

The Australian Christian

CIRCULATING AMONGST CHURCHES OF CHRIST in the AUSTRALIAN COMMONWEALTH and NEW ZEALAND
Registered at the General Post Office, Melbourne, for transmission by Post as a Newspaper.

Vol. XXIII., No. 50.

Thursday, December 16, 1920.

Subscription, 9/- per annum; posted, 10/6.

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On Going to Church.

"Not forsaking the assembling of ourselves together, as the custom of some is, but exhorting one another."

We confess that we do not like the modern phrases "going to church" and "joining the church." They have clustered round them ideas which are unscriptural, or anti-scriptural, or both. Folk in New Testament times did not look round for a church to join; they were persuaded of the Messiahship of Jesus and accepted him as their Saviour and were by the Lord added to his church, naturally therefore joining in worship and service with the company of the redeemed in the community in which they lived. It would be an immense advantage if we could generally reproduce this thought and practice to-day. "Going to church" is a phrase which may mean little or much. That there is special virtue in the mere act of attendance or in the outward performance of certain rites is a notion foreign to the New Testament. It is of course better for people to be in good company, surrounded by influences which make for better living. We believe, however, that many are led into error, thinking that attendance at church service, the doing of the correct thing, somehow improves the religious standing of the participant. To the non-Christian, church attendance is good because of the greater likelihood of his being influenced to accept Christ and his salvation; it cannot be thought of as a good substitute for personal decision and conversion. The modern distinction, made in many churches, between "communicant" and "adherent" has much to answer for. The more definitely it is indicated that a man is either in Christ or he is without God and hope in the world, the better it is for all concerned. There are two, and only two, classes of men in the final analysis. To attempt to get an intermediate class of "adherents" is likely to do a great injustice to the members thereof; they may be led to think that their half-way house is a place of security. The man who "goes to church" and remains unconverted, is no better off than the man who never darkens a church door. If "to be almost saved is to be saddest lost," then the case of some "adherents" is most pitiable of all.

We would welcome an increased church attendance—on the part of Christians, so that they might be strengthened in their faith; and on the part of sinners, that they might be led to a definite surrender of themselves unto God.

The neglect of church attendance.

It cannot be pretended that this is a church-going age. In recent years there has been a noticeable falling off in many places. Religious work is reported to be difficult. Many preachers, who once preached to large audiences, face empty pews. Some are therefore seriously discouraged.

No one reason can be assigned for the present. It is common to speak of this as a materialistic age. So it is, but most ages have been so. Pleasure has certainly a firmer hold than hitherto. There are more and more alluring forms of pleasure than those which enticed our fathers. Yet it is a good many years since we read our first symposium on "Why men do not go to church." We suspect that the reasons assigned in a newspaper contribution of twenty years ago are those now chiefly operating. "The reason why men do not go to church," the laconic epistle read, "are that we won't let them.—Dionysius, Bacchus, Aphrodite." But pleasure, it may be allowed, levies an increasing toll. The years of war, and their consequent unsettlement, have to be included in the causes. It has been common to speak of the progress of science as an obstacle to faith. With some it may be so. But science has certainly not stopped human credulity. Strange cults have flourished in recent years. Men of science have been their advocates. When men turn from the Gospel to these, when sceptics are prepared to accept any wonders but those of the Scriptures, we are led to exclaim, "O infidel, great is thy faith!"

Not a twentieth century peculiarity.

No one will think that we wish to minimise the evil to-day when we say that it is possible to exaggerate the extent of the falling off. The fact seems to be that there are cycles in religious experience. Revival and reaction seem to come again and again. The Reformation was followed by a period of great decline. The beginning of the eighteenth century was one of the worst periods in English church history, but the great Methodist movement came and resulted in a wonderful spiritual revival. Yet the early part of the nineteenth century saw its special difficulties. A recent writer in an English paper shows that a century ago complaint of neglect of church attendance was being

made. He went back to the years between 1821 and 1832, and quoted Cobbett's "Rural Rides" as follows: "It is very true that the laboring people have, in a great measure, ceased to go to church. There were scarcely any of that class at this great country church to-day. I do not believe there were ten. I can remember when they were so numerous that the parson could not attempt to begin till the rattling of their nailed shoes ceased. I have seen, I am sure, 500 boys and men in smock frocks coming out of church at one time. To-day has been a fine day; there would have been many at church to-day if ever there are; and here I have another to add to the many things that convince me, that the laboring classes have in great part ceased to go to church, that their way of thinking and feeling to both church and clergy are totally changed, and that there is now very little moral hold which the latter possess."

It may be cold comfort to say that things are no worse than they were a hundred years ago. What we wish to emphasise is that there is no need for pessimism or despair. If the church will rouse itself, betake itself to prayer and service, preach with an accent of conviction the evangel of our Lord, then better times will come again. Not to acquiesce in the weakening of religious sanctions, or to mournfully rejoice in the waxing worse and worse of a wicked world, but to energetically and lovingly preach the Gospel to the whole creation—that is the church's duty. When the church neglects this task, it has not the right to sit complacently by and watch a Christless world drift towards ruin.

The privilege of worship.

The Hebrew letter shows that even in apostolic days some Christians had no adequate idea of the purpose and benefit of church attendance. "The custom of some" was as it now is. Presumably, the day was too wet or too dry, too hot or too cold, windy or sultry, cloudy or sunny, for them to go to church. Alas, that it should ever have been so. Alas, that ever the weather which kept no man from work on a week-day should be deemed sufficient excuse for the absence of Christians from the feast to which the Lord who died for them has invited his people. Hosts of Christians surely

cannot think what they do. Jesus, "as his custom was," went into the synagogue on the Sabbath day. Our Lord set the example of worship. Professed Christians should "follow his steps," yet "the custom of some is" to slight his invitation and neglect the exercises of his house.

We should all remember that the Lord has attached special promises to the gathering of his people, to the united prayer of his disciples. The dear Master who knew our frame, who thoroughly understood what was best for the spiritual sustenance and the strengthening of his saints, made what seemed to him the best provision for our souls. He established his church, and he appointed the worship of that church. Can we neglect his appointments without in effect claiming to be wiser than our Master? We think not. "Meet and remember me" is his request. His invitation at once gives us our highest privilege, and places upon us a solemn duty. How can any of us believe that we can get as much good by an occasional disobedience to the command of our Lord as we could receive from a regular obedience to his Word?

If Christians were to think more of the privilege of worship, and of the fact that they come together to meet their Lord and worship him, frivolous excuses would be banished. Actually, we know of some who will stay at home from the worship service because some uncongenial speaker is planned, or for one of a dozen similarly trivial reasons. If we loved our Master more, and realised the fact of his presence and blessing, nothing but absolute inability to attend would detain us. Yet in any church an attendance of over 75 per cent. of the membership would cause much surprise.

We meet, too, for the sake of others. Our gathering to break the loaf is a witness to the world for which Christ died. "As often as ye eat this bread and drink the cup, ye proclaim the Lord's death till he come." When we even occasionally absent ourselves for invalid reasons, we are not merely depriving ourselves of the spiritual strength which our Lord designed us to receive, but we are withholding the testimony he designed others to receive. For their sakes, as well as for our own, let us not forsake the assembling of ourselves together.

Theodore Roosevelt's eight reasons.

The United States of America has been fortunate in the moral and religious standing of many of its presidents. Theodore Roosevelt, one of the great men to fill the presidential chair, once gave eight reasons for going to church. He said:

"1. In this actual world, a churchless community where men have abandoned and scoffed at or ignored their religious needs, is a community on the rapid down-grade.

"2. Church work and church attendance mean the cultivation of the habit of feeling some responsibility for others.

"3. There are enough holidays for most of us. Sundays differ from other holidays in the fact that there are fifty-two of them every year. Therefore, on Sundays go to church.

"4. Yes, I know all the excuses. I know that one can worship the Creator in a grove of trees or by a running brook, or in a man's own house just as well as in a church. But I also know, as a matter of cold fact, the average man does not thus worship.

"5. He may not hear a good sermon at church. He will hear a sermon by a good man who is engaged all the week in making hard lives a little easier.

"6. He will listen to and take part in reading some beautiful passages from the Bible. And if he is not familiar with the Bible, he has suffered a loss.

"7. He will take part in singing some good hymns.

"8. I advocate a man's joining in church work for the sake of showing his faith by his works."

Is the Plea We Urge the Message for the Times in which We Live?

Geo. P. Cuttriss.

There are two subjects suggested in the title, viz. :—

(a) The plea we urge;

(b) The times in which we live,

either of which is important and big enough to occupy the whole of the time allotted for the presentment and discussion of both.

It would be superfluous to deal in detail with the plea we urge. We shall assume that we are all more or less familiar with it. We are possibly more impressed with the scripturalness of the plea than we are with the significance of the times in which we live.

The former is practically an acceptance of what we believe to be more nearly approximating the Christ programme than that adopted by any other Christian organisation. The latter offers illimitable scope for speculation, and is capable of different interpretation—none of which may be exactly right, and all of which may be entirely wrong.

The plea we urge.

The unqualified restoration of primitive Christianity, which has for its basic doctrine the organic union of the people of God. This is (or was) the central doctrine of the Churches of Christ. All other doctrines are but the out-growth of the basic doctrine. Originally, a movement amongst the churches which had lost their identity under the corrodent of human innovation and sectism.

The plea we urge is (we believe) a correct and comprehensive statement of the programme of the Head of the church, scraped fairly clean of the age-long and sacerdotal accumulation of intellectual and theological rubbish.

It is divine in its origin, beneficent in its teachings, and spiritual in its aims. It comes to us in this age with all the vigor of its pentecostal birth, and yet venerable with the weight of years and as changeless as its Divine Progenitor.

The plea we urge is not primarily to the world, but to the churches, viz., the union of the people of God. It is not the conversion of the world, but the union of Christians, "that the world might believe."

In a word, the plea we urge is "the Bible" as (1) the infallible Word of God, (2) the basis of union, (3) the sole standard of faith and practice. The familiar slogan embodies the plea to a nicety: "Where the Bi-

ble speaks, we speak; where the Bible is silent, we are silent."

The well worn triplet as it is commonly manipulated requires some adjustment.

"In essentials, unity.

In non-essentials, liberty.

In all things, love."

By what standard are we to determine whether a truth or theme is essential or non-essential? There is but one standard—the Bible.

For instance, are doctrines such as the appearing of our Lord, etc., essential or mere matters of opinion? This is no new doctrine; it was preached by Enoch, and occupies a large place in the Bible. The New Testament can be read through in ten hours, and at every twelve minutes of reading we are called upon to consider this truth. It is not the most important doctrine, and it should be considered in its relation to other truth. To be true to the plea it were necessary to restore this doctrine to the place it held in the original programme. It was the great hope of the early church, esteemed the crowning event of Christendom; and the fact that the early Christians lived under the magic spell of the great expectation of the return of Christ tended to unite them as nothing else could. It also conduced to the recognition of equality and for a time—until divisions crept in—they had all things in common. The church became the embodiment of a social as well as a spiritual ideal.

Sacred truths such as these have had the veil remorselessly torn from their features, and doctrines which were regarded by the apostles as fixed and firm as the everlasting hills, an irreverent scepticism and culpable negligence have sought to pluck up by the roots and scatter to the winds as puerile and noxious errors.

The question naturally leaps to the lips: Is the plea we urge scriptural? sufficient? successful? If it be all that the Bible teaches, Yes. If it be less, then No. If it has its source and draws its sustenance from the Word of God, it is adequate for all time, requiring no alteration, amendment, or addition. All the battering rams of modern thought, denominational arrogance and materialistic philosophy, have been and still are being brought to bear upon the primitive type of Christianity. It has survived too

many attacks to give us any reason to suppose that it will be destroyed or discomfited now.

The prayer of Christ—the hope of the world, would be blessedly realised in the unreserved acceptance of the programme unfolded in the Bible which has on its forefront "That they all may be one," the basic principle of which is the great distinctive and central doctrine of the plea we urge.

The times in which we live.

