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"On Earth Peace."

Every Christmastide we think of the angels' message. Once a year in professedly Christian countries men post to one another greetings expressive of their good will. For a few days the people of our land will in happy holiday seek rest and recreation, and generally look with pleasure upon their neighbors similarly employed. Some of them on Christmas Day will reflect on the advent of the Saviour whose coming has made such a difference to the world. We would rather that on this one day they would think of him than that he should never be in their thoughts. But, oh, that we could get them in the other days of the year to live by the principles of the Christ who came to bring peace and good will to men! We cannot be called pessimists if we reflect upon the world's state to-day. Who, as he gazes upon it, would think that in many of the most unsettled countries the name of Christ has been professed for centuries?

As we write, the papers are full of depressing news. Columns are taken up with records of industrial disputes. A great shipping strike is threatened in the Commonwealth. The prevalence of strikes—the evidence of dissatisfaction and the sure forerunner of much distress—is one of the disquieting features of Australian life. Elsewhere in the Empire, graver troubles exist. The Irish situation is such as to cause sorrow to every man who loves his fellows. How can such things be, one feels like asking, in lands where the religion of Christ is professed? The world beside is seething with trouble. The body politic is sick almost unto death. And there is no cure for the world's ills but the one that seems never to get a trial—the message of the Prince of Peace, whose recognised sovereignty, in fact and not in word alone, would banish all the world's woes and alleviate the pains of men.

It remains the Christian's duty to uphold Jesus Christ as the world's great Peace-maker. He himself must endeavor to live above the turmoil and strife of earth, in the sense at least that he is free from the prejudice and passion, the bitterness and suspicion, whence spring revolution and war, with their awful train of affliction. He must "think peace." There never was a time when the ministry of the Peace-maker was more in demand than to-day. Above all, in his faithful adherence to the proclamation

of the Gospel of the Son of God, the Christian will make his noblest contribution to a world full of sorrow and misery.

We like the following message which we cull from a contemporary. It seems to us peculiarly appropriate just now: "The true peacemaker must rid himself of all political prejudice—and that lies deeper in many who virtuously make profession of eschewing politics altogether than they are perhaps aware. It is, indeed, one of the

At present, under the unconscious pressure of the herd instinct, the great mass of the people simply ignores Him. But has the Christian Church no reserves of power to meet this emergency? Is intercessory prayer an entirely lost art? Does not free access to the Holiest indicate the possession of resources before the strength of which, if applied to immediate circumstances, the heart of the Nation must be turned back to God? In his New Testament translation, Dr. Moffatt strikingly renders an apostolic injunction (1 Peter 4: 7) in respect of social duty in critical circumstances by: 'Steady then, keep cool and pray!' No word is more appropriate to the present situation as a summary of Christian duty."

As we review a troubled and warring world, we may feel like re-echoing the familiar stanza of Longfellow's Christmas poem—

But in despair I bowed my head—
"There is no peace on earth," I said;
"For hate is strong,
And mocks the song
Of peace on earth, good will to men."

If we do so, let us also recollect the poet's optimistic conclusion:

Then pealed the bells more loud and deep,
"God is not dead, nor doth He sleep!
The wrong shall fail,
The right prevail,
With peace on earth, good will to men!"

A few weeks ago Earl Beatty in his address as Rector of the University of Edinburgh told the students that, despite the slogan of a few years ago that "This war is to end war," the ending of war was not possible. "The passions of human nature," he said, "remain the same. No matter how many years old the world is, or how many years it has before it, these passions will produce wars." So he urged preparation for the next conflict. On this the London "Christian" said:—"Earl Beatty, during the war, sent forth a message to the people, urging them to pray. He is, we understand, a deeply religious man. But his fear for the future leaves little room for the display of the grace of God. It is a hopeless view of human nature that he takes, and if it were logically applied all round, it would create despair. Holy Scripture takes no such view. It likewise recognises that human passions are the cause of wars and fightings, but it speaks of a time when war shall be no more. A world without a Gospel would be, must

The Quest of the Wise Men.

Why and wherefore? pilgrims
O'er the dreary sands,
Seek ye scenes of splendour
In Judean lands?
Wisdom, might, or glory,
Majesty or grace?
"Nay! to look in wonder
On a Baby's face."

Why and wherefore? pilgrims
O'er the desert waste,
Hath Judea guerdons
That ye come with haste?
Seek ye rank and honor,
Come ye here to shine?
"Nay, to bow in worship
To the Babe divine."

