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A Baptismal Controversy.

Some time ago we referred to the discussion which had taken place in the Auckland Presbytery owing to the action of Mr. A. A. Murray, minister of St. Andrew's Church, in receiving immersion at the hands of a Baptist minister. Three other ministers declared Mr. Murray's action to involve "a grave departure from Presbyterian practice and doctrine," and so the matter came before the Presbytery. In the course of a letter to the Convener of the Presbytery Commission, Auckland, Mr. Murray summed up his position in "thirteen points." We quote a portion of this letter:

"I hold the whole doctrines of the Presbyterian Church, with a difference of belief about what the Reformers called not the Gospel but 'the appendages of the Gospel,' and this difference is in the application of a principle rather than the principle itself.

"I am not at one with the Baptist Church as commonly understood, which makes immersion of believers a condition of membership, for I desire to give such liberty of conscience to others as I desire for myself in a matter of this kind.

"I have not made the baptismal question a topic of preaching hitherto, nor do I intend, if liberty of conscience is granted to me and to such office-bearers and members as agree with me, to elevate the question of the mode and subjects of baptism out of its place as an appendage to the Gospel.

"I am neither a ritualist nor a baptismal sacramentarian. I believe sinners are regenerated by belief of the Word by the agency of the Spirit of God, and do not question that children, however young, may be regenerated by the power of the Spirit of God, Who works when and where and how He pleases.

"I wish liberty of conscience to deal with the practical question of the subjects and mode of baptism in reference to those who are capable of a sufficiently intelligible apprehension of the truth of the Gospel, and of participating in the outward signs and pledges of the same.

"In my judgment, infant baptism is not taught anywhere in the New Testament, though I freely admit that a very large body of sound Christian scholars inferentially justify infant baptism from the New Testament, and that in practice for various rea-

sons, some of which are repudiated as unscriptural by the entire body of evangelical churches, infant baptism is held to be valid by vast numbers of professing Christians.

"If no liberty of conscience can be granted in the matter, then what am I to understand by the expression in 'The Brief Statement of the Reformed Faith,' page 8: 'That the Holy Spirit speaking in the Scriptures is the Supreme Judge in all questions of faith and duty?' And again, on page 28: 'We believe, also, that as God alone is Lord of the conscience, liberty of conscience is the inalienable right of every man?'

"In conclusion, I would humbly ask the Commission to show me from the Bible where my action is unscriptural. If this can be done, then it is the Commission's bounden duty to recommend the Presbytery to remove me from the Ministry, but not till then."

Towards the end of November the matter was discussed at the Presbyterian Assembly held at Invercargill. The report of a large committee appointed to inquire into Mr. Murray's case was considered, and the following resolutions were carried by a large majority:—"That the Assembly, having carefully considered the reference from the Presbytery of Auckland ament the Rev. A. A. Murray, finds—(1) that it is desirable to reaffirm the historical position of this Church in reference to the following points: (a) That baptism by sprinkling is valid, (b) that the infant children of those who profess their faith in Christ are rightful subjects of baptism, (c) that the sacrament of baptism can be received only once; (2) that the action of the Rev. A. A. Murray in being immersed, after having been baptised by sprinkling, in accordance with the ordinance of the Church, and his refusal to administer baptism to infants are irregular, and render him liable to discipline; (3) Mr. Murray's request to be permitted to immerse persons already baptised cannot be granted; (4) that this finding be conveyed to the Presbytery of Auckland, to St. Andrew's congregation, and to Mr. Murray."

In the course of his address, Dr. Gibb, who presented the committee's findings, said some remarkable things. According to the "Otago Daily Times," he said:—

"They did not wish at all to interfere with Mr. Murray's usefulness, but this Church had stood for infant baptism, and this Church was going to stand for infant baptism. It had been well said that conversions were at once the glory and the shame of the Christian Church, because if children had been nurtured and so taught in the Christian faith as they should be they would never have to make a complete revolution in their lives to come to Christ. The abandoning of infant baptism would mean the abandoning of this position, for which the Church had stood, and all the theology that lay behind it. They certainly proposed to send the case back to Auckland, but they sent it back prefaced with the clearest and most unmistakable statement of the Assembly's views on the matter. It meant that if Mr. Murray should refuse to baptise infants in future, or be guilty of any of the other irregularities complained of, then the Presbytery must take action, and take whatever disciplinary measures it considered right. In reply to an interjection, he said that he himself would always refuse to baptise infants in cases where, so far as he was able to judge, the parents were not fitted to take upon themselves the solemn vows involved."

In all the report of the Assembly discussion, we fail to find one word of attempted proof from Scripture of the practice of sprinkling or infant baptism. Much reference was made to the position of the church and its doctrine. But, so far as we know, Mr. Murray's request to be shown from the Bible where his action was unscriptural has not been regarded.

That members of the Presbyterian Church, or indeed the Assembly itself, is not wholly united on the subject of baptism, was made abundantly clear during the discussion of the resolutions referred to above. Some members of the Assembly spoke of Presbyterian elders who "held decided views" on baptism, and asked what their position would be if Mr. Murray were disciplined. In addition, Mr. G. S. Young, minister of Waikaka, stated that five of the elders of his church had been "baptised by immersion," and that "they had lost many members through their rigidity on this question." It is evident that the light is spreading.

Measuring Time.

W. R. Hibburt.

To-day there was placed upon my desk a calendar for the new year, conveying the season's greetings from two members of my congregation. The first thought prompted concerned the beautiful spirit manifested in this little gift; and then, as the pages of the little booklet were turned over from January 1st to December 31st, the magnitude of the gift appealed to my mind. What a gift indeed was this that measured the whole of 1920 for me, and placed at my convenience all the past labors and results of chronology. Without the aid of past calculations I could never in one life time divide the year as accurately as it is in the calendar before me. Our calendars have a very fascinating story to tell in regard to time, and its measurement.

In the measurement of any physical quantity we must be able first to say when two quantities of the same kind are equal, and secondly we must fix a unit. Thus in measuring lengths we required to know when two rods were of equal length—say, by placing them side by side—and we must have a unit such as the yard, inch, or metre, as our standard of length. In case of such fundamental quantities as length, mass, and time, the units were chosen in a more or less arbitrary manner. Thus units now in use were originally fixed as the length of a certain king's arm, the width of a thumb, and the distance between two specified points on the earth's surface. The measurement of time offered peculiar difficulties. For example, it was difficult to test the equality of two intervals of time which did not either begin or end simultaneously, for we were powerless to bring into juxtaposition two intervals which were not naturally coincident. We had, therefore, to fall back upon some standard timekeeper, and for want of anything more satisfactory, we adopted the axial rotation of the earth. We took the period of a complete rotation to be the unit of time, which we called a day. The discrepancy of nearly four minutes between a solar day and sidereal day presents a difficulty in the measurement of time. But as man had to fix his time by reference to the periods of sunlight and darkness, the mean solar day of twenty-four hours had been adopted as the standard, although it was really measured by reference to the constant sidereal day. A difficulty also arose from the fact that the period of the earth's revolutions round the sun was not an integral number of solar days. This caused mistakes in our calendar year. The readjustments are historical facts. The system of leap years has regulated this difficulty. The little gift of an insignificant calendar brings the great gift of time accurately measured, arranged and tabulated.

A glance at the figures makes real the fact that the unit of time is the day. The year is measured into months, the months into weeks, the weeks into days, and then

this unit is broken up into fractions of hours, minutes and seconds. How essential that the unit should be right! What miscalculations are likely to eventuate when we take the wrong unit! Only yesterday I fell into conversation with a good brother who led me through complicated figures to prove the world was coming to an end in 1947. Upon inquiry as to what unit he had used, it was ascertained that he had used "a day" involving one thousand years. Discussion elicited the fact that he had given all the time to the use of the unit, and had not first proved that he had the right unit. If a man is not certain of his unit, he can not place confidence in his calculations.

Life is often estimated falsely because we take the wrong unit and measure incorrectly. How often we endeavor to cheat this unit of time, which is ceaselessly measuring the days of our life. Some make youth as age, while others age as youth. The beard is removed that the beardless youth may again appear. Skirts are shortened, paint and powder are put to skilful use to freshen youthfulness. Not a few despising the artificial are able to belie their age by sustaining the youthfulness of heart. Recently I read a beautiful little story in which a charming lady's character was revealed in that, though fifty years old, she had not one single wrinkle on her lovely face. There came by mail to-day a letter from an octogenarian containing a gleeful boast. He writes: "Sixty years ago this very day I was riding in a coach to London town with my bride, and here I am to-day helping her to wash and iron as if a boy helping his mother."

Is it wise to cheat, or even be too forgetful of the unit of time, and pretend we are innocent of the ceaseless measurement of time by life's unit? The Psalmist prayed that he might know the measure of his days. The prayer is aptly stated, for the chronometer is ever measuring time not by centuries, decades, years, months, or weeks, but by the unit of days. God measures our life not by years, but by days. The new year is blessed a day at a time. God guides step by step. The step is the unit, not the journey. If we desire the blessing we must submit step by step. The new year blessings must come day by day. The right appropriation of time's unit saves us from much fretting and feverish anxiety, and we submit to the will of the Lord in being not anxious for the morrow.

The Symbol of Love.

And forever and forever,
As long as the river flows,
As long as the heart has passions,
As long as life has woes,

The moon and its broken reflection,
And its shadows will appear,
As the symbol of love in heaven,
And its wavering image here.

—Exchange.

Perversion of Words.

There is a painful tendency on the part of many speakers and writers to use certain words with an oft-repeated recurrence that is positively trying and tiresome. Some men, in trying to be hearty, use such words as "splendid" over and over again, thinking thereby to leave a "splendid" impression. In one short sentence we saw this fine word three times, the writer using it with a belittling profligacy that ignored the Scotch maxim that some words such as "awful" should be left to describe the scenes of the last great judgment day.

But all this is a matter of literary taste, and may be left to the indiscretion of those who love such faults. But there is a more reprehensible matter in the case of those who use "inspiration" and "inspiring" to describe every imaginable phase of possible interest or impulse that may be aroused by a speaker or writer. Many a speaker who wishes to be considered impressive uses this word in some of its forms or inflections with almost every sentence. It seems altogether an impropriety, and almost a sacrilege, to take a word which conveys the thought of the divine influence in the minds of the sacred writers of the Holy Scriptures, and pervert it to any ordinary arousing of interest by a secular writer or speaker.

Then there is the expression, continually used by some, of the "supreme sacrifice," referring to the death of ordinary men. The "supreme sacrifice" was made by Jesus Christ when dying for our salvation on the Cross of Calvary, and it grades most harshly on the feelings of many, and seems to them an irreverent perversion, when the words "sacrifice" and "supreme sacrifice" are applied to even the heroic actions of human beings. Honor our soldiers with the high honor to which their valor and unselfishness entitle them, but let us reserve some words to the high place to which religious usage, long-established, gives them the right. It would be a good thing to use some words with special care, so that when they are used properly they may make the right and deep impression.

We have never taken pleasure in the use of slang, either in ourself or in others, nor have we been pleased by the use of "fad" words, or perverted words, in public speech. Some speakers think to mark themselves as "up-to-date" by tripping repetitions of certain words. We heard one speaker use the word "vision" ten times inside of three minutes. Such a repetition was intended to display great eloquence, but it was a manifestation of paucity of thought and language.

The other evening we heard a great orator and rhetorician, who is one of the foremost in the world, if not the very finest and the very first. Not once did he say "vision," nor "splendid," nor "inspiring," nor "supreme sacrifice," but swept the wide horizons of thought and language with a varied vocabulary and an instructive array of facts. And the whole hour was full of refreshment, as it was full of music and of power. —F.C.M. in "The Bible Advocate."

Is the World Getting Better?

Alan Price, B.A.

The question is not so simple as it seems. The world is a varying quantity—not the same to-day as it was yesterday—every item in its composition changes with the years. Greenland is capped by a great mountain of ice. The fringe of that mountain is ever slipping and melting into the sea, while the hill top is replenished by the falling snow. The social mount we call the world is ever dissolving under the disintegrating power of death, while pure white angelic lives are being showered down on the summit of youth. Is the mountain more or less tarnished than of old? Does the defilement start higher up or lower down than it did one hundred years ago?

The little piece of the world we individually know, either in time or space, is so very small that we can hardly judge the whole by the sample. Every sample differs from the next one. One man's experience of the world of twenty or fifty years ago may be quite different from another's, and his opinion of the present world largely depends on his pocket, his liver, or his religious state. All outside one's personal experience is hearsay and history. One man's stock of these aids to judgment differs in quantity and quality from another's. Hence my general impressions of the past and present world are not identical with those my neighbor has formed of the same world.

Again, moral standards vary with the centuries, so that within certain defined limits allowances must be made for the circumstances of the times.

There are, however, certain principles by which the progress or retrogression of the world may be measured, and those principles are found in the pages of God's Word. While it is true that we must judge nothing before the time, and refrain from applying to men of the world the high meed of conduct required of those who follow the Lord Jesus Christ, it is well to ask whether evil men are now waxing worse and worse, or swords are being beaten into ploughshares and the knowledge of the Lord is covering the earth as waters the sea.