The first Napoleon when he invaded Egypt halted his soldiers at the foot of the mighty pyramids, and addressing them, said: "From the summit of yonder pyramids forty centuries look down upon your deeds." From a prouder pedestal and from a nobler height, Christianity looks down upon the wreck of empires, which in the day of their prosperity, marshalled against her in fierce antagonism, all the forces beneath their control; they have perished—but she remains, like a statue which stands erect and unbroken amid many ruins, acquiring new majesty from the shadings of time, from the mosses which have grown around its pedestal, and from the scars which war and tempest, intrigue and infidelity have made upon its base, her very existence as it finds expression in the church is her own inscription.

Yesterday we were writhing in the devastating and demoralising effects produced by the sudden bursting of the war cloud. The world shivered and staggered under its violence. For five years we were helplessly tossed to and fro in the ravaging and refining cataclysm. To curb its fury, stay its advance, and destroy its power, involved an expenditure of blood and treasure.

To-day we are in the terrific throes of the great aftermath. Cessation of hostilities did not, as many opined, introduce the millennium. Dreams of the Golden Age have been dissipated. Our fond hopes of peace and prosperity have been fractured to fragments. There is universal unrest—distress amongst the nations with perplexity. Anarchy, avarice and the thistle-down of revolution are spreading with the rapidity of a virulent form of typhoid. Industrial inequalities are pronounced, racial strife and sectarian bitterness are prevalent, immorality and infidelity are practised with no regard to their issue. The times in which we live furnish abundant evidence of the existence of a malignant growth at the very heart of things, and the name of that growth is "sin."

The times in which we live also make clear the fact that *sin* is more than an act—it is a condition, created by low and false ideals, misconceptions, wrong relationships and an unwillingness to be put right even though past experiences have led to unspeakable entanglements and disaster.

The times in which we live are problematical; and it is evident even to the imbecile that the solvent does not consist of any social or political measure, nor in economic readjustments or revolution. The task of righting up this old world of ours is not the task of unions or governments, but of the church. Bolshevism or any other "ism" is

not going to introduce the Golden Age, but if applied will only aggravate the awful disease which lies at the heart of the old world.

It has been said that the present age is an age of preparation, a prelude to some great change in the world's history. Every one who thinks at all looks forward to something like a revolution in the aspect of affairs before long, which will affect our modes of action. The silent juncture of eras is a conjunction which necessarily calls forth hope on the one hand and dejection on the other. Reasons for either state of mind may easily be found, for the crisis is one which no man is competent to direct and the termination of which no man is able to predict.

The outstanding features of the age in which we live are not without their spiritual significance, and it is not difficult to discover a very striking correspondence between the things forecasted to take place towards the end of the present age and the things that are taking place in the times in which we live. If the fact of this correspondence be established, then we are justified in the belief that we are living in the "last times" referred to by the Apostle Paul in 2 Timothy 3: 1-8, which details twenty-two signs of the times. There is abundant evidence that the prophecies concerning the "latter days" are moving towards fulfilment. This leads me to remark that not only are the times in which we live problematical, but clearly prophetic also. This view is held by such men as Dr. Arnold, Robertson of Brighton, Archbishop Trench, Henry Dunn, Hollis Read, Professor Bush, Cheever, Krummacker, Dr. Elliott, Cunningham, Faber, Brooks, Cox, Dr. Seiss, Edward Irving, and a host of others. The irreverent and subversive tendencies of the present age are converging to a crisis, and that crisis is the crowning event of Christendom, viz., the appearing of Jesus Christ.

The conditions which are to precede this event are, briefly—

Similar to what obtained before the flood (Luke 21: 26-36).

The accumulation of wealth and the spoliation of the poor (James 5: 1-8).

Preparation for war, the cost of which will be defrayed by a tax on the industries of the people (Joel 3: 9-16).

Indifference of the churches to the fate of the people, giving issue to a form of Godliness (2 Tim. 3: 1-5).

The times in which we live surely presage the beginning of the end.

These are the conditions which are the dominant features of "the times in which we live" and which constitute a grave crisis in the history of the church and the world. The great opportunity which this crisis creates challenges the capacity of that institution or individual which professes to have the Christ programme for the world. The opportunity is attended with great responsibility which it would not be wise to shirk or ignore.

To meet this condition of things various remedies have been proposed, such as Bolshevism, the League of Nations, unionism,

profit sharing schemes, Home Rule for Ireland, prohibition, etc., etc. To apply any or all of these would be as futile as the application of court plaster to cure an acute case of appendicitis.

Men in their ignorance and impotence are treating the effects rather than the causes. God understands, and will undertake. He has diagnosed and prescribed. The man who prescribes for himself has a fool for a patient. Industrial revolution or social reformation will never introduce the Millennium. The unrest and disaffection is individual, not national, and God's great remedy for the ills of the times in which we live is made known in the pages of the Bible.

To establish peace and maintain right relationships is a herculean task. It is the task not of governments, nor of unions, but the task of the church. Peace and good-will depend upon moral and spiritual, not social and industrial forces. The Bible contains God's prescription for every malady that the times in which we live have exposed to view.

The plea we urge, therefore, is the message for the times in which we live.

Toward the Prize of Our Calling.

I.

Can I find God?
I, of the coward soul,
Who seek my safety in the things that change;
Can I find God?
Can I see God?
I, of the world of sense,
Whose finer grain earth's unshed husks corrupt;
Can I see God?
Can I know God?
I, of unfaithful mind,
Whose weak hands cannot hold their chosen good;
Can I know God?
Can I love God?
I, of unpractised heart,
Who will not leave self-love for mine own kind?
Can I love God?

II.

I have found Love;
And with undaunted soul,
Through unknown loss, by pain unthinkable,
I shall find God.
I have seen Christ;
And my light-cleansed soul
Shall worship while the sev'ral sense-veils lift;
Till I see God.
I have known Life;
And with strong-willing soul,
Which, living makes its own each smallest Good,
I shall know God.
O loving Christ!
May my Love-quicken'd soul
So love my Brother-Man, that, losing self,
I may love God.
—Susan M. Hayman ("The Commonwealth")

Be noble, and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own;
Then shalt thou see it gleam in many eyes,
Then will pure light about thy way be shed.
—Lowell.

The Ethics of Criticism.

There are two kinds of criticism. One is constructive and the other is mere fault-finding. One incident of the latter kind occurred in England during the Torrey-Alexander meetings a few years ago. A distinguished clergyman approached Mr. Alexander and said, "Do you know, I do not like your method of soul winning." Mr. Alexander at once replied, "I thank you, my friend, for coming to me with this statement because we really are not fully satisfied with our method ourselves. Now please tell me what your method is, and how well it has succeeded." The minister was dumbfounded by the question because it developed that he never had had any conspicuous success in winning men to Jesus Christ.

A constructive criticism uttered with a sincere desire for improvement is often a big push in progress. But mere fault-finding generally only succeeds in injecting bitterness into life and limiting the growth of good men and women, by the hardening processes of prejudice.

Someone has said that no one has ever done you an injury until he makes you hate him, and certainly that is to put an ugly smudge on the soul and plant the seeds of social strife and the poison of pessimism in the heart. There is, however, a hurt as deep as hatred, and far more easily inflicted. It is the creation of prejudice in the human mind. Prejudice blurs the understanding and distorts its perceptions of truth. It is like a deadly breath that arrests the growth of trees and flowers, like the blast of a simoon in the thirsty and parched desert. Prejudice keeps for ever, keeps those afflicted with it small in heart, mind, soul and achievements. It is, therefore, not easy to do one more harm than to lead him to dislike a fellow man or to turn him against good causes by "picking something to pieces."

One is not always bound to find a better way when he criticises, for in most cases, he cannot do so, but he is always obligated by truth to make his suggestions with a view to improvement. And it is better for him to feel that he can point out a better way when he lays his finger on faults and opens wounds that smart and bleed. We have always been able to confound atheists by challenging them to show a better way than the Christian faith which they would destroy, or to refrain from destructive criticism. This is a just challenge, and all who assume the task of criticism should be willing to face it.

Besides, it is not conclusive against a church, or a man, or a cause, that it is marred by faults. Who is not and what is not? In this world of limitation, arrested development, and missed marks, we must usually go forward with the pain and hindrance of conscious imperfection. But no earnest man will be discouraged by this, and no thoughtful man will allow it to keep him from giving the helping hand in co-operation. All our methods are clumsy, and will one day look ludicrous as does the old steam engine of the very earliest days, that we may see in the Smithsonian Museum in Washington. But they are all we have to-day and are efficient enough to enable us to extend the boundaries of the kingdom of God geographically, psychologically, and eternally.—"Christian-Evangelist."

All Things Change.

All things change: the aims, fond hopes, desires

Of years gone by are but, to-day,
As fading smoke from dying furnace fires.

All things pass: the sparks of friendship bright,
That flashed upon the misty way
Of other days are vanished from our sight.

All things change: the haunts to childhood dear,
That shed romance on all our play,
And traversed now so commonplace appear.

So all things pass with Time that cannot wait,
And relics of a bygone day
Are laid aside for others yet more great.

—Muriel Freda Turner.

The Lord's Day.

H. R. Elvery.

(Continued.)

It has been asserted that the Emperor Constantine in his Sunday edict altered the day to be observed from the seventh to the first day of the week. Now Constantine, either nominally or in reality, embraced Christianity; the pagans in his realm worshipped the sun, and the Emperor proclaimed the Sunday a holiday (or holy day), but it is evident from the knowledge we have, that this had no effect on Christians, because the Christians had been observing the day for about three hundred years, and the object appears to have been one universal day observed by bringing the pagans into line with the Christians, and while to the pagans the first day of the week was the day of the sun, it no more bore that significance to the disciples than that Saturday was Saturn's day to those who kept the seventh day sabbath under the law. Constantine's action, in making Christianity popular and bringing the pagans into a closer relation with the disciples, had a disastrous effect on the church, and the outcome of it all was that the apostate church came into existence.

Some of those, who, in our day, advocate the keeping of the seventh day sabbath assert that we who observe the first day of the week are keeping the Pope's day, but, in view of the scriptural evidence which we have, this assertion is not warranted, and those who have reverted to the seventh day sabbath evidently place too much reliance on the teaching of the Old Testament, and disregarding the teaching of the New Testament (or new will of God), cannot understand the significance of our relationship to the Lord Jesus Christ under the new dispensation. In the Epistle to the Hebrews we read, "God who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." "For he hath been counted worthy of more glory than Moses, by so much as he that built the house hath more honor than the house" (Heb. 1: 1, 2; 3: 3, R.V.).

Surely the two ordinances which our Lord instituted just before he left his disciples are important. It is a striking fact that the Lord's Supper and baptism represent the death, burial, and resurrection of our Lord.

In the Lord's Supper the emblems signify the broken body and the shed blood of our Lord, and our Lord asked his disciples to observe this supper in remembrance of him, and as often as we eat this bread and drink this cup we do show forth the Lord's death till he come, and we have the definite knowledge that the disciples obeyed the command of the Lord, and met for the breaking of bread on the first day of the week, the day on which our Lord rose from the dead, and yet in thus honoring our Lord on the appointed day, we are told by those who have become entangled again in the yoke of bondage, and are actually dishonoring the Lord by failing to comply with his will, that we are keeping the Pope's day.

In baptism we are buried with Christ, and rise to newness of life. This typifies our Lord's burial and resurrection, and also our resurrection to the new life, and this life is in the Son of God (1 John 5: 11). He is our life. Jesus said, "I am the resurrection and the life," and the resurrection of our Lord, whereby the bounds of the grave are broken, is of such importance that it is typified by an ordinance, and the first day of the week is also observed on that account. We can thank God the Pope has nothing to do with it.

