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## THE NEW AGE AND THE OLD GOSPEL.

It was the wise man who said, "The thing that hath been, it is that which shall be; and that which is done is that which shall be done, and there is no new thing under the sun." And though the statement seems to be open to question, yet when we look at it closely, we discover that it contains a great truth. That which we call new, if the new is worth anything and has a foundation in truth, is only the old made use of in some new form, or adapted for a new and specific use. Steam existed before the locomotive, and electricity had its being before men harnessed it and made it a practical driving force. We need not, therefore, despise that which is old, but always be careful to give it its proper place in the economy of things. Especially should we reverence the ancient truth which has stood the test of centuries, and not allow ourselves to be turned aside by some new bauble whose glitter has no enduring quality about it. These reflections are further emphasised by Mr. Jesse Page, F.R.G.S., in an article on "The New Age and the Old Gospel," in which he says:—

### Old memories.

Turning over old treasures, precious only to ourselves (a few faded letters, a little photograph on glass, or a worn book beloved of our youth), reminds us how far the old things have passed away, and all things are new to-day. These speak of a life left behind, a page of experience turned down, a house peopled now only with the shadows of wistful memories. The face of the writers of those letters we must wait to see again in heaven; the old-fashioned raiment of that picture would seem out of place to-day; the volume, once so fresh and wonderful, is lost to literature now, as a book number of trifling value. Smile if you will, and call it sentiment, but we all know these softened moments in our lives, when the key is turned on the world, and we seem to see in the diffracted light those fine

silken threads which anchor our hearts to a past, precious beyond words. Then we brush those tears from our eyelashes, and go forth into the sunshine and the stir of men, thanking God that we have lived to feel the palpitating pulse of an age with the breath of progress and promise in its nostrils. For there is joy tempered with just a taint, in the sense of being borne along by the constraint of a crowd, onward, to an ever-receding goal.

### The guiding Hand.

We are keenly conscious of change. But the unerring Hand still leads, and governs the modulations of the music. The why and wherefore of many a problem may mystify us, but He who knows the secret never fails to justify His love and wisdom as the years roll into light. The world is just as beautiful as when we were boys together; and the people, young and old, are quite as good and happy as in the days gone by. He who in His faithfulness opens the eye of the daisy by the morning light, has not ceased to care for the souls of men. God still loves His world! Step by step scientific knowledge is advancing in the direction of the safety and happiness of mankind; our laws are increasingly making for national liberty and protection; and despite the overshadowing wings of warfare, we are drawing together in bonds of better understanding and international peace. Everywhere is a larger outlook and a deeper sympathy, and in the spiritual sphere there are many who rejoice in a richer knowledge and a more expansive view of the Divine purpose. Having said this much, however, in sincere and grateful appreciation of all that modern life may mean to us for good, one is disposed to ask whether after all, in some respects, we are not feeling a little poorer in this "best of all possible worlds" to-day. It may happen that in the very newness of things we may run the risk of losing reverence, and that the trend of our times is towards a materialism which may paralyse faith and frustrate our highest

good. The pace of modern existence is a menace to the strongest nerve, and the complex conditions under which we now live drive us from the sweet simplicities which lie at the root of our true peace, and create a crop of problems, sharp as the thorns beneath the rose.

### A lost note.

But passing these points by, one single aspect must arrest our attention; that is, as affecting the public worship of the house of God. To put the thing quite frankly, we are missing something in the sermon to-day, and oft go homeward troubled rather than refreshed and edified. Verities which we always held to be essentials are negligible quantities to-day. Not as formerly is the Bible exalted as the Word of God; and can it be affirmed that from the pulpit our young people learn to love the Book Divine? Not once a year do we hear anything of heaven; and with hell rubbed out of the modern creed, it is not to be wondered at that the judgment of the wicked has no place. But the most serious of all is the omission of the Scriptural doctrine of the Atonement. In hundreds of sermons the supreme sacrifice of Calvary is never referred to, save in a new sense which has no saving power. It may be promptly urged in answer to this indictment, that Jesus Christ was never so much talked about as to-day. We reserve the gospel for the heathen and the poor, but in our fashionable assemblies, where money and mind must be considered, the representation of the Christ which this poor world at its darkest still cries for, is scarcely in the Scriptural sense, as the Saviour of sinners.

### Gospel in song.

Happily for the church, the hymn ring true; the new still sings the old sweet story of the Cross, if sometimes the preacher forgets his highest theme. These songs of Zion have not yet been adjusted to the modern theological idea; and within the sanctuary of our hymn book, as in sacred paths

of the New Testament, we meet with undimmed gaze the One who gave himself, the Just for the unjust, to bring us to God. Let us hope that the day is far distant when we shall be told that our hymns are out of date, and the song that has saved us in life, and will be on our lips in death, must be hushed by the finger of criticism. The truth is, we are taking too much for granted in assuming that everything must be modified to meet the modern views. After all, the supreme things are immutable. Life, death, love, sorrow, faith, peace, are just the same to-day as they were when the shepherds sang the first Christmas song. God keeps the key, whether we in our foolishness believe it or not; and he will fulfil his gracious purposes in spite of our weak and sometimes irreverent intermeddlings. In an age when everything is thought fit for the melting-pot, He still counts them faithful who hold fast in loyalty and love.

## Editorial Notes

### Is the Bible Played Out?

The *Western Christian Advocate* of America says that at a recent meeting of book publishers the announcement was made that for every volume of the "six best sellers" issued each year, a carload of Bibles is manufactured. The Bible in the markets of the world stands far to the front. Other books cannot keep in sight of it. While this remains the state of affairs, we need not greatly fear the attacks of infidelity or destructive criticism. The Bible is its own best defence, and so far in spite of the opposition, is far-away the most popular book in the world.

### Discouragers.

The *Expositor* says that during the South African war a soldier at Ladysmith "was sentenced to a year's imprisonment for causing despondency." The man would go along the picket lines saying discouraging things to the men on duty. He was not a Boer nor a paid agent for the enemy, and did not fight against his comrades, but he simply discouraged the other soldiers, and, just when the fate of the town was trembling in the balance, instead of heartening the brave men on duty, he made them feel faint and dispirited. "The court-martial adjudged it a crime to speak disheartening words at such a time; and the court-martial was right." There are but few churches without such men. And when the position is critical and the preacher and his faithful supporters most need a word of encouragement, these brethren go round with solemn faces and pessimistic remarks, and do their best, although perhaps unintentionally, to discourage and dishearten them. Unfortunately there is no way to court-martial such characters, who are really as criminal as the man whose punishment forms our text.

### A Significant Comparison.

According to the *Lutheran*, of America, last year about 150,000,000 was spent to keep the work of 142,000 churches going in that country, about 28/- for each communicant member. In the same time 164,000,000 was spent in confectionery and soft drinks. "The automobile bill is double what it costs to run the churches. The jewelry bill exceeds it more than three times. The theatre and moving-picture bill is equally in excess. Men and boys—and even some women—puff nearly five times that amount into tobacco smoke every year, and the large army of intoxicated lovers spend ten times that sum to satisfy a craving which means the ruination of millions of lives." It is probable that had we the means of computing we should find the Australian proportion of expenditure to be somewhat similar, although, as the drink bill is so much greater per head here, we should in that item appear at a disadvantage. The moral our American contemporary draws reads thus: "Reader, when any church member complains to you that there is too much begging done in the churches, hold up before him a few of the above figures. If that will not silence him, nothing else will."

### National Prohibition.

The cables tell us that a campaign in favor of an amendment of the Constitution of the United States in the direction of national prohibition has been inaugurated in America, and that Senator Borah declares that the movement is bound to succeed. In view of the remarkable advance of public sentiment in that country, and of the fact that "of the 2,973,000 square miles of territory the saloon is now forbidden in 2,132,746 of them," and that "a population of 46,029,750 is now living under no-license out of a total population of 91,972,206," it is not surprising that this new movement is launched. It has been for some time in the minds of the leaders of reform, and it is clear that they consider the time now ripe for concerted action. The vested interests of the drink curse are now to fight for its very existence, and the fact that representative American politicians regard the success of the prohibition party as certain is decidedly encouraging. How long will it be before the time is ripe for such an amendment of the Constitution of the Commonwealth? Perhaps not so long as some suppose. We live in stirring times, and the sapping and mining work of the past years may cause the defence walls of the great enemy of humanity to fall sooner than expected. The United States, Canada and New Zealand are showing us the way.

### At the Lord's Table.

"Many a communion service is spoiled to-day by the long speech that is made before and explanatory of it. Many more communion services become a burden because of the long prayers which are substituted for the short, brief word of thanks that ought to be offered for the sacred elements. In listening to such prayers one is

often reminded of the words of the Master, descriptive of the vain repetitions of the Gentiles, who were 'heard for their much speaking.' It is not at all unusual for an elder or preacher in our churches to spend five minutes or more at the Lord's table in informing the great Head of the church and all the communicants of all the happenings in the community. Such volubility is in bad taste. Furthermore, it is a bore. Besides, it is unscriptural, for the Lord's prayers on such occasions were short. In the language of Boston culture, will not our preachers and elders 'give us a rest' on long prayers at the Lord's table?" No, the above quotation is not from an Australian brother, but from an American paper, and it serves to show that humanity is much the same there as in the Commonwealth. There is certainly great room for the saving grace of condensation on the part of the presiding brother, especially in his introductory remarks at the table. Five minutes at the very outside should be sufficient for this purpose, but three would be an improvement. And let the brethren who are called upon to return thanks do so instead of offering long prayers. The one object is not to present petition, but to give thanks for the memorials, and not for all the blessings of life. A little thoughtfulness in this direction on the part of those who preside and take part would be more appropriate to the purpose of the meeting, and would allow more time for the speaker who is to follow.

### The F.C.M.S. Annual Report.

The full report of the Foreign Christian Missionary Society of America, as presented at the Toronto Convention, makes very interesting reading. Work is conducted in India, China, Japan, Tibet, Philippine Islands, Cuba, Scandinavia and England. The year has been a prosperous one. The receipts were £86,836, an advance of £6710 over the last year's income. Ten years ago the amount was £42,000, and 20 years ago only £13,000. It has been the most fruitful year experienced on the fields. The missionaries report 2058 baptisms, a gain of over 20 per cent. The baptisms in China were 317; Africa, 1304; Cuba, 10; India, 45; Japan, 144; Philippine Islands, 708. In Africa there has been a gain in membership of over 60 per cent., while China reports twice as many baptisms as in any one year before. There are 19 hospitals and dispensaries, where over 67,000 out-patients and over 3500 in-patients were treated, and other treatments brought the number up to over 160,000. Over 17,000 scholars are in the Sunday Schools, and in the nearly 30 schools and colleges of the Society, 5722 pupils have been in attendance, of whom 283 are studying for the ministry. Then, there are 3 orphanages, with 175 orphans. The working staff consists of 180 missionaries with 832 native helpers, 15 new missionaries entering the service during the year. The above figures convey but the faintest conception of the work done and in hand. Each field has its own points of interest. In Tibet, for example, where the work has been hindered, our missionaries

having to leave the Tibetan border, the way has opened for them to return, and one wealthy American lady has promised "to build all the churches and chapels for six main stations and twenty-five out-stations in Tibet as fast as the points can be opened. She also pledges, if God prospers her, to put her entire fortune into Tibet in order that every man, woman and child in that great, needy field, may know of Christ."