The political world.

Looking at things political from the moral point of view, one is forced to the conclusion that civilisation alone will never make a better world. The pre-war idea that civilisation was opening the gates of Paradise has been exploded by the deliberate atrocities committed by a nation whose boast was "Kultur." On the other hand the war has revealed a struggle for better things—a combination of democracies determined to preserve the liberties of the world on a basis of righteousness and truth. And yet within this inner circle have arisen other parties who aim at a democracy without the righteousness, and without the truth. The thing that is called Bolshevism, the selfish spirit of terrorism that would starve women

and children to gain some local monetary advantage, that would exterminate like flies those that have done no wrong except that they were well-to-do, is but militarism run amok in the fold of democracy.

However high our hopes may be that the nobler aspirations of the people will prevail to the achievement of permanent peace, there will always be the festering sore of sin to mar the work of the righteous. Though swords may become ploughshares, evil men will use the ploughshares for uprooting in part the crop of social happiness before it fructifies. Civilisation may bring us better homes, quicker means of communication, and more efficient medical treatment for the ills that advancing civilisation causes, but it has not made the world better. Autocratic kings may fall, but tyranny survives. You may lock the door against oppression, but selfishness comes in through the window. The tide of iniquity may be stemmed by the dam of compulsion, but it will rise up from under your feet, for the foundations of society on anything but a divine basis are insufficient to keep down sin.

The social world.

Turning from the political to the social aspect of things, one is safe in asserting that the standard of business morality has risen. It is not popular to be a rogue. Taking down one's fellows by sharp business practices carries with it now, in highly civilised communities, an opprobrium that few care to face; yet such practices are tolerated till they are exposed, and the sin is in the exposure! The share market still provides the means whereby one rogue can fleece another, and for both to join in robbing the widow and the orphan.

The morality of the home improves as the drink fiend is curbed. The drunken debauchee no longer struts the floor of society. Public house brawling has almost ceased because the bar closes with the setting sun. Divorce and all its causes are favorably affected by the control of liquor, but here again sin gets beyond legislative bounds. Bars still sell liquor after six o'clock, and social sin is rampant in dark places. While law makers are endeavoring to reduce insanity and death, and raising the birth rate, drink is fighting against such efforts. Of recent years there has arisen a greater tendency to belittle the duties of married life, and by sinful means prevent the natural order of events. Things are done by persons otherwise respectable, that would have caused their forbears to blush—all for the sake of selfish ease.

The sins that arise through the natural temptations of youth are, I believe, more plentiful than ever. With the spread of education and the relaxation of parental control, the path of virtue has become more difficult to tread. While one can only hint

his meaning within the scope of this article, it might at least be stated that the problem of maintaining social purity is becoming exceedingly grave. The cause will largely be found in the weakening of the hold of the Word of God, which is in some quarters looked on as a book of mysterious teachings for the study of those who are religiously inclined. It is therefore hard to impress upon the rising generation the necessity of self-control. Sin has lost its hideousness because, in their estimation, it has ceased to be sin.

Summing up, therefore, the political and social world, it would appear that while in some respects progress has been made in the right direction, in others we have slipped back. The more refined defects of the world of to-day are about as bad as the grosser faults of a century ago—in some instances they are worse.

The religious world.

From the religious aspect the world is better. The leavening influence of Christianity is affecting the heathen world, the religious shams of the nominally Christian world are being exposed, and there is a general desire for religious peace. The advocacy of the Churches of Christ with regard to unity, of fifty years ago, considered heresy at one time, is now the popular religious plea. The time has almost passed for religious systems to assume authority over the human mind on the strength of its simple "I have said." Men want to know on what authority and are discarding shams.

While it must be admitted that the proportion of professing Christians to non-professors in civilised communities has diminished, the quality of Christianity has improved. Men have tired of theories and dogmas, and are seeking after the spiritual.

Christ once asked an unanswered question: "When the Son of man cometh, shall he find faith on the earth?" The implication is that there will be but little of it. "Because iniquity shall abound the love of many shall wax cold." However optimistic one may feel as to the ultimate success of Christianity, there is quite as much reason to be pessimistic as to its triumph at this side of Christ's coming.

While Christianity may, in some respects, appear to come short of our expectations, we must remember that through the portals of the church is passing an ever-flowing stream of souls saved by the gospel of Jesus. These constitute the accumulated work of the centuries, and will ultimately stand revealed as a multitude no man can number. The purpose of Christianity is not to patch up a ragged world, but to call out of it a people upon whom has fallen the spotless mantle of Christ's righteousness. To such the present world is a testing place. Be it worse or better, the necessity for a struggle still remains. It is not so much a matter of successful evangelism, but of endurance and duty. We may or may not succeed in improving the world, but "he that endureth to the end shall be saved."

Pentecost.

Joseph Pittman.

"Now when they heard this they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?"—Acts 2: 37.

Pentecost was the great harvest festival of the Jews. It was held on the anniversary of the giving of the law through Moses from Mount Sinai. Hence it was a most fitting time for "the law of the spirit of life in Christ Jesus" to be revealed from heaven by the descent of the Holy Spirit and the consequent gathering in of the spiritual harvest of converted souls into the Lord's garner.

The Jews had crucified the Nazarene, and were satisfied that they had slain an impostor and in doing so had done that which was pleasing to God. So certain were they of this that when Pilate warned them that they might be shedding innocent blood, they cried, "His blood be upon us and our children." Yet, with all their assurance to the contrary, he was neither impostor nor blasphemer, as they supposed, but their own Messiah, the great deliverer promised to them by prophets of old.

Before he ascended into heaven, Jesus charged his apostles not to depart from Jerusalem, but to wait for the Holy Spirit, whom He had promised to send to them, by whose presence they should "receive power" to become the unerring exponents of the Gospel of Christ. They did so, and ten days after, "when the day of Pentecost was come, they were all together in one place, and suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder like as of fire, and it sat upon each one of them, and they were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance."

This great sound was heard by the multitudes in Jerusalem, and many thousands were gathered round these supernaturally inspired men. They were amazed to hear these plain Galileans speaking in all the languages of the world the "wonderful works of God." But some mocked, and charged them with being drunk.

Then Peter stepped forward, and under the guidance of the Holy Spirit, preached the first gospel sermon. It was a marvel of constructive logic. The Holy Spirit does not treat men as children or simpletons. He appeals to their reasoning faculties. The force of his sermon was simply irresistible to open minds. The end in view was to prove that Jesus the Nazarene, whom these people had so recently caused to be crucified, was the Christ, the Messiah of the Jews, the Son of the living God. The proof of this was so strong that many thousands of the Jews were filled with amazement and terror. The awful truth was brought home to their souls that they had committed the blackest of all crimes—that of the foul murder of the Son of God, their own Messiah.

In the light of these facts we cannot think that the cry "What must we do?" was a cry of hope or joy. It was doubtless a cry of anguish, terror and despair. It was the cry of those who felt the ground depart from beneath their feet, and they themselves falling into an awful bottomless pit. How could it have been otherwise? Murder is a foul crime, any way. But the murder of the innocent Son of God! Well might there be "darkness over all the land" when Christ hung upon the cross. Naturally they could expect no mercy, but a "fearful looking for of fiery indignation that would devour the adversary." There are three great truths which this narrative lays bare.

1. The exceeding sinfulness of unbelief.

Christ, when promising the gift of the Holy Spirit, said: "He shall convict the world in respect of sin, because they believe not on Me." Unbelief was at the root of this terrible crime, and the end in view of this sermon on Pentecost was

to convince the Jews of this sin. Had they believed in Him they would have received Him gladly, but in their evil heart of unbelief they despised and rejected Him, cast Him from them as an unholy thing, and crucified Him. That which made their unbelief so exceedingly sinful was the fact that Christ had proved his Messiahship by so many wonderful works; as Peter says: "He was approved of God unto you by mighty works and wonders and signs which God did by him in the midst of you."

Unbelief led to the murder of Christ, and it also leads to soul-murder in all who harbor it. It has lost none of its guiltiness. Those who refuse to believe in Christ to-day take sides with those who imbrued their hands in His blood. They are His enemies. "He that is not with me is against me," He said. There is no place for neutrals. If their unbelief was without excuse, because of the manifold proofs of Christ's claims, ours is not less so, seeing that the proofs have increased and multiplied. "If they escaped not who refused Him that spake from heaven, how shall we escape if we neglect so great salvation?"

2. The wonderful way of God.

No doubt the question, "What shall we do?" was the outburst of a great dread of impending judgment. What, then, must have been their glad surprise when, instead of hearing some terrible sentence of coming doom, they heard the inspired apostle of Christ utter nothing but words of mercy and forgiveness? Nay, not forgiveness only, but "remission," that is, the blotting out of sin—even the awful sin of rejecting and crucifying the Son of God. This is how God deals with his enemies. "His ways are not our ways." Wherever there is a "broken and contrite heart," though steeped in blood guiltiness, He will not despise nor reject, but will save it, wash it clean of its stain, and make it His own dwelling place. This record of God's forgiveness of the slayers of His own Son stands out as a witness to all time that He is able and willing to save "to the uttermost" all who call upon Him.

3. The plainness of the way of salvation.

The answer to the burning question put by these terrified souls was not that they should understand and believe some long drawn out creed or confession of faith. People are deluded and mystified to-day by a multitude of their man-made instruments of confession, "which if they do not believe without doubt they shall perish everlastingly." It is amazing that men ever had the temerity to impose such documents on credulous people in view of the plain and simple answer of Peter on this great occasion. He made it under the full guidance of the Spirit. The people needed a plain, simple answer, and they received it. It was not a time to trifle with them.

That greatly honored man of God, C. H. Spurgeon, once preached on this subject with wonderful power. I cannot do better than give a quotation from that sermon with which to close mine: "As a consequence of Peter's sermon, preached in the power of the Holy Spirit, these people exhibited obedient faith. They were roused to action, and they said: 'Men and brethren, what shall we do?' They believed that the same Jesus whom they had crucified, was now Lord of all, and they hastened to be obedient to Him." When Peter said, "Repent," they did, indeed, repent. If repentance be grief, they grieved at their hearts. If repentance be a change of mind and life, they were, indeed, altered men. Then Peter said: 'Be baptised every one of you in the name of Jesus Christ for the remission of sins.' Take the open and decisive step; stand forth as believers in Jesus, and confess Him by that outward and visible sign which he has ordained. Be buried in him in whom your sin is buried. You sowed him in error; be buried with him in truth. They did it 'gladly'; they repented of the sin. They were

baptised into the sacred name, and then Peter could tell them, 'You have remission of sins; the wrong you have done to the Lord is cancelled; the Lord has put away your sin for ever. Remission of sins comes to you through Jesus, whom ye slew, whom the Father hath raised up. You shall not be summoned before the bar of God to account even for the hideous crime of murdering the Lord; for by his death you are forgiven. In proof of forgiveness you shall now be made partakers of the great gift which marks his ascending power. The Holy Spirit shall come upon you, even upon you, his murderers, and you shall go forth, and be his witnesses.'

"Oh, my hearers, to what a place have I brought you now? If, indeed, the Holy Spirit has helped you to follow me in my discourse, see where we have climbed! However black your crime, however vile your character, if you have seen the wrong you have done, if you have repented of having done it, because you see that you have sinned against your loving Lord, and if you will now come to him repenting and believing, and will confess him in baptism, then you have full remission, and you shall be partakers of the gifts and graces of the Holy Spirit, and henceforth you shall be chosen witnesses for the Christ whom God hath raised from the dead. Beloved, you need no choice speech from me; pure gold needs no gilding, and, as I have told you the most wonderful of all facts in heaven or earth, I let it remain in all its grandeur."

The Voice of the New Year.

I asked the New Year for some motto sweet,
I asked and paused: he answered soft and low,
God's will to know."

"Will knowledge then suffice, New Year?" I cried;
The answer came, "Nay, but remember too,
God's will to do."

Once more I asked, "Is there no more to tell?"
"Yes; this one thing all other things above,
God's will is love."

To know, to do, and to love. Three essentials, each requiring effort. So the voice of the New Year hinted of responsibility. Yet, serious as these requirements are, they are comparatively simple. Conscientious people are now and then confronted with circumstances wherein they are puzzled to know how best to act. But to Christian people the will of God is generally made manifest, especially when the kind Father is asked to make it clear. "Everyone that seeketh findeth, and to him that knocketh it shall be opened."

"God's will to do." This to our mind is the hardest of the triple requirements. Often and often the will of God stands plainly revealed, but the human will draws in a different direction. Therein lies the almost unceasing conflict between known duty and inclination. It is no proof that a person is not a Christian because of certain desires that are at variance with a Christian's life or character. Lack of allegiance lies in yielding to those desires, forgetting to do the will of God, or neglecting to do it because of counter allurements and wishes. Knowledge surely brings great responsibility in this case. It was the unfaithful servant who knew his Lord's will and did it not, that was condemned.

To know that God's will is love, does not always induce willingness to follow it. More is the pity, yet the statement is true. Children of the most loving parents are often wilful, wayward and disobedient. Knowing what is reasonably required of them, they resist yielding their wills to those of the parents, even when realising that contrary action is likely to bring retribution or misfortune if it is persisted in.