As the advocates of seventh-day observance attach considerable importance to the fact of the two tables of stone being placed in the ark of the covenant (and it must be remembered that God wrote on the tables the words of the covenant—the ten commandments), and the opinion has also been expressed that God established the covenant for all time, and further, that one could not have such an exalted idea of God if he changed after making a covenant: let us consider the facts re-

lating to the ark of the covenant and all the associations connected therewith. This will lead us to the truth that all things pointed to Christ, and were only to remain in force until Christ became the Mediator of a better covenant. We shall also see that God had an unchangeable purpose from the beginning, and has not changed in disannulling the first covenant. In the 25th chapter of Exodus and succeeding chapters, we have an account of the tabernacle, the ark of the covenant, the two tables placed therein, and covered by the mercy seat, surmounted by the cherubim, over which appeared the glory of God, the ark being placed behind the veil, in the Holy of Holies, the high priest alone being allowed to go behind the veil once only in the year, on the day of atonement, taking with him the blood of the victim on the altar, and sprinkling the mercy seat, thus making atonement for the sins of the people. It is true that the ark was captured and probably destroyed, because we are informed that the second temple did not contain the ark; but this does not alter the fact that the repository appointed by God for the ark was the Holy of Holies behind the veil, and the connection with the tables of stone and the sacrifice on the day of atonement is also established.

Now it must be noted that God commanded Moses to make the tabernacle and all that it contained according to a pattern shown to him (Ex. 35: 9), and after receiving full instructions from God regarding the appointments of the tabernacle, Moses was told to "look that thou make them after their pattern, which was shewed thee in the mount" (Ex. 25: 40). In the Epistle to the Hebrews we have a clear explanation of the purpose in making the tabernacle and all that it contained, after a pattern, for they were the patterns of things in the heavens, and reference is made to the priests officiating according to the law. "Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle, for See, saith he, that thou make all things according to the pattern shewed thee in the mount. But now that he obtained a more excellent ministry, by how much also he is the Mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second" (Heb. 8: 5-7).

So the time for disannulling the first covenant to give place to the second was when Christ became our High Priest. "For the priesthood being changed, there is made of necessity a change also of the law. For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God. In that he saith, a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away" (Heb. 7: 12, 18, 19; 8: 13).

Now this shows clearly that the old order was abolished, and a new order established, and a comparison of the old order with the new, and of the old and new covenants, will add force to the reason for observing the first day of the week as the Lord's day, for one is represented by death, and the other by an endless life, impossible apart from the resurrection of our Lord; and our participation in this endless life commences when we are risen with Christ.

A comparison from the Word of God.

High Priest.—"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus" (Heb. 3: 1).

Tabernacle.—"A minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man" (Heb. 8: 2).

The Sacrifice.—"Who needed not daily as those

high priests to offer up sacrifices, first for his own sins, and then for the people's; for this he did once when he offered up himself" (Heb. 7: 27).

Not all the blood of beasts
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away our stain.
But Christ, the heavenly Lamb,
Takes all our sins away;
A sacrifice of nobler name,
And richer blood than they.

The veil of the temple.—"And Jesus cried with a loud voice, and gave up the ghost, and the veil of the temple was rent in twain from the top to the bottom" (Mark 15: 37, 38).

Holy of Holies.—"For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself now to appear in the presence of God for us" (Heb. 9: 24).

The tables of stone.—"Forasmuch as ye are manifestly declared to be the epistle of Christ... written not with ink, but with the Spirit of the living God, not in tables of stone, but in fleshy tables of the heart" (2 Cor. 3: 3).

The two covenants.

Abraham had two sons; the one by a bondmaid, the other by a free woman. But he who was of the bondwoman was born after the flesh; but he of the free woman was by promise, which things are an allegory; for these are the two covenants, the one from the Mount Sinai, which gendereth to bondage... and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free... Now we, brethren, as Isaac was, are the children of promise. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage (Gal. 4: 22-5: 1).

These words were spoken by Jesus when he foretold that Jerusalem would be encompassed by armies, and the temple would be destroyed. There was to be great distress in the land, and wrath upon the Jews. The calamity was to come on the Jewish nation suddenly, necessitating instant flight. It would exceedingly aggravate the hardships to be endured, if the calamity came on the people in the winter, as they would then be exposed to the cold, and would have to leave comfortable homes. It would also add to the distress if the calamity came on the nation on the sabbath day, as it was almost impracticable to travel in Judæa on that day, as owing to the prevailing custom it appears that the gates of the cities were usually closed on the sabbath, and additional hardships would be involved.

Surely it cannot be supposed for a moment that our Lord meant that it would be wrong for the disciples to flee on the sabbath day. The Jews may have considered themselves bound by certain obligations under the Mosaic law, and it must be remembered that the terrible calamity which was to come upon the people was on account of their rejection of the Messiah, when Pilate wished to release Jesus. "All the people answered and said, His blood be upon us and on our children." The Jewish historian Josephus relates of the siege of Jerusalem by Titus, "All the calamities which had befallen any nation from the beginning of the world were but small in comparison with those of the Jews." In the siege of Jerusalem no fewer than 1,100,000 perished. In the adjacent provinces no fewer than 250,000 are reckoned to have been slain, making in all whose deaths were ascertained the almost incredible number of 1,350,000 who were put to death. A horrible instance of distress is related by Josephus. "A woman of distinguished rank having been plundered by the soldiers, in hunger, rage

break out, retire to Pella, in the kingdom of Agrippa, beyond Jordan.

It is well for us to consider that the controlling power of God's dealings with mankind is love, and it must be so, as love is an attribute of God, for God is love, and we know that God was in Christ reconciling the world unto himself, and our love to God results from God's love to us, for "we love him because he first loved us."

But when we are reconciled to God, and are born of the Spirit, our lives will yield the fruit of the Spirit, which is love, etc., and against such there is no law (Gal. 5: 22, 23). If we walk in the Spirit we will not fulfil the lust of the flesh (Gal. 5: 16). The works of the flesh are adultery, fornication, etc. (Gal. 5: 18, 19). There is therefore no necessity for those who are risen with Christ to be placed under the restrictions of the letter of the law, such as "Thou shalt not commit adultery," for "Love worketh no ill to his neighbor, therefore love is the fulfilling of the law."

Now we may well ask ourselves the question, What is the outcome of this manifestation of the love of God to us? and if we study to discover God's purpose we will arrive at a marvellous and important truth, for it was that we might have an endless life, and we will see that this depends entirely on the resurrection of our Lord after his death on the cross. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

To be concluded.

God's Care of His Household.

"Thou preparest a table before me."—Psa. 23: 5.

1. As God's daily Providence supplies our daily wants, His redeeming grace supplies the bread of life for our spirits,

2. As to seat a friend at my table is the most cordial assurance that he is my friend, so God in this ordinance assures His friendly fellowship.

3. God honors us in giving us work to do for Him; but more in bidding us cease our work and sit at table with him.

4. At the end of a busy day we enjoy the evening meal in our family. At the end of our Lord's work on earth He ate this Supper with His own. At the end of all earth's toil and trial, the feast of heaven.

Even So!

Matt. 11: 26.

"Lord! even so!" Oh, teach my heart to pray it
With growing consciousness that all is right:
"Lord, even so"—with Jesus I would say it,
For good it seemeth, Father, in Thy sight.

"Lord, even so!"—when long, long roads are hilly
And thorns that pierced Christ's brow annoy my feet;

When loss and change make all the air feel chilly,
And life's dear joys are sometimes bitter-sweet.

"Lord, even so"—for there must be no friction,
No point of controversy anywhere;

No attitude, nor mood, nor contradiction
To spoil a fellowship divinely fair!

I praised Thy Name when fit, O Lord, Thou sawest

To trust me with each treasure for a while;
Shall I think ill of Thee when Thou withdrawest

Things Thou hast lent me with Thy tender smile?

"Lord, even so!" for I on earth am learning
The great Amen which fills Thy land of light:

No change is Thine, nor shadow of a turning,
When "good it seemeth, Father, in Thy sight!"

—Exchange.

Horace Bushnell said: "One more revival, only one more, is needed—the revival of Christian stewardship; the consecration of the money power of the church of God. And when that revival comes, the kingdom of God will come in a day."

THE OLD COVENANT.

Till heaven and earth pass away one jot or one tittle shall in no wise pass away from the law, till all things be accomplished.

For the law made nothing perfect.
(Not after) the law of a carnal commandment

Ministration of death because

Letter killeth

Law of sin and death

Oldness of Letter

Ministration of condemnation

Born after the flesh

Born after the flesh

Jerusalem which now is

in bondage

Yoke of bondage

The ten commandments

Tables of stone

Our schoolmaster

That which is done away

Handwriting of ordinances

Handwriting of ordinances

Handwriting of ordinances

Handwriting of ordinances

Handwriting of ordinances

Handwriting of ordinances

Handwriting of ordinances

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Handwriting of ordinances

THE NEW COVENANT.

Matt. 5: 17, 18

Jesus knowing that all things were now accomplished.

John 19: 28, 30

It is finished

Rom. 10: 4

For Christ is become the end of the law for righteousness to all who believe

Heb. 11: 19

But the bringing in of a better hope did

Heb. 11: 16

But after the power of an endless life

2 Cor. 3: 7, 8

Ministration of the Spirit

2 Cor. 3: 6

because

2 Cor. 3: 6

Spirit giveth life

Rom. 8: 12

Law of Spirit of Life in Christ Jesus

Rom. 7: 6

Newness of spirit

2 Cor. 3: 9

Ministration of righteousness

Gal. 4: 23

By promise

Gal. 4: 29

Born after the Spirit

Gal. 4: 25, 26

Jerusalem which is above

Gal. 5: 1

Free

Gal. 5: 14

Liberty wherewith Christ hath made us free

2 Cor. 3: 3

Love to God, love to man

Gal. 3: 23, 25

Fleshy tables of the heart

2 Cor. 3: 11

To bring us to Christ

Eph. 2: 15

New and living way

Col. 2: 14

That which remaineth

Having abolished in his flesh the enmity, even the law of commandments contained in ordinances

Blotted out, nailed to his cross

and despair, killed and roasted her babe, and had eaten one half of him before the deed was discovered." This cruel act was in fulfilment of prophecy (Deut. 28: 53, 56, 57). The captives amounted to 97,000, so thus we see the fulfilment of the prophecy in Luke 21. But Jesus warned his disciples of these calamities, and said, "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judæa flee to the mountains" (Luke 21: 19, 20). Josephus records A.D. 66, Beginning of the Jewish war. The Christians in Jerusalem, seeing that a war is about to

In Matt. 24: 20, we read, "But pray ye that your flight be not in the winter, neither on the sabbath day." These words of Jesus are quoted by some who favor seventh-day observance as proof that our Lord expected the continuance of the observance of the seventh day sabbath after his crucifixion, as the events to which he referred occurred thirty years after he left the earth. But if we study the context we find the reason given for the necessity of instant flight, "For then shall be great tribulation, such as was not from the beginning of the world, to this time, no nor ever shall be" (verse 21).

At the Lord's Table.

"THIS DO."—Luke 22: 19.

Chas. Hale.

The trysting-place of the Christian worshipper is at the Lord's table. Jesus, lover of my soul, says, "If ye love me, keep my commandments." We meet around our Lord's table of redeeming love to remember him who first loved us and gave himself for us and to us. "Greater love hath no man than this, that he lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you." There are many things we may do which call to remembrance the love of Christ, but which leave no excuse for absence from the Lord's table, and while other things may be done, this should not be left undone. The Master said, "This do," and do it "in remembrance of ME."

The human heart by nature is prone to idolatry or will-worship; must worship something or somehow, and frequently finds anything or any way but the right one. The Christian religion consists in being deep in love with Christ Jesus, which brings forth and manifests loving obedience, and to be wilfully or negligently from the table of the Lord, which is his own love appointment, is to grow from lukewarmness to freezing point. "Neglect not the assembling of yourselves together" is a warning Scripture, and coupled with "Remember Lot's wife," who turned back and perished, means there is serious danger in not frequently beholding by faith the Lamb of God who died for my sin.

"What good will it do me?" asked one ignorant of the purpose and meaning of the Lord's table. In reply was said, What daily bread means for my body, so spiritual food does for my soul. I feed by faith on the Son of God, that manna and Bread of Life sent down from heaven. I need to come to the table hungering and thirsting after righteousness, and it is supplied to me in Christ Jesus, who is by God made unto me and for me righteousness, justification and sanctification, and I exclaim again, "Thanks be to God for his unspeakable Gift."