Why and wherefore? pilgrims
O'er the mountains cold,
Think you that, Judea
Holdeth stores of gold?
Would you laze its richness
On your camels' fleet?
"Nay! we lay our treasures
At the Baby's feet."

hardest self-clearances to accomplish; and we have often been surprised to discover the vehemence of latent political animosity in really good people who, strangely enough, disclaim all interest in affairs of Government! Yet if any man is to serve his generation by the will of God in the circumstances of to-day he must stand actually outside both political prejudice and preference, and witness to the one and only Remedy of this and every social evil. And at the same time he must pray. For if the situation—present and prospective—is not to get altogether out of hand, with disastrous consequences, a new sense of God must be brought into the mind of the community.

be, a fighting world. It is the business of the Christian to preach that Gospel and to emphasise the Bible ideal. And in the end, it will not be the military, but the Christian view that must prevail. This is God's purpose in Christ."

We can easily misinterpret the angels' message. Doubtless the text followed by our revisers is right. If so, the angels definitely revealed (what on the analogy of God's promises elsewhere we might have inferred) that the promise of peace was not unconditional. Not all men have the promise. It is "on earth peace among men in whom he is well pleased." To-day we read

"Mumpsimus."

Under the above heading, and with "Hugging our Errors" as a sub-title, an interesting article from the pen of Prof. T. G. Tucker, late of Melbourne University, appeared recently in the Sydney "Sun." The article was suggested by the curious newspaper discussion which followed the publication of Prof. Ernest Scott's exposure of the traditions and fancies which have, without proper warrant, clustered round the famous Magna Carta. Some writers foolishly expressed the view that, even if Professor Scott were historically right, it was a pity to upset our traditions.

On this point Professor Tucker wrote:—"The point of immediate interest is not so much the question what Magna Carta actually was. That point can only be settled by the document itself. What amuses the cynical philosopher, and saddens the sober one, is the attitude of the professor's public. It does not want its truths; it wants its hoary traditions, even if they are delusions. It resembles the worthy cleric whose favorite Latin book contained the meaningless misprint 'mumpsimus.' When informed that there was no such word, and that the true reading was 'sumpsimus,' he refused to abandon the 'mumpsimus,' which had become endeared to him by old association."

It is pointed out that it is more wonderful and irrational to object to a correct view of Magna Carta, in that it was not the work of a modern political party, or of a particular sect. "In that case," the professor caustically remarks, "it would have been natural—or at least usual—for the party or the sect to magnify its value, however much Truth might be made to agonise in the effort."

"Baptizo" and "Sprinkle."

For our purpose the most interesting paragraph in Professor Tucker's article is that which follows his reference to the tendency of parties and sects to sacrifice truth for other interests. Under the title of "'Baptizo' and 'Sprinkle,'" Professor Tucker gives the following illustration of what modern sects can do in that direction:—

"To tell the truth, professors are rather disobliging people. When recently an official representative of Greek was asked whether 'baptizo' literally meant 'sprinkle,'

with shame a combined misquotation and parody of the angels' song in a full-page whiskey advertisement in a Christmas number of an Australian magazine. Not many of us will distort and misapply Scripture to this extent. But we err when we pass on to all a promise which is only for those who will fulfil the Lord's requirements. The angels' message is for those who will accept the rule of the Prince of Peace, who will make his principles the guide of their lives, who will take his life's motto as theirs ("I came to do thy will, O God"), and who accordingly are of the number with whom God is well pleased.

he replied: 'No. Though I was sprinkled in my church, and though I regard the symbolic sprinkling as both decent and sufficient, "baptizo" does not literally bear that sense.' The result was a stern remonstrance from an ecclesiastic: 'I am amazed that a man who confesses to having been sprinkled should go back upon his church.' In other words, he was amazed that the Grecian's professional conscience would not permit him to lie about the meaning of a Greek word."

There is nothing new in the foregoing to any one who at once knows a little Greek, and is not unacquainted with ecclesiastical pretence. Yet the paragraph is worth reproducing for the benefit of religious people. There are those who may not regard our reiterated contention that "baptizo" does not mean "sprinkle" who will be impressed by Professor Tucker's word. He is no ecclesiastic with a church practice to defend at all hazards, neither is he a controversialist anxious to disprove the correctness of the ritual of the church to which he belongs—he is simply a life-long student of the classics, with a reputation for being the highest authority on Greek in the Southern Hemisphere. For him to say that "sprinkle" is the literal translation of "baptizo" would be, he tells us, "to lie about the meaning of a Greek word." This is direct and fairly strong language.

The writer and many readers of this had the privilege of taking a little Greek study under Professor Tucker. We always knew that we would never have dared, for University examinations, to have given "sprinkle" as a rendering of "baptizo." That way failure lay. Not the bravest pædobaptist of them all, it may be said, ever handed Professor Tucker such a mistranslation. We are glad to see his public declaration of what a "Grecian's professional conscience" will not allow him to do.

Every reputable lexicon gives "dip," "immerse," or "plunge" as the primary meaning of "baptizo." We could ask our pædobaptist friends in vain for one such which has the rendering "sprinkle." The secondary meanings—such as dye, being over head and ears in debt, drowned with questions,

etc.—are never divorced from that primary meaning.

With one word of the professor's statement we may disagree. He speaks of "the symbolic sprinkling as both decent and sufficient." Really in its symbolism, as much as in its accuracy as a translation, "sprinkling" fails. Baptism was intended to be a symbol of our Lord's burial and resurrection. Paul says we are *buried* with Christ, and *rise* with him from the watery grave to walk in newness of life. John Wesley said this passage could not be understood unless it was borne in mind that the primitive baptism was by immersion. The great commentary of Sanday and Headlam shows beautifully how Paul includes in his symbolism the thought of death, burial and resurrection. Conybeare and Howson, the famous Anglican writers on the life and epistles of Paul, definitely state that the modern practice of sprinkling obscures this symbolism. Any careful reader of Romans 6 should see that truth and symbolism alike demand the rejection of sprinkling. How, again, it may be asked, will sprinkling suit the metaphorical use of baptism in Christ's great reference to his suffering as a "baptism"? Nobody pretends that our Lord's agony was comparable to the sprinkling of a few drops of water such as are used in modern pædobaptist "baptisms." It was because his suffering was so great as to envelope or overwhelm that it was spoken of as a "baptism." Immersion answers to all the scriptural requirements, as well as harmonises with lexicographical authority: sprinkling fails at very many points.

Christmas Once, Christmas Still.

The silent skies are full of speech
For who hath ears to hear;
The winds are whispering each to each,
The moon is calling to the beach,
And stars their sacred wisdom teach
Of faith, and love, and fear.

But once the sky the silence broke,
And song o'erflowed the earth;
The midnight air with glory shook,
And angels mortal language spoke,
When God our human nature took
In Christ the Saviour's birth.

And Christmas once is Christmas still;
The gates through which He came,
And forests wild and murmuring rill,
And fruitful field and breezy hill,
And all that else the wide world fill,
Are vocal with His name.

Shall we not listen while they sing
This latest Christmas morn,
And music hear in everything,
And faithful lives in tribute bring,
To the great song which greets the King
Who comes when Christ is born?

—Phillips Brooks.

In Christ, a divinely beautiful vision of One altogether lovely draws nigh in living flesh humanly close and real, and steals thus within the heart. And the holiest love mingling with the most reverent admiration, mankind is mastered into holiness.—Heber Newton.

Jesus, Born in Bethlehem.

R. Verco.

There is no time in the whole of the year so universally appealing to the great heart of humanity as Christmastide. It may be in its date and time of the year founded on Romish tradition, but there is something bigger than tradition, and that is the throbbing heart of humanity that responds to the dawn of the new day's promise, and is subdued by the silent mysteries of that day's decline. I am sure there is the divine spark in all of us—the worst of us—that kindles as the ways of God's mysterious providences play with an extra nearness upon our pathway. This, Christmastide does, and always has done. Somehow, that little cot in the manger at Bethlehem, in which the world's Redeemer was born, stirs strangely tender thoughts in countless millions of hearts as the approach of the day flings memory back upon that wonderful event. It may be a careless memory, soon passing away and forgotten, but it is a glint of sunshine that has in it healing and sweetness, and a better thought, that all counts as an asset for the human soul.

I hold it good that we have this season of the year—filled with associations that must have, and, I believe, do have mellowing and saving influences upon us all. Is it altogether haphazard that we have, practically in one week, a day that tells us of a new Life come into the world, that was to take all other lives into its keeping, if allowed to do so, and the tender, subduing thoughts that the dying year, and the opening up of a new year, with all its hopes and fears, its vast possibilities, its forecastings, its untrodden ways bring to us.

At no season of the year do men draw so near the one to the other, in the kinship of a common humanity, as at Christmastide. It is the time for family re-unions, for friendly greetings, and for love gifts to those dear to us. And all because a little life stirred in a humble cradle, in Bethlehem's manger, near two thousand years ago. Bethlehem is humanity's lullaby as Calvary is its shrine, and all between is softened ways lit up by the light of Jesus' presence. But what a life! All prophetic utterances in the centuries passed were inspired by its anticipation. The psalms of David were filled with joyful visions of it. It was the mystery that had been hidden for ages, but was now to be made known in the glorious plan of human redemption. "God manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

There are one or two features attending Jesus' birth that I would like to note. First, the coming of the three wise men from the East, led by the star. How they of all the world should be guided by that star, and how none but them seemed to know its significance, I know not: it looks as if they had been divinely led. They came to worship the new-born babe, and lay their costly offerings of gold, frankincense and myrrh be-

fore him. And what gift had that little babe in his hand for them—for us? His own life a sacrifice, and, through that sacrifice, salvation, and eternal life to all who would receive them at his hands.

Again: The shepherds, keeping watch by night, had a wondrous vision of an angel who proclaimed to them the tidings of his birth, and a multitude of the heavenly host, singing the first Christmas carol. How beautifully does one of our Christmas carols refer to it: "Hark, the herald angels sing, glory to the new-born King." Their carol was "Glory to God in the Highest, and on earth peace," and this old world of ours will only know peace through him. Peace is not in the world to-day, because the Prince of the power of the air that worketh in the children of disobedience, now rules. Peace is only found deep down in the heart of the child of God, who can always have a deep peace in his soul, whatever storms may be raging around.

Then I would like to draw attention to the fact that his advent was that of an outcast—no room could be found in the inn—and

the Lord of life and glory was born in an oxen's stall. Thank God that our Saviour came that way! Had his birthplace been the gorgeous palace of Rome's proud emperor, or one of the palaces of Jerusalem, he would have been beyond our reach. The shepherds would have had to come cap in hand, and make their enquiries at the servants' quarters. No points of etiquette barred the way to the rude manger where Jesus lay. The regal splendor of heaven's gift to mankind needed not the tinsel of earth's vain pomp and show. And so, at birth our Lord was an outcast, and in his death "suffered without the gate."

And so we linger with very tender feelings near by that little cot that hallows every home, and are thankful that joyous bells still ring out, and Christmas chimes are still potent to stir these hearts of ours strangely. And as we listen to their notes stealing through the frosty air, or the warm, mellow air of warmer climes, we are glad that, for a while at least, many hearts have received some impulse for better things, because they are reminded by the return of this season of the year, of a little babe, whose stirring in his manger bed awoke through the corridors of the Universe a new and more tender sense of a Father's love and care.

Christmas Messages.

Of all the old festivals, that of Christmas awakens the strongest and most heartfelt associations. There is a tone of solemn and sacred feeling that blends with our conviviality, and lifts the spirit to a state of hallowed and elevated enjoyment. The services of the church about this season are extremely tender and inspiring. They dwell on the beautiful story of the origin of our faith, and the pastoral scenes that accompanied its announcement. They gradually increase in fervor and pathos during the season of Advent, until they break forth in full jubilee on the morning that brought peace and good will to men.....

It is a beautiful arrangement, also, derived from days of yore, that this festival, which commemorates the announcement of the religion of peace and love, has been made the season for gathering together of family connections, and drawing closer again those bands of kindred hearts, which the cares and pleasures and sorrows of the world are continually operating to cast loose: of calling back the children of a family, who have launched forth in life, and wandered widely asunder, once more to assemble about the paternal hearth, that rallying place of the affections, there to grow young and loving again among the endearing mementos of childhood.—Washington Irving.

There are many things from which I might have derived good, by which I have not profited, I dare say, Christmas among the rest. But I am sure I have always thought of Christmas time, when it has

come round—apart from the veneration due to its sacred name and origin, if anything belonging to it can be apart from that—as a good time; a kind, forgiving, charitable, pleasant time; the only time I know of, in the long calendar year, when men and women seem by one consent to open their shut-up hearts freely, and to think of people below them as if they really were fellow-passengers to the grave, and not another race of creatures bound on other journeys. And, therefore, though it has never put a scrap of gold or silver in my pocket, I believe that it has done me good, and will do me good, and I say, God bless it!—From "A Christmas Carol," Charles Dickens.

Christmas peace is God's, and he must give it himself, with his own hand, or we shall never get it. Go then to