The soul of living beings is just like a mirror. If it is not clear, it cannot reflect. So if the soul of living beings is not pure, the Divine nature cannot be properly reflected.

"If you have a kind word, say it;
Throbbing hearts soon sink to rest;
If you owe a kindness, pay it;
Life's sun hurries to the west."

Resolutions

Adopted by Restoration Congress and Submitted to Resolutions Committee of General Convention.

[At a Restoration Congress held in U.S.A. in October last, the following resolutions were adopted. They were later submitted to the Special Convention. On the motion of F. D. Kershner the following resolution regarding them was carried: "In so far as the above resolutions do not require a definite creedal statement on the part of this Convention, constituting—as such a statement would—a creedal pronouncement contrary to the established plea and practice of the Disciples of Christ, this Convention heartily endorses and approves the resolutions in question."—Ed.]

This Congress is an assembly of disciples of Christ, called together to consider certain matters that are of special interest to the Restoration movement at the present time. It is a voluntary assembly, met for a single session, and having no desire or intention that looks to more permanent organization. It desires, however, to go on record as voicing certain convictions, which are believed to be well-nigh universal among the people set to restore New Testament Christianity and known in census reports as "Disciples of Christ."

Be it resolved:

1. That we reassert our faith in the plea for the restoration of the New Testament church in its doctrines, ordinances and fruits. That the plea is as urgently needed by all the world now as at any former time and that it ought, therefore, to be as aggressively taught.

Declaring our allegiance to the old, and yet ever new, gospel of the Christ, we desire to emphasize the necessity for restoring the ideal fellowship of the early church, including its embodiment of fraternal love and good will and its passion for social justice and the spirit of prayer. Unless we possess the spirit of the Christ, we are none of His, and the presence of His spirit is manifested alone by the presence of the fruits of the Spirit in our lives, and through these lives in the social order about us. The only hope of a broken and shattered humanity in these days of reconstruction lies in making real to the world the original gospel of good will proclaimed by Jesus Christ.

2. That we look upon the attempt of some to emphasize union at the expense of loyalty to New Testament teaching, as perversive of, and out of harmony with, the Restoration movement.

Be it resolved, That since certain among us are advocating and practicing "open membership," this Congress would express the conviction that such persons and churches have apostatized from the Restoration movement, and should be so regarded by the agencies that serve us, and by the brethren and sisters at large.

3. That we pledge ourselves and our best abilities not only to loyalty to the clearly defined principles of the Restoration plea, but that we also pledge ourselves individually and collectively to an aggressive and united programme which shall include:

(a) Renewal, on the widest possible scale, of the New Testament evangelism, which is the crowning glory of the Restoration.

(b) The repudiation of the materialistic philosophy which discredits the Scriptures.

(c) The repudiation of methods of compromise which would substitute a variety of human creeds for the simple creed of the New Testament.

(d) Reassertion of the New Testament plea with clearness and increased vigor, to insure its perpetuation unimpaird.

4. Be it further resolved, That we earnestly beseech our present organized agencies each to confine itself to the purposes in general for which originally organized—namely, the planting, fostering and restoration of the New Testament church at home and abroad, and that our agents in charge be asked to formulate and publish clear-cut programmes of work in strict harmony with the Restoration Plea, that confusion among the supporters of our agencies may be ended.

5. That we beseech our various missionary agencies to employ men as their directing agents who are committed to an aggressive programme in forwarding the Restoration plea, and planting and fostering New Testament churches, rather than a programme of compromise and experiment.

6. That we earnestly beseech our Foreign Christian Missionary Society and C.W.B.M. to heed the earnest and persistent plea of hosts of brethren and churches that they choose as our representatives on the foreign and home fields, only those of unquestioned loyalty to the well-defined plea and principles of Disciples of Christ, including whole-hearted belief in the deity of Christ and the Scriptures as God's revealed word.

7. We insist upon the right of churches and brethren to co-operate in any laudable undertaking, whenever and wherever need exists. We contend that the missionary and benevolent agencies now serving the churches are within their rights in so doing, and that they are entitled to such support as the merits of their services may command. But we insist that they are in no sense official, authorized or exclusive. The right to organize such agencies still exists, and there should be no discrimination as between the older and the newer agencies, between those now existing and any others that may be formed.

Further, we condemn and reprobate the disposition manifest in certain quarters to decry and reproach churches, and oppose or hinder preachers, who may not have seen fit to make use of this or that agency. Such practice we deem an attempted exercise of ecclesiastical prerogative, wholly out of place among Christian brethren and free churches of Christ.

8. That we demand that our colleges, supported by money raised by general appeals to the brotherhood, employ teachers of unquestioned loyalty to the Bible as the inspired word of God, and that the directors of all schools operating as schools of the Disciples of Christ, and bidding for support and patronage from the brotherhood, shall recognize that they are but trustees handling in trust that in which the donors and patrons have a natural and unquestioned interest, and that such trustees shall not refuse a fair, open, accurate and unbiased consideration and presentation to the brotherhood of the kind and nature of religious instruction presented to the students or prospective preachers.

9. We express deepest interest in, and cordial sympathy with, the officially stated purposes of the Inter-Church World Movement. We wish to join our brethren of the different denominational bodies in every co-operative effort, and every move looking to closer relations between Protestant bodies, just so far as may be done without sacrifice to conscience or peril to the principles which our own religious movement is set to sustain. But we protest against any attempt on the part of any group or agency to commit the Restoration movement to any policy, programme or organization. In the very nature of the case this can not be done by a people who have no tribunal superior to the local congregation, and any attempt to do so can but lead to confusion and controversy.

10. Resolved, That we request that the so-called Year Book of the Disciples of Christ contain a report of all missionary and philanthropic contributions of the churches, so far as possible, both home and foreign, or that it cease to be called "The Year Book of the Disciples of Christ," and be published frankly as merely the report of the specified agencies.

11. Resolved, That our suggestions to, or criticisms of, the policies of organized agencies, or their agents, shall in no sense be interpreted as opposition to the great enterprises of Home and Foreign Missions; that we are enthusiastically and whole-heartedly for spreading the message of the New Testament to every community in all the

world through co-operative effort, and at the earliest possible time, and to that purpose pledge ourselves, our abilities and our means.

12. We wish to commend the "group evangelism" now in operation in several States, notably in Lake, Lawrence and Bartholomew Counties in Indiana; Clay County in Illinois, and in parts of Iowa. We believe such endeavor can be encouraged and duplicated greatly to the benefit of the cause of New Testament Christianity, and without hurt or hindrance to agencies now in the field.

13. We desire to re-emphasize most emphatically the original plea of the Restoration movement as expressed in the motto, "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent," and we urge that preachers and churches and all agents of publicity and gospel extension turn now with zeal to a renewed proclamation of those plain teachings of the New Testament that give us right to a place in the religious life of the world. We are persuaded that as never before the world needs, and will welcome and receive, a clear-cut presentation of New Testament first principles, including a far more consecrated and unselfish giving of our hearts, lives, abilities and means to Christ. Painfully conscious of the laxity with which our churches and individual Christians hold their solemn vows, and realising the urgent need of a great revival of Christian living, we urge upon the members of our congregations the necessity of a closer walk with God, a deeper spiritual apprehension of Jesus Christ in His ideals and commands, that we may testify to the transforming power of the gospel of God's grace.

14. Be it further resolved, That copies of these resolutions, as adopted, be presented to the General Convention, to each of our missionary and benevolent agencies, to our leading papers, and to the secular press of Cincinnati.

Signed:

S. S. Lappin,
Z. T. Sweeney,
Ira M. Boswell,
C. J. Sharp,
F. D. Kershner.

New Every Morning.

Every day is a fresh beginning.

Every morn is the world made new.

You, who are weary of sorrow and sinning,

Here is a beautiful hope for you.

A hope for you and a hope for you.

All the past things are past and over,

The tasks are done and the tears are shed.

Yesterday's errors let yesterday cover;

Yesterday's wounds, which smarted and bled,

Are healed with the healing which night has shed.

Yesterday now is a part of forever;

Bound up in a sheaf which God holds tight.

With glad days and sad days, and bad days which never

Shall visit us more with their bloom and their blight.

Their fulness of sunshine or sorrowful night.

Let them go, since we cannot re-live them,

Cannot undo and cannot atone;

God in His mercy receive them, forgive them;

Only the new days are our own.

To-day is ours, and to-day alone.

Here are the skies all burnished brightly,

Here is the spent earth, all re-born,

Here are the tired limbs springing lightly

To face the sun and to share with the morn

In the chiasm of dew and the cool of the dawn.

Every day is a fresh beginning;

Listen, my soul, to the glad refrain;

And spite of old sorrow and older sinning,

And puzzles forecast and possible pain,

Take heart with the day and begin again.

—Susan Coolidge.

"Whoever, at the coarsest sound,
Still listens for the finest,
Shall hear the noisy world go round
To music the Divinest."

Reports from the Field.

Tasmania.

HOBART.—Dec. 21, fine meeting at 11 a.m. At night, after an address on "The Spirit of Christmas," by Bro. Southgate, a young woman who has had three years' training under the China Inland Mission Board came out for baptism. At the Christmas Day service Bro. Southgate took the confession of a married woman, who was baptised the same hour. During the absence of Bro. Warnbrunn, Bro. W. M. Cooper is superintending the Bible School.

CAVESIDE.—Instructive Bible readings are being held every Wednesday evening, which are proving very helpful. Although we are not receiving as yet evangelistic help from the Home Mission Committee, we are having really good times in spiritual things. The morning meetings are a source of blessing. Bro. and Sister Crowden rejoice in receiving home safe and sound another of their sons from the world's great conflict (Mr. Gordon Crowden).—Clement Byard.

New Zealand.

INVERCARGILL.—The Sisters' Sewing Guild held a successful sale of work on Dec. 3. It realised about £40, which will swell the amount already raised by the sisters towards our new building scheme. The officers have canvassed some of the members for financial support towards the cost of erection of our new combined Sunday School and church meeting place, with most encouraging results. We have therefore decided to sell the Bowmont-st. chapel, and in spite of the high cost of building material, go on with the erection of the new building in Conon-st.—P.

CHRISTCHURCH.—At the conclusion of Bro. Franklyn's address on Sunday week last four young women made the good confession. On Wednesday evening the baptismal ceremony took place, and on Sunday morning our brother extended the hand of fellowship. 1920 is the jubilee year of the foundation of the church in Christchurch, and the occasion will be taken to raise 300 guineas towards the building fund debt. The mite box scheme is being adopted by the members for this purpose. On Sunday evening Bro. Franklyn spoke to a splendid gathering on "Patriots, Protestants, Parliament." Representatives from the Orange Lodges were present, and a collection was taken for the prohibition fighting fund.—H., Dec. 11.

WANGANUI.—On Dec. 10, the church was beautifully decorated for the double wedding of Sister Isabel Alice Comrie to Bro. James Bell and Sister Annie Comrie to Bro. Donald Munro. Bro. Noble officiated, and Bro. Rix assisted. The church was crowded, and Bro. and Sister Comrie entertained a large number of friends in a marquee on the church lawn. Bro. and Sister Munro are going to reside at Palmerston North. Last week a successful sale of work was held. The sum of £50 was added to the new church fund. Sister Grace Metzner leaves for the College of the Bible early next year.—V.J., Dec. 20.

ROSLYN.—On Dec. 21, the Sunday School held a special afternoon to mark its "breaking-up." Mrs. Adams had arranged a sand-tray to illustrate the advent of the Saviour, and in a short paper told the story of the birth of Christ. Musical numbers were rendered by the choir, and a solo by L. McKenzie. In the evening an inspiring choral service was held, the choir under leadership of Mr. McKenzie giving several Christmas anthems. Bro. Adams gave splendid and suitable morning and evening addresses. On the evening of Dec. 13 the Sunday School teachers paid a surprise visit to Miss Jenny Patterson, one of the teachers who has long given her services in the primary department, but who is leaving on account of her approaching marriage. A presentation was made to her in appreciation of her work in the school.—M.

DUNEDIN (Tabernacle).—Children's Day was celebrated on Nov. 30, with special services morning and evening, and a combined gathering of the children of South Dunedin, N.E. Valley and Tab-

ernacle Bible Schools. Mrs. Powell, superintendent of children's work, was in the chair, and an interesting programme of missionary items was given by scholars from the three schools. The Junior C.E. Society held their annual concert and prize-giving on Dec. 10. One member received a special prize for an unbroken attendance for six years. This is a very active society, with an average attendance of 50 young people. The children, under the direction of Miss Sundstrum, gave a splendid entertainment. £5 was donated to missionary work. The labors of our evangelist were again crowned with God's blessing, two more young women having confessed Christ and followed him in baptism. On Dec. 21 an enjoyable carol service was held, under the leadership of Bro. W. Carpenter, who purposes to begin studying at the College of the Bible early in 1920.—L.N., Dec. 23.

Queensland.