"This do, and you shall live," was said by Jesus to that young man who asked how he might obtain eternal life. The young man gloried that he had kept the commandment of the law, when Christ pointed out that one thing he lacked, and that to obtain life eternal he must let go of that one thing and follow him. Can we not apply this to ourselves, providing we as Christians glory in this good deed or that great work, and yet fail to show loving obedience, and to be always if possible, at the Lord's table, when the loving Lord has said in effect, I give you credit for all your good deeds, but do not lack the one thing needful. "This do in remembrance of me."

The Psalmist exclaimed, "What shall I render to God for all his benefits toward me?" and could find nothing satisfactory to render until he remembered that God had provided a way for man to show his gratitude, and that was to "take the cup of salvation, and call upon the name of the Lord, and to pay and renew his vows to the Lord in the presence of his people." This is exactly what the Christian should do, saying, I thank thee, my Lord, for this cup, that reminds me of thy love in giving Jesus to die, that I might have eternal life; also I thank thee for this bread, that reminds me of the glorious fact that my Saviour is the bread of life to my soul. The Lord Jesus has promised his presence with his people in the observation of all his commands; and particularly when he instituted his supper, he said that he would have communion with them in it, in the New Testament church, by the Holy Spirit, which he would bestow upon them; for he said he would drink that fruit of the vine new with them in his Father's kingdom (Matt. 26: 20).

When Christ said to his disciples, "This do ye, as oft [not seldom] as ye drink it, in remembrance of me," he intimated his will that they should be frequent in the observance of this ordinance, and authorised them to attend to it as often as it is in their power. Accordingly we see the first Chris-

tian church continuing as steadfastly in this as in other ordinances for which they assembled themselves together (Acts 2: 42). And for the space of two hundred years from the death of the apostles, while the profession of Christianity was connected with the cross, and the instituted discipline remained in any vigor, we learn from the writers of ecclesiastical history that it was the practice of the Churches of Christ to commemorate his death as often as they met together. We should be grateful to belong to such a body of people existing to-day, and look forward with joy to being present every Lord's day, assembling with other loving and obedient hearts with a response to our Lord, saying, Yes, Lord, we will "do this," we will remember thee; and then expect to hear the still small and loving voice saying, "This is the way, walk ye in it."

If "man's ingratitude to man makes countless thousands weep," how much more might the angels weep at man's disobedience and ingratitude to God, who said of Christ Jesus, "This is my beloved Son, hear ye him"? How can a Christian be so unthankful as to disregard the loving request and gentle command of such a Saviour who said, "This do ye in remembrance of me?"

The Winning of Souls.

God's Book tells us that "he that winneth souls is wise." The wise man will make soul-winning his life-business. We cannot all be evangelists, but we can all be soul-winners. More people are won to Christ by personal work than through evangelistic meetings. Indeed, many who are won in evangelistic meetings are really won by personal work. The writer remembers one meeting in which ninety persons confessed Christ. A careful analysis proved that every one of the ninety had been personally approached by Christian workers.

A wise man will make soul-winning his business, because it was the life-business of Jesus Christ. He said: "The Son of Man came to seek and to save that which was lost." He said to his disciples: "Follow me, and I will make you fishers of men." The apostle said: "If we say that we abide in him, we ought also to walk even as he walked." In what sense is a man a follower of Jesus, who does not give his life to that to which Jesus gave his life? Jesus left us an example that we should walk in his steps. Everyone who names the Name of Christ ought to be about his Master's business, and his Master's primary business was to win men to his allegiance and service. When the Church of Christ awakes to the fact that every Christian is to be a soul-winner, multitudes will be gathered to the Saviour.

A wise man will make soul-winning his life-business, because he is promised the personal presence and fellowship of Jesus Christ while engaged in this work. The Great Commission closes with these words: "And lo, I am with you always, even unto the end of the world." We may be positively sure of the presence of Jesus when we are seeking to lead men to the acceptance of Jesus as Saviour and King. We are quite aware that the Great Commission comprehends much besides evangelism, but evangelism is the very heart of it, even as it was at the very centre of Christ's ministry. We need never fear that we are not within Christ's will when we are seeking to bring lost men to him. In a very special sense we may claim his presence and power when on such a mission.

A wise man will make soul-winning his business because it is in this work that he enjoys the fullness of the Holy Spirit's presence. It was for witnessing, evangelism, soul-winning, that the won-

God Knoweth Best.

The gates of life swing either way
On noiseless hinges night and day,
One enters through the open door,
And one departs for evermore,
And which is happier, which more blest,
God knoweth best.

We greet with smiles the one who comes
Like sunshine to our hearts and homes,
And reach out longing hands with tears
To him who in his ripened years
Goes gladly to his heavenly rest—
God knoweth best.

He guards the gates. We need not dread
The path these little feet must tread,
Nor fear for him who from our sight
Passed through them to the realms of light,
Both in His loving care we rest.
God knoweth best.

—Mary Wheaton Lyon.

The Golden Key.

"Sympathy is the golden key that unlocks the heart of others. It not only teaches politeness and courtesy, but gives insight and unfolds wisdom, and may also be regarded as the crowning grace of humanity."

drous gift of the Holy Spirit was bestowed. We must not forget that the Holy Spirit came upon the disciples to make them able to tell effectively the story of Christ and his love. Of course, the Holy Spirit makes effective every ministry of the Christian, and to limit his ministry would be to misunderstand his mission. Despite this, it is suggestive that when we go forth to win souls we can, in a special sense, claim the Spirit's presence and power.

A wise man will make soul-winning his business because a "soul" is the most valuable thing in this world and in all worlds. "Let him know, that he who converteth a sinner from the error of his way, shall save a soul from death." What does it mean to save a soul from death? No human being can answer that question. There is an urgency about this work that makes all other work seem relatively unimportant. The whole world is lying in sin and death. We have been sent forth to tell the blessed story of the only and all-sufficient Saviour. Evangelism at home and missions abroad mean exactly the same thing. Wherever there is sin, there is need of a Saviour.

A wise man will make soul-winning his business because in this work he will gain the largest and most blessed rewards for all eternity. "They that be wise shall shine as the firmament, and they that turn many to righteousness as the stars forever and forever." To win souls to Christ is to lay up for ourselves treasure in heaven where neither moth nor rust can corrupt, and where thieves do not break through nor steal.—"Watchman-Examiner."

Work.

No man is born into this world whose work is not born with him; there is always work and tools to work withal for those who will.—J. R. Lowell.

For labor, the common lot of man,
Is part of a kind Creator's plan;
And he is a King whose brow is wet
With the pearl gemmed crown of honest sweat,
Some glorious day, this understood,
All toilers will be a brotherhood,
With brain or hand the purpose is one,
And the Master workman, God's own Son.

—R. Browning.

Here and There.

Bro. J. Wiltshire expects to leave for his new field of labor in Great Britain on February 24.

Thos. Hagger leaves Adelaide on Monday next, on a brief holiday visit to Victoria and Tasmania.

On December 26, Bro. J. C. F. Pittman will commence a term of labor with the cause at Coburg, Victoria.

On Monday the following telegram reached us: "Hinrichsen-Brooker mission, great day yesterday, big crowds, twelve confessions.—Barnes" (Hobart).

The Adelaide Training Classes which meet under the Adelaide Bible College Board held a combined social in Grote-st. lecture hall on Tuesday, December 14.

Bro. G. F. Warmbrunn, who has been transferred to the Post Office, Benalla, Vic., is anxious to hear of any member in that district with a view to a meeting for worship.

Bro. P. J. Pond, B.A., Lismore, N.S.W., writes, thanking Bro. H. Bartlett, of Dandenong, Vic., for £1 contributed toward fund for placing an evangelist in the Tweed district.

Any friends of our Indian mission who would like to send parcels to the mission or missionaries, should kindly forward them to the Austral Publishing Co., 530 Elizabeth-st., Melbourne, before January 3, 1921.

Through indisposition Bro. H. G. Harward was unable to take the services at Enmore last Sunday. A. R. Main preached there at night. It is expected that Bro. Horace Kingsbury will occupy the platform next Lord's day.

The Austral Publishing Co. have published in 12-page pamphlet form the article, "Why I Am a Christian Only," by Jesse R. Kellems. When this appeared in the "Christian," many expressed the wish that it be reprinted. The price is 10d. per dozen copies; 100, 6/-.

Bro. Arthur Thomas Cox is paying a few weeks' visit to Melbourne, and may be addressed at 20 McKean-st., North Fitzroy. He arrived from the United States on Thursday, December 9, and is busy renewing acquaintances. He paid the "Christian" office a pleasant call on Monday.

On another page appears a comprehensive outline of an address delivered by Bro. G. P. Cuttriss of Hindmarsh, S.A., delivered to our South Australian preachers during the recent retreat at Kersbrook. The title of the stimulating address was "Is the Plea we Urge the Message for the Times in Which we Live?"

Church attendances in Sydney last Sunday were very small, on account of the phenomenal rainfall. Well over fourteen inches of rain had fallen in December up to Sunday night—six inches more than ever was reported for the whole of December. The record for five days of continuous rainfall up to Sunday was 1234 points. So absentees had a much better excuse than usual.

The following acknowledgments for Victorian Women's Mission Bands reached us too late to be included in the Sisters' Executive Report:—Amounts received, December: Brighton, £1/10/-; Carnegie, 10/-; Essendon, £3/10/6; Swanston-st., £2; Preston, £1/10/3; Emerald, 15/-; total, £9 15/9.—G. Hayward, Treasurer. Last week, in the account of W.M.B., it stated that Moreland contributed 14/4; it should have read 4/4.

C. Young writes:—"We have just completed our first year with the church at Maryborough, Victoria. Although for the first five months we were without a residence, and had much sickness, we have enjoyed the work. The members have stood by the work in a splendid manner. Nineteen souls have been won, and the Bible School is growing fast. Money for the Lord's work is forthcoming, and over £100 has been paid off the preacher's residence. Plans for future are of an aggressive manner; only division can hinder the church from being a great power. The brethren here are very grateful to the Home Mission Committee for assistance given."

Three received by faith and baptism at Grote-st., Adelaide, last Sunday, and one more confession at night.

After Bro. Shee Ping's address at the Queensberry-st. church (Chinese), on Sunday night, there was one confession.

Unable to locate any others of like faith in the village, four members of the Malvern-Caulfield church, while camping in Walhalla on Sunday last, broke bread in their tent. The little meeting was presided over by Bro. W. F. Nankivell.

One of the most blessed effects of prayer is that it works in us toward our fellows something of the blessings we ask for ourselves. That soul, for example, which truly prays for forgiveness from God must, if it is sincere, come to forgive those from whom it has suffered injury. The man who really cries to God to be preserved from oppression or wrong at the hands of his fellows, must grow less and less inclined to anything by which he might oppress or wrong them himself. The man who sincerely prays to God to deliver his scorched soul from all evil, and steadily keeps on praying, will surely come greatly to desire the same deliverance for the souls around him, and to seek to help them in pity and patience just as he would have his God help him. Yes, this is one of the most blessed effects of prayer: we grow into the likeness of our own requests, and the good we seek for ourselves we find for our fellows also.—W. Bramwell Booth.

It has already been announced that Bro. J. Wiltshire is shortly leaving for England, where he hopes for a time to labor with the brethren. One result of his going is that we shall be deprived of his much-valued help with the "Christian." For some time Bro. Wiltshire has regularly contributed the matter for our "Family Altar." His efforts have been greatly appreciated by us and our readers. We express our cordial thanks to him, and wish him well in his new work. We have pleasure in announcing that from next issue Bro. J. C. Ferdinand Pittman has consented to contribute to the "Family Altar." Those who are familiar with Bro. Pittman's volume, "Bible Truths Illustrated," will know that he is eminently suited for this work. We are sure that readers will be benefited by his writings. For 1921, the "Family Altar" will deal with the suggested readings for Lord's day worship meetings. To some this may give an added interest.

