10/10; Kaniwa, £20/10/-; Boort, £2/16/4; Horsham, £2/12/-; St. Arnaud, £2/3/4; Shepparton, 16/18/8; Stawell, 16/10/6; Carnegie, £7/11/8.

Churches, per Collectors: Brim, per A. W. Hood, £2/2/6.

Individual Contributions: W. A. Kemp, Ascot Vale, refund of rail fare, 2/8; F. Brown, Craigieburn, 2/6; Mrs. T. W. Smith, 5/-.

Miscellaneous: Treasurer, Sisters' Executive (Women's Rally, additional), 16/11/4. Total, 167/15/8.

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Children's Day, per Bro. Stitt, Treas. F.M. Committee.—Boonah School, 4/; Brisbane School, 4/16/3; Ma Ma Creek, 4/11/; Church, Woodroof, 5/; Zillmere School, 4/12/9; H. U. Rodgers, 10/.

**Tasmania.**

Annual Offering, per H. C. Ridd, Treas. F.M. Committee, Tasmania: Geveston, 4/; Hobart, 4/16/12/; Launceston, 4/16/15/; Mole Creek, 15/; Nubreena, 4/16/1; South Road, 4/16/; Sisters for Bible Woman, 4/; Collected by Miss Whitworth, 4/18/6; Interest, 8/1; Bro. Hutton, 4/; Bro. Kingston, 4/; (Received by Fed. Treas.) Cayeside, 10/; Kellvie, 10/; Mrs. W. Barnes, Spring Bank, Wesley Val. Bro. for "Pure Words" to Missionaries, 3/; Total, 468/10/.

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**N.S.W. Bible School Notes.**

By W. Gale

December 2 was a red-letter day in the history of our Bible School work in the State. On that date, at Paddington, the first building erected for kindergarten work was opened. In this, our enterprising Paddington brethren led the way. It was truly a great meeting—Seniors, Juniors, Kinders, and Pink Tie Brigade were all represented. Addresses were given by Bro. Rush, Geo. Stimson, and W. Gale.

Bro. Rush, in manner most appropriate, with true American method, set out upon the task to raise the £40 to open free of debt. Soon Bro. Rush had bricks, windows, doors and fencing paid for, and in a few moments, with the generous aid of G. P. Jones, the building was opened free of debt. The people "caught the vision," and of required £40 was forthcoming. G. P. Jones, the hon. builder, with due ceremony, handed over the key to one of the little Kinders, who in turn passed it on to the Primary Superintendent, Miss Lemnox.

Paddington, with splendid opportunities, in the midst of a teeming population, has now made her first step in the direction of a strong and thoroughly organised graded Bible School. "Others have done it," was said, and they replied, "We can do it." They have at least commenced in a most promising manner.

State figures for October show an increased average attendance of 50 over the splendid September record. Marrickville still progresses, and is now our third largest school in New South Wales. If we have any leaders in the churches, the Bible School is the department where their leadership is most needed, and where it will be most telling. In the Bible School lies our hope.

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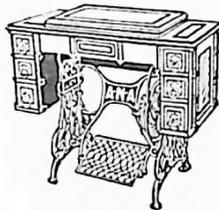
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## From the Field—Continued.

baptised). Last year we gained 22 converts, and the year for 20 months, 22. The average attendance at Lord's Supper during August, September and October was the same this year as last year, 62. Financially we have liberally increased. The average weekly contribution last year was £4 7/8, but so far for this year it has reached £4 7/8. Our evangelist begins a three years' engagement with us in January, and we must progress and blossom. We have had many visitors with us from various sister churches since our last report. At yesterday evening's service we had the story of Pilgrim's Progress beautifully illustrated with lantern pictures, after which three of our young people made decision for Christ. A re-arrangement of church officials has just taken place—Bren Gage, Debbie, Brooker, Bruce, Lightowler, as deacons; the three first named, with the preacher, as elders; Bren A. Brownrigg, junr., J. Timms, representing other interests and departments at the deacons' meetings, leaving Bren. Lightowler as treasurer, and C. H. Johnson as secretary.

**ST. ARNAUD MISSION.**—Splendid attendances again last week, and a packed meeting on Sunday night. At the close of Sunday night's meeting four made their decision for Christ. One resolved to fellowship on Sunday.

**CARNEGIE.**—Since last report two lady members of the Bible Class have been baptised and received into fellowship. On Nov. 30 A. P. Wilson preached his farewell addresses to five audiences both morning and evening. During the evening service the choir rendered several pieces. Bro. Hill takes up the work during vacation. We wish him every success.—W.