HAWTHORNE.—On Dec. 9 we celebrated Children's Day. Children's boxes and evening collection amounted to £2/12/6. Dec. 28, Bro. Marler presided at the Lord's table, and gave a splendid address from John 16: 20. The evening address was delivered by Bro. Marler with much earnestness. Two young girls, who previously confessed Christ, signified their desire to follow Him through the waters of baptism. We very much regret having to part with Bro. and Sister Marler after 15 months' faithful patient service at Hawthorne.—E.S.S.

CHARTERS TOWERS.—Meetings on Dec. 21 were very well attended. All meetings enjoyed spiritually. At the breaking of bread Bro. Wm. Coward exhorted. He also conducted the gospel service. On Christmas Sunday the gospel service took the form of a people's service, with special hymns and anthems by the choir.—Theo. R. Hinstepeter.

ROMA.—Dec. 28, both meetings well attended. Average attendance at the gospel service is much larger than for some time. We have definitely decided to commence our mission from March 1 next, and intend carrying it on for four weeks. We pray for big results.—L.R.P.

TOOWOOMBA.—Our sale of work passed off very successfully, a considerable sum of money being realised for our church building. The visit of Bro. Hinrichsen on Thursday and Friday nights last was greatly appreciated. One young lady confessed Christ. Dec. 21, Bro. Burns exhorted in the morning. At night he spoke on "The Prophecy of Christmas." Three made the good confession, and six decided to follow the Lord in baptism. Record attendance at Bible School, 80 being present. About 130 partook of the Lord's Supper. Toowoomba and Harlaxton schools combined for a Christmas tree. The function passed off well. Meetings on Dec. 28 were refreshing and uplifting. Bro. Coleman exhorted at the morning service. Sister Johnson (Sydney), a foundation member of the church, broke bread with us, as did several other visitors, including Bro. Bonehill (Brisbane). Three were baptised previous to the gospel service, which was taken by Bro. Burns. One young lady made the good confession. Bro. Burns took the service in the morning at Goombungee. Bro. Cecil King and Christie Kajewski (Goombungee) have decided to enter College next year. Harlaxton brethren are likely to have a school hall of their own in the near future. Rough plans and estimates are in hand for a new church building in Russell-st.—W. Ray Smith.

West Australia.

FREMANTLE.—During the past month Bro. H. Clipstone and Lece, of Victoria, have rendered valuable assistance at the services. The meetings are large and interested. On Sunday of last week three young men decided for Christ, and at a full meeting last night a young lady and a Bible School lad confessed their faith in Jesus. After

long delay the bricks for the new memorial hall are being delivered. It is anticipated that the building will be erected at the end of January. All departments of work are well maintained.—C. A. G. Payne, Dec. 15.

WEST GUILDFORD.—On Dec. 14, at worship, Bro. Stirling gave a good exhortation on "The Day." Glad to have with us again Sister Groom, after her holiday in the country. Bro. Stirling spoke at night on "A People Without Excuse." The Girls' Mission Band and the Dorcas sisters have gone into recess until after Christmas. On Boxing Day a good number of our members had a very enjoyable picnic at Point Walter. Dec. 28, good meeting for breaking of bread. Exhortation of Bro. Stirling's, "In Search of a King," was splendid. Fair attendance at Bible School. Special singing by the choir at the gospel meeting, and a fine address from Bro. Stirling. Two boys from the Bible Class made the good confession. We regret that our Bro. J. Ewers has had to resign the position of Bible School superintendent.—R.G.

NORTH PERTH.—The election of officers at the end of October resulted in the election of the following brethren: Bro. Dunkley, Hanson, Rhodes, Roberts (sec.), Robinson, and Wickens. The first work of the new board was to launch a five weeks' special effort to increase the attendances, and thus do more efficient work. The attendances at all services have been much improved. Next Sunday, Dec. 21, is the second anniversary of the writer's coming to North Perth. We are holding a "Reunion Sunday." On Dec. 13 the boys' club gave a social evening. Speeches were given by F. Alcorn (pres.), J. Rhodes (vice-pres.), Cyril Rossiter (capt.), and W. Goovey (sec.). The secretary's report showed a membership of over 30; average attendance, 22. Some £10 had been raised, and much of the necessary equipment for the club purchased. All departments of the work are in a healthy condition.—F.E.A.

COLLIE.—We were glad to receive into fellowship a brother who has been isolated quite a number of years. Children's Day services were carried out in splendid style both at Collie (Dec. 14) and at Ewington (Dec. 21). The scholars were at their best, and took great interest in every way. The gifts to orphan children in India were: Collie, £3/17/-; Ewington, £7; Total, £10/17/-. A good number of our members have sought the seaside for the holidays, while quite a few came visiting Collie. We were pleased to have with us yesterday Bro. Ilford, Sister I. Stevens, Sister Stapleton, from Fremantle; Bro. and Sister Lilley, Sister Mrs. Read, and Miss Read, from Subiaco. The Bible School is making a forward movement, with new scholars and extra teachers.—L. J. Moignard.

Victoria.

STAWELL.—At the close of the address by the evangelist on Dec. 10 a young man, previously a Roman Catholic, took his stand for Christ. On the 12th, Bro. Johnston visited Ararat, and Bro. A. D. and A. L. Perry conducted the morning and evening services respectively here. Bro. Lynch was baptised on Thursday last. Services on Dec. 21 were appropriate to the Christmas season, and in the morning Bro. Johnston extended the hand of welcome to the new convert. We continue to get a good hearing at the combined open-air meetings.—Arnold Sheppard.

KYNETON.—Christmas Sunday marked the commencement of Bro. Andrew's work amongst us. One of his first duties was to extend the right hand of fellowship to our sister who was baptised by Bro. Saunders the previous Lord's day. Fine meetings and splendid addresses from Bro. Andrews on Dec. 28. Amongst our visitors have been Sister Lillian Whitwell, of Lygon-st., Sister Freeman, from Kerang, Bro. Collings, of Northcote, and Bro. Benson, of North Fitzroy.—J.C.G.

ST. ARNAUD.—Bro. E. Randall is conducting the services here during the College vacation. His work is much appreciated. Bro. A. Hurren, who was home for Christmas, conducted a special service on Christmas night, Dec. 28, we had several visitors—Bro. and Sister Allan Wedd, a

previous preacher; Bro. Hancock, from Derby; also Sister Ella Schulz, who is also home for a visit. Bro. Wedd presided at the morning service and preached at night. His cheerful message was much appreciated.—R. C. Beard.

BENDIGO.—The kindergarten and cradle roll department held their Christmas tree on Dec. 17. Various stalls were conducted by the teachers. After paying expenses there was a profit of £10 10/-, which was paid into the Bible School treasury. Children's Day was celebrated on Dec. 21, when there was a very fair attendance. Bro. Watson gave a very interesting talk on "India," which was illustrated by many of the scholars being dressed in Indian costumes. The church work is going on steadily, Bro. Watson's work being much appreciated.—A.E.S.

NORTH RICHMOND.—Christmas Sunday the meetings were well attended. Helpful addresses morning and evening from Bro. Allan. At the evening meeting we enjoyed very beautiful music from the senior and junior choir under Bro. Hall. Sunday, Dec. 28, enjoyable meetings. Amongst our visitors were Bro. N. Warmbrunn, of Hobart, and Sister Mrs. Rowe, of West Australia.—J.H.K.

EAST CAMBERWELL.—Bro. Gray, Box Hill, addressed the church on Dec. 29. Amongst our visitors was Bro. Captain Edwards, of the East Surrey Regiment, with his mother, Sister Edwards, both one time of Enmore, Sydney, where the late Bro. W. Edwards, father and husband, was a highly esteemed officer and speaker. At the evening service Bro. G. B. Moysse, who has taken the evening services for the past two Lord's days, again preached the gospel. The Sunday afternoon Bible Class still maintains its keen interest.

BOX HILL.—Dec. 28, the church enjoyed fellowship with Bro. G. E. Chandler and V. Holmes (Red Hill), and Sister F. M. Ludbrook and family, who have come to reside here. At night splendid attention given to Bro. Clark's message. He left next day on a four weeks' holiday in N.S.W. At the annual church business meeting on Dec. 28 reports showed a healthy condition. Officers for the ensuing year: Bro. F. Cameron, Perry, Ray, Crouch, A. Cameron, Ward and A. Gill. The church has decided to engage a full-time preacher. Until then Bro. Clark will continue his valued ministry. A very pretty military wedding was celebrated in the chapel on Dec. 24, when Mr. Cyril Gray, elder son of Bro. and Sister Gray, was married to Miss Matilda Jaboor, of Box Hill. On Boxing Day about 40 church members and friends spent an enjoyable day at Warrandyte.—R.L.

DANDENONG.—In the morning of Dec. 21, Bro. Chandler conducted the meeting, which was beautiful throughout. Our brother explained the origin and significance of the Lord's Supper. Eight were received into fellowship. The number of confessions at the mission to date was about 40, a splendid percentage having been baptised. On Dec. 19, Sister Emily Tatterson was married in the chapel to Mr. Davies, Bro. Way officiating. We were delighted to have our Bro. Green with us again in the morning.—G.F.W.

BRIGHTON.—Dec. 28, we were pleased to have with us Bro. Morris, of Ballarat, and Bro. Warmbrunn, of Hobart. To-night, three S.S. girls who recently confessed Christ were baptised. Bro. Wright passed away suddenly last week. The aged brother has always been a regular attendant at the Lord's table. Bro. C. and S. Brough have been very ill, but both are recovering.—L.P.W., Jan. 4.

MALVERN CAULFIELD.—Very fine morning services during the holidays. Cheered and encouraged by the presence of many visitors. To-day, Jan. 4, Bro. Illingworth exhorted on "The Past as an Index to the Future." Nice gospel service at night, when his subject was "The Good and Right Way." Amongst visitors were Bro. and Sister Wilson, Bendigo; Bro. Warmbrunn, Tasmania; Capt. W. Edwards and Mrs. Edwards, recently from England, but members of Enmore church, N.S.W. One received into fellowship. For the next two Sundays we are to have the help of Bro. G. E. Chandler. Bro. Illingworth will be out of town on holidays.

BLACKBURN.—We are pleased to report improved meetings. Two good mothers, who were baptised last Sunday week, were received into fel-

lowship last Lord's day morning. Our S.S. picnic takes place at Elwood on A.N.A. day.—P. D. McCallum, Jan. 5.

CROYDON.—Meetings well attended lately. Bro. Knight, of Moreland, who kindly took the meetings while Bro. Hughes was on holidays, gave his farewell address last night. The church appreciates the good work he has done. Last Lord's day Mr. E. Watson, of Melbourne, rendered several solos, which were greatly appreciated. Bro. Hughes resumes his work here next Lord's day.—C.H.G.

BRUNSWICK.—Dec. 21, Bro. Payne spoke morning and evening. The brother baptised the previous Wednesday received the right hand of fellowship. Dec. 28, we had Bro. McConchie, from North Richmond, with us all day. Nice bright meetings. Bro. and Sister H. Jenkin have lost their only son. We committed his remains to the grave on Dec. 29. Our sympathies go out to them in their sorrow. Jan. 4, Bro. McConchie was with us again all day, and spoke to fair congregations. Bro. Payne was away in Rochester for two Lord's days.—D.G.

NORTH FITZROY.—Good meetings to-day. The holiday services have been marked by a number of visiting friends from various religious bodies, and we have enjoyed their fellowship. There was a good attendance at the gospel service to-night, and after a very earnest address by J. W. Baker five adults made the good confession.—A.E.S., Jan. 4.

DUNOLLY.—Pleased to report one confession, a young daughter of our esteemed Bro. Bowman, Bro. Burden preaching. We are very thankful to him and to Bro. Renton for their assistance.—J. Beasy, Jan. 5.

PRAHRAN.—Fair meetings to-day. Bro. Parlow gave two splendid addresses. Our Bible School has commenced a rally to try and double its numbers within three months. To-day there were nine new ones.—C.H., Jan. 4.

GEELONG.—Many visitors on Dec. 28. The watch-night service was splendid. Lord's day last among other visitors were Bro. B. W. Huntsman, Unley, and Bro. and Sister Lyall, Melbourne. The former gave a most helpful and appropriate exhortation from Psalm 23. Bro. Schwab suitably dealt with Luke 13: 8 at the gospel meeting.—G.M.B., Jan. 5.

FOOTSCRAY.—On Dec. 17 the Girls' Guild held a very successful demonstration in the school hall. Mr. A. Ley presided, and Mrs. E. G. Warren made a presentation on behalf of the Guild to Miss Rose Hitch, the physical instructor. The Guild donated £13/13/- to the kindergarten building fund, also a donation toward the electric light. On Dec. 26, the church here lost one of its most valued workers by death, Bro. Percy Easton. We had a delightful watch-night service. Good meetings yesterday. Glad to have Bro. Gray home again. In the evening our evangelist preached on "Withered Lives," and an elderly man made the good confession.—Jan. 5.

CARNEGIE.—An enjoyable Christmas tree was provided for kinders, in addition to which the kinders themselves collected a number of toys and gifts for distribution at Children's Hospital. Sisters' Dorcas Society also collected Christmas cheer for distribution through Burnley Benevolent Department. Bro. Eaton's message to the church on Sunday last was much appreciated. Pleased to welcome the son of our Sister Ward, recently returned from active service, also the daughter of Sister Gould, from Honolulu.—W.J.M.