Opening Services of New Building at Port Pirie, S.A.

Sunday, December 5, was a day that will long be remembered by the members of the church in Port Pirie. It was the day set apart for the opening services of the new building, in which the church in future will meet for worship and the proclamation of God's word.

At 10.40 a.m. Bro. Wright, as chairman of the trustees, in a neat speech, called upon Bro. J. E. Shipway (whose third anniversary as preacher of the church was also being celebrated that day) to declare the building open for divine worship.

At 11 a.m. the meeting for breaking of bread was held. There was a large attendance, 150 people being present. One hundred of these were meeting because of obedience to Christ, at the table of the Lord.

The members' roll was called, and out of a membership of 89 in Port Pirie, 86 responded. Visitors from Wallaroo and other places were present, and some of our isolated members were also present.

Bro. Shipway presided at the table, and Bro. Pillar, an elder of the church, offered a dedicatory prayer.

Bro. T. Hagger was the speaker, and he gave a splendid exhortation from Psalm 95: 6, "O come, let us worship and bow down; let us kneel before the Lord our maker."

At 3 p.m., a young people's service was held. There was again a large attendance, and Bro.

Hagger gave the Sunday School children a very suitable and helpful address on "Pins."

The crowning service was in the evening. By 7 p.m., 220 people had been seated within the building. Kindergarten chairs had to be used to make it possible to seat all.

Bro. Hagger's discourse on "Do we Need a New Message?" was excellent. At the close two young people nobly took their stand for Christ.

A choir under the leadership of Bro. R. O. Bottrall rendered suitable anthems at the morning and evening services, and some of the young people of the Bible School sang appropriate pieces at the afternoon service.

It was a glorious day, and the church felt that she had entered into the heritage of her prayers and work of the last three years, and that God's approbation and blessing were resting upon all.

On Monday night, Dec. 6, a public meeting was held, and another large concourse of people were attracted for the occasion. Bro. Thos. Pillar, the chairman, briefly outlined the thread of the work. Bro. Walter Manning, State Conference President, congratulated the church on its achievement, and delivered a fine address on "Faith." Bro. H. J. Horsell, secretary of Conference, commended the church, and asked this church, as the church of old, to continue loving, liberal and united. Bro. Hagger also spoke, stressing the distinguishing principles for which we stand. Words of congratulation were also spoken by Bren. Kenner and Gowans, of the Baptist Church, and by Mr. Gare, representing the Congregational Church.

A vote of thanks to the workers was moved by Bro. Bottrall, and seconded by Bro. Shipway. Bro. Wright moved a vote of thanks to the contractors and builders, who had shown much courtesy, and had erected a very creditable building. This was seconded by Bro. Arnold.

After the singing of "Blest be the tie that binds," a coffee supper was served by the deaconesses of the church, and the happy services which had been rendered to God's honor and glory terminated.

The building is of solid stone and brick, with special ventilation windows. The main hall is 50ft. by 30ft. There is a porch on the front 10ft. by 8ft., and a vestry at the rear 30ft. by 14ft. It is seated with 204 cathedral chairs, the gift of an Adelaide brother. The furniture of the platform is Australian oak, consisting of reading desk, table, four chairs, and two palm stands, the chairs and palm stands being gifts from Pirie members. The building compares favorably with other church buildings in the town, and is drawing forth the admiration and in some instances the surprise of Pirians. It is situated in a thickly residential area, and with its doors open, its brilliant lighting and its comfortable seating, it will, we believe, attract those who desire to worship. May God grant that within its walls his praises may long be sung, his name be reverently adored, and many precious souls find Christ as their beloved Saviour.—J. E. Shipway.

Victorian Home Mission Fund.

During the month of November the following amounts were gratefully received, viz.:

Churches, per Collectors, Duplex Envelopes, etc.—Hampton, £1/5/-; Bendigo, 16/8; Kaniva, 10/-.

Gifts for Special Evangelistic Fund.—Result of Women's Meeting, £18/12/3; Result of Men's Meeting, £85/13/9.

Living-Link.—Women's Mission Band, £15/15/6.

Assisted Churches towards Preachers' Salaries.—Lake Boga, £5/8/4; Stawell, £8/13/4; Rochester, £5; Woorinen, £5/1/10; Ringwood, £2/3/4; Dunolly, £3/16/6; Shepparton, £21/13/4; Warrnambool, £8/6/8; Ultima, £6/1/4; Taradale, £3; Horsham, £19/10/-; Ararat, £4/10/-; Swan Hill, £5/14/10; Emerald East, £3/15/10; Culgoa, £2; Maryborough, £10/16/8; Emerald, £2/14/2; Kaniva, £4/10/-; Lillimur, £7/10/-; Echuca, £7/0/10; Brim, £34/5/-; Colac, £9/15/-; Swan Hill District, £19/10/-; St. Arnaud, £4/7/-.

Miscellaneous.—Preachers' Provident Fund, £3 5/-; Exchange, 2/-.

W. C. Craigie, Treas., 265 Lit. Collins-st., Melb. Thos. Bagley, Sec., 537 Lygon-st., North Carlton.

Foreign Missions.

Conducted by G. T. Walden, M.A.

Federal Foreign Missionary Committee.

President: J. Warren Cosh, 13 Clifton-st., Malvern, S.A.
Treasurer: O. V. Mann, 8 Commercial-rd., Hyde Park, S.A.
Secretary: G. T. Walden, 74 Edmund-av., Unley, S.A.

News from Oba, New Hebrides.

Bro. and Sister A. T. Waters, our faithful missionaries from Oba, expect to reach Australia in December on their triennial furlough. They will be sure of a hearty welcome wherever they go. They will spend a month in New South Wales, including the Easter Conference. Other fixtures will be announced later. Bro. Waters was able to visit Pentecost and join in the welcome to Bro. and Sister Black. Three Maewo boys who have been training under Bro. Waters on Oba have returned to Maewo, and two others from Maewo have come to Oba for three or four years' training.

A faithful evangelist.

Bro. Waters writes: "A native Oba evangelist, iTali, has returned to Oba after a year's faithful service on Maewo, during which time he built a stone and lime shelter-house for the visiting missionary at the passage of Mbetarara. He also built a reed and thatch school house in the village up in the bush. He would have remained in Maewo, but it was too wet and cold for his Oba blood; but after a sufficient furlough he will return there if we so desire. He has resumed his training at the station with us. This native evangelist, iTali, has as a chief an early ambition and desire to marry. Last week his district people offered him a nice young girl in marriage. She was one he loved, but purely for the sake of the Lord's gospel service he refused her because she could not follow him to any island where he might be appointed owing to the claims of her sick and needy mother.

Counter-attack on French grog.

Lambaha school, that was destroyed through French grog, and was lost to us for two years, has been retaken for the Lord. The school is being rebuilt, and when I wanted a boat for Maewo, this Lambaha school furnished the boat and half the crew needed.

Dedication of new school.

Last week we opened a new school; 130 scholars and heathen visitors attended the opening service. The picnic feast was simple, though expensive, consisting only of bread and butter and tea. Their favorite sweet, jam, was not procurable on Oba. They bought 50 loaves of bread and butter, and for Mrs. Waters and self had provided the extra dishes of cocoanut soup and chicken. Our dedication text was "Ehud's Dagger and the Spirit's Sword."

Report from R. Coventry.

Roy Coventry, Baramati, India, writes, Oct. 3, 1920:—A certain reform movement among the men Brahmins is very active in this part. They call themselves "Seekers after Truth." Their chief desire is to throw off the yoke of the Brahmin and raise the mass of depressed class people. I am afraid their programme is largely social, and born of hatred of the Brahmin, and is not a really spiritual movement.

Industrial Settlement.

My time has been very much occupied during the last month with the New Settlement of Bhamptas. The men have started to build their new huts. The barbed wire enclosure, ten feet high, is now ready for the new-comers, and those who for misbehaviour must be locked up. Dis-

putes and quarrels keep me busy many evenings during the week. I usually hold inquiries about 7 p.m., after the men come home from work.

Our missionary as magistrate.

Friday last about 10 p.m., we had a crowd come to the bungalow with a man from the Settlement with a wounded head. We dressed the wound and sent him home. Last night I tried the case and found that during a free fight one man threw a stone which hit this man. The culprit was fined 5 rupees (about 8/6), and ordered to pay half a rupee (about 10d.) a day to the injured man for every day he has to stay home from his work.

Thieves' sons attend mission school.

The Sunday morning school for boys of the Thieves' Settlement still goes on well, and is one of the most hopeful and bright spots in the work. All work in the Bhamptas Settlement is of necessity of an uphill character, as we are dealing with a people who until now were a law unto themselves.

Evangelistic work.

During September, 1920, our three evangelists and blind musician held 36 meetings in the town of Baramati and six surrounding villages. 95 addresses were delivered, and had an average audience of 16. Our workers met with many of the sect, "Seekers after Truth." This movement (referred to in an earlier note) is theistic, but is rather anti-Brahmin than anti-sin. We tell them we have the truth if they will accept it.

A Day of Rejoicing at Baramati.

Roy Coventry writes, Oct. 10, 1920:—To-day is a day of rejoicing with us. This morning we held anniversary services of the church, and at the conclusion gave a general invitation to folks to confess Christ. Six of the bigger girls in the orphanage came forward and one boy, son of the lime burner, and a woman of 45 years, mother of Warmar the blind musician. She had never really broken with heathenism, but we feel she is in earnest this time. This is the first fruits of the work among the young people and children. We ask your prayers for all of these new in the faith. These eight have been baptised and received into the church.

This is the first time since I have been in Baramati that we have had the joy of baptising any but those who had been won for Christ by others, but not immersed, and we had the joy of leading them into this additional truth, but those eight have come into Christ from heathenism through the preaching and teaching of our missionaries in the Baramati Station, and so was a red letter day for us at Baramati. Much sickness is about, and as I write some little orphans are lying dangerously ill. Miss Blake is working heroically to help them weather the storm. Some of them have such poor constitutions, that when attacked by disease they are heavily handicapped in the fight.

Offerings for Foreign Missions may be sent to the following:—

- Victoria: J. I. Mudford, The Avenue, Surrey Hills. 'Phone, Canterbury, 1523.
New South Wales: J. Clydesdale, Albert-st., Hornsby; or J. O. Holt, 36 Moore-st., Sydney.
Queensland: H. W. Hermann, Treasurer, Railway Parade, Nundah; correspondence to A. C. Rankine, 20 Barker-st., New Farm, Brisbane.
West Australia: D. R. Stirling, "Avondale," Lord-st., West Guildford.
Tasmania: P. C. Prichard, Forrest-road, Trevallyn, Launceston.
South Australia: F. Collins, 48 Amherst-Av., Nth. Norwood. 'Phone, Norwood, 1501.

In the Religious World.

"God Help Us!"

While political organisers have, speaking generally, ruled God out of their plans, there are in many quarters pleas for a spirit of submission to the Divine will. An issue of the "Pittsburg Leader" had an editorial on the subject, from which we quote the following sentences:—

Human management of the universe is failing. Without Divine intervention, the world and its people will plunge into chaos. The people of America must go down on their knees and ask for Divine aid. There has been too little spirituality in our activities. Our bodies have grown while our souls have shrunk. Now, as the clouds darken around us, our physical sight grows dim, and our spiritual vision increases. "God help us!" is our plea.

In other lands besides America, the same fears are entertained, and the Christian community is urging a like spiritual resort to God. Meantime, the day of opportunity is passing.

Preaching.

It is futile to say that preaching is futile. Only a scoffer could say that, only the ignorant and thoughtless believe it. As far back as history leads us we see that preaching has been the voice that aroused, the fire that cleansed, the torch that guided, the power that girded, the revelation that informed, the energy that renewed, the urge that impelled, and the manna that fed the people.

A million flaming tongues prove it every Lord's day. They kindle the fire that cannot be put out. They plead the cause of justice. They rebuke arrogant sin. They confuse tyrant and schemer. They keep the people alive intellectually. They foster the heart-life of the nation. They feed the fire of liberty. They keep people conscious of their spiritual nature and cause them to strive to live for ever.