**CASTLEMAINE.**—On Nov. 30 we had an exchange of preachers with the Malbon English Baptist Church, J. W. Marrs going to Mpldon and T. Heeson coming to us for the day. His messages were helpful and encouraging. We had also as visitors Sister Upsill, of Bendigo; Bro. Lacey, from Boort, and Bro. Caldwell, of Harcourt. One of our sisters, Mrs. Hunter, has been laid aside for some time.—M.S., Dec. 3.

**MORELAND.**—Good attendances at all meetings. We are pleased to see back with us Miss Martin, who has been in the country. Bro. Butterworth, returned from Adelaide. The Junior C.E. held an enjoyable outing on Saturday last at the expense of the Ising hall (blues) in the recent rally. 43 new members were enrolled in four months. Bro. McKinn, from Middle Park, was a visitor on Sunday last, and addressed the Senior Bible Class, which met for the first time in the new lecture hall, now nearing completion (more men wanted for the working box on Saturdays). We are sorry to report the resignation of Bro. W. Hunter, superintendent of the Sunday School. This step was taken on account of ill-health and business. The hope is that he will soon be back at his well-appointed work. J. J. Anderson is superintendent, pro tem.—C.R., Dec. 7.

**FITZROY TABERNACLE.**—Since last report three have been received by letter and one by faith and baptism. We have had splendid meetings with increased attendances. Record for some time past in the number breaking bread last Lord's day. To-day Bro. Abernombie addressed the church, his message being much enjoyed. The choir is rendering good help in our gospel services. A. Garnett, from the Bible College, was amongst our visitors to-day. Several of our members are sick. Sister Cindy is in the Queen Victoria Hospital. On December 3 a very pretty wedding took place in the Talarnack. Will Boller officiating, the happy couple being Sister Rosa Swain, daughter of the Laminon evangelist, and Bro. Chas. H. Page. Both are splendid workers of the church and Bible School. We wish them much joy in their future life.—C.W.M.

**CARLTON (Chinese Church).**—Three of our scholars made the good confession to-day. They will be baptised next Sunday. Bro. Jaure spoke to a good congregation.—A.B., Dec. 7.

**HAWTHORN.**—Three were received into fellowship yesterday—Mrs. and Miss Metcalfe, of

Windsor; and Mrs. Kenkerdine, of Leicester, England. Miss Hall, of Richmond, and Miss James, of Geelong, were amongst our visitors. F. Thomas gave a good address. At the gospel service we were encouraged by a fine young woman came to Christ. The choir are arranging special Christmas anthems for the evening of December 21. Miss Muriel Cheek will be present and take part in the service.—A. C. Rankins, Dec. 8.

**DANDENONG.**—The sale of gifts, long and diligently prepared for, took place in the Town Hall on December 3 and 4. A substantial sum was realised. W. A. Strongman has been acceptably aided the speaking since Bro. Larsen removed to Maryborough, and now F. E. Thomas has accepted an engagement with the church as preacher, and will begin his labor in the middle of January next.—J. Proctor.

**CHELTENHAM.**—Splendid gatherings to-day, and inspiring addresses. A. P. Wilson, who during the week commenced his work with the church, was met this morning with a fine meeting of the brethren; his address was much appreciated. This evening the building was well filled, and again we were presented with a good discourse. At the close of the address one more of our Bible School scholars confessed Jesus. Bro. Wilson has made a good beginning, with two sound addresses, and promise for the future, speaks of great things for Christ and his church.—F.W.M., Dec. 7.

**WILLIAMSTOWN.**—Last Lord's day morning one of our Sunday School boys was received into membership, having taken his stand for the Master at the close of Bro. Peacock's address the previous Lord's day. Bro. Hill conducted the baptismal service last Wednesday evening. Our beloved Sister Hopkins presented our young brother with a beautifully illustrated Bible. Received into our Bible Class under the very able leadership of Bro. Hill; the quarter's competition resulted in a win for the "reds."—R. Goldworthy, Dec. 8.

**MELBOURNE (Swanston-st.).**—Good meetings last Lord's day. In the morning we had the company of Bro. McDonald, from Swan Hill, and Bro. and Sister T. W. Smith, of Carlton. Two sisters—Mrs. and Miss London—were received by letter from the church at Glasgow. In the evening Bro. Allen gave a splendid address on "Glorious in the Cross." One baptism and two received (Sister Lacey and her son Percy) by letter at the evening service for breaking of bread. Excellent attendance and interest. Bro. Allen leaves next week to conduct a mission at Shepparton.

**FOOTSCRAY.**—Good meeting to-night—the Junior Endeavor anniversary. The Juniors sang a specially prepared song under the baton of Percy Easton. Three confessions at the invitation. One received in this morning. Seven confessions since last report. Our sale of work was a success. The secretary, Mrs. Carter, is to be congratulated upon both organisation and result.—W. D. More.