HORSHAM.—Bro. J. R. Combridge spoke at both services to-day, and gave an open-air address. This closes his five years of faithful service amongst us. A social was held last Tuesday night to say farewell to Bro. Combridge and family. Several brethren spoke of the progressive work during his ministry, and wished him and family God's blessing. A presentation of a wallet of notes was made by Bro. Spicer, on behalf of the church. A circuit meeting was held last Monday night. A preachers' plan was arranged for local brethren to carry on the work until our new evangelist arrives. Our annual picnic on New Year's Day was very enjoyable. Two baptisms during the week.—G.M., Jan. 4.

CHELLENHAM.—Bro. G. E. Chandler spent Jan. 4 with us, and we have been much blessed by his addresses. At the meeting for worship his subject was "The Lord's Supper." In the afternoon, after speaking to the children on the subject of "Ships," to their great interest, he delivered an address to older scholars and friends, his subject being, "On the Road to Jericho." In the evening he dealt with "A Hold-up on the Main Road." Three confessions were taken, and a meeting which had taxed the capacity of the building to the utmost was concluded.—F.W.M.

SOUTH YARRA.—Bro. W. Hinrichsen left for his home in Queensland on Dec. 15 for a six weeks' holiday. Bro. J. Pittman kindly agreed to fill the platform until his return. Most of the auxiliaries are in recess. The Women's Guild had their usual wind-up for the year. The kindergarten had their Christmas tree, kindly arranged by Miss Lewis and her helpers. The J.C.E. is keeping up. Some of the prominent workers are helping to form J.C.E.s at sister churches, as well as helping at the home church. Last Lord's day we had Sister Miss Baker and her sister, Mrs. Wittam, from England, with us. We also welcomed home Bro. W. Fiedler, the last of the young men to return from service abroad. Bro. Pittman is giving a series of helpful and interesting talks on "Fundamental Truths." We appreciate his messages. The morning messages were delivered by Bro. E. Eaton, C. Davey, and D. A. Lewis. The devotional meeting will be resumed this week. Bro. W. Graham has passed for his B.A. degree at the University. We congratulate him.—T.M.

WEDDERBURN.—The church welcomed its returned soldiers back on Monday evening, Dec. 28. An encouraging reception was given them, and one of their number fittingly responded. The meeting was also a farewell to Bro. A. L. Haddon, and a welcome to Bro. A. C. Killmier, his successor. Bro. Haddon has labored unselfishly and unceasingly amongst us for the past three years. Words of farewell were given by two visiting preachers of the town. Our secretary gave a splendid account of Bro. Haddon's work and life in the church. Bro. Baker also spoke from College of the Bible standpoint. Presentations from the S.S., and of a wallet of notes from the church, were made. Bro. Haddon ably responded. Bro. A. C. Killmier, from the College, received warm words of welcome, to which he fittingly responded. The meeting was well attended and enjoyed, and was enriched by a carefully arranged musical programme.—F.J.P.

MARYBOROUGH.—An enjoyable evening was spent on Dec. 28 to welcome Bro. Young. Bro. Boyle, senr., ably presided. Bro. and Sister W. G. Combridge were the recipients of useful and valuable presents from the church. Bro. Combridge suitably acknowledged these. Several local preachers spoke words of welcome to Bro. Young, and expressed regret at the retirement of Bro. Combridge. Bro. Bardeu welcomed Bro. Young on behalf of the church, and the writer spoke to the Bible School. Bro. Combridge welcomed Bro. Young on behalf of the Ladies' Aid. Bro. Young suitably responded to the cordial welcome received.—W. H. Green.

COLLINGWOOD.—On Dec. 22 we farewellled Bro. L. Griffin and H. J. Bass. These young men were a great help in the work. We were sorry to lose them, but they are going to America to prepare for the work of the gospel. On Dec. 21 one young lady made the good confession at the gospel service. Jan. 4, at the close of Bro. Webb's address, there was another decision.—A.J.C.

South Australia.

SEMAPHORE.—On Thursday evening week the choir under Bro. J. Roberts rendered the cantata "Eather" to a fair and appreciative audience. The singing was splendid; proceeds in aid of the Bible School building fund. Dec. 21, Bro. Pittman delivered fine Christmas addresses. Pleased to have Bro. Gay with us, after a long absence on prohibition work. Jan. 4, very good attendances, especially at evening service. This afternoon, an opportunity was given the scholars to commence the new year in Christ, and one young lady made the confession. To-night Bro. Pittman's subject,

Continued on page 10.

Foreign Missions.

Conducted by Thos. Hagger.

Federal Foreign Missionary Committee.

President: Hon. W. Morrow, M.L.C., Victoria Avenue, Dulwich, S.A.

Treasurer: J. Warren Coah, 13 Clifton-st., Malvern, S.A.

Secretary (pro tem): J. Wiltshire, 21 Shipster-st., Torrensville, S.A.

FROM OBA.

A. Theo. Waters.

This afternoon I went up into the bush to see my old patient, Alabuhabu, who, when we came to Oba, was the indescribable mass of corruption from putrifying sores, from the sole of his feet (all crippled and deformed) to the crown of his head.

He was seated on his mat of coconut leaves, smiling, under his big scale roof, open all round, and a big pig sleeping near the centre in a hole which it had rooted for itself; others were running about.

His sores are quite all healed, and there is now no evil odor about him. He has an intelligent mind, and speaks also pidgen English (having written in Queensland, and on a plantation on Malekula). He lives all about in the bush—"scrub," as he calls it—and is ever delighted when Tau, the teacher, or I come to visit and teach him. It is some four months since I saw him last. The first thing he wanted to know was about my tooth-plate, which broke when I last visited him, and he was amazed when I told and showed him that I had sewed it together.

"Well, Ala," I asked him in the language, "can you read some now?"

"Yes, a little," he shyly answered. And taking the (original) language Scripture translation at hand, he opened it about midships, holding it upside down, and read (?): "Lo nghwatakiki i God u ndomi ki ataetai nigho avaramana." ("In the beginning God created the heavens and the earth"). He looked up enquiringly for approval, but I did not let him catch my face!

"Now, Alabuhabu, do you think you really love and trust Jesus as the Son of God, and your Saviour?"

"Yes, I do" (emphatically). "Before I heard God's word—when I was in my little old hut—I used to be afraid of Tamati (the evil spirit which causes sickness), of people coming to steal and to kill me. But now here I am all alone in the bush, and in this open vale, and I am not afraid. If I am sick or waken in the night I pray to God, and I am all right. Suppose Tamati he walk about at night and look along me I no 'fraid. Sickness catch many people and many die, but I am getting well all the time." He now reached for the two language translations, and holding them affectionately, he said, "These words of God help me and make me not afraid." I believe him near to the kingdom.

ANOTHER ACCOUNT OF THE OPENING OF BARAMATI CHAPEL.

H. R. Coventry.

"I was glad when they said unto me, Let us go unto the house of the Lord."

Saturday, October 18, will long be remembered in our mission as the day of the opening of our new house of worship at Baramati.

Many years have rolled by since the old building at Baramati, which was a dispensary during the week and a chapel on Sunday, was found to be inadequate for the needs of our growing mission enterprise.

Many months have gone by since the plans for a new chapel were drawn, and the appeal for funds was launched among our churches at home.

It is now over nine months since the earth-works were commenced for the foundations of the building. During the early part of the year the walls slowly assumed shape, and before the monsoon came, the tiles were on the roof. Then the work slowed down, while we waited for the carpenters to get their work done. However, the

church eventually decided that it would be wise to use the building as soon as possible after doors and windows were on, without waiting for the furnishings. Saturday, October 18, was set for the opening day. The workmen, Hindu and Christian alike, set to with a will, and on Saturday noon the last window was hung in position and the building locked up.

Printed and verbal invitations had been sent to the leading men of Baramati town, and at the appointed time a good crowd assembled. Most of the Christians from our outstations and Shrigonda were present, and also some of our former members now living in Poona.

At 4 p.m., the Christian men, and about 20 orphan boys from Shrigonda, held a procession through the streets of the town, and invited the people to come along with them.

At 5 p.m. the chapel doors were opened, and the seating accommodation was severely taxed. All the children were seated in the front, on the floor. Many chairs had been borrowed from the irrigation department and the municipality, and on these and our old benches, our Hindu friends and Christians were seated, while all around the outside of the building a great crowd stood. Probably over 200 people were present.

Some of these Hindu visitors had come from Shirsughal, 15 miles away, and all the surrounding villages were well represented.

The meeting opened with praise and prayer by Bro. Escott, and a few introductory words by V. S. Gaikwad, who thanked all for their presence, and expressed the gratitude of the Christians for the sacrificial gifts of the Australian brotherhood in providing such a fine place of worship.

R. Deshpande, minister of the Indian Presbyterian Church, Poona, a converted Brahmin, then gave a very fine address in which the claim of Christ on heart and life were well presented.

On Sunday morning, 19th, at 9 a.m., Mr. Deshpande addressed the scholars and teachers of the Sunday School, and appealed to the children for them to consecrate their lives to Jesus.

In the afternoon at 3.30, we baptised four of our mission agents. These men desired to follow their Lord more closely through the waters of baptism.

At 4 o'clock about 60 disciples assembled around the Lord's table, and immediately after the supper some of our former members from Poona caught the evening train home. Mr. Deshpande then gave an uplifting address, which was greatly appreciated. The Spirit of God was manifest throughout these meetings. The benediction brought the opening services to a close.

A word of description of the chapel may not be out of place. The walls are built of rock face squared black stone, in courses, with door and window arches in red bricks. The gable ends are finished with finely dressed black coping stone. Red Mangalore tiles give the building a well finished appearance. Over the front door is a small porch, open at the sides, 8ft. by 8ft., and roofed with tiles, giving an artistic touch to the otherwise plain building. The plastered walls inside are divided into four sections by three pillars which support the principals of the roof. At the rear of the building on the inside is the baptistry, the top of which also forms the platform, one foot above the floor level. The main floor is paved with stone slabs (Shahabad) set in cement. Instead of glass windows, shutters have been made, panelled similarly to the doors, which are all of teak wood, oiled inside and painted brown outside. The whole building is a rectangle with an inside measurement of 40ft. by 20ft.

We thank our heavenly Father for the consecrated effort on the part of our brethren in Australia in providing this beautiful place of worship, where we can worship him in a clean, well lighted building.

Offerings for Foreign Missions may be sent to the following:

Victoria: J. I. Mudford, 160 Toorak-road, South Yarra.
New South Wales: J. Clydesdale, Albert-st., Hornsby; or J. O. Holt, 36 Moore-st., Sydney.
West Australia: W. L. Ewers, 215 Lake-st., Perth.
Tasmania: P. C. Prichard, Forrest-road, Trevallyn, Launceston.
South Australia: J. Wiltshire, 21 Shipster-st., Torrensville.

College of the Bible.

The following students, having secured at least 80 per cent. of marks at the third terminal examinations, are worthy of special mention:

New Testament.—Reg. Sparks, 87; Miss V. Hallyburton, 85; E. C. Hinrichsen, 84; L. E. Clay, 81; Miss E. Jones, 80. 12 others passed.

Old Testament.—Miss V. Hallyburton, 95; E. C. Hinrichsen, 93; A. C. Killmier and Reg. Sparks (equal), 91; W. Waterman, 88; L. E. Clay and H. E. Gaggin (equal), 87; B. J. Combridge and E. H. Randall (equal), 85; C. P. Hughes, 84; E. A. Arnold and Miss E. Jones (equal), 83; E. R. Butler, 82. 6 others passed.

Church History.—Reg. Sparks, 90; Miss V. Hallyburton, 85; L. E. Clay, 80. 2 others passed.

Psychology.—A. L. Haddon, 91; W. M. Fiedler and A. E. Hurren (equal), 80. 3 others passed.

Logic.—A. L. Haddon, 89. 5 others passed.

Apologetics.—A. L. Haddon, 93; A. E. Hurren, 86; E. P. Adermann and H. L. Davie (equal), 83. 2 others passed.

Ancient Civil History.—H. E. Gaggin, 91; A. C. Killmier, 90; E. A. Arnold, 86; E. H. Randall, 84; C. P. Hughes, 83; E. R. Butler, 82. 5 others passed.

Missions.—A. C. Killmier, 92; L. E. Clay, B. J. Combridge and R. Sparks (equal), 90; E. C. Hinrichsen, 89; Miss E. Jones and H. E. Gaggin (equal), 86; E. A. Arnold, 84; C. P. Hughes, 83; W. Waterman, 82; E. R. Butler and H. L. Davie (equal), 81. 7 others passed.

Homiletics I.—B. J. Combridge, 86; E. A. Arnold and A. C. Killmier (equal), 85; C. P. Hughes, 83; E. H. Randall and W. Waterman (equal), 82. 6 others passed.

Homiletics II.—E. C. Hinrichsen and R. Sparks (equal), 86; L. E. Clay, 84. 1 other passed.

Elocution I.—12 passed.

Elocution II.—L. E. Clay, 83; E. C. Hinrichsen, 81. 2 others passed.