We must remember that the F.C.M.S. by no means exhausts the missionary interest of the American brethren. The Christian Women's Board of Missions, with an income nearly equal to that of the Foreign Society, supports many missionaries in heathen fields, and there are also several supported by individual churches in other independent missions.

follow (how long after we cannot say, if my view of the millennium be correct) the resurrection of the wicked dead, and the judgment of the great day will begin. The books will be opened, and all men will be judged according to their works. And whosoever is not found written in the book of life will perish with the devil and his angels.

The last great act in this mighty drama will be the regeneration of the heavens and the earth. "The day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness? Looking for and hastening unto the day of God, wherein the heavens being on fire shall be dissolved and the elements shall melt with fervent heat? Nevertheless, we, according to his promise, look for new heavens and a new earth wherein dwell eth righteousnes. Wherefore, beloved, sweeten ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless." Thus it appears that this dear old earth, made ten thousand times more beautiful than it is now, shall form a part of the eternal inheritance of God's redeemed people.



### The Second Advent of Christ.

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

(Concluded.)

Now, as briefly as I can, I will try to state the events of the second advent in the order that seems indicated in the Scriptures.

It seems that the disciples of early apostolic times expected Christ Jesus to return in their day, and they began to doubt and despond as they saw one after another of the brethren die before his coming. Later revelations rectified this mistake. Paul, by the Spirit, showed that that day would not come till there should be a great falling away from the truth, and the son of perdition be revealed, whom the Lord would consume with the spirit of his mouth (the gospel) and destroy with the brightness of his coming. The fulfilment of this prophecy is going on to-day, after nearly nineteen hundred years, as I understand it, in relation to the Papacy.

The Apostle Paul foretells a bright future for the Jews, in harmony with many glowing predictions in the Old Testament Scriptures; though he is careful to condition it on their continuing not in unbelief. If these things are to be realised before the coming of Christ, it is certain the end is not yet.

Then there are passages which clearly point to a wide-spread knowledge of the truth over the whole earth. The gospel is to be preached in all nations for a witness ere the end come. So wide-spread is the truth to become that it is to cover the earth as the waters cover the sea.

Yet we must guard against any interpretation that makes the Scriptures contra-lic themselves. There is another set of passages concerning the close of the dispensation that greatly modify our view of the spread of God's Word. Jesus asked, "When the Son of man cometh, shall he find faith on the earth?" He also compared the state of the world at his coming to the days of Noah, and the cities of Sodom and Gomorrah. In his parables he shows that when he comes there will be a great mixture of evil with the good, and one of his acts will be to

gather out of his kingdom all things that offend and those that do iniquity. Paul and Peter show also that in the last days perilous times shall come, and because iniquity shall abound the love of many shall wax cold. Indeed, right along the line of prophecy it is plainly indicated that at the second coming of Christ the two great classes of mankind will be in the world; and the work of the Judge on the great white throne will be to sever the wicked from the just and apportion a righteous award to each according to his works.

As to the time of his appearing "no man knoweth the day nor the hour." Some who are wise above what is written have shown their crass folly in fixing dates; and notwithstanding the fact that many have been exposed to ridicule as the dates have passed, yet some are still at it, and will doubtless meet with a like reward. Though it may seem as if many things must transpire before that day comes, we may be mistaken in our view of things, and the day of the Lord may come when quite unexpected. Our wisdom lies in giving heed to our Lord's warning. "Be ye also ready, for in such an hour as ye think not the Son of man cometh." It seems clear that Christ's coming will be sudden, as a thief in the night, and as the lightning's flash. That the ungodly will be wrapping themselves in the fatal cloak of self-security, but sudden destruction will come upon them and they shall not escape. A sublime series of events will attend the second advent. The Lord Jesus will descend in clouds of heaven and great glory, attended with his mighty angels. These messengers will then be sent on their grand missions. One to sound the trumpet whose blast will be heard all over the earth and sea, and which shall be heard by all the dead in the Lord. Other angels shall conduct the saints as they rise from their graves in immortal bodies, together with the transformed and glorified living saints, to their long expected Lord, to meet him in the air, and share in his glory for ever. Then will

### World Rulers.

From the hour of the invention of printing, books, and not kings, were to rule the world. Weapons forged in the mind, keen edged, and brighter than a sunbeam, were to supplant the sword and battle axe. Books' lighthouses built on the sea of time! Books! by whose sorcery the whole pageantry of the world's history moves in solemn procession before our eyes. From their pages great souls look down in all their grandeur, undimmed by the faults and follies of earthly existence, conserved by time.—E. P. Whipple.

### Hope.

Presently the sorrow  
Which boots you now  
Will be cleared away;  
By this time to-morrow  
You may wonder how  
Care came yesterday.

Presently the pleasures  
That are cold and dear  
Will again be fair;  
Joy will light the faces  
Where to-day appear  
Traces of despair.

Presently possessing  
What you long have sought  
You will think it ill;  
But you'll seek some blessing  
Other than you've got,  
And be hopeful still.

## DISTRACTIONS IN THE MORNING WORSHIP.



By H. H. Strutton.

One of the most blessed sources of enjoyment that we have in the morning service in Australasia, comes from the spirit of rest and reverential quiet which attends the gathering around the table of our Lord; the orderliness with which every essential detail is carried out tends to enable one to get the right perspective and fix one's mind on the inner meaning of things, and understand the great truths which are behind the emblems partaken of. Then comes the quiet half hour given to the prepared exhortation, during which time the word of life is distributed and our souls are further fed.

All this is usually carried out from week to week without any real distractions interfering with the quiet enjoyment of our worship. Occasionally a baby cries, and is deported outside the precincts; sometimes an anxious housewife feels she must hurry out before the exhorting brother has made all his points clear, but that is about all.

I find from letters received that our friends at home often picture the same peaceful worship being carried on in the Indian churches. From an experience going now over 18 years, I can say it is not so. In fact, one of the first things a missionary has to learn if he comes to India, is to never be surprised, whatever happens. He will have many opportunities of cultivating this particular trait, and he will have good examples ever before him, for these good people are born philosophers and Stoics. He will therefore, if he is wise, quickly learn to hide his feelings upon occasions.

I will, for the benefit of those who anticipate coming to the mission field to labor, enumerate a few of the distractions that are of the commoner kind, noticeable at any of our Sunday morning meetings. It should be remembered that out of about fifteen married couples in our membership, almost all have young children—one to four in a family. We would dearly like to say that these should not attend the morning service until they are of an age to know what sitting quietly for one and a half hours means. But this would mean the absence of either the mother or father, and we do not expect anyone to be absent from this service, so the children have to come. Native children are often in conspicuous little things. One sees so many of them, and while their clothing is merely symbolical up to a certain age, they all look more or less like big brown insects. Certainly their parents do what they can to remedy this, and often deck them out in a gaudy, though scanty shirt, and a goliath-like cap and red shoes, and cover the rest of them with a coat of cocoon oil. The

newer this dress-out is the more the youngster likes to parade himself in the open space between the speaker and the audience. It is better in such a case not to see him; it is better still not to sign to his mother to stop his perambulations, for that means a lusty cry.

I had in my mind's eye a picture of a little lad who did this parade two Sundays ago. His father had bought half a yard of cloth marked with a broad red stripe. The coat was cut out in the orthodox way, and fitted fairly well, but there was just enough cloth left to suggest, with extra care, a pair of knickers. These were cut out, but the stripes had to go transversely to those on the coat, and even then the poor little chap couldn't sit down, so the mother got over the difficulty by laying him out flat, when he got tired of walking around. All the same it was hard to speak solemnly while this parade went on. Fortunately he had broken through the knickers before the next Sunday, and the brown skin showing through several rents matched the stripes on his coat better.

Another distraction I had a week or so ago while speaking was in the form of the son of one of our preachers standing out before all, solemnly eating up half a sheet of newspaper. His parents seemed glad of this as a small respite, as he had been taxing their patience for an hour to find diversion for him. They probably also foresaw sickness and further quiet, as he is a real pickle.

Again, as we were standing to sing the first hymn last Sunday, I came a woman with her three children; the eldest, a boy of about six, was dressed in blue trousers, grey coat, and had on his head a girl's green fancy hood. We sometimes say that the only English part of our service is the clothes they deck their children in, and the tunes they try to sing.

Another minor distraction is sometimes caused by two small boys climbing into one of the windows and then deciding there isn't room for both, to the discomfiture of one of them, unless he happens to fall upon one of the women seated against the wall.

Some will ask, Why don't you prevent these things? Well, we did once, or we tried to. We don't now; we try not to see them, and after all, if those chiefly concerned, the parents and the others, can listen through it all, that is the most important thing. We can do many things in our services that cannot be done in Australia. For instance, we can, before the service gets far advanced, ask a husband where his wife is, and when he says, "At home," we say "Then

go and fetch her," if she is not sick; and also say similar things to the wives, if necessary. We have also another compensating power here that does not seem to be exercised at home: If a speaker becomes tedious or too long, we can ask him to stop and give us the rest at some future time. Then when a speaker gets on to speculating whether God would not have given Adam another wife if he had refused to eat the fruit that Eve offered him, we can also bring him back to his text, with a round turn—so we have our compensations.

But let me say, in conclusion, that though we often find our-elves longing for the reverence and quiet of a home English service, still we have very blessed times amongst our dark-skinned brethren and sisters, and we are filled with joy as we remember that it would have seemed an impossible thing if eight years ago someone had said that in a few years there would be a band of about fifty Christians worshipping God in Barabati. And after all, if the worship is in spirit and in truth, it is such that God desires to worship him.

## Baptists and Churches of Christ

By H. Grinstead, N.Z.

The Baptist Union of New Zealand have been holding their meetings of Conference in the town that needs no boasting for beauty. Why, our river—but there you are! I know you will be interested, and the brethren generally, in the resolutions passed, and so I forward them.

The public questions meeting was one of the great meetings, and the way Mr. Brainsby lashed out against the compulsory military training now in force cheered the hearts of the lonely standard-bearers. Strange, is it not, that followers of the Prince of Peace should throw their weight and influence on the side of the prince of this world? The following is their resolution on the matter:—

"That this Conference rejoices in the great advances made in the cause of international arbitration and peace, it especially rejoicing in the strengthening of the bonds of friendship between England and Germany, and urges all the churches to support the abolition of the present warlike methods, and support the principle of universal arbitration, which will lead to the gradual disarmament of the nations, and the ushering in of the world's peace. It regrets the prosecution of persons in the Dominion under the compulsory clauses of the Defence Act, who have conscientious objections against military training, and it respectfully urges the Government to make such amendment of the Defence Act as will secure that no person shall be required to bear arms, or to undergo military service or training, if he, being of age, or his father, or his mother, or his guardian, should be a minor, on conscientious grounds object to his doing so. Such objection to be stated orally, and also signed in a documentary form before a Justice of the Peace. That it protests against the persecuting nature of the instructions

remitted by Government to the Educational authorities withdrawing certain educational privileges from children of those who object to and refuse to render compulsory military training." Carried.