Without preaching the human race would die of insanity or commit suicide on account of its disappointment with life, or rot by the accumulated poison of stagnation. If you want to see pandemonium turned loose—even more than it is—on earth to-day, stop the voice in the pulpit. Men would eat each other up like the savage of the cave or the monsters of the jungle.—Christian-Evangelist."

Dr. Jowett's Tribute to the Medical Profession.

It is not only on Hospital Sunday that doctors and nurses are prayed for at Westminster Chapel. Recently Dr. Jowett included a fervent petition for those who do so much to alleviate human pain, while in his sermon he said: "We have made almost incredible advance in the history of healing." He was speaking to a congregation which crowded the area and first gallery, on Mark 2: 9, "Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed and walk?" Have we made progress in mastering the secrets of the spirit similar to the advance made in the history of bodily hearing? was the question considered by the preacher. He declared, that he did not know where a man could go to-day when he had turned his back on the much-maligned churches and shut the door on Christ Himself, if he wanted to cure a foul mind, or broken heart, or feeble will, or to remove the fever of avarice, or to eradicate a lust.

Training the Will.

With reference to the will Dr. Jowett said: "I think I have read most that has been published in recent years about the will. The subject fascinates me." He quoted from a book, which he described as a sound piece of psychology, various exercises for strengthening the will, and there were many among his hearers who could not help smiling as he described the slow deliberate exercise of taking a hundred matches out of a box and then putting them back again. "I say my Lord can do in a day what can never be done otherwise," commented Dr. Jowett.

The Family Altar.

J. Wiltshire.

THE UNSPEAKABLE GIFT.

The Apostle Paul had command of many words, and could select from several languages, but here he admits that the Gift by which this happy season is ushered into the world is "unspeakable." Paul's position in respect of the glories of Christ was illustrated partly by a little girl of not more than four years of age, who was privileged one night to witness the glories adorning one of our capital cities in honor of the Prince of Wales' visit. On being questioned afterwards about what she saw, feeling the insufficiency of her four-year-old vocabulary, she said: "I seed it all, but I can not speak it."

Nearly the whole world is now, with its multifarious languages and dialects, trying to speak the excellencies of "God's unspeakable Gift," but many still remain unexpressed. As if to aid our insufficiency this Gift speaks for Himself. In every accent of love and goodwill He is heard, and in every deed of kindness His inexpressible sympathy is felt. May He be heard by us all at this season of the year, and may the sweetness of His voice bring to all a very happy Christmas and the promise of a bright New Year!

MONDAY, DECEMBER 20.

Gem Verse.—There came wise men.... Saying, Where is He that is born King-of the Jews? for we have seen His star in the East, and are come to worship Him.—Matt. 2: 1, 2.

Why are these men called "wise"? Is it because they were wise in their knowledge of the skies, or is it because they sought Jesus? No doubt the Spirit of God would have us know that the wise show their wisdom by seeking Jesus. He would have us know also that the simple become wise when they make this worthy quest.

How few sought merriment of heart
In Him, the Christmas Lord,
Who came with songs
By angel throngs
To shed true joy abroad!
The truest Merry Christmas must
Be found in Him, the heart's true trust.

—William Luff.

Scripture Portion.—Psalm 72.

TUESDAY, DECEMBER 21.

Gem Verse.—When Herod the king had heard these things, he was troubled, and all Jerusalem with him.—Matt. 2: 3.

The loss of a little bit of earthly glory was at the root of Herod's trouble. Had it been in his power he would have extinguished from the world the Light which lighteth every man who comes into it; that he himself might as a petty monarch shine on. Herod's candle has long since gone out, and his name is remembered only because it was set over against the imperishable name of Jesus. While Christ Jesus has a name which is above every name, Herod's is very low on the list. While Christ has received a kingdom which cannot be shaken, Herod's paltry dominion has for ever crumbled away.

Scripture Portion.—Psalm 2.

WEDNESDAY, DECEMBER 22.

Gem Verse.—When they had heard the king, they departed; and lo, the star, which they saw in the East, went before them, till it came and stood over where the young child was.—Matt. 2: 9.

The honest seeker after the truth is sure to be afforded a faithful guide in some form or other. It is in accord with God's love and compassion. The Magi were such seekers. They honestly desired to see and worship and bestow gifts on the child "born King of the Jews." Hence they saw the star in the East sent to guide them. They not only saw, but they believed and followed. They recognised the star as their divine guide.

THE AUSTRALIAN CHRISTIAN.

To-day the Bible takes the place of the star as man's divine guide. All who read it and believe it and follow it honestly, sooner or later find the world's Redeemer as certainly as did the Magi.—"Religious Telescope."

Scripture Portion.—Psalm 19.

THURSDAY, DECEMBER 23.

Gem Verse.—When they saw the star they rejoiced with exceeding great joy.—Matt. 2: 10.

The wise men made a mistake when they sought guidance of King Herod.—Contact with him was as a mist over the way. Often folk who seek Christ make a mistake by turning away to some human resource and expedient. Often Christians turn aside and lose their guiding star.

"Christian, hold fast!
For Satan always plays the friend of man,
Wise in deceit;
And has for all God's purposes of good
Some counterfeit.

"Christian, hold fast!
Content to bear reproach of bigotry,
Or pitying smile;
Of intellect for timid ignorance—
No easy trial.

"Christian, hold fast!
Another generation looking back
On these our days,
Will learn the lesson of our faithfulness
And yield in praise."

Scripture Portion.—1 Thess. 1.

FRIDAY, DECEMBER 24.

Gem Verse.—And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him.—Matt. 2: 11.

"O wake our hearts, in gladness sing!
And keep our Christmas with our King,
Till living song, from loving souls,
Like sound of mighty-waters rolls.

"Thou Patriarchs' joy, Thou prophets' song,
Thou heavenly Day-spring, looked for long,
Thou Son of man, Incarnate Word,
Great David's Son, great David's Lord"

Scripture Portion.—Psalm 110.

SATURDAY, DECEMBER 25.

Gem Verse.—And when they had opened their treasures, they presented unto Him gifts: gold, frankincense, and myrrh.—Matt. 2: 11.

JOY CAN BE SPARED.

"No joy is equal to the joy that can be shared. That is the most blessed fact about God's unspeakable Gift on Christmas morning—it is meant for each one to give to all within reach. And now a-days we can reach with the gift almost anyone we wish to reach, the entire world around.

"The whole world is a Christmas tree,
And stars its many candles be,
Oh, sing a carol joyfully,
The year's great feast is keeping."

Scripture Portion.—Isa. 9: 1-7.

LORD'S DAY, DECEMBER 26.

Gem Verse.—Ebenezer, Hitherto hath the Lord helped us.—1 Sam. 7: 12.

He has helped us to victory; He has helped us in service. Our victory may have been small, our service insignificant, but it seems so only to us.

"The memory of a kindly word
For long gone by,
The fragrance of a fading flower
Sent lovingly.
The gleaming of a sudden smile
Or sudden tear,
The warmer pressure of the hand,
The word of cheer,
The hush that means, "I cannot speak,
But I have heard!"

"The note that only bears a verse
From God's own Word—
Such tiny things we hardly count
As ministry,

The givers deeming they have shown
Scant sympathy;
But when the heart is overwrought,
O, who can tell
The power of such tiny things
To make it well!"

Scripture Portion.—Matt. 2: 1-15.

Dear Readers,—The time has come when I must take my leave of you. I am, indeed, very grateful for the privilege which has been mine in leading your thoughts day by day through this column. The experience has been a rich one to me, and I trust God has blessed this labor of love to many others. A brother of maturer thought and tenderer sympathy will succeed me, and I know that anything I have attempted of a helpful character will be fully accomplished under his hand. May God be pleased to bless him and all of us who will be pleased to follow the outline of thought and prayer suggested.—J. Wiltshire.

Bible School and Young People's Department.

A FORWARD MOVE IN VICTORIA.

Reg. Enniss.

It is probably true that there is nothing of such vital importance to the church as to win for Christ and hold for him the boys and girls, the young men and women who are with us to-day.

For very many years good service was rendered by faithful workers in Victoria to foster interest in Bible School work, and the brotherhood owes a debt to those who thus served. Six years ago an



W. B. Blakemore, B.A.,
who will shortly leave his city church
to serve our young people.

advance was made, the writer being then appointed to devote portion of his time as Bible School Organiser. Of the results of this move let others tell. Suffice it to say that for a long time the present Organiser has felt it imperative that a brother should be appointed to give all of his time to this work, particularly in view of the great scope offering, not only among boys and girls, but also among the young people of our church and community.

Long and serious consideration having been given to this matter by the Bible School and Young People's Committee, and after consultation with the Conference Executive Committee, arrangements have been made for Bro. W. B. Blakemore, B.A., to devote his whole time to this branch of work; and upon the retirement of the writer a few months hence, Bro. Blakemore will take up his new duties.

It is felt that our brotherhood will give unqualified approval to this forward move, and will congratulate the Committee upon its selection of the man for the task. Bro. Blakemore's personality, long experience and unexcelled standing in the churches fit him well for this work. Readers of the "Christian" will unite in wishing the new Organiser much joy and success in the great service to which he puts his hand.

News of the Churches.

West Australia

The West Guildford Girls' Mission Band held their sale of work on December 4, when about £32 was raised for their work. Bible School Day was held on December 5; Bro. Stirling spoke in the morning, and again in the afternoon to the school, when one boy from the school made the good confession. Bro. Stirling preached at night on "The Child's Right to the Kingdom of God"; four more Bible School scholars decided for Christ. Sister Robinson was welcomed back after a few weeks of sickness.

At the Lake-st. church recently seven took a stand for Christ at the close of earnest appeals by Bro. W. L. Ewers. The brethren have been thrilled and inspired by the visit of Bro. H. Watson; his appeal for funds resulted in a contribution of £45 to missions in the regions beyond. A few weeks ago "Rose Day" was observed by the Bible School, the chapel being prettily decorated with roses for the occasion. Special items by the scholars and a helpful address by the evangelist were given.

At Fremantle on Nov. 28, Bro. Leece, from the College of the Bible, was present. All were delighted with his earnest addresses. He has accepted an engagement with the Home Mission Committee. Bro. Hibbert, the evangelist, is still at Northam, conducting a mission. The Junior Endeavor Society have been aiming at 70 members. On Nov. 28 that aim was almost reached, 69 being present. Two of the church officers are in Melbourne, Bren. H. G. Payne and S. Thomson.

Queensland.

At Brisbane, owing to sultry weather, meetings were rather small on December 5. Bro. Oldfield, who is to labor with the Home Mission Committee for a term, gave an exhortation on "The Lively Hope," which was appreciated. Other visitors were Bro. Smith, Maryborough, and Bro. and Sister Bruce, Zillmere. A splendid programme is being provided by the choir and friends for December 18, the proceeds to go to provide Christmas cheer for the poor. A Christmas tree also is being arranged for, likewise a boat trip picnic for New Year's Day.

At Elliott on Sunday, December 5, Bro. L. Larsen, of Maryborough, at the morning service gave a good exhortation. In the afternoon the Bible School anniversary was held. Among the friends gathered, Bro. and Sister Jones, of Maryborough, were welcomed. Recitations, solos, duets, etc., formed a bright part of the programme, also the address of the chairman, Bro. Larsen. With the distribution of prize-books, the happy service ended. In the evening Bro. Larsen conducted a gospel service, there being a good attendance. The sermon was splendid, and was entitled, "Restoring the Ancient Order of Things."

At Albion all meetings are well attended. Two young sisters were received into fellowship during the last month. A social was tendered Bro. and Sister Davis on the anniversary of their third year of service. The officers presented Bro. Davis with an address of appreciation, and increased his salary by £50 per annum. The Y.P.S. held an exhibition of flowers, vegetables, and fancy work, which was a credit to the young people of the church. The visit of Bren. Garnett and Anderson was much appreciated. The Bible School gave a very nice programme for Children's Day. Several new scholars were added to the school during the month.