Hermeneutics and Exegesis.—A. L. Haddon, 93; A. Anderson, 84; Miss V. Hallyburton and A. E. Hurren (equal), 82; W. M. Fiedler, 81. 4 others passed.

N.T. Greek.—5 passed.

Leaving History.—1 passed.

Leaving English.—4 passed.

Intermediate History.—C. C. Dawson, 84. 6 others passed.

Intermediate English.—5 passed.

Intermediate Geography.—C. C. Dawson, 86. 5 others passed.

Preparatory Arithmetic.—C. Winter, 90.

Preparatory Algebra.—C. Winter, 94.

Preparatory Latin.—1 passed.

For students taking secular work, passes at the University Examinations are necessary to entrance upon Biblical studies. The fact that a number of students were sitting for University Examinations as a substitute for our third terminal examinations accounts for the small numbers in some of the divisions above.

A. R. Main.

The Starving Children of Europe.

The Editor, "The Australian Christian."

Dear Bro. Editor,—

Some weeks ago I read in the Melbourne "Argus" an article under the above caption. I was so impressed with it that I immediately wrote a letter to the "Argus" suggesting that steps be taken to inaugurate a fund to assist in relieving the distress amongst the innocent sufferers from the late terrible war. On the same day that my letter appeared, one from another writer was published, and the result is that the Lord Mayor and

Lady Mayoress have taken the matter in hand, and a fund is being raised. May I suggest through you that our Bible Schools throughout the Commonwealth and New Zealand should set apart a Sunday which our children should be encouraged to contribute to the fund, and that this be suggested by an offering to be taken at the evening services of the churches. In this way a substantial amount should be raised, and we who so happily escaped the worst effects of the war, and who have never experienced as a result of it lack of any of the necessities of life, will have the satisfaction of knowing that we have helped a little to alleviate the sufferings of the little ones overseas. In the name of Him who said, "Suffer little children to come unto Me" I make this suggestion.

Yours in His service,

R. G. Cameron.

South Tasmanian District Conference.

The seventh South Tasmanian District Conference was held at Geveston, beginning at 2 p.m. on Thursday, December 4, with devotional service led by Bro. Gourlay (Hobart), after which the President, Bro. F. H. Burden, took the chair.

The following delegates responded to the roll call:—Dover: Albert Stubbs, D. Stewart. Geveston: F. Ashlin, C. Rowe, Geo. Woolley. Hobart: A. E. Gourlay. Kellevie: W. Clifford. Nubeena: Earnie Burden, F. H. Burden. Tunnel Bay: M. Greatbatch, W. A. Spaulding, F. E. Smith.

Satisfactory reports received from Secretary, Treasurer, Literature Agent, Isolated Members' Secretaries (Hoon and Peninsula).

Election of Officers.—The following officers were elected for the ensuing year:—President, Bro. F. Ashlin; Vice-President, Bro. A. Stubbs; Secretary, F. Elwick Smith; Treasurer, Bro. W. Spaulding; Isolated Members' Secretaries (Hoon), Sisters Harper, Knight; (Peninsula), Bro. L. Mundy; Literature Agents (Hoon), Bro. A. Stubbs; (Peninsula), Bro. L. Mundy. Speaker, Conference Sermon (1920), Bro. F. Ashlin.

Time and place of next Conference, at Kellevie, October, 1920.

Notices of Motion.

1. "That Conference be held yearly." Moved by F. E. Smith, seconded by Bro. Stubbs, and unanimously agreed to.

2. "That Conference discuss the question of revising church rolls."

F. E. Smith moved "That Conference recommend to churches here represented that they adopt the card system of keeping church rolls." Seconded by Bro. M. Greatbatch, and agreed to. The Secretary was instructed to send above motion to State Conference.

3. "That this Conference consider the advisability of having a round table conference, inviting delegates from all denominational churches and religious bodies, with the object of unity on scriptural grounds." On the motion of Bro. Stubbs, seconded by Bro. E. Burden, this motion to be sent on to State Conference.

4. "That Conference discuss: 'Is it right for sisters to take part in a business meeting of the church?'" On this item a very interesting discussion took place.

5. "Conference discuss and recommend to the churches evangelist and means of providing another district evangelist in the South of Tasmania," was considered, and the following motion agreed to: "That in the opinion of this Conference it is advisable to engage another evangelist in South Tasmania, and we recommend such evangelist be employed to open a suburb of Hobart."

6. "That this Conference recommend to all churches and evangelists to do their best to encourage mutual teaching and edification." Agreed to on the motion of Bro. G. Woolley.

7. "That the incoming Executive be empowered to raise funds for the purpose of free distribution of church literature." Moved by F. E. Smith; seconded by Bro. Gourlay, and agreed to.

8. "That the attitude of the Churches of Christ on the liquor traffic be made known." Bro. Gourlay proposed "That in every way we give our support to any move toward bringing about a referendum on prohibition; seconded by Bro. W. Spaulding. Agreed to.

After the usual votes of thanks, and singing hymn number 298, "God be with you till we meet again." Conference adjourned at noon, on Friday, December 5.

At 8 p.m., 4th, Bro. Stewart preached the Conference Sermon, taking as his subject, "Reconstruction." At 8 p.m., 5th, song service, led by Bro. Stewart, after which a gospel rally; speakers, Bro. W. Clifford (Kellevie), Bro. Geo. Woolley (Glen Hoon), and F. Elwick Smith (Tunnel Bay), brought a very successful Conference to a close.—F. Elwick Smith.

Chaplain H. A. Procter.

In the course of a letter sent to Bro. R. Lyall, Chaplain Procter writes: "You will be glad to know that I passed the finals for the LL.B., and I expect to have the degree conferred towards the end of December. I have also put in two terms towards my Doctorate in Philosophy. All this work has kept me very busy, but I am thankful to say I am in the best of health. The long voyage on the 'Zealandic' ought to do me a world of good. I expect to sail in January, and will no doubt travel via the Suez. I hope to go that way because it will enable me to see Indian life at close quarters."

Following is a copy of a letter sent by Senior Chaplain Miles. This should be of special interest to our readers:—

Australian Imperial Force,
Administrative Headquarters, A.I.F.,
130 Horseferry-road,
London, S.W.1,
15th December, 1919.

Chaplain H. Procter, M.A.,
11 Viewforth Gardens,
Edinburgh.

My dear Procter,—

On the eve of your departure for Australia, I am constrained to write you this line of commendation concerning the excellent work done by you as a chaplain in the Australian Imperial Force. On the transport coming from Australia, in camps and depots in the United Kingdom, and while serving your unit in France, you rendered such excellent service that it called forth expressions of gratitude and good-will from officers and all ranks.

It was a great joy to me to be able to secure a period for you at the University of Edinburgh, and I greatly rejoice in the splendid record which you have made there.

I pray that all journeying mercies may be granted unto you, and that you may have a happy reunion with your loved ones on your arrival in Australia.

Kind regards.

Yours sincerely,

(Signed) J. Miles,
Senior Chaplain, A.I.F.

Christ Our Model.

1. For Faith.
"Looking unto Jesus, the Author and finisher of our faith" (Heb. 12: 2).
2. For Brotherly Love.
"Walk in love, as Christ also hath loved us" (Eph. 5: 2).
3. For Purity.
"Every man that hath this hope in Him purifieth himself, even as He is pure" (1 John 3: 3).
4. For Suffering.
"Christ suffered for us, leaving us an example" (1 Peter 2: 21).
5. For Patience.
"Consider Him that endureth such contradiction... lest ye be wearied and faint" (Heb. 12: 3).
6. For Self-Sacrifice.
"Let this mind be in you," etc. (See Phil. 2: 5-8).
7. For Walk.
"He that saith he abideth in Him ought himself so to walk, even as He walked" (1 John 2: 6).

In the Religious World.

The Bible Its Own Interpreter.

In his "Guide Book to Biblical Literature," Dr. J. F. Gessung, an American minister, says:—"The Bible, reverently and constructively interrogated, is its own interpreter. It is the product, not of vague tendencies, but great personal authors, men of good sense and good faith. I study history for the sake of the Bible, not the Bible for the sake of history. I seek present spiritual values, not those which appeal predominantly to antiquarians. I have almost entirely ignored the clutter and clutter of sceptical criticism. I am not dealing with a literature like every other. This is unique literature, to be learned not by rote but by heart.

Anglicans and Methodists.

"Wesleyans as a whole," says the "Christian World," "do not look with favor on the concordat which a few ministers are prepared to strike with the Bishop of London as to their accepting episcopal ordination. There is a growing feeling of resentment at the compromising flirtation which necessarily casts suspicion on the validity of the ordination given to its ministers by a Church which is particularly strict in this matter. Already men of great authority are repudiating the 'agreement,' and it is certain that there will be a practically unanimous repudiation by the powerful and indispensable army of local preachers, who would be reduced to a humiliating position of inferiority to the episcopally ordained ministers."

A Noble Witness.

Professional men who are also avowed Christians and holding responsible positions, have frequent opportunities afforded them of bearing witness to their faith, in the interests of other people. Twice within the last month Mr. Justice Bailhache has taken the opportunity, at two Assizes, of speaking words from the Bench which must have an immense influence. At Liverpool, after having sentenced a man to imprisonment for an odious crime committed under the influence of drink, he took the opportunity of entreating the men present in the crowded court to have nothing to do with drinking. And last week, at Cardiff, he proclaimed to a woman who had murdered her illegitimate child the only Gospel that can reform: "It is only the influence of Christ Himself that can turn you from the girl you have been into the woman I hope you will be." These items were reported in the daily Press as "remarkable." Why should they be considered so? If there is anything remarkable, it is that a like witness is so rarely borne in such places. In a Christian land it ought not to be accounted singular for a Christian man of high standing to point the fallen to the only source of strength and redemption.

Science and the Church.

The jubilee number of "Nature" is one of exceptional interest, inasmuch as a number of eminent scientists contribute to it articles showing how the various branches of science have progressed during the last fifty years. Canon Wilson, of Worcester, contributes an excellent paper on "Science and the Church," in which he shows what great changes have taken place on both sides during the half century. The contempt which "the smaller fry and hangers-on," as Canon Wilson calls them, together with one or two of the leaders, then showed toward believers in the supernatural is largely a thing of the past; entirely, indeed, so far as the leaders are concerned. The "smaller fry" still, in some cases, pursue the same fatuous path, but they have for audience only the ignorant. The growth of knowledge in these years has been so wonderful as to stagger the human mind. It has compelled men to be modest, and to admit their limitations as well as claim their conquests. And it has led the best men and women to turn to God. Nothing is more remarkable, during recent years, than the growth of the spiritual idea among men of science. It was in a moment of rash vanity that a savant said in parody: "The heavens declare the glory of men." That phase of intoxication has passed—let us hope for ever.

REPORTS FROM THE FIELD.

Continued from page 7.

"The Cities of Refuge," was well appreciated. Another of the Bible School scholars, a sister to the previous one, to-day took her stand for Christ, and a brother desired to renew his fellowship with his Lord.—S.

BERRI.—Christmas Sunday, 30 present at S.S. out of enrolment of 37, also several parents. Roll-call service held at breaking of bread; 32 broke bread; total attendance, 57. At night the writer spoke on "The Birth of Christ" to a record attendance. Monday evening the S.S. scholars were treated to a Christmas tree. An old folks' at home was held in the chapel on Christmas night; a happy time was spent.—C. H. Hunt.

LAKE BONNEY.—On Saturday afternoon a Christmas tree was held for the children. Bro. A. Smith had arranged for motor lorries to convey children from Cobdogla to the Lake. Parents and children were delighted with the effort of our baby Sunday School.—C. H. Hunt.

WINKIE.—The S.S. here had a Christmas tree. Sister Les. Hammond and her assistants deserve mention. On Dec. 22 a very pretty wedding was celebrated here, the happy couple being Bro. Geo. Burns, formerly of Bordertown, and Sister Dorothy Chapple. Our brother and sister are S.S. workers, and will be a great help at the Lake.—Chas. H. Hunt, Dec. 25.

GLENEILG.—One confession last Lord's day. Our school joined with others in a combined Christmas service last Sunday afternoon, over which Bro. H. R. Taylor presided. The young people of the church visited several of the brethren on Christmas Eve, and sang carols; they also rendered appropriate selections at the service on the previous Sunday night. Bro. and Sister Dockett, senior, are spending a somewhat lengthy holiday in W.A.—Chas. Ferris, Dec. 29.

UNGARRA.—On Nov. 30, we held our church anniversary. Bro. W. Hammond addressed the church in the afternoon, and Bro. J. Nankivell in the evening, both addresses being appreciated by good congregations. On Monday evening following we held a public meeting, when Mr. Bailey, Methodist Church, delivered a powerful address. We most heartily thank all who helped, especially Bro. Nankivell and family.

PORT PIRIE.—Dec. 21, Sister MacLarren, recently immersed, was welcomed into the church. We regret that Bro. Arnold, senr., had a slight trap accident. Dec. 28, fine morning address from Bro. Shipway on "Away from the Simplicity." Bro. Clarence Andrys was a visitor. Sister Arnold is ill. At night Bro. Shipway's topic was "Confession." Sister Edwards was received into the church from Grote-st. A men's working bee has been organised to labor on the church property on the Terrace.