**COLAC.**—During the past month all but one of those that came forward during the late mission conducted by Bren. Knott and Clay have been received into the church, also a young lady baptised believer. At the close of the mid-week meeting last week a young man was baptised. At the meeting for worship this morning Bro. Chandler gave a fine exhortation on "The Lord's Supper," and at the gospel meeting delivered a fine address entitled "From Manger to Cross."—E. Sheldrick, Dec. 7.

**SOUTH RICHMOND.**—A farewell social was tendered to W. L. Jones and family after three years' faithful service on Tuesday, December 2. R. C. Edwards presided. Speeches setting forth the appreciation in which Bro. Jones is held were made on behalf of the officers, the C.E. and the S.S. by Bren. Carr Green, Sumpton, Munlay and Crook. Bro. and Sister Jones were presented with many valuable tokens of esteem and love. The many tokens show the high regard in which Bro. Jones and family were held by the church. Bro. Jones responded to the many kind things said about him, and returned thanks for the many

tokens of goodwill. Opportunity was taken to express a word of welcome to Bro. Rothery, from Bro. Hill, who is the new evangelist. During the evening the choir rendered several items, and refreshments brought a very enjoyable evening to a close.—J. L. Gordon, Dec. 9.

**CARLTON (Lygon-st.).**—On Lord's day morning we had the pleasure of receiving six into fellowship (4 by obedience and 2 by letter). S. G. Griffith gave an impressive exhortation upon "Jesus in the Midst," and at night gave another fine discourse upon "The Changeless Christ." One confession. The P. Areas Class has just held its annual sale of work, and in point of interest and results eclipsed all previous efforts, the handsome sum of £101/12/0 being raised. The sisters deserve the best thanks of the church for their untiring work during the year, culminating in the successful sale.—J.M.C.

**PRAIRIAN.**—Anniversary of the founding of the cause in Victoria 61 years ago celebrated yesterday. Good addresses by A. R. Main, morning; and E. A. Proctor, afternoon. Five were welcomed to fellowship for the day, and another baptised. We have lost 40 members during the year by removal from district and deaths. In the same period we have had 70 additions, thus, after all, we are able to rejoice in a gain of 30 above our losses. We continue anniversary celebrations this week, and next Sunday. 142 broke bread yesterday. Present membership, 160, in good standing.—P. J. Pond, Dec. 8.

**GEELONG.**—The sale of gifts organised by the two young people's clubs of the church, held last week, proved very successful. The gross takings amounted to £100. The success of the sale was mainly due to the united efforts of the committee, with A. W. Kelly as chairman, and C. Dawson as secretary. We are still enjoying fine meetings each Lord's day, and a feature of the work is the uplifting, spiritual, morning services. Last Sunday evening, after a most powerful appeal by Bro. Goring, we had the pleasure of hearing four make the good confession. We intend to have a golden offering on Christmas Sunday morning, and £100 is the object in view.—E.B.

**NORTH FITZROY.**—Splendid meeting for worship. Mr. Jeffs, from Clifton Hill Baptists, exhorted the church, Bro. Baker exchanging with him. Good meeting at gospel service. One middle aged married man decided for Christ, and will be immersed on Wednesday evening.

**DUNOLLY.**—We had one confession on Sunday night—a promising young lady—Bro. Scott preaching. The writer has been laid up for six weeks, and is now recovering, but the work has gone on. We have had the assistance of Bro. Gerrard, from Bet Bet, who is much appreciated here, also local brethren. We are forming a church—Dunolly, Bet Bet, Maryborough, and the writer in charge. We are looking forward in the near future to have the Harger-Clay tent combination here, believing that there will be a fair gathering.—John Beasy, Dec. 8.

**WARAGUL.**—The two sisters who confessed the Lord before many witnesses were baptised, and one was received into fellowship on Lord's day. The other, while she would come in with us, it is unlikely to do so at present. Her husband is opposed. Both are prominent in the Salvation Army. We hope the difficulty may soon be overcome. The mission is over, and while it has not been the success we hoped for, so far as numbers are concerned, we are convinced that much good has been done. The gospel was faithfully carried out clearly put, and although Bro. Allen, the missionary, has not had the privilege of securing more immediate results, yet the church is very that more results will follow. The church is very thankful to the mission party, the Home Mission Committee, and all who helped in this splendid effort, and the very great uplift the church here has received.—R.W.J.

**BOORT.**—We had our "every member present Sunday" to-day, when we had our largest attendance for a morning meeting. We broke bread. We enjoyed the fellowship of the following visitors:—Bro. and Sister Trebble, Wedderburn; Bro. and Sister



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Limits imposed. 1 John 5: 14-17.

A strange answer. 2 Cor. 12: 7-10.

Topic—Answers to Prayer. Ephes. 3: 20; Jas. 5: 17, 18.

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