A resolution was also passed in favor of the Nelson system of religious teaching. I felt quite proud of our leaders. We had not only anticipated the Baptists in moving resolutions against conscription; we had also, after careful examination, thrown over Canon Garland's Bible in Schools League. The resolution was as follows:—

"That the N.Z. Baptist Union, in conference assembled, earnestly requests the Premier to introduce and pass without delay, such amendment of the Educational Act as may be necessary to prevent Education Boards, and school committees refusing to allow voluntary Bible instruction to be given, under what is known as the Nelson system."

Resolutions against the Government legalising gambling and against the prohibition party having to poll five votes to the liquor party's three in order to get local or national prohibition, were presented. But the most interesting to us as churches was the one moved by the editor of *The Baptist*, Mr. H. H. Driver (Mr. Driver preached for us on Sunday night on "Christ, and Him Crucified," Mr. Hailes speaking in the morning. We greatly enjoyed their addresses). The resolution was as follows:

"That three delegates be appointed to confer with a similar delegation from the Church of Christ to consider the possibility of ultimate union of the two bodies, and to prevent overlapping in the meantime."

It will be known to many of our members that about eight years ago a similar Conference was held, and as far as I can judge the differences then are the differences now. Our delegates held that baptism accompanied by faith and repentance preceded remission of sins and membership in the church of the living God. They argued, and argued aright, that Christians must, if denominationalism is ever to cease, be known by divinely appointed or accepted names, and that the table of the Lord was for those who had been baptised into the one body. The Baptists held that baptism was an act of obedience, and not connected with either salvation or remission of sins. There is a strong minority in New Zealand who believe it has nothing whatever to do with salvation or church membership, and they freely admit unbaptised people into membership.

Here is where the great difficulty is going to be. It is impossible to co-operate with such churches, and I am satisfied I express the minds of the great majority of our brethren in saying so. We have no sympathy with open membership Baptist Churches. We believe them to be not only unscriptural, but anti-scriptural. There will, of course, be no difficulty when it comes to the name. The Baptists received theirs as a mark of contempt. They have made it honorable, and if there is one name that men might be proud of, providing we have lib-

erty to take names, it is the name of Baptist. But it stands for denominationalism, and so long as we have party names, so long must the trouble exist.

I trust our brethren will meet the wishes of the Baptist Conference, and that a representative committee may be appointed to discuss and report to the separate Conferences. But in the meantime we should be wise to get forward with the plea for churches on absolutely New Testament lines, and so preparing the way not only for union with the Baptists, but with all who love the Lord everywhere in sincerity.

I had the honor to be one of the appointed speakers at a deputation from the Ministers' Association, and I dwell specially on the need there was for an acceptance of the definite declarations of the Word of God as the basis of union.

## Soothing Syrups.

Sitting out in the evening in our garden in a Mohammedan town, the toil and heat of the day over, a beautiful baritone voice broke the silence, singing a wild pathetic air. How sweet it sounded across the silence of the starlit night! Gradually as the song grew more plaintive and sad, we heard responsive sobs, and these sobs and wail-cries to enter into the rhythm of the music. Someone said, "A Rozi Khani. What hypocrites it makes these people." Someone else said, "It is the soothing syrup." And that is just what these Rozi Khani are; they appeal to the feelings without raising the morality of the people. And as it is a merit attending them, it is a comfortable way of attaining virtue, and lulling to sleep their consciences.

Soothing syrup in fact. And from the East my thoughts travelled to the West, to the beautiful churches of Italy. Strains of exquisite music, pictures of priceless beauty; high-born and humble worshippers kneeling before the shrines with every accessory to devotion; the votive candles lit, the prescribed aves said, they rise with a sense of placid satisfaction after their feelings have been thus comforted. Another form of soothing syrup!

Another scene comes before me—a great English cathedral. No images and pictures for idolatrous worship; only the perfection of trained choir, and the sublimity of arch on arch stretching heavenward above marble glaciers of the noble dead.

Around me are a host of gaily-dressed people, opening no Prayer-book or Bible, allowing the whole service of beauty to sink into their luxurious bones with a restful sense of satisfaction mixed with a feeling that they are somehow engaging in an act of worship, worship of a crucified, despised Saviour. And I felt that there, too, was a soothing syrup at work!

I go to another scene, a country

church, a quiet, well-rendered service, worshippers earnest, hardworking men and women. And I hear a gospel preached robbed of all virility, a gospel of a Saviour who only says, "Be happy, and try to be good, and all the rest I will put right some day. Hell and judgment are only bogies of a past age." And again the thought of soothing syrup comes to my mind. Amalgams are useful, very useful, but they are dangerous. Very often our doctors here are called out to struggle with the case of a man or woman who has taken opium, and sometimes their struggle to help such people is unavailing.

We all know the danger of the drug habit at home, how fast it claws hold of its victims.

The habit of mistaking feeling and emotion for the life united to Christ as taught in the Bible, is simply the drug habit transferred to the conscience. A moral soothing syrup!

I know in Austral lands and in Italy such a religion as I have described does not train the moral sense, does not help a man to do what is right in spite of the temptations of the devil; and I fear we much that in our own land it will be the same. Mind you, there is a place for music and beauty, they are the tender touches of a Father's loving hand giving us things "lovely and of good report" to think on. But it is, "Come unto Me and I will give you rest."—E. C. White.

Let us learn that we can never be lonely or forsaken in this life. Shall they who have gone before forget us? Shall they love us less because they now have power to love us more? If we forget them not, shall they not remember us with God? No trial, then, can isolate us, no sorrow can cut us off from the communion of saints.



"Blessed is he that cometh in the name of the Lord!"

**Suggested Themes for the Midweek Meeting.**

1914.	Jan. 7—New Starts in Life. Phil. 3: 13.
Jan. 14—The Proper Observance of the Lord's Day. Rev. 1: 10.	
Jan. 21—Prayer and the Kingdom. 1 Tim. 2: 1-8.	
Jan. 28—How Best Evangelise Australia's Five Millions. Rom. 10: 1.	
Feb. 4—A Revival of Religion in the Family. 2 Tim. 1: 5.	
Feb. 11—Christian Socialism. Luke 4: 18, 19; Acts 4: 34-38.	
Feb. 18—The Second Coming of the Lord. Acts 1: 10, 11.	
Feb. 25—The Work of the Holy Spirit. John 16: 8-14.	
Mar. 4—Christian Endeavor.	
Mar. 11—The Power of the Word of God. Heb. 4: 12; 2 Tim. 3: 16, 17.	
Mar. 18—What Do China's Millions Need?	
Mar. 25—The Effects of Picture Shows.	
Apr. 1—Our Relationship to Other Christian Communions.	
Apr. 8—The Power of His Resurrection. Phil. 3: 10.	
Apr. 15—Personal Evangelism. John 1: 35-51; 4: 39-42.	
Apr. 22—Offences, and How to Meet Them. Matt. 18: 15-35.	
Apr. 29—Thanksgiving for National Blessings. Psalm 147.	
May 6—Christian Missions in Africa.	
May 13—Honoring Parents. Luke 2: 49-52; Col. 3: 20.	
May 20—The Real Defence of the Empire.	
May 27—What the Members Owe to the Church.	
June 3—The Peculiar Difficulties of Christian Missions in India.	
June 10—Christian Graces (1) Love. Gal. 5: 22.	
June 17—Christian Graces (2) Joy. Gal. 5: 22.	
June 24—Money and the Kingdom. 2 Cor. 8: 7.	
July 1—Our Missionaries.	
July 8—How to Help the Preacher.	
July 15—Christian Graces (3) Peace. Gal. 5: 22.	
July 22—Christian Graces (4) Long-suffering. Gal. 5: 22.	
July 29—Medical Missions.	
Aug. 5—Christian Graces (5) Gentleness. Gal. 5: 22.	
Aug. 12—Christian Graces (6) Goodness. Gal. 5: 22.	
Aug. 19—Christian Graces (7) Meekness. Gal. 5: 22.	
Aug. 26—Women and Missions. (RV.) Psalm 68: 11.	
Sep. 2—Christian Graces (8) Faith. 2 Peter 1: 5.	
Sep. 9—Christian Graces (9) Virtue. 2 Peter 1: 5.	
Sep. 16—Christian Graces (10) Knowledge. 2 Peter 1: 5.	
Sep. 23—Christian Graces (11) Self-Control. 2 Peter 1: 6.	
Sep. 30—Island Missions.	
Oct. 7—Our Bible College.	
Oct. 14—Christian Graces (12) Patience. 2 Peter 1: 6.	
Oct. 21—Christian Graces (13) Godliness. 2 Peter 1: 6.	
Oct. 28—Cup Day. The Menace of Gambling.	
Nov. 4—The Menace of the Legalised Liquor Traffic. Hab. 2: 15-17.	
Nov. 11—The Menace of Impurity. Matt. 5: 8.	
Nov. 18—Christian Graces (14) Brotherly Kindness. 2 Peter 1: 7.	
Nov. 25—Reverence in the House of God. Eccles. 5: 1; 1 Tim. 3: 15.	
Dec. 2—The Jews and What we Owe Them. Rom. 11: 11-32.	
Dec. 9—Christ in Old Testament Prophecy.	
Dec. 16—Christ in Types and Symbols.	
Dec. 23—The Songs that Usherred in Jesus. Luke 2: 10-14.	
Dec. 30—Lessons from the Old Year. Josh. 3: 4; 24: 17.	

**ACKNOWLEDGMENTS.**

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**Self-mastery**

Self-mastery means holding one's self and one's powers steady to their true use; not lack of use, deficiency; nor overuse, prodigality; nor misuse, the inappropriate, the improper; nor abuse, the injurious; but nature's true, full use. It does not mean repression, but control, full expression through control. Mastery of self through mastery by God, in order to be of service to one's fellows, is the ideal one should steadily strive for. The closer a man sticks to God the nearer will he come to self-mastery.—S. D. Gordon.



[Articles, items of interest, etc., for this page should be sent to J. I. Mudford, 76 Munro-st., Ascot Vale, Vic. Phone, Ascot, 767.]

regards to all.—Yours in Christ's service,—Rosa F. Tilley, Diksal, Oct. 31.

### Doings at Harda.

There have been some interruptions in our work this month on account of festivals, but these are over now, and nearly all our work is going on as usual. Dr. Fleming has returned to Harda, and we are thankful to have her with us again.

Rackmania and I paid five visits to villages last month, and now the roads are getting better we hope to spend more time among the village people. Sarubai is still having trouble with her eyes, and her eldest daughter is ill, so she has done very little outside work this month.

We had the pleasure of entertaining three new missionaries for a day last week. They left us to prepare for the language school in Lucknow, where they will spend five months studying with a number of other missionaries, before going to the hills.

We had a triple wedding on the 23rd. The brides all came from our industrial home in Kulpahar. One of them was married to a master in the primary school, and the boys from that school fired off crackers outside the chapel and startled my oxen, who ran into Mr. Eicher's buggy and smashed one wheel into pieces. We were thankful no one was hurt. We had the three newly married couples and another couple who had been recently married, to dinner one evening, and had a very pleasant time together. There is to be a wedding amongst the English people next week, and two of our young men have asked me this last week to write about wives for them, so there has been nothing monotonous about the work lately.