At Toowoomba on Nov. 24, the quarterly business meeting of the church was held. The financial report showed a slight improvement on that of last meeting. The church has finally decided to purchase a piece of land at Harlaxton, and to erect a building to meet the needs. Nov. 28, Bro. Watson, the choir secretary, returned from his visit to other districts after a month's absence. Nov. 30, Men's Study Class held a social; only men took part in it. Bro. Vanham gave an address on "Lessons from Matthew the Apostle,"

which was greatly appreciated. Amongst other items there was an instructive dialogue on "Baptism." Bro. Burns was elected president of the Protestant Federation at Toowoomba. His subject on Dec. 5 was "The Challenge to Protestants," his address being very good. The gospel meeting was very well attended.

South Australia.

Bro. Thos. Hagger, with a company of preachers from the retreat at Kersbrook, opened the mission at Williamstown, on Dec. 1. There was a good attendance, and Bro. Hagger preached with power. Bro. Bowes is continuing the special effort there. He has gripped the people wonderfully. Thus far there have been three confessions.

On Dec. 5, Bro. Wilson spoke at North Croydon morning and evening. Morning services are improving, though there is still sickness about. Four of the brethren sang "At the Feast of Belshazzar," and were much appreciated. On Dec. 12, Bro. Wilson spoke morning and evening. The Sunday School teachers are getting ready a Christmas tree for children.

Mile End enjoyed a visit from Miss R. L. Tonkin last Wednesday evening; she gave a very interesting talk on her work in China. Bro. Hagger exchanged with Bro. Wiltshire on Sunday morning, and at night Bro. Wiltshire announced that he would be leaving for England on February 24, 1921, to take up work under the General Evangelistic Union there.

Meetings at Strathalbyn continue to maintain good interest, although there have been no decisions since last report. On Dec. 5 Sister Cameron addressed the Bible School in the afternoon, and spoke again at the gospel service. At both services, the addresses concerning the nature of the work of Miss Cameron at Shrigonda were very helpful and appreciative.

Good meetings at Grote-st. on Sunday. Two were received into fellowship in the morning who had previously put on Christ by baptism. Bro. J. Wiltshire exhorted, and was much appreciated. Miss Cameron paid a visit to the school in the afternoon, and gave an enjoyable talk on her work in India. Bro. Hagger spoke to a good audience at night; there was one confession.

The first business and social meeting of the Dulwich church in the new building was held on Dec. 8. Encouraging progress in church, Sunday School and sisters' meeting was reported, and it was resolved to make an earnest and continued effort to reduce the debt on the chapel. Sisters McNicol and Hancock rendered solos and a duet. Refreshments and social intercourse followed.

On Sunday morning last a young lady was baptised at the close of the meeting at Balaklava. Bro. F. T. Saunders spoke in the morning on "The Gift of the Holy Spirit," and at night on "The New Testament Church." Attendances were only fair. The Girls' Triangle Club held a sale of work on Friday last, and cleared about £17. The club supports an orphan at Baramati, and the proceeds of the sale will be used for that object. Miss Mary Shepherd returned home during the week after six months in the Adelaide Hospital.

Norwood church rejoices that there were thirteen confessions in the ten nights' mission conducted by Bro. Beiler at Kersbrook. On Nov. 28 Bro. Raymond occupied the platform at all services. His visit was much appreciated. Mrs. Sando, senr., was called home on December 4, at the age of 83. Loving sympathy is expressed to the relatives. Miss Cameron's visit and address were much appreciated on Wednesday last. A successful sale of gifts was held last week. On Sunday morning there was a beautiful service. Bro. Beiler spoke to the young people on "My Brother's Keeper," and to the church on "A Worthy Example." Two were welcomed into fellowship. At night there was a fine meeting. The subject was, "Gardens." Special reference was made to Sister Sando's faithful life. The choir sang "The Radiant Morn."

Since last report Kadina have held a successful fair, which took place in the A.W.U. Hall, and was opened by the Mayoress, Mrs. Shepley. Each auxiliary of the church and Bible School and C.E. took part. Great credit is due to the sisters of the church for its success. It shows a profit of £60, which goes to the building fund. The kindergarten children met on Sunday afternoon for their Christmas tea and gifts from the Christmas tree.

At Semaphore on Wednesday, at the mid-week prayer meeting there was improved attendance. A lady who confessed Christ on Sunday night last was baptised. Sunday, splendid meetings. Morning, 67 broke bread. Bro. McKie delivered a fine exhortation upon Ruth 1. Bible School, splendid attendance of scholars and teachers; great interest manifest. At the evening service a young lady and a young man were immersed, and two other young ladies made the good confession, all of these being Bible School scholars. Bro. McKie's three weeks of ministry have yielded six decisions for Christ.

Bro. Beiler's mission at Kersbrook, which lasted two weeks, came to a close on Friday week. Our brother preached with power to large and growing audiences. Thirteen confessed Christ, and the whole district has been stirred. Bro. Beiler received great assistance, and the church an uplift from the city preachers who were at Kersbrook for five days in retreat. On Sunday, Dec. 5, the morning meeting was good. A record number broke bread, and ten were received into fellowship. At night there was a great meeting, and at the close of Bro. Raymond's address on "Near the Kingdom" a man confessed his Lord.

Hindmarsh Y.P.S.C.E. held their annual meeting on Dec. 6. The president, J. L. Roberts, was chairman of a large and representative gathering of Endeavorers from the various unions. A stirring address was given by Bro. Graham McKie, who evangelised the society upon the splendid progress indicated in the reports of the past year's work. An elocutionary and musical programme was submitted. On Sunday, Dec. 12, Bro. Cuttriss gave two inspiring and helpful addresses, resulting in the confession of two young people at the evening meeting. The anthem, "Praise the Lord, O Jerusalem," was rendered by the choir.

At Moonta on Dec. 4 Bro. Oram was welcomed, also Bren. Horsell and Manning. Fine services were held. On Tuesday evening a welcome social was tendered to Bro. and Sister Oram. Words of welcome were expressed by Bro. Rodda, who presided, Bro. Ingham, Wallaroo, and Bro. Taylor, Kadina; Bro. V. Hollams, and officers of the church; Bro. Pearce, Bible School; Bro. Atwell, S.C.E.S.; Bro. Matters, J.C.E.S.; and Bro. Neill. There was a large and enthusiastic gathering. The preacher made suitable acknowledgment on behalf of his wife and himself. On the 11th, Bro. Oram preached to large gathering, and made a good impression on the congregation.

Victoria.

The anniversary services of the Stawell Bible School were held on Sunday last, when a most enjoyable time was spent. Bro. Bassard, of Horsham, was the preacher for the day, and he delighted all with his messages.

At the Horsham week night meeting on Dec. 7, a sister was baptised. Bro. Bassard was with the Stawell brethren last Lord's day. In his absence Bro. J. A. Millar exhorted the church, and delivered the gospel message at night. Bren. A. E. Gallop and J. A. Millar gave addresses at the open-air meeting.

During Bro. Scambler's absence at the Oakleigh mission, the services at Hawthorn have been carried on by Bren. D. Wakeley, A. Wilson, A. L. Gibson, and C. M. Gordon. Their addresses were much appreciated. Bro. Scambler was home on the morning of Dec. 5, at which service one lady made the good confession.

At Windsor a sale of work was held on Saturday last, when an enjoyable time was spent. On Sunday evening J. C. F. Pittman unveiled an honor board, paying a tribute to the men who made the sacrifice. Afterwards he gave a delightful sermon on "Christian Union." The church has been helped by the combined mission.

At Maryborough last Sunday week six were received into fellowship. Anniversary services on Sunday most successful. Bro. and Sister Southgate were present for the occasion. The messages were highly appreciated. Ladies' Aid held successful sale of work, which realised £36, in aid of manse fund. Bro. Young concluded a most encouraging year last Sunday.

Another crowded house at Oakleigh on Sunday night, and three more decisions for King Jesus. The Scambler-Nichols mission was brought to a conclusion on Monday night by an enthusiastic thanksgiving service. Twelve have made the great decision during the mission, and one baptised believer has decided to join in with the church. The brethren have been greatly strengthened, and will continue the work so splendidly begun by the missionaries, to whom she expresses her heartiest thanks.

The church in Mildura continue to meet in the Town Hall supper rooms, during the renovation of the chapel, which work is progressing favorably. An enjoyable evening was spent at the home of Mr. Griffiths on 9th inst., the occasion marking the presentation of a handsome edition of Sankey's Hymns to Mr. J. Barnden, by the Sunday School as a token of appreciation for past work in connection with anniversary celebrations. It is hoped to start the new year's work in the chapel with an effort to pay off all expenses of renovation.

At Burnley, good meetings continue. Morning service, Bro. Allen exhorted. Evening, Bro. Inglis spoke on "The Doctrine of the New Birth" to a good audience. Bro. Inglis is already proving a power for good. Prayer meetings average attendance over thirty. The sisters held their final meeting for year, and spent a very profitable time; they will recommence in February next. Bro. Palmer, who has been so ill, was able to attend the service last Sunday morning. Quite a number of the folk are on the sick list. Sister Mrs. Lyons is seriously ill.

At the morning meeting at Carnegie on Sunday, Dec. 12, one sister who decided for Christ at Bambera-road was welcomed into fellowship. Bro. McArthur's message was appreciated. At the gospel service three adults made the good confession. Bro. Eaton's earnest personal efforts are being blessed of God. The superintendent of the Bible School, Bro. W. C. A. Luke, has recently resigned through removal from the district, and the esteemed school secretary, Bro. W. G. Organ, has been promoted to that position. The school secretary is now Bro. A. Watson. These brethren should make for good results in school, which is still growing.

Bambra-road, Caulfield, has had a delightful visit from A. W. Connor, of Ballarat, and J. Baker, junr., of North Fitzroy, in a fortnight's mission as preacher and song-leader respectively. Both men were admirably suited to the hard task of interesting a new district. The messages were an uplift to all, and the singing was unusually fine. Miss B. Lawson, of Ballarat, was soloist throughout, and her sweet singing was an attractive feature. To the numbers of other soloists the church also extends its gratitude. The church has been made stronger, the district has been interested, and bright prospects for the work are evident. The too brief effort will be long remembered.

South Melbourne Bible School held their demonstration on December 1. A splendid programme was provided by the scholars. Bro. W. G. Carpenter presided, and distributed the prizes. On Lord's day, Dec. 5, the kindergarten held their anniversary and distribution of prizes. A great number of mothers who had their children's names on the cradle roll were present. Miss J. Mill and her staff of helpers carry on this work efficiently. 100 kinders were present. At the gospel meeting Bro. Carpenter gave an impressive address. A young man from the K.S.P. club decided for Christ. On Sunday the meetings were well attended. Bro. Carpenter exhorted on "Christians: What They Should Be." The ordinance of baptism took place at the gospel meeting. The address on "The Church of Christ, and What it Stands For," aroused great interest. Sister McClements is very ill. Sister Miss N. Moore is recovering after an operation.

The meetings at Brighton are well attended, Bro. Knott speaking. On Sunday Sister McArthur was received from Carnegie by letter. Last Monday night the Girls' Mission Circle held a successful anniversary; speaker, Bro. Burgess, of the China Inland Mission. On Dec. 4 Bro. Harold Teeson was married to Miss Bessie McLean.

The meetings at Brim on Sunday were bright and well attended. A fair number of members met around the Lord's table in the afternoon service. The gospel address was delivered by Bro. Eagle; very helpful and earnest. The Mission Band held the monthly mid-week meeting. On Dec. 5 both services were much appreciated, Bro. Eagle speaking at each meeting. A profitable time was spent. Bro. and Sister Bennett and family from Birchop were present.

Pennies saved during 1920 by Geelong Band of Hope members were recently expended on a presentation tea to the inmates of the Protestant Orphanage, where a combined and entertaining programme was afterwards given. Celebrating the year's concluding session, Phi Beta Pi associates on December 4 held a rose banquet, when forty experienced a happy evening. Magnificent meeting last Lord's day morning; over 100 communicants attending. Two further mission converts were received into fellowship by Bro. C. Schwab, whose theme, "Unhandicapped," interested all. A moderate gathering at 7 p.m., the evangelist acceptably preaching from Psalm 17: 15.