NORWOOD.—Dec. 21, good meetings. At the breaking of bread three young people were received into fellowship, baptised the previous week. Bro. Beiler spoke at both services, which were very helpful. On Dec. 28, our attendance was small, all our young men being away camping at Brighton. Our young men conducted the service at Minda Home, Brighton, on Sunday evening. We had a number of visitors with us both morning and evening.—G.E.C.

DULWICH.—Good meeting yesterday morning, and fine address by Bro. F. Collins. We shall be glad to see any members residing in the district who are not yet attending.—W.J.J.

MILE END.—On Tuesday last our J.C.E. Society gave a Christmas entertainment, consisting of songs, dialogues, and a Christmas story, to an appreciative audience, when Father Christmas took occasion to come with presents for Mr. and Mrs. Wiltshire and the two orphan children from China. On Christmas morning about 30 of our singers met at the Adelaide Hospital, and for about two hours delighted the inmates by singing Christmas songs and choruses to them. Mr. Wiltshire held an open-air service at Henley Beach in the evening, when a goodly number met to help with the song service. Good meetings on Dec. 28. At the close of the evening meeting two young girls who had previously confessed Christ were baptised. We continued our open-air services at the beach on the holidays, Thursday's meeting be-

ing especially good. To-day is the fifth anniversary of Bro. and Sister Wiltshire's service with the church here. A congratulatory message was given by our senior elder at the morning meeting, and the wish expressed that there might be many more years of happy service together. One received into fellowship, baptised on last Sunday evening. Good meetings to-day.—M., Jan. 4.

GAWLER.—On Lord's day morning, Dec. 28, Bro. Blackburn, from Williamstown, delivered a stirring address, also in the evening, and was much enjoyed by all. For the little time our church has been in existence we owe much to our God, and intend to do greater and better and nobler for the Master's service.—J.O., Dec. 28.

FORRESTVILLE.—Sixteen members and five visitors broke bread. Bro. Hollams, of Unley, gave a fine address on "Prayer." We are having splendid meetings.—A. B. Williams, Jan. 4.

TUMBY BAY.—On Dec. 23 a Christmas tree was erected in the chapel in connection with the kindergarten class, when a very enjoyable time was spent. A number of pieces were rendered by the kinders, after which Father Christmas presented each child in the building with toys. Large attendance on Dec. 28; Bro. Wilfred Nankivell spoke afternoon and evening.—G.E.H.

BALAKLAVA.—During the past week the church has been saddened by the home-calling of Bro. L. Lawrie, who held the position of deacon. Our sympathy is extended to his sister wife and relatives. A united watchnight service was held in the local Methodist chapel. Representatives of both churches took part. This morning Bro. F. T. Saunders exhorted. We were pleased to welcome a number of visiting brethren. At the close of a splendid address on the subject, "But they attained not," Bro. Saunders took the confession of a young man this evening.—S.C.C., Jan. 4.

NORTH CROYDON.—Dec. 21, Bro. Wilson spoke morning and evening. The choir rendered carols. Dec. 28, Bro. Dyer, from Kadina, spoke in the evening. Bro. Wilson bring on holiday. Dec. 31, we held a watchnight meeting. Bren. Barnes and Wilson taking part. Jan. 4, Bro. Wilson spoke morning and evening. Good attendance. Miss Matthews is doing a good work among the Junior Endeavor, who meet at 10 o'clock every Lord's day morning. Attendance at Lord's day School still improving.—F. Plant.

QUEENSTOWN.—On Dec. 10, Sister Pearl McGargill, who has faithfully filled the position of church organist for some years, was married to Pte. A. G. Foote, late 32nd Batta. Bro. Brooker conducted the ceremony. On Dec. 17 Mr. Victor Stanton, secretary of S.A. Temperance Alliance, gave an interesting chemical and chart demonstration on the effects of alcohol on the human body. Dec. 21, Q.Y.P.M., Sister D. Watkins and Bro. J. Mitchell gave brief talks. Worship, it was a great joy to all to once more hear our beloved Bro. Brooker deliver a message to the church. We were pleased to have Bro. Stan. Clinch with us. Evening, the service principally consisted of Scripture readings read by Bro. H. J. Horsell, and carols by the choir. Bro. Horsell's address was earnest and helpful. To-day, good services. Q.Y.P.M., Bro. Stan. Clinch gave an interesting talk. Worship, Bro. A. E. Gay, of Semaphore, exhorted acceptably. Evening, Bro. A. Samuels, of Semaphore, delivered an address on Eccles. 8.—D.L.W., Dec. 28.

COTTONVILLE.—During the holidays Bro. Manning and 28 of the young men of the church and district have been in camp near Noarlunga, and have had an enjoyable time. Last Lord's day Bro. Hollams gave good addresses. Bro. Les. Berry was sufficiently recovered to be with us. The Bible School teachers have reappointed Bren. W. J. Harris, D. S. Green and F. Samuels to their respective positions as superintendent, secretary and treasurer of the school. Helpful meetings today.—H., Jan. 4.

New South Wales.

MEREWETHER.—In the afternoon of Dec. 21 the kindergarten children were served with afternoon tea, and each presented with a greeting card. Bro. J. Fraser, senr., exhorted the church, and at night Bro. Martin's subject was "Incarnation." On the Monday night previous a concert was held

in aid of the Band of Hope, to purchase slides for the magic lantern recently obtained. The Central Methodist Mission Choir had the programme in hand, and excellent vocal and instrumental items were rendered. Bro. Thos. Fraser exhorted on Dec. 28, and Bro. Martin's subject at night was "The Gracious Invitation." The teachers and children of the Bible School enjoyed a ramble on Saturday, which was concluded with an open-air concert.—W.D.C.

SYDNEY (Chinese Church).—Fairly good meetings on Dec. 29. Bro. J. See Ho gave some Christian experiences in the morning. Bro. E. H. Linn preached the gospel at night.—J. Choy.

SOUTH KENSINGTON.—We had Bro. Whately, College of the Bible, with us on Dec. 28. He preached at both services. Good number round the Lord's table. Loving gospel appeal at night on "The Friendship of Jesus."

HURSTVILLE.—Meetings are well attended. The spiritual atmosphere is good. Fine gathering at 7.30 a.m. service on Christmas morning. Bro. Hutson gave an appreciative address last Lord's day morning, and Bro. Crossman preached at night. Cottage prayer meetings are proving a time of blessing at Dumbleton. Work at Blakehurst is encouraging.—D.T.C.

CHATSWOOD.—On Dec. 23 we had a visit from Father Christmas, when about 200 gifts were distributed to the children. Dec. 28, Sisters Mrs. and Miss Day were received by letter from Hornsby. Splendid address by Bro. Chapple. At the gospel meeting Bro. Whelan gave a fine address on "Goodness of God." Two confessions.—R.M., Dec. 29.

WINGHAM.—On Dec. 14, at breaking of bread, good attendance of members and some friends. Bro. Chapman addressed the church. Bro. P. E. Thomas, B.A., gave a splendid address at our gospel service at night on "The Controlling Lever of Life" to a splendid attendance, and made a powerful appeal.—G. W. Cross.

BROKEN HILL (Wolfram-st.).—On Dec. 23 the Lord's day B.S. committee provided a Christmas tree for the children. Christmas Eve, the young people's class were driven to several places in the district, and sang carols under the leadership of Miss M. Ball. Christmas morning, Bro. Oram conducted a service at South Baptist, and in the evening at Wolfram-st. Lord's day morning, 28th, Bro. Oram gave an excellent address. Amongst visitors were Sister Hancock and Bro. Finlayson, Norwood district; Dr. Messent, Unley; and a son of Joseph Messent. Distress and suffering are still prevalent.—J. J. Hellou.

LISMORE.—Meetings are keeping up to the average in the Masonic Hall on Sundays, and at homes of members, and our hall at North Lismore on week nights. Last Lord's day Bro. P. J. Poole reviewed the church experiences of the past year, and read extracts from letters of sympathy with the church in its loss of the Tabernacle. Visitors included Bro. and Sister Taylor (Grafton) and Sister A. Murray (Byron Bay). We regret that Elder F. R. Furlonger met with an accident which necessitated a number of stitches in his leg, and being laid aside for several weeks. A number of our workers are at Brunswick Heads for the holidays. Elder J. P. F. Walker is keeping meetings going at that centre.—Dec. 31.

NORTH SYDNEY.—A fine address was given by Bro. J. Hibberd, of Chatswood, this morning. The school is still progressing favorably. To-night Bro. Webber excellently presented the gospel with a new year message. One sister received into fellowship from the church at Wagga.—F.A.H., Jan. 4.

ENMORE.—Jan. 4, special services at 11, 3 and 7 o'clock, at which Bro. Harward delivered addresses relative to the new year. We were delighted at the close of the evening service to see one brother make the good confession. We had as visitors with us Bren. Binns and Griffin, from Collingwood, who are on their way to America. We have pleasure in congratulating some of our members who have been successful at the recent University examinations. Sisters D. Russell and N. Crawford, and Bro. N. Nangle have obtained their degrees. Our £200 gift which we aimed at on Christmas Sunday has been received.—H.V.R.

Here and There

Bro. T. Hagger, preacher of Grote-st. church, Adelaide, is spending a few weeks' holiday in Melbourne.

Our next issue will be our annual Home Mission number. Extra copies will be sent to agents, who are requested to distribute these to the best advantage.

The 1920 session of the College of the Bible is due to begin on Wednesday, February 18, at 9.30 a.m. There is promise of an increase in the number of students enrolled this year.

All the churches in the Commonwealth are requested to bear in mind the Home Mission offering on February 1. Great preparations should be made for a record offering, so that Australia may be won for Christ.

The annual outing of Victorian preachers, their families and friends, will be held next Monday, January 12, at Fern Tree Gully. All accessories for tea can be procured on the grounds. Train leaves Flinders-st. station at 8.52 a.m.

Bro. H. Clipstone's visit in West Australia has been prolonged owing to the strike on the Trans railway. His visits and messages have been a help to the metropolitan churches. Bro. and Sister Clipstone returned to Victoria last week.

After eight years' successful work among the churches of West Australia, Bro. G. T. Fitzgerald has decided to go to New Zealand. The churches of W.A. are sorry to lose him, but wish him God-speed in his new sphere of labor. He is under engagement to the church at Mornington, Dunedin.

Now is a good time for new subscribers to take the "Christian." We should be grateful if church secretaries and preachers would call the attention of members to our church paper. If the "Christian" were in every home, its influence would be greatly felt. We would respectfully request our preachers in the course of some early address to recommend the paper to the members.

We note with regret the death of Bro. John Proctor, a most highly esteemed member of Dandenong church, Victoria. Bro. Proctor in the early days was a member of the church at Prahran. He was greatly beloved by all who knew him; for he was an upright man and a consistent Christian gentleman. The pioneers are being rapidly taken from us. In our last issue appeared an obituary notice of the late Bro. Allan Stewart, an old disciple and valiant defender of the faith.

The address of A. R. Main now is "Dullatur," Fairview Grove, East Malvern, Vic. College and personal correspondence should be addressed as above. Correspondence re "Christian" should be addressed to him c/o Austral Publishing Co., 530 Elizabeth-st., Melbourne. We would remind our readers that business communications should be sent to the Manager of the Austral Co., Mr. D. E. Pittman. It is particularly requested that business memoranda be not written on the same page with reports for the "Christian."

At S.A. University Commemoration held on Dec. 17, four of those who are members of our suburban churches received degrees. In the faculty of Law, Edgar Loveday Stevens, who is the secretary of the Prospect Sunday School, graduated as Bachelor of Laws. Our Bro. Stevens has proved himself a brilliant scholar for having won the Stow prize three times in succession. He has gained the Stow Scholarship, and in addition has won the David Murray Scholarship for distinction in Roman Law and Theory of Law and Legislation. In the faculty of Medicine, Harold Keith Pang graduated as Bachelor of Medicine and Bachelor of Surgery. Bro. Pang is a member of the church in North Adelaide. In the faculty of Arts, our Sister Miss Florence Elizabeth Batchelor, of the Cottonville church, and Miss Irene Mann, of Unley, both received their B.A. degrees.

The secretary of the church at Ringwood, Vic., is A. Elsom, Canterbury-road, Ringwood.

The secretary of the church at Strathalbyn, S.A., is now H. Parker, Catherine-st., Strathalbyn.

Bro. F. Cornelius, a recent graduate of the Bible College, commenced his labors last Lord's day as resident preacher with the church at Caloc, Vic. We wish him every success in his new field.

With reference to the Benevolent work that has been carried on by Bro. Young at Burnley, the committee wish it to be known that since the removal of Bro. Young to Maryborough, a local committee has been formed to attend to the duties involved. All money and correspondence should be sent to the secretary, Mr. J. W. Nichols, 8 Edgar-st., East Malvern. Parcels and boxes should be addressed: Church of Christ Mission, Burnley.

Increased interest is manifest in the new work at Ringwood. Last Lord's day the husband of one of the members confessed Christ and expressed his wish to unite with the church. In connection with this work a small organ is needed. If any member has one which he would like to sell cheap, or give to this new field, it would be greatly appreciated. T. Bagley, the Organising Secretary, would be glad to hear of such. His address is 230 Amess-st., North Carlton.

Great preparation is being made in some of our churches for the Home Mission offering on Sunday, Feb. 1. £1250 is the Victorian aim. This amount must be raised in order to carry on the work in hand. Thirty workers are being supported, and through these brethren the gospel is being preached in fifty different places. Over 250 souls have decided for Christ during the nine months of the Conference year in these Home Mission fields. We should aim to establish the work in every part of our States. The best interest of all the churches is expected.

The following is from the "Argus" of Monday, January 5:—"Pastor James E. Thomas, preaching at Lygon-st. (Carlton) Church of Christ last evening took for his text Jeremiah, sixth chapter, 16th verse, 'Ask for the old paths, where is the good way, and walk thereon, and ye shall find rest unto your souls.' These words were a challenge to the Jewish people, said Mr. Thomas. They called them back to the old tried and safe path. They were not a criticism of their theology or national traditions. Outwardly they made the same profession as their fathers, but their lives did not measure up to their creed. God was calling men to-day to the reality of life. It might be possible for us to be theoretically accurate in our belief, but the way of true satisfaction and soul development was not found in intellectual assent to Christianity, but in the experience of all it meant. No path could be safe that was wrong. The meadow path of pleasure or material gain, or of self-sufficiency, might be pleasant, but if it was not the way of God for our lives it was unsafe. The plan of God for humanity looked to the end of life, and we erred if we counted life an end in itself. It was only a path leading into the last and better for which this life was given. We must not allow politics, person, or parties to stand in the way of the right. It was for us to seek the good way that made for the spiritual as well as the temporal welfare of men, and follow that path. Only in that way could we make this world safe for humanity. We did not want the materialism that had failed in the past. History recorded the vain efforts of men to transform life through human philosophy and social systems that were Christless, but the only real way for the satisfaction and development of the souls of men was in the way of the perfect man, Christ Jesus. He was the expression of all that men needed. Pardon for sin, faith, love, truth, and life were found in Him. His way was not an experiment, but an experience. As men and nations had exalted Him, so had they blessed the world, and grown in righteousness. Scoffers might point at the mistakes of men, but they had given nothing that surpassed Christ and His plan for the redemption of mankind. However our methods might change, the love of God in Jesus Christ was still the impulse for the world's uplift, and the foundation of the world's hope."

COMING EVENTS.

COBURG.—Each Sunday, commencing to-day (January 11), services will be held at the Masonic Hall, Bell-st., Coburg. Morning meeting at 11; Bible School at 3 p.m., and gospel service at 7 p.m.

BIRTH.

PETERS.—On Dec. 20, at Stawell, to Mrs. Peters, wife of the late Bro. T. E. Peters—a daughter. Both doing well.

DEATHS.

PROCTOR.—On Dec. 26, 1919, at Mount Wise Hospital, Mercer-road, Malvern, John Proctor, of "Park View," Pultney-st., Dandenong, aged 76 years. "He being dead, yet speaketh."

WIESE.—On January 1, 1920, passed peacefully away at his residence, Court-st., Box Hill, after two weeks of patient suffering, Charles Henry, loved husband of Elizabeth, and loving father of Fred, Mary (Mrs. R. Ward), Norman and Kenneth.

"Rest after weariness,
Sweet rest at last."

IN MEMORIAM.

CAIRNS.—In loving memory of our darling little son and brother, Jack, who died Dec. 30, 1918, aged one year. "Only lent."
—Inserted by his fond parents and sisters, Ina and Nessie.

EARWAKER.—In loving memory of my dear husband, Thomas Earwaker, who died January 5, 1917.

To-day brings back its memories sad
Of this day three years ago,
When from our home there passed away
A soul I loved so dear,
'Twas hard to part with him,
But now I know 'twas best;
For after painful suffering
God gave my dear one rest.

—Inserted by his loving wife, M. A. Earwaker.

DONALDSON.—In loving memory of Ruby Grace, dearly loved daughter of James L. and S. Donaldson, who fell asleep New Year's Day, 1913. Ours is the loss, but hers the eternal gain; Ours is the grief, but hers the joy and peace; Ours is the time to labor here below, Till Christ, and loved ones, we meet on Canaan's shore.

—Inserted by her parents, sisters and brother.

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The Family Altar.

J. Wiltshire.

We read of an Hindoo legend of a king who hired a master builder and gave him a large sum of money, and sent him to the Himalayas to build the most magnificent palace ever erected on this earth. When the builder arrived at the place, he found the people dying of starvation. He used all his own money, and the king's, too, for food, and saved hundreds of lives. The king was so angry when he heard of it that he said, "To-morrow the builder shall die."

That night the king dreamed he was in heaven, and in the most beautiful palace he ever saw. He asked who owned it, and an angel said, "It is yours, built by the man you have condemned to death." The next day the man received his pardon.

This Hindoo legend may be good, but it does not compare with John 14: 2. "I go to prepare a place for you." Our place there depends not upon our money here, nor upon our use of it, but upon Jesus.

MONDAY, JANUARY 12.

Gems of Thought.—For we all shall stand before the judgment seat of Christ.—Rom. 14: 10.

"The vows of God are on me, and I may not stop to play with shadows, or pluck earthly flowers till I my work have done, and rendered up account."

Bible Reading.—Matt. 25: 14-30.

TUESDAY, JANUARY 13.

Gems of Thought.—Take heed that ye do not your aims before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.—Matt. 6: 1.

"Why fret you at your work because the deaf world does not hear and praise? Were it so bad, O workman true, To work in silence all your days?"

"I hear the traffic in the street,
But not the white worlds o'er the town;
I hear the gun at midday roar,
I did not hear the sun go down.

"Are work and workmen greater when
The trumpet blows their fame abroad?
Nowhere on earth is found the man
Who works as silently as God."

Bible Reading.—Genesis 1: 1-31.

WEDNESDAY, JANUARY 14.

Gems of Thought.—Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark.—Phil. 3: 13.

INDIVIDUALITY.

"Whatever you are, be that;
Whatever you do, be true;
Straightforwardly act,
Be honest in fact;
Be nobody else but you."

Bible Reading.—Rev. 2: 12-17. The individual is the overcomer.

THURSDAY, JANUARY 15.

Gems of Thought.—Faith is the substance of things hoped for, the evidence of things not seen.—Heb. 11: 1.

What is the faith that burns within the heart of man?

Can it be summed and stated, spoke out quick
Upon demand, as this, and this, and this, as we
Might state arithmetic?

Or is it some far deeper, sweet, diviner thing
That will not lend itself to words—a cry,
A broken sob, a hand-clasp in the dark, a glimpse
Of Jesus passing by?

Ah, men! ye may not drone it like an old wives'
song;

It is not ready-lipped and loose on tongue—

But ye may see the Light, and seeing, silent, feel
Firm the first ladder-rung.

—A. L. Phelps.

Bible Reading.—Heb. 1: 1-10.

FRIDAY, JANUARY 16.

Gems of Thought.—But why dost thou judge thy brother? or why dost thou set at naught thy brother?—Rom. 14: 10.

Who made the heart, 'tis He alone
Decidedly can try us,
He knows each chord—its various tone,
Each spring—its various bias;
Then at the balance let's be mute,
We never can adjust it;
What's done we partly may compute,
But know not what's resisted.

—R. Burns.

Bible Reading.—Romans 14: 12-23.

SATURDAY, JANUARY 17.

Gems of Thought.—For there is a time there for every purpose and for every work.—Eccles. 3: 17.

FIND TIME FOR THESE.

Lots of time for lots of things,
Though it's said that time has wings.
There is always time to find
Ways of being sweet and kind;
There is always time to share
Smiles and goodness everywhere;
Time to send the frowns away,
Time a gentle word to say,
Time for helpfulness, and time
To assist the weak to climb,
Time to give a little flower,
Time for friendship any hour.
But—there is no time to spare
For unkindness, anywhere.

Bible Reading.—Eccles. 3: 1-14.

SUNDAY, JANUARY 18.

Gems of Thought.—And he said, O Lord God of my Master Abraham, I pray thee, send me good speed this day.—Genesis 24: 12.

WORTH LIVING FOR.

Let me to-day do something that shall take
A little sadness from the world's vast store,
And may I be so favored as to make
Of joy's too scanty sum a little more.
Let me not hurt, by selfish deed,
Or thoughtless word, the heart of foe or friend;
Nor would I pass, unseeing, worthy need,
Or sin by silence when I should defend."

Bible Reading.—Luke 8: 40-56. He withers sorrow at the root.

OBITUARY.

COCKING.—On Oct. 6, after a short illness, Bro. Stephen Cocking, husband of Sister Mrs. Cocking, passed to his eternal reward. For many years he was a member of this church, being baptised by Bro. A. W. Connor about 16 years ago. Our late brother leaves a wife and a grown-up family (four daughters and two sons), all members of the church. To the sorrowing ones, our hearts go out in deepest sympathy. The parting is but for a season, until the day dawns and the shadows flee away.—R. L. Andersen, Castlemaine, Vic.

McNICOL.—Bro. John McNicol passed away on October 23, at the age of 62, after an illness extending over eight months. Bro. McNicol was born in Scotland. Coming to this State when eight years of age, he resided with his parents in the Salisbury district. Early in life he became associated with the Congregational Church of that town. Through the influence of a friend, believer's baptism was made a subject of study, and he was baptised by the late Bro. Allan Webb. On coming to the city he met with our late Bro. Grovener, who presented to him "Our Plea." Its simplicity and beauty appealed, and thus he became connected with our movement. For over 30 years our esteemed brother had been an active member of the Church of Christ. Formerly of Kermodest., North Adelaide, where he held the

office of deacon and Bible School teacher. Latterly of Cottonville, of which cause he was a foundation member, occupying the positions of Bible School superintendent and teacher, church secretary and treasurer, deacon, and finally elder. Bro. McNicol did admirable work both in and out of the church, and has left a wonderful testimony and influence behind him. May God richly bless our sister and her two sons.—B.W.M., Cottonville, S.A.

EASTON.—On Friday evening, Dec. 26, at the Melbourne Eye and Ear Hospital, a few hours after a serious operation, Bro. Percy Harold Easton, aged 31, fell asleep in Jesus. He did not regain consciousness after the operation. He leaves a young wife and three dear little children. But we know God will be a Father to the fatherless and a Husband to the widow. He was a faithful member of the Footscray church for over 17 years, and like his late mother, was an earnest worker in the Bible School. He began as a scholar, then became secretary and teacher, and until just recently was superintendent. He asked to be released from his duty on account of ill health. He was also a deacon of the church, and member of the choir. We are glad to know that he is now free from all pain. We laid his mortal remains to rest in the Footscray Cemetery last Saturday afternoon. To all his dear ones we extend our loving sympathy. "And God shall wipe away all tears from their eyes."

"Though sad we mark the closing eye
Of those we loved in days gone by,
Yet sweet in death their latest song:
We'll meet again—'twill not be long."

—E. G. Warren, Footscray, Vic.

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N.S.W. Sisters' Auxiliary.

Meeting held in City Temple, Dec. 5, 1919. The President presided. 19 sisters present. Roll-call, and apologies received. Payment of sending box to India passed.

Hospital.—Mrs. Potter and committee have paid 34 visits to Sydney Hospital, 19 to R.P.A. Hospital, 3 to North-Sydney, 1 to South Sydney, also Ryde, and 40 visits to sick ones in their homes. Distributed a large number of flowers, books, etc. Newington Old People's Home, 2 visits; distributed a large amount of comforts to the inmates, also books, texts, etc. Ten sisters, with Bro. Fisher, were present.

Dorcas.—Sister Farr, not being able to visit the societies, had written to several.

Prayer Meeting.—Mrs. Clydesdale reported good meetings held at City Temple, Hurstville, Petersham and Paddington churches, and one to be held at Erskineville.

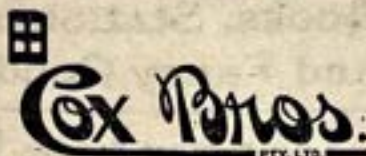
Foreign Mission.—Mrs. Eagle read several letters from India. The box of clothes, old linen, etc., from Sydney sisters, had arrived, and the contents had given great pleasure to the girls and boys. The missionaries wrote, thanking all who had helped so well, and asked for a continuance of interest and prayers on behalf of the great work. These letters were received with pleasure.

Women's Missionary Society.—Mrs. Fox reported the annual meeting held at City Temple, also opening meeting held at Enmore.

Isolated.—Mrs. Bull reported 63 letters written, 8 answers, 11 returned; 84 books and papers sent; also read one of the letters received from a mother of six young children, thanking Sister Bull for her helpful letters. This sister is right in the bush country, and feels she is not forgotten.

Temperance.—Miss Hall has had sickness in her family, and was unable to attend meetings.

Mrs. Clydesdale appointed devotional leader for next meeting. At the President's request the rest of the meeting was devoted to prayer and praise to Almighty God for his care and goodness during the year, remembering workers in all foreign lands, Home Missions and workers, also for the bountiful rains which had fallen. It was decided to meet on the second Friday in January, instead of the first.—M. A. Morris.



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