Our Sunday Schools and meetings have been well attended lately, but there seems nothing special to write about.—Mary Thompson, Harda, India, Nov. 3.

### From Miss Tilley.

This month seems to have passed by quickly, and to have been filled up with various mundane things. We are having our winter, and the mornings are lovely and cool, but I am beginning to think that I will not be able to walk continuously to and from the villages around, so will be pleased when I can have a tonga to ride to the villages, and so feel fresh for my work on arriving. The people are all friendly, and this week I have the opportunity of getting into some homes where I hope to be able to teach the women. A Brahmin told me "this people think that nothing can save a famine in this part." The men of many families are away seeking work in other places. How we praise God that in some parts of India there has been rain, and things are prosperous. With kind

### Baramati News.

Just a few notes re the work of the past month. We had a baptism about the middle of the month, a high caste man of whom I have written before, named Baburao Josiba. We had tried him for some time, and felt he was ready for baptism, so immersed him in the Canal after having a meeting on the bank.

There are a few revisions to take place in the orphan list sent, though it is correct in the main, but changes of necessity occur occasionally, perhaps on account of one being old enough to marry, or another feeling that he can better himself by launching out elsewhere. At the same time our number has gone on increasing, and we have had three or four unsupported ones of whom I will write further. The one allotted to Prospect will need changing. Ebrahim, since his marriage, has left Baramati, and got a place as porter on the G.I.P. Railway at Dhond. We are hoping to see him here again when our own Dhond Baramati Railway opens. He is earning much more at this work than we could give him at Baramati; his pay now is about £1 per month.

Another change that has just taken place is in our preacher's list, and one we are sorry to record. Vekarji, or Vehar, left us last week to go to his own country—Guzerat. He is a Guzerati man, and not a Marathi, but he spoke Marathi well. He is the eldest of a family; the rest are still all Hindus, and he is heir to some property there also. His wife had typhoid lately, and Mrs. S. spent a lot of time last month nursing her and looking after her infant during the sickness. This illness and continuous letters from his people has decided him re going back to his country—to we have had to part with him.

We are arranging a trip to Shirsuphal this week to try and purchase land.—With kindest regards, yours in His service,—H. H. Strutton, Nov. 10.

### Mrs. Strutton's Letter.

We are now getting into our cold season. It is just the time for new ones to begin life in India, as it gives them three cool months for language study before the hot weather begins. This week is the centenary of the American Marathi Mission. We hope to go along for a day or so and hear something of the way the Lord has led them all these years. Some of our workers spent their first years as Christians in that mission.

Our people are mostly well again, though during the past week two or three have had a little malaria fever, and one or two of the little ones have not yet recovered from whooping cough.

One of the part time Bible women has left us,

she being the wife of Vehar, of whom Mr. S. has given you a note. The others have been out faithfully. I cannot speak too highly of Sudhillabai, and hope that she will remain with us. She is respected, and is given a good hearing in the homes she visits. It is nice to see the way the women welcome her.

Our little school still continues, and the children are beginning to realize that they are learning something. I wish you could hear them repeat passages of Scripture. Our own Christian children quite enjoy their lessons, and are making good progress. The two older girls now at Soonderbai's school are doing well, and are learning to read the first books. These are daughters of one of our preachers and the head weaver. They are about eight and nine years old, and have been with Soonderbai about a little over a year. We are glad to be able to place them under her, as at present we have not any arrangements for the elder girls here. You see girls of that age are better in a boarding school than running wild with boys on the compound, and really the two mentioned above have improved very much in their behaviour. Our Tandalwadi women are well, and we believe are a good witness in that heathen village. We have lately divided the building there so as to accommodate two families, and now the husbands come over here to work in the weaving shed. I shall be visiting these women from time to time, and hope to report a good work from their contact with the women around.

We had another little girl offered to us lately, about two years old. She was so diseased that we feared to take her in, besides having no one who could take her over and look after her. The only two women free to take an outside child are provided with one each, their own little ones being dead. I myself could not undertake another. It takes up all my time and hinders my other work.

Little Shanti is beginning to put on flesh, and can now walk slowly without help. Nera is improving again after measles and whooping cough, and is beginning to talk.—Yours in His glad service.—Edith Strutton, Nov. 10.

### Women in China.

A writer in the *Church Missionary Review*, discussing the question of "Woman in China," says: "It is true of China, as of every country, that it owes much to its women. There have been many famous women in China. In the encyclopedia compiled under the direction of the Emperor Kang Hsi, of the many thousands of persons mentioned, more than twenty-four thousand were women. A woman, a wife of an ancient emperor, has the credit of teaching the people the use of silk. She watched the worms at work, and determined that it was possible to use the cocoons, and eventually taught the people how to weave them into silk. The Empress Wu-how adopted most advanced methods of putting women on an equality with men. She admitted women to the public examinations and made mandarins of those who were successful. She expected her courtiers to say, not, "Her Majesty is as lovely as a rose," but, "The rose is as lovely as Her Majesty." She claimed the title of "Divine," or "Equal with God."

## • In the Realm of the Bible School

### JESUS AND THE CHILDREN.

Sunday School Lesson for January 4, 1914.

Mark 9: 30-41; 10: 13-16.

A. R. Main, M.A.

The beautiful teaching of our lesson grew out of the disciples' misunderstanding and ambition. A little while before Jesus had spoken of the Son of man coming in his kingdom; he had promised to give to Peter the keys of the kingdom. The memory of these words lingered with the twelve. They passed by the other truth to which their Lord had given utterance, that he must suffer and die. The congenial thought was dwelt upon. While from Cæsarea Philippi to Capernaum, the Master walked with the cross in view, the disciples thought of personal aggrandisement, and they quarrelled about the first place in the kingdom.

Jesus knew the disciples' thoughts, and encouraged them to tell him. Ashamed for a while, at last they summoned up their courage, and asked him, "Who then is greatest in the kingdom of heaven?" There was much that was wrong in the inquiry. They thought of an earthly kingdom, and believed moreover that in it positions would go by favor. They asked *who* is greatest. Jesus revealed to them the *character* of the greatest.

#### "Become as little children."

There was another wrong thing with the apostles. Their question implied that they were certain of the kingdom. Jesus told them that there was a prior and greater question than theirs to be answered: they must make sure of being in the kingdom, and if they would do so, they must lay aside the ambitious, self-seeking spirit they now exhibit. To emphasise the lesson, Jesus took a little child, set him in the midst, and said, "Except ye turn and become as little children, ye shall not enter into the kingdom of heaven."

Here are two conditions of entrance: (1) "Except ye turn." The "turn" of the R.V. is infinitely to be preferred to the "be converted" of the common reading. The turning is something the man is called upon to do; "be converted" is passive, and might suggest that it has wholly to be accomplished from without. Again, "be converted" might suggest to some that the disciples so far were "unconverted" men in the common meaning of the word, *i.e.*, bound in sin, aliens from God. There is no such implication. The kingdom had not yet been set up. Jesus told the disciples that unless they should turn from the self-seeking spirit manifested in their reasoning about greatness, they would never enter it. (2) "Become as little children." "As little children," of course, in the matter in dispute. The child in Jesus' arms was not a providential child, but had the common characteristics of unpolite children—a spirit of docility, a tractableness, an absence of self-seeking selfishness and parade. Children are unpretentious; "a king's child has no more thought of greatness than a beggar's."

Jesus' words, though familiar to us, were a reversal of ordinary human judgment. "Blessed

are the meek," are words not taught us by human wisdom. Humility is not a virtue that appeals to all. The wisest Greek philosophers did not inculcate it. Jesus Christ made it so essential that without it a man must stay outside the kingdom. After generations of Christianity, we may now agree that humility and unselfishness are the most beautiful, and possibly the rarest, of the Christian graces. It is sad to think that the apostles kept up their spirit of rivalry and selfishness even after Jesus had striven to win them from it. To the end of his life they kept it up. Around the Supper table in the upper room they wrangled about pre-eminence. Later, their dull minds were enlightened, their hearts were touched, and they were willing to sink their own ambitions and rivalry, and be content to be servants of all; thereby exhibiting the spirit of the truly great. It may be that we, with all our years of discipleship, have not yet sufficiently learned that not getting but giving, not being served but serving, are the best things. *Non ministrari, sed ministrare*—"not to be ministered unto, but to minister," came the Son of man, our Saviour and Exemplar.

#### "Suffer little children."

The story of the blessing of the children is one of the most blessed and most popular in the Gospels. It reveals to us the Master's heart. The disciples were, with blundering impulsiveness, anxious to spare their Lord annoyance. They reproved the mothers for their pertinacity and inconsiderateness. The Master must not be disturbed in his greater work; he was engaged in the business of the kingdom, and could not leave that to be bothered by children! So they thought; and in their thinking manifested a spirit far removed from that of the Saviour.

"Five things—putting together Matthew's and Mark's and Luke's narrative—five things our Saviour did with the little children" who were brought to him. He shielded them under unkindness, and through rebuke brought them unto himself. Next he took them in his arms, an act of simple love, his humanity placing himself in sympathy with love's beginnings. Then he laid his hands upon them, a solemn appropriating act. Then he blessed them, an act of priesthood. Then he made them the text of a sermon, the germ of one great thought which admits again of a vast expansion.

How strange the Lord's rebuke must have seemed to the disciples! Caring for the children could not be incompatible with regard for the highest things of the kingdom if this word be true, "Of such is the kingdom of God," doubtless Plummer's comment on this is correct: "Not those particular children, nor all children, but those who are childlike in character, are possessors of the kingdom." Prof. Gould says the "of such" denotes "those possessing the childlike spirit of docility and humility."

Wishing us to read the lesson not as interesting history, but as a warning to us with reference to a fault which may be in our lives, P. Loubet points out that: "To-day disciples hinder children from coming to Jesus,—

"By setting a bad example.  
"By neglecting their religious training.  
"By a worldly home.  
"By indifference to the religious life.  
"By sneers or ridicule of their efforts to be good and their refusal to join in whatever is wrong or forbidden."

#### The child in the midst.

It is R. E. Speer, I think, who says that "Christianity is the only religion that makes anything of the childhood of its Founder. The other religions of the world either have nothing to say about the childhood of their founders, or preserve only a few insignificant traditions. And Christianity is the only religion that takes any particular account of the children themselves. The Gospels are full of stories of Jesus' miracles in behalf of children, and of his love and tenderness toward children. The other religions are concerned with adults. Their message is a message for adults. Christianity is the only religion which prescribes the spirit of childhood as important. Christianity, indeed, makes it essential. No one can enter the kingdom of heaven who will not do so as a little child. Tradition says that Lao-tse, the founder of Taoism, was born as an old man, and all the other religions demand as condition of salvation what is inconsistent with, or far beyond the spirit of, childhood.... None of the religions of the world, except Christianity, take any special account of the child, or have any word for him or about him. Only Christ took a little child and set him in the midst. Only Christ was a little child, and this has made all the difference in the world to children."

Ulhorn, in "The Conflict of Christianity with Heathenism," says that "to children the gospel first gave their rights."

The plea of "the child in the midst" seems to have fired the imagination of the present-day Christians. Children are coming into their own. It is being more and more borne in upon us that the work amongst the children is at once a Christlike and the most effective work. The Bible School movement is a witness to this? What is the plea for the best of methods in Sunday School work to have the child in the midst? We are beginning at least to learn the lesson of the Master. There are testimonies, innumerable to the productivity and stability of the work amongst the young. John Wanamaker, in a sentence which has become proverbial, puts it: "Save a man, and you save a unit; save a boy, and you save a multiplication table." Edgar Blake has enforced, in another aspect: "When an old sinner turns to God, a soul is saved. When a child turns to God, a life is saved as well as a soul."

The words of C. H. Spurgeon may be especially well known, but are so appropriate and so weighty coming from such a source that they may be again presented: "I will say broadly that I have more confidence in the spiritual life of the children that I have received into this church than I have received, the spiritual condition of the adult." Thus I received, I will even go further than that, and say that I have usually found a clearer knowledge of the gospel and a warmer love for Christ in the children converts than in the man-converts. I will even astonish you still more by saying that I sometimes meet with a deeper spiritual experience in children of ten and twelve, than I have in certain persons of fifty and sixty. It is an old proverb that some children are born with beads. Some are little men, and some girls are little old women. You cannot measure the lives of any of us by our ages. I knew a boy who, when he was fifteen, often heard old Christian people say, 'This boy is sixty years old; he speaks with such insight into divine truth.' I believe that this youth at fifteen did know far more of the things of God, and of soul travail, than any around him, whatever their age might be."

# The Family Altar

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

## THE ABIDING NAME.

God has promised us "an everlasting name that shall not be cut off" (Isa. 56: 5). Ptolemy, when he would build the celebrated lighthouse, Pharos, one of the seven wonders of the world, called to his assistance Sostratus, the great architect. The king ordered his own name on the structure. But Sostratus felt that his name, rather than the king's, should be perpetuated, and so he cut the king's name in plaster, but carved his own in the granite. The waves soon washed away the plaster, and the king's name was gone, leaving the name of Sostratus in enduring letters. Our human names—Methodist, Baptist, Presbyterian—however dear to us, are destined to die. The waves of time will wash all away except the "everlasting name," the name of our Prophet, Priest and King. It will not only abide, but it will grow brighter and more glorious as the years of eternity pass. Beecher at a union communion service once said: "For convenience sake, we now use the names 'Methodist,' 'Congregationalist,' 'Presbyterian,' and the like, but let me speak the language of heaven, and call you simply 'Christians.'" Let us see that this name is honored by our every thought and word and deed during this week.

## SUNDAY, DECEMBER 22.

Gems of Thought.—"And he went down with them, and came to Nazareth, and was subject unto them" (Luke 2: 51).

"Where is my wandering boy to-night?  
Go for my wandering boy to-night,  
Go search for him where you will;  
But bring him to me with all his blight,  
And tell him I love him still!"

Nothing is so important to a child as a true home and family life, where the child is at school already, with the two great teachers, Nature and Love.—*Helvetius*.

Bible Reading—Luke 2: 40-52: The Christ-child in the home.

## MONDAY, DECEMBER 23.

Gems of Thought.—"And straightway they forsok their nets and followed him" (Mark 1: 18).

No heart is pure that is not passionate;  
No virtue is safe that is not enthusiastic.

—*Seelye*.

Enthusiasm is the fever of reason.—*Hugo*.  
Bible Reading—Mark 1: 16-20: Enthusiastic responses.

## TUESDAY, DECEMBER 24.

Gems of Thought.—"And all the city was gathered at the door" (Mark 1: 33).

"At even, ere the sun was set,  
The sick, O Lord, around thee lay;  
Oh, in what divers pains they met!  
Oh, with what joy they went away!"

"Once more 'tis eventide, and we,  
Oppressed with various ills, draw near;  
What if thy form we cannot see?  
We know and feel that thou art here."

Look to your health, and if you have it, praise God, and value it next to a good conscience.—*Isaac Walton*.

Bible Reading—Mark 1: 32-39: The Saviour of the suffering.

## WEDNESDAY, DECEMBER 24.

Gems of Thought.—"When that which is perfect is come, then that which is in part shall be done away" (1 Cor. 13: 10).

In this broad earth of ours,  
Amid the measureless gravities and the slag,  
Involved and safe within its central heart,  
Nestles the seed perfection.

—*Walt Whitman*.

Progress is  
The law of life; man is not  
Man as yet.

—*Robert Browning*.

Bible Reading—1 Cor. 13: 1-13. The road to perfection.

## THURSDAY, DECEMBER 25.

Gems of Thought.—"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments, for this is the whole duty of man" (Ecc. 12: 13).

Give thy day to duty!  
To that high thought be given  
Thine every hour.  
So shall the bending heaven,  
As from the root the flower,  
Bring to thy glad soul beauty.

—*Richard Watson Gilder*.

He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten the cause.—*Beecher*.

Bible Reading—Ecc. 12: 8-14: The conclusion of the whole matter.

## FRIDAY, DECEMBER 26.

Gems of Thought.—"He that loveth not, knoweth not God; for God is love" (1 John 4: 8).

How sweet, how heavenly is the sight  
When those that love the Lord  
In one another's peace delight,  
And so fulfil the word.

—*Stevins*.

Duty makes us do things well, but love makes us do them beautifully.—*Phillips Brooks*.

Bible Reading—1 John 4: 7-12: Love reveals God.

## SATURDAY, DECEMBER 27.

Gems of Thought.—"Thou shalt be hid from the scourge of the tongue" (Job. 5: 21).

"The bondless tongue, so small and weak,  
Can crush and kill," declares the Greek.

"The tongue destroys a greater horde,"

"The Turk asserts, 'than does the sword.'"

The Persian proverb wisely saith,

"A lengthy tongue, an early death";

Or sometimes takes this form instead,

"Don't let your tongue cut off your head."

While Arab sages thus import,

"The tongue's great war-horse is the heart;"

From Hebrew wit the maxim sprung,

"Though feet would slip, never let the tongue;"

The sacred writer crowns the whole,

"Who keeps his tongue doth keep his soul."—*Amos*.

Talking is like playing the harp. There is as much in laying the hand on the strings to stop the vibrations as in twanging them to bring out the music.—*Gail Hamilton*.

Bible Reading—Job. 5: 19-27: Rich promises.

If you have chosen to do the best act, you are brave. If you obey, there is no halt or hesitation in the reward. The good thing that you have done, that you are. From that moment you are stronger, truer, more helpful.—*Oscar McCulloch*.

## THE GREAT TEACHER.

Dear Teacher, patient with our childish ways—  
Teach us the common things of common days;  
While careless hands the dog-eared pages turn—  
Teach us the easy things, so hard to learn.  
The truth—that needs no learning to declare—  
Pure, white-souled Truth, than moon-day sun more  
fair;

And Faith—that midst all doubts and fears and  
woes,  
Sings on the children's lips—"Well, Teacher  
knows!"

And Love—that hath ten million times been told;  
Love—that is older than the world is old;  
Love—that will live when all the worlds are dead.  
When these great Bible lessons have been said,  
Then heaven and earth in one great school will  
meet—  
Learning old lessons at the Teacher's feet.

## THE LIVING CHRIST.

A strange mist of uncertainty seems to hang over the minds of many Christians when they are urged to realize and actualize their Saviour as a living presence. Because their eyes see no form of flesh and blood, they think of Jesus in a vague, shadowy fashion, and imagine a radiant personage away off on celestial throne. That Jesus should come into their houses and hearts—as really as he came into the house of Jairus and the heart of Lydia, seems to them a devout dream. But why limit his omnipotence and his omnipresence? Why insult him by giving the lie to his exceeding great and precious promise? The most thorough cure for unbelief is a close grip on Christ. The prayer which he loves most to hear, and delights most to answer, is the prayer: "Come, Lord Jesus!"—*Theodore L. Cuyler*.

## UNION WITH JESUS.

I do feel myself, now, to be more close to Christ than ever I was. My weight of sins helps to press me down on Him. My weight of trouble, my weight of care, my weight of anxiety about the souls of my hearers, and even my weight of joy, all help me to press more on my Lord. The way to be coming to Christ, brethren, as long as ever you live, is to lean more on Christ, press more heavily on Christ, and depend more upon Christ than ever you did. In this way, you know, some stones seem, by long abiding and pressing, to cleave to one another, and unite together till they appear to be no longer distinct, but one mass. Have you not often noticed in an old Roman wall that you cannot distinguish the mortar from the stone? You cannot tell where the stones were joined; they have grown to be a living stone, and blessed is that Christian who, like a living stone, has continued so to come to the foundation till Christ and he have become one, as it were; you, one in conscious fact, so that nothing can divide them.—*C. H. Spurgeon*.

It is to you, who are grown man, noble and honorable, that the whole world calls for new work and nobleness. Oh, it is great; and there is no other greatness to make human hearts a little wiser, manlier, happier, and more blessed.—*Carlisle*.



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

## Tasmania.

**LAUNCESTON.**—A large congregation assembled at the chapel on Lord's day morning, December 7. Bro. Warmbrun presided. Among the visitors were Bro. and Sister Want, of Brisbane, and Sister Kerslake, of Melbourne. Bible School and Century Bible Class well up to the average attendance. Sunday evening again saw the chapel packed. The service was a very impressive one. On Monday night the Endeavor Society held a splendid meeting, which was led by two of our young converts, Messrs. Cannon and Stevens. We are pleased to acknowledge the following donations towards the building fund:—North Auckland, N.Z., £1; Kalgoolie, W.A., £2 15/6; Wingham, N.S.W., 10/—A. W. Heron, Dec. 12.

## New Zealand.

**WANGANUI.**—Bro. Grinstead has been away for the second of a number of times, conducting his duties in the absence of his place has been admirably carried across by Bro. John Wainwright, of Downy (Strafford). The members of the church have appreciated the efforts of these brethren. The church is sustaining a loss in the departure of Sister Arthur and family from here to Auckland. The Bible School is in a healthy condition. A social was tendered by the boys to the girls last Thursday. The boys are determined to turn the tables in the next rally, and thus have the girls tendering them a social. The choir has been working hard at the service of song, "The Galilean." The performance takes place on December 14. Aged Sister Connolly is still confined to her bed.—H.E.S., Nov. 30.

**OAMARU.**—The rally in the Bible School resulted in better membership, attendance and offerings. The boys' ship arrived in port shortly before that of the girls, but the return voyage may make matters even. Yesterday we gave welcome to E. Gebbie (son of our esteemed J. Gebbie), who decided for Christ a week ago. Fine address yesterday by Bro. Mathieson.—K., Dec. 1.

**DUNEDIN.**—Alexander Thompson presided over a well attended social in the Tabernacle, on the evening of Nov. 25. D. McCallum, evangelist, who was recently married, was the recipient of a silver spirit kettle, silver, and tea service as a wedding present for himself and wife from the members of the church. A good musical programme was carried out. Other speakers were

CHRISTCHURCH, Dec. 1.

**CHRISTCHURCH.**—Last Sunday we had a very helpful talk from Bro. Gebbie on "Our Private Sin," and an inspiring address at night on "The Unrecognized One." On Wednesday night, while the older folks held a meeting by themselves, Bro. Gebbie talked to the younger members upon some of the fundamentals of Christian living. Toward the close of the address about 40 took a pledge to put into Christian life as much energy as into business and pleasure. We believe that this will be a large step in the already improving spiritual tone of the church. Thursday evening a concert was given the Band of Hope by the Canterbury Union, when the President, Mr. Williams, presented to Bro. McJarrou, our own

President, the "A" shield won in the recent competitions. This shield is permanently ours, and consists of a large frame containing several single portraits and eight groups of our competitors. It presents a very fine appearance, and we trust will prove a great incentive to further effort.—P.S.N., Nov. 29.

## Queensland.

**BRISBANE.**—The attendance at the Y.P. Society's weekly meetings continues very satisfactory. On the 1st inst. a debate on the merits of the respective characters of Jacob and Esau was keenly contested, and evoked much interest. The Edomites prevailed. The Adult Bible Class have instituted an orchestra. Mrs. Nightingale entertained the children of the Foreign Mission Band at a garden party on Saturday afternoon. W. J. Way, State Organizer, delivered a powerful gospel address last night on "What Manner of Man is This?" W. Suchling has so far recovered as to leave the hospital. He worshipped with us yesterday, the church being much rejoiced with his presence. Good meetings all day at Annerley. W. H. Nightingale preached last night. The interest in this suburb is growing, and attendance so satisfactory that Bro. Nightingale is continuing the mid-week gospel services. W. J. Way exhorted yesterday, and is much impressed with the progress made.—H. C. Stitt.

**BOONAH.**—B. Wendorf and C. Pratt have arrived home from College, and we are enjoying their fellowship. The former read one of the lessons for us, and Bro. Pratt exhorted on Nov. 30. At night we had a fine gospel meeting conducted by Bro. Barnard. Eight young people were immersed. Yesterday Bro. Barnard exhorted, and four who were immersed the previous Sunday were received into fellowship. At night we had a full meeting, and C. E. preached. Bro. Barnard preached at Mt. Alford on Sunday night.—T.F.S., Dec. 8.

**ROSEWOOD.**—Our meetings continue good. Two confessions on Sunday evening. Severe drought and hot weather will greatly hinder the work up here, if we do not have a change shortly. Bro. Will. Hinrichsen is home from College, and is assisting us greatly.—A. Cockroft, Dec. 11.

**ZILLMERE.**—Sunday, Nov. 30, Bro. Stabe exhorted and Bro. Bignill proclaimed the gospel to a very full and attentive audience. Dec. 7, Bro. Nightingale exhorted most acceptably. On Saturday afternoon we had a working bee at the chapel, making preparations for our coming evangelist, A. F. Morton. The teachers and young folk were meeting the band for Sunday School on the 11th inst. In the evening we had the privilege of hearing a most able address by our dear Brother Forbes, who is leaving Queensland. The scholars sang Scaville hymns remarkably well, and a very pleasant and profitable time was spent. In the evening the gospel was proclaimed by Bro. Bishop. Tuesday evening, the monthly meeting of the Band of Hope was held. Good programme and good attendance.—J. Bruce, Dec. 10.

**ALBION.**—On Nov. 20, our Lord's day School, under the leadership of Bro. Hermann, gave the Children's Day Exercise, the "Cry of the Nation." It was a splendid performance, and the collection amounted to £1/15/3. Our fellowship meeting on Nov. 30 was a time of blessing. Bro. and Sister Goodie and Bro. Goodie, junr., received the right hand of fellowship. On Friday, Dec. 5, we met to speed the parting and welcome the

coming. Bro. Bignell presided over a crowded meeting. Short addresses were given by Bro. Nightingale and Way. Bro. Green, on behalf of the church, bade farewell to Bro. and Sister Forbes, and welcomed Bro. Rodger, from West Moreton, who takes up the work here on the second Sunday in January. Bro. Hermann spoke on behalf of the school, and Bro. Willis, on behalf of our Y.P.S. Bro. Forbes and Rodger suitably responded. December 7, a splendid meeting around the table of our Lord. Visitors, Sister Cockroft, from Ann-st., Sister Dorothy M. Gifford, received in Bro. Forbes gave a farewell message. At the close of the meeting our brother was presented with a token of our affection in the shape of books. Bro. Way labors with us until the middle of January.—B., Dec. 7.

## West Australia.

**PERTH.**—H. J. Banks was the speaker at our meeting on Lord's day morning, November 30. Our Junior superintendents, Bro. and Sister Manning, have left to reside at Northam. They have done a splendid work amongst our Juniors, and we shall miss their services very much. This morning Bro. Blakemore gave the address. Mr. J. Chesters spoke at the Berean Bible Class upon "What does the Church owe to Society?" There was a large attendance at the gospel service in the evening. Bro. Blakemore's subject was "What I have written, I have written." At the close of the address two came forward to confess the name of Jesus.—W.A., Dec. 8.

**FREMANTLE.**—The Senior C.E. had 35 at their meeting last Monday night, and 4 more new members received. The Women's Mission Band held their meeting on Tuesday evening. It was a good meeting. Wednesday evening Bro. Wedd told us the story of the wonderful conversion of Harry Young, now in Wellington, N.Z. An offering was taken up for Bro. Young's mission. Lord's day morning, at the Junior C.E., Bro. John Inman gave some sound talk on the evil of smoking. Bro. Taylor delivered a splendid address on "Cross Bearing," at the meeting for worship. The young women who confessed Jesus last Lord's day were baptised on Thursday evening and received into fellowship to-day.—E. G. Warren, Dec. 6.

**EAST PINGELLY.**—We are still meeting for worship, and the Sunday School is being conducted, although we are not having regular preaching services. We have had a visit from H. P. Manning and Bro. Scambler, recently, which cheered us up. We are looking forward to the advent of our new preacher, who will take up the work in the Brookton district, when we trust that good work will be done.—W. E. Vintcombe, Dec. 8.

## South Australia.

**MALLALA.**—Our C.E. Society has gone into recess till the New Year. On Lord's day morning W. Harris ably presided, and the writer addressed the church. Bro. and Sister House were received by letter from Broken Hill. The Bible School prizes were presented in the afternoon. Bro. and Sister House have been added to our staff of teachers. At the last church business meeting it was decided to adopt the promise, plus the envelope system for church contributions.—F. J. Goodwin.

**SEMAPHORE.**—Last Lord's day we held our Bible School anniversary, when W. J. Taylor exhorted in the morning. Mr. Steve Wickes interested a good gathering of parents and friends and the children in the afternoon, and L. A. Pateroster preached to a full house at night. Meetings were very successful, considering the hot weather. On Thursday night two young ladies were baptised. This morning Bro. McJarrou presided, and our evangelist exhorted. Sister D. Gill, who was baptised on Thursday, received the hand of welcome.—W., Dec. 7.

**GROTE-ST.**—Last Friday evening the Young Ladies' Class from Gladstone met with the Marylands and Goodie Girls' Mission Bands, in the lands and Goodie. Bro. Grotz gave the Grote-st. lecture hall. About 50 members were present. The two visiting societies supplied the

programme. All the items were much enjoyed. Miss Cameron addressed the girls on "The Responsibility of Christian Womanhood." Miss Fisk gave a splendid reading, entitled, "Snowdrops." We finish the year's work with gratitude for the helpful meetings held, and pray God for his blessing for the coming year, that some of our bands may be called to service on the Foreign Field.—L.B.F., Dec. 8.

**STRATHALBYN.**—Nice meetings to-day. This morning Bro. Verco presided, and Bro. Baker, from Milang, gave us a fine address. Pleased to have with us Sisters, Miss Duncan, from Hindmarsh, Miss Ruth from Lynton, Carlton, Wc., and Miss Eager. Bro. Baker preached a powerful sermon to-night.—H.B., Dec. 7.

**PORT PIRIE.**—Good services continue. We were favored with a visit from Mr. V. E. Stanton, a lecturer of S.A. Temperance Alliance, who gave an instructive temperance address viewed in the light of Bible facts. Mr. F. N. Leak, headmaster of Selmontown Public School, addressed the Men's Forward Movement Meeting on "The Spiritual Side of Things," which was well received and greatly enjoyed. Jas. Johnston preached at night to a full house. Two were received into fellowship on Nov. 23. Bro. H. Ditter, Bro. had been baptised, and Sister Dorothy, and Sister Tucker, from Hinders-st. (Adelaide) Baptist Church. Church anniversary celebrations yesterday and to-night. Good meetings, despite unfavorable conditions. Bro. Hamp presided in the morning, and S. Fleming exhorted. Hugh Morris, of Presbyterian Church, was earnest and excellent at M.E.M., and Jas. Johnston preached a good sermon at night on "I, if I be lifted up, shall draw all men unto me." A fair crowd at public meeting to-night. Bro. Morrow was in the chair. Secretary, Bro. Hamp, read a very comprehensive church report, which was well received.—E. A. Arnold, Dec. 8.

**COTTONVILLE.**—Sister Eva Overall and Bro. Cecil Jones were invited to-day by transfer from Graceland. We had fellowship with Bren. Collier and Garnett, students from the College of the Bible. We are pleased to record two confessions at this day's gospel service.—J. McNeil, Dec. 14.

**MAYLANDS.**—Last Thursday evening, the Girl's Mission Band had a visit from Miss Moseley, who gave a very interesting talk on "Miss Moseley's Character sketches of many of the students who have passed through the Training College, and are now witnessing for Christ in the dark places of the earth were given. Miss Moseley was listened to with rapt attention.—R.L.A., Dec. 14.

**SEMAPHORE.**—Meetings to-day were rather poorly attended. One was received by faith and obedience. Bro. Collins, of Norwood, presided at the Lord's table. Our sale of gifts by the sisters' sewing class ended off very successfully yesterday. About £50 was taken.

**PROSPECT.**—Good meetings yesterday. Visitors in the morning, Bro. and Sister Savage, from Adelaide Valley; Bro. and Sister Thomas, Glenelg, and Bro. Robt. Curtis, from Hampton Well. We were sorry to see Bro. Curtis, as Miss Doris McKenzie one of our young ladies, from Norwood, preached the gospel at night, as the writer was opening the work at Chicago, a suburb near where we expect to hold services.—P., Dec. 15.

**NORTH CROYDON.**—Splendid meetings to-day. This morning H. J. Horsell presided. G. Wilson addressed the church. The offering for the Church-Extension Building Fund amounted to £80/8/5. The Bible School day exercise. The promised their children's day, the unveiling of the portrait of our dear departed Bro. Miller, from Norwood, was a success. Bro. Miller, from Norwood, preached the gospel at night, as the writer was opening the work at Chicago, a suburb near where we expect to hold services.—P., Dec. 15.

**QUEENSTOWN.**—Bro. Lawton took charge of the mid-week gospel meeting on Wednesday, 10th,

and exhorted at the meeting for worship on Sunday, 14th. Bro. Harris presiding. A men only meeting in the afternoon was well attended. Bro. Brooker speaking. Discussion followed. The gospel was preached at the evening meeting. Bro. Brooker's theme being "The Great Salvation."—A.C., Dec. 14.

**HENLEY BEACH.**—Since last report meetings have been fairly well attended. We were pleased this morning to have Bro. Walden with us. Bro. Cosh presided. Bro. Walden gave a splendid exhortation. We are pleased to report that our meetings are showing an increase lately. Our Junior Endeavorers are still in a flourishing condition. Our Senior Endeavorers are showing an increase, and are keeping up the interest of the Society. The Bible School still shows a good interest in its work. Our new rooms look quite nice and comfortable. Our offering for the Church-Extension Fund amounted to £11/5/—W. Stanford, Dec. 14.

**UNLEY.**—The Y.P.S.C.E. held the annual social on Monday evening last, which was largely attended. The Literary and Debating Society's first concert and social was held on Tuesday. The trial scene from "Merchant of Venice," by members of the society, and a single debate by two of the young men on "Should All Men be Taught Cooking" were among the items of a splendid programme. There was a small attendance at the meeting this morning. Bro. Walden was at Henley Beach, and W. L. Johnson gave a fine address at Park-st. A good attendance in the evening, when Bro. Walden delivered a splendid sermon on "The Most Valuable Thing in the World." B. Huntman will commence his work here on January 4, and a public welcome will be tendered to him on the following Tuesday. Bro. Walden will be leaving for Sydney by steamer on Monday, December 29, and a meeting to say farewell to him will be held at the mission hall on Tuesday evening at the usual service.—P.S.M., Dec. 14.

**NORTH ADELAIDE.**—On Wednesday, December 17th, an invitation was given by the officers to all the male members to spend a social evening, and discuss several important items re the advancement of the church. About 30 per cent. of members present. Four subjects were discussed. Bro. Verco introduced a welcome to the night. Mr. H. E. Read, secretary of S.S., spoke on "How can we improve the Sunday School?" Mr. Hall, our treasurer, introduced our financial position, and G. Pavey opened the subject, "Our Social Life." All the subjects were heartily discussed, and much good obtained. With an unanimous vote it was decided to hold future meetings between officers and brethren. The lady teachers of the S.S. took charge of the social part of the programme, and provided an excellent fruit supper.—A.D.

**NARACOORTE.**—The Sisters' Auxiliary at their closing meeting for the year entertained the Junior C.E. at afternoon tea. After tea they had a fine time. Mr. H. E. Read, who was visiting in connection with the interests of the Independent Order of Rechabites, gave an appreciated address. We are going to have a special Christmas service next Lord's day.—N.J.G., Dec. 15.

**NORWOOD.**—Mr. W. Jackson spoke this morning when Bro. Dickson extended a welcome to Mr. and Mrs. Garfield Williams, who have for some years been residing at the Grange, but are now living in Norwood. Bro. Dr. John Verco, who is practising in St. Peter's, was also received into fellowship, and Mrs. Eldridge, who was baptised last Wednesday. This afternoon the Christian Union, Mr. M. M. Maughan, B.A., gave a scholarly address on "The Ancestry of the English Bible," which was much enjoyed. To-night, Bro. Dickson conducted an "ivy" service. The platform was decorated with ivy and white flowers, and a door which was erected on the platform for the occasion was opened in ivy. Bro. Dickson's subject was "Behold I stand at the door and knock." The choir gave two selections in the evening. A collection was taken up in aid of the poor, and realized £37/6—S.P.W., Dec. 14.

## New South Wales

**LISMORE.**—T. Houlden had 32 people at the Dunoon-Abertops' Station service last Sunday. Sister A. Harding is the Public School teacher there, and does good work. Bro. and Sister E. Savill had a large school at North Lismore. Bro. and Sister C. Savill will take charge of South Lismore School almost at once, where a splendid field awaits them. It was a good day at the Tabernacle. Bro. Stevens conducted this, and Marjory (daughter of our sup. E. A. Parker) decided for Jesus. It was a joy for her £10/6 for a three-fifths offering. The sanguine hopes for carrying No License were not fully realized. A three-fifths majority is ten out of twenty. Present returns show 393 majority. Bro. and Sister Stevens will spend Christmas and New Year in Melbourne.

**LIDCOMBE.**—This morning we had with us T. R. Coleman, from Mosman, who gave an educative and interesting talk, which was appreciated by all. We had also among our visitors E. Lewis, of Paddington. Sisters Eldridge, Petersham, W. J. Williams preached to-night on the theme "Suffer the Children," and was listened to with rapt attention. Last Lord's day we celebrated the anniversary of the opening of the church, and continued same on Tuesday with a basket social. Bright addresses by G. H. Broome and T. Bagley, Bro. Williams being chairman. Children's Day exercises were given on Nov. 9, by colors and friends, and pronounced a great success. The collection was also good. The annual collection, Bible School Department, was taken, and nearly £2 given. We have sustained a great loss by the removal to Hurstville of W. R. Roe and family—five all told. We have received a letter from Sister Smith (3), Belconnen, and Sister Dawson, from Burwood Baptist—M.A., Dec. 14.

**HORNSBY (Albert-st.).**—L. J. Thompson presided over a good number of the members and visitors. F. T. Webber exhorted on Isaiah 41: 6. Bro. Payne preached on "Remarkable Failures," a large percentage of those present being students. The K.S.P. gave a successful concert, worthy of a larger attendance of the members. The Young People's Union concert takes place next Wednesday. The writer takes charge of the school and gospel service at Burwick next Lord's day. At evening all our brethren everywhere a merry Christmas and a happy New Year in Christ's service.—Thos. E. Rofe.

**BANGALOW.**—Our evangelist being away on his usual monthly visit to Bangalow, G. B. Wells exhorted the church, and Bro. C. R. Furlonger proclaimed the gospel message in the evening. We were rejoiced to see one come forward to our church.

**HELMORE.**—Yesterday A. E. Forbes commenced his ministry at Helmore. The morning meeting was a record, and the church was edified by an excellent address. The gospel meeting was well attended, many strangers being present. Our confessions. The new building, ereas large ahead. We are confident it can be done.—John Rodger, Dec. 15.

**SYDNEY.**—Splendid meetings to-day. Bro. Clyde-Adelaide gave a fine upbuilding address at the morning service. Visitors, Bro. B. Morris, of Brighton, Wc., and Sister Burt, junr., of Gladstone; Bro. Shearson, of Paddington. Glad to see Sister Hall, senr., after her recent illness. Bro. Burt, senr., received into fellowship. Bro. Harward, the State evangelist, gave a much appreciated and telling address on "Christ's Brethren," at the evening service.—J.C.

**INVERELL.**—Bro. Cuthbert exhorted this morning. We had with us Sister Lennox, from Paddington. Bro. Waters held a service at Gann Flat in the morning, and one at Little Plain in the afternoon. Bro. Waters preached at a different branch schools. Reports show a different branch schools show a different interest in the lessons, and extra pupils. Bro. Cook sustained a severe loss last Wednesday by having his sawmill totally destroyed by fire.—W.B., Dec. 7.

Continued on page 850.

## Obituary.

**WITHAM** (nee Mansell).—Mrs. Ada Louisa Witham was the daughter of Mr. and Mrs. R. Mansell, Mildura. Her untended death took place with painful suddenness, after but a few hours' illness, at her home, Nadurulou, Fiji. Our sister became obedient to the gospel under the preaching of W. Morro, at Lygon-st., in 1902, and later was received into the church at Mildura. She was a competent teacher in the Education Department of Victoria, and well equipped for her chosen work. Her bright, sanguine disposition and kindness made her a great favorite in her circle. Duty took her to places where she was largely isolated from her brethren, so that her fellowship was somewhat irregular. But she used her gifts and womanly qualities for Christian objects, and was much loved and esteemed. Early last year she went in her teaching capacity to the Public School, Suva, Fiji, and in March last was married to Mr. V. C. Witham, Clerk of the Peace. She was looking forward with joyful anticipation to a visit to her old home, but death claimed her at the early age of 33. Her body was laid to rest at Korovoni, with many public tokens of love and sorrow. The news of her death is a severe trial to her family, but the comfort of God through Christ, "The Resurrection," and the sincere sympathy of a great many friends abounds. May they be sustained under this irreparable blow.

"Asleep in Jesus! far from thee  
Thy kindred and their graves may be,  
But thine is still a blessed sleep,  
From which none ever wake to weep."

**BAIN**.—The Williamstown church has been called upon to part with another faithful and consistent sister, the wife of Bro. James Bain, senior, an elder. She was a colonist of 63 years, resident of Mr. Crawford and Williamstown 60 years. Her cup was more than ordinarily full of trial, which was borne with Christian fortitude, realising at all times that the Lord was her sufficiency. Our dear sister fell asleep in Jesus on Nov. 10, at the age of 77 years, "waiting for the manifestation of

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the sons of God." Though living for many years three and a half miles from the chapel and declining to attend as often as possible. We sympathise with the family. May God richly bless them.—A.P., Williamstown, S.A.

**SMITH**.—The church at Kelleve, Tasmania, has suffered the loss of one of its faithful members in the death of Bro. Sidney Smith, who suffered much from some internal complaint, which he bore patiently till the end. He passed away at the Liberty Hospital, Hobart. Our brother came to Christ when but a boy of tender years, soon after the late Bro. Stephen Check established the church here over thirty years ago, and well equipped the position of elder, and was full of hospitality, and a cheerful giver. Though not an eloquent speaker, he was sound in doctrine, and always upheld the banner of the cross to those around him. His seat was very rarely vacant, and he exhorted the last Lord's day morning he was with us from the words, "He ye steadfast, unmovable." Although many fervent prayers were offered that he might be spared to us, our kind Father thought otherwise, and he passed away. He leaves a widow and five children to mourn the loss of a good husband and a kind father, and we sympathise with the loved ones in their loss.—Inserted by the Sisters of the Dorcas Class, Kelleve, Tas.

## Manning River Missions, N.S.W.

Bro. Harward has been to our district, and after two months' earnest and strenuous labors has moved on to Newcastle district. The brethren here have rejoiced greatly in the work that has been done. The net result of the Taree effort were 14 additions and a very effective solidification of the truths of Bible Christianity. Bro. Harward is unsurpassed as an expounder of the plea, and while never deviating from the straight line of truth for one minute, yet his kindly and gracious manner saves offense being taken, even when the traditions and theories of others have to be refuted for the sake of truth. In a town like Taree there are more converts than identify themselves with the cause of the Restoration. Then, too, the Taree mission was somewhat interfered with by the unfortunate accident that happened to Bro. Harward.

The mission in Wingham began under conditions that promised well, but there are mountains of prejudice and ignorance that must be removed in this place before many results will be had from the preaching of the Word. The attendance was good right up till the last, but the results were not heavy. Four were added to the fellowship of the church. In the midst of this effort the writer was called away to Brisbane, and so could neither help in the effort nor participate in the blessing. Bro. Harward proved himself to be of true British grit in this effort, and we are sure that the end of the mission is not yet, and we expect to reap something of the faithful sowing in days to come.

During the progress of the Wingham mission Bro. Harward was driven out on Sunday afternoons to Kibbickah, 10 miles, to help the few brethren in that part. Good congregations gathered on both occasions.

Tinnece was the third part of call, and the writer just returned home in time to hear the good news of that mission. Tinnece is only three miles away from Taree, and consequently the Taree brethren could and did help by their presence in those meetings. The general verdict is that it was a great time. There were ten confessions in the meetings, and many besides have been greatly helped and encouraged by the messages.

Last Friday, December 5, our Taree Bible School held its annual picnic at the Old Bar, and a second launch was provided for our Tinnece friends. A fine company travelled to the seaside, and there the ten who in the mission had confessed were immersed in the presence of a good gathering. Two others were also baptised, one young girl making the good confession there, and another who for some considerable time has been

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At night in the Tarce chapel a thanksgiving service was held. Speeches were made by Bro. Chapman, Collins, Macaulay and the writer, expressing the church's appreciation of Bro. Harward's labors. Bro. Harward spoke nicely, exhorting the converts to abide faithful. A presentation from the young people was made by the writer, consisting of two volumes of "The Great Truths of the Bible." An offering, amounting to £10 was taken up in the meeting. Bro. Harward left on Saturday morning for Newcastle carrying with him the love and esteem of all who love the Lord Jesus in this place.—G.E.H.

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cradle roll members are having Christmas and cattle trees, and next Sunday we celebrate Children's Day and Foreign Missions. A W. Connor preached morning and evening. One young man was received into fellowship, and another made the good confession. Geo. Woolnough, who has since come to us from the Baptist brethren made himself very useful in the speaking service, and is leaving for J. N. S. W. this week, under engagement with the I. M. Committee of that State. We wish him every joy and success in his future work for the Master.—C.

**PRESTON**—Good meeting in the morning. A stirring exhortation by Jas. Holloway. Splendid meeting of gospel service. At the close of Bro. Binney's powerful address two made the good confession, also one restored the week previous.—G. A. D.

## Here and There

Let all the churches give Home Missions the right of way till February 1.

R. Harkness, of Tumby Bay, is convalescing at Bridgewater, S. A.

One confession at Brim (Vic.) on Sunday, December 7. W. G. Cambridge preaching.

New chapels at Tumby Bay and Murray Bridge, S. A., will be opened in January.

G. T. Black, having closed his work at Strathalbyn, is visiting his relatives at Cummin, Eyre's Peninsula, S. A.

Owing to pressure upon our space, a number of items "From the Field" have been left out. They will appear next issue.

G. Bridgeman, of Blakelock, S. A., has been invited to take up the work in the Murray River district, with headquarters at Berri.

At Bendigo, Vic., on Sunday, one was received into fellowship. At night one was baptised, and at the close of Bro. Connor's sermon on "The Narrow Way," a man confessed Christ.

Twenty-nine confessions, one baptised believer added, and one restoration in the mission at St. Arnaud (Vic.) up to last Lord's day. The mission was to have closed on Monday night.

The next meeting of the Victorian Women's Executive will be held on the first Friday in February, 1914, in the Hall, Swanston-st., at 2.30 p.m., when temperance addresses are expected from Bro. Baker and Tully.

It will be gratifying to those interested in missionary work in the New Hebrides to learn that it is probable that the Minister of External Affairs will visit the Old Colony and interview the Home authorities in regard to the unsatisfactory state of affairs in the New Hebrides.

"The religion of Christ Jesus alone can save this age of tolerance from becoming first an age of laxity and finally an age of moral anarchy." So says Harold Hilditch in his latest book, "Religion and the Crisis." The "therefore" is, preach tribulation as seriously as the prophets, John and Jesus did. Is this not lacking in our message?

Treasurers of Victorian churches using the duplex envelopes, and Home Missionary collectors, are reminded that another quarter ends on December 31. Will all such send all monies belonging to the Home Missionary Fund to the Secretary, Thos. W. Smith, 220 Rathdown-st., North Carlton, promptly? The H. M. Fund is now paying interest on an overdraft at the bank, and so it is doubly important that money should not be retained, but forwarded regularly and promptly.

C. R. L. Waxter, in a personal letter from York, Nebraska, U. S. A., dated Oct. 31, reports 143 additions in a meeting which had lasted two and a half weeks, and was still progressing. As a result of a year's evangelistic work, 1668 have been added to the churches, of whom 1386 were above 16 years of age. 1219 of the total were received by confession and baptism, and the rest by letter

or as immersed believers. The average increase in Sunday School attendances was 134 per cent. He reports Bro. and Sister Marty as being with him at Seydlitz, while H. F. Phillippi is now located as a preacher at Flora, Indiana.

P. J. Pond writes:—"Brick-laying on the new primary school building, at Frahan commenced on December 26 (Boxing Day). Brethren willing to help on that day, or during the week following, please send word now. The date for the erection of the building in a day, other than the brick-work, is January 1 (New Year's Day), when carpenters, painters, plumbers, and general helpers are urgently needed. Brethren in and around Melbourne are asked to see that volunteers represent their churches, or that men are paid to represent them. Send names to P. J. Pond, c/o Lewisham road, East Prahran, who will gladly forward particulars, or arrange for workers to be interviewed."

Marconi's Faith.—Signor Marconi, whose name has been so prominent lately, is a staunch and devoted member of the Waldensian Church, that historically interesting little Protestant sect which took its rise in France in the opening years of the thirteenth century. He never loses an opportunity of publicly identifying himself with the work of the church, and in an interview some time ago he made the interesting statement that something in the nature of overture had been made by the Vatican to himself, both in Rome and in Canada, but, of course, without effect. On the same occasion he expressed his sorrow at the increasing atheism manifest in France and Italy, due to loss of faith in the Church of Rome.

E. H. Kellar, of Los Angeles, writes:—"Having had the pleasure of visiting some of our churches in Queensland, New South Wales, Victoria and South Australia, through the 'Australian Christian' I wish to heartily thank the brethren for the great kindness shown me. It is an evidence of your kindly feeling toward your brethren of the United States—and our great countries have so much in common—the greatest of all is our Christian heritage. I have seen so many things to commend among our churches in Australia that time would fail me to attempt to enumerate them, but your faces are toward the future and I am sure that the biggest room in the world is the room for improvement. And what an opportunity in the making of this great country, so wonderfully situated as to command, for their salvation, Africa, Asia and the islands of the Pacific and Indian Oceans."

A very pleasant function took place at the residence of G. T. Walden, Unley, last Friday, when the newly-married Bro. and Sister H. R. Taylor received a hearty welcome from S. A. members of the Kentucky University Club. After a sumptuous meal, various toasts were drunk: "The King and President, the Kentucky University, the Queen, the Ladies Hostesses (the remaining Queen), the Kentucky Boys, the Glen Hill Bible College, the Preachers who have not been to Kentucky, and Our Host and Hostess. Among the speakers were G. T. Walden (presiding), J. E. Thomas, P. A. Dickson, H. R. Taylor, A. P. Ernest, W. J. Taylor, T. J. Gore, and Alf. Day. The meeting, which included several ladies, simply bubbled over with reminiscences of college days (and nights). Old jokes were unearthen, and amusing and also tender memories of professors, some of whom have passed away, were revived. The programme included the presentation of a silver memento to the guests of the afternoon, H. R. Taylor suitably responding.

Ministers' Sons.—The President of the United States, Dr. Woodrow Wilson, who is a minister's son, says Sunday at Home, was asked by a correspondent why it was that, in the world of ministers' sons so generally did wrong. Dr. Wilson replied that it was because the world did not realize the facts. Among men who have made their mark in English history an investigator found 1270 sons of ministers, 510 sons of lawyers, and 350 sons of doctors. Of the 99 foreign members of the French Academy of Science, one in every eight is a minister's son. The French scientist, Dr. Boule, says that "the sons of clerical families have actually surpassed during 200 years, in

their contributions to the roll of eminent scientists, the similar contributions of any other class of families. In the American *Who's Who*, one name in every twelve has been found to be that of a minister's son. Says the American President, "It is very difficult for a man who knows the Scripture as a boy (not to get away from it). It haunts him like an old song. It follows him like the memory of his mother. It reminds him like the word of an old and revered teacher. It forms part of the warp and woof of his life."

The twelfth quarterly meeting of church officers, evangelists and speaking brethren was held in the Swanston-st. lecture hall on Monday night, December 8. Bro. McLehlan presided, and there were 38 brethren present, representing 19 churches. The topic for the evening was "Christianity and the Social Movement," upon which subject B. W. Huntsman, evangelist of Middle Park, read a lengthy paper. The paper was well received, and on concluding the reading of same, Bro. Huntsman was heartily thanked for the thoroughness in which he had gone into the subject. A brief discussion followed the reading of the paper, and was participated in by M. W. Green, G. Manifold, S. G. Griffith, H. A. Prester, and E. E. Thomas. The chairman, on behalf of the Victorian churches, congratulated Bro. Huntsman upon his engagement with the church at Unley, and wished him every success and triumph in his new field. He would be much grieved from this State, and our loss was indeed South Australia's gain. On the motion of E. Day, it was resolved to forward greetings to the Churches of Christ in New South Wales, and congratulate them on the splendid fight they put up in the cause of No. 16 License. S. G. Griffith was appointed speaker for next meeting, to be held in March, 1914, and he was asked to choose his own topic.

### DEATH.

**VICK**—On December 15, 1913, at Mildura, Mrs. Vick, wife of Robert Vick, Mildura, aged 75 years. "For ever with the Lord."

—Inserted by sorrowing sons and daughters.

### IN MEMORIAM.

**DAVIES**—In loving memory of our dear mother, Alice Davies, who departed this life, December 23, 1910, at 104 Walter-st., Asyet Vale. Oh, for the touch of the vanished hand, Or the sound of the voice that is still, Until the shadows from this earth are cast, Until He gathers in His sheaves at last, Until the twilight gloom is overpast.  
Good-night!

**WHITTAKER**—In fond memory of dear mother, who died at Stepany, S. A., December 18, 1902. —Inserted by her loving daughter, Amelia.

### THANKS.

Mr. and Mrs. William Robbison and family desire to thank their many friends for kind expressions of sympathy, letters, cards, and floral tributes, during their sad bereavement, on the death of their dear son, "Fred" Robbison.  
Emerald, Dec. 15, 1913.

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### MARRIAGES.

**HARRIS—HILL**—On Nov. 12, at the Church of Christ, Queensland, by W. G. Brooker, assisted by R. Woodcock, Arnold Henry, third son of Mr. H. Harris, and Gertrude S. Hill, daughter of Mrs. New Queensland, S. A. Home Address, "Alder-lyde," New Queensland.

### SILVER WEDDING.

**WALDEN—VERCO**—On October 12, 1888, at Christ Church, Adelaide, by Mr. T. J. Gore, Mr. George Tulliford Walden, to Alice, youngest daughter of Richard Verco, Wright-st., Adelaide.



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Humbled for a Season. Phil. 2: 5-11.  
God's final word. Heb. 1: 1-5.  
A timely gift. Gal. 4: 1-5.  
God with us in our Rom. 8: 31-32.  
Christ born in us. Gal. 4: 15-19.

Topic—The Condescension of the Cradle. 2 Cor. 8: 9; Phil. 2: 5-11.

Note how the divine blessedness is linked up with the divine self-impairment.

If Christ be born in us, the walls of pride will not separate us from our fellows.

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