There were splendid meetings at Lygon-st. on Sunday. In the morning Jas. E. Thomas spoke on "Our Lord's Coming Again." An address was delivered by Bro. H. H. Watson, of India, at the Bible Class in the afternoon. He with Bro. C. H. Billington, a missionary returning to India, assisted at the evening service, when Bro. Thomas spoke on "The Meaning of the Incarnation." A middle-aged man confessed Christ. There were four baptisms at the close of the service. Recently the church had the pleasure of a visit from Mr. W. J. Eddy, who delivered his lecture on the work among the lepers in India. Presentations have recently been made to Mr. E. Rosendale, and Miss Daisy Armstrong, who has been our kindergarten superintendent for six years, on the occasion of their marriage.

New South Wales.

Good Bible School and gospel service at Inverell on Dec. 5. Arrangements are being made to start a Bible School at The Battery, Auburn Vale; also monthly gospel service at same place.

At Lidcombe on Dec. 5 the opening of the chapel anniversary was celebrated by holding an every member present and a roll-call in the morning, when a goodly number were present. At the gospel service the special item was an anthem well rendered. Bro. G. H. Browne, evangelist, addressed both meetings. Continuation on Tuesday, Dec. 7, basket social; musical items, elocutionary, and addresses by Bro. A. E. Forbes (Auburn), W. Gale (Paddington), and G. Martin, local Methodist minister. A good programme was thoroughly enjoyed by a good audience.

At Lismore on Dec. 5, the anniversary of disastrous loss of Tabernacle a year ago was remembered. Bro. F. R. Furlonger delivered an appropriate address. Bro. P. J. Pond preached at night, and also explained the rebuilding measures. The erection of a residence for the preacher is proceeding. The frame-work is now up. Last week Bro. Pond journeyed to Bangalow to conduct the funeral services of Bro. Beckinsale, father of Sister Mrs. Piggott.

At Merewether, at the conclusion of the prayer meeting on Tuesday evening, Dec. 7, the scholars who made the confession during the recent mission were immersed. Good little meetings were held on Sunday; Bro. Martin addressed the church in the morning on "The Brazen Altar." Two of the scholars were received into fellowship. At night the messages from Revelation were continued, the subject being "The Lion of the Tribe of Judah." One man made the good confession. At the after service Sister Winley was received in.

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The Art of Listening.

We never tire of urging upon the preacher the duty of being a good preacher, but very seldom, if ever, do we hear men exhorted to be good listeners, which is quite as important within its range as being a good preacher. Sermons fail oftener because of poor hearers, than because of poor preachers.

One of the most striking things in Christ's sermons was the admonition: "If any man hath ears to hear, let him hear." It is very difficult to get eager, fair-minded hearers. Ear-gate is the hardest gate into the city of man-soul to open.

Hearing is a matter of the will. The worst form of slothfulness is to become listless and loaf intellectually until the preacher rouses us to attention. To be sure he will stake the fires and presently may make our hearts burn within us, but in the meantime we have sinned against light and the spirit of true discipleship when we wait for such a stimulation.

Sometimes people do not sufficiently dismiss the noises of the world to permit them to hear the Word. The revelry of pleasure or the jingling of the guinea drowns the tones of the still small voice within the soul as well as words spoken by the man of God in the pulpit. The sermon is always poor to the listeners who lack moral earnestness.

Prejudice is one of the greatest hindrances to the art of listening. A witty minister said of one of his members, "When he thinks he has a new idea, he has simply rearranged his prejudices." Prejudice is crystallised egotism, and those controlled by it are like men trying to look at the sunrise through opaque windows. The ideal hearer comes with an open, discriminating mind and generally finds the sermon good.

The art of listening is one of the highest accomplishments of education. It shows a mind under perfect control, and gives such a reasonable attitude to the revelations and teachings of environment and other personalities that knowledge comes and wisdom does not linger. It gathers the facts that feed enthusiasm and point out the stepping stones to success. It is the key to understanding and the sure way of safe, rapid, and endless progress.—"Christian-Evangelist."

BEREAVEMENT NOTICE.

MUNRO.—Mr. and Mrs. J. W. Baker and Cecil desire to convey to the brethren generally their deep appreciation of the many expressions of sympathy tendered in their recent bereavement.

COMING EVENTS.

DECEMBER 19.—Swanston-st. Church. Christmas Cantata, "Bethlehem," by the Choir. A beautiful and inspiring service. Mr. E. Tippett, Conductor. Soloists, Messrs. V. Harding, C. Moysey, E. Watson, and Mrs. Jessie Jolly Walker. Collection for Christmas cheer and benevolent work.

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Our Work in Tasmania.

H. E. Knott, M.A.

Tasmania offers some splendid opportunities for our message. In the capital city of Hobart there is the expansion of the Zinc Company's works, which will give additional employment to 800 men. In the suburb of Claremont Cadbury's works are being erected, and it is estimated that 1000 men will be employed. In West Hobart a young church has just been organised, and under the Federal Committee a tent mission is being held by Bren. Hinrichsen and Brooker, and is meeting with splendid success.

In Launceston the town is expanding, and quite a large number of the Launceston members are located in the rising district of Invermay.

The churches of Tasmania are, many of them, doing faithful, steady work, and are quite ready to respond to any special appeal aiming at expansion. The churches both in Hobart and Launceston are vigorously presenting our plea, and Bren. Nightingale and Baker are doing splendid work. In the smaller churches of the country faithfulness and loyalty are equally apparent. One family of five, isolated from meetings with other disciples, have breaking of bread regularly in their own home. In another case, where the church has been reduced to two members—a man and his wife—the Lord's Supper is still observed each first day of the week.

These brethren and churches in their isolation lack the larger fellowship enjoyed on the mainland, and as Tasmania is a great tourist resort, I write especially to interest all brethren visiting Tasmania to enquire and, if possible, visit the churches there, and encourage the faithful work that is being done. On Tasman Peninsula, the original convict settlement, and a place visited by nearly all tourists, there are three churches, as well as others at such places as Dover and Geeveston.

Bro. N. J. Warmbrunn, of 7 Mellifont-st., West Hobart, the wide-awake State Home Mission Secretary, will be glad to answer enquiries, and give particulars of the nearest church to any town.

During this summer Bren. Hinrichsen and Brooker are conducting missions under the auspices of the Federal Executive Committee, and some of our Victorian preachers are going to render further assistance by means of inter-state volunteer missions also. Tasmania has caught the evangelistic spirit, and is, along with the mainland, looking for great victories for Christ in the near future.

Tasmanian Home Mission Notes.

N. J. Warmbrunn.

The work in this State is on the upgrade; plans are well in hand for aggressive work throughout Tasmania.

Good work is reported from the Huon. At Dover Bren. Nightingale and Stewart conducted an eighteen days' mission; the visible results were five confessions and one restoration. Since then three others have made the good confession. Bro. Stewart was the preacher. Bro. Knott also visited Dover, and held a gospel service in the public hall, when two more responded to the great invitation, making a total of ten confessions.

Bro. Knott spent a week-end with the church at Geeveston. Preparations for the coming of Bren. Hinrichsen and Brooker were fully discussed and finalised.

During November Bro. F. J. Barnes paid a visit to the Peninsula district, speaking to good audiences at Nubeena, Koonya, and Tunnel Bay. Bro. Knott also visited this district, with encouraging results.

The church at West Hobart is at present working hard with Bren. Hinrichsen and Brooker in the saving of souls. The tent has been pitched in a central spot; meetings are splendidly attended, and during the first week eight made the good confession. We look for great things before December closes and the mission ends.

The committee has been successful in securing the services of Bro. W. J. Campbell to assist the brethren on the North-West; especially to help

in the preparations for great tent mission, which commences on Sunday, January 23, Bren. Hinrichsen and Brooker to be the missionaries.

Volunteer missions are also being arranged for at Mole Creek, Nubeena and Dover early in the new year.

Brethren, we ask your prayers, co-operation and financial help in this work. Just consider, eighteen confessions in Home Mission fields since our last report. Think on this, then decide your part in helping to continue.

Victorian Women's Executive.

The monthly meeting of the Women's Conference Executive was held in the hall, Swanston-st., on December 3, President, Mrs. Kemp, presiding. Devotional exercises were led by Mrs. S. Wilson, who gave a fine paper on "Thanksgiving a Stepping-stone to Service." Mrs. Tully spoke on her experiences as Hospital visitor, and Mrs. Smedley sent a report of her work as visitor to the Austin Hospital. Loving sympathy expressed for Mrs. J. W. Baker in her recent bereavement. We were pleased to welcome Mrs. Gill, after her severe illness; also Miss McGregor, of West Australia, and Mrs. Russell Dick, of New Zealand. Apologies were received from Sisters J. W. Baker, Moysey, Chandler, Myers, Smedley, Kefford.

Additions from Bible Schools.—Lygon-st., 3; Brunswick, 1; Moreland, 2.

The Obituary report by Mrs. Zelius told of seven sisters called home.

Conference programme was left in hands of the Council.

General Dorcas meetings have been well attended, and good work done. We gratefully acknowledge five pounds from Margaret Goudie Fund, and thank Mr. Webster for his services in setting machines in order. Thanks for all parcels received, and ask for remembrance of our work for Christmas cheer.—A. M. Moysey, Supt.

Hospital Visitation.—Mrs. Stewart, to Austin and Private, 7 visits; Mrs. Cameron, to Alfred, Children's, and Old Men's Home, 13 visits. Mrs. Myers, Melbourne, Eye and Ear, Private, Children's, in all, 25 visits. Members of churches visited and cheered. Books, papers, magazines, cards, fruit, home comforts, bed jackets, given to above institutions. Thanks to Mrs. Moysey for bed-jackets, also Virginia Club for picture-cards, etc.—R. Tully, Supt.

The Women's Mission Bands were well represented at the Women's meeting held at Swanston-st. on Nov. 10. The Swanston-st. Band held its quarterly meeting, when Mrs. Watson gave some interesting information about their work in India. Mr. Walden told of the work our missionaries are doing among the sick and poor of India. A parcel from the Virginia Circle was given to Mrs. Watson for the girls under her care. There was a good attendance at the prayer meeting held at Moreland. The next meeting will be at Hawthorn on the last Saturday in January.—C. Jerrens, Supt.

Most of the Young Women's Mission Circles have been busy getting things ready for the mission in India, to be taken out by Mr. Watson. This has created quite an interest among the girls. The Brighton Circle is preparing a box for Mrs. Black, at Pentecost, in answer to the appeal she made in the "Christian."—V. Knott, Supt.

Isolated Sisters.—Mrs. Clare has written nine letters; received two replies; Mrs. Lucas, forty letters; one reply; Mrs. Ray, twenty letters; two replies. Temperance leaflets and several "Australian Christians" have been sent to isolated members.—N. Ray, Supt.

Next meeting of Executive will be held in February, 1921, when Mr. Craigie will speak on Home Missions.—L.R.

OBITUARY.

WILLIAMS.—The church at Subiaco, W.A., has suffered a sad loss in the sudden home-call of Bro. Frank Williams. A young man of 23 years, apparently in the full tide of physical well-being, he was suddenly stricken down, and after a short illness, passed away in the Perth Public Hospital on Saturday, November 27. He had recently come

to the West for employment, and made his confession of Christ and was baptised only eleven weeks ago. His life gave promise of a splendid career of usefulness for Christ, and though he had but so recently joined the church, he had already taken up the work of teaching in the Bible School, but was destined to be present only two Sundays at this work. Our brother's death, just at the opening of what appeared to be the making of a splendid testimony to the Lord Jesus Christ, is felt as a severe blow, and much sympathy is extended towards his widowed mother in Geelong, whom he left to come West in search of work, and who was soon to join him here. May the Lord God Almighty be her comfort and stay in this sad time of separation, and grant unto her the assurance that it is but "till the day dawn, and the shadows flee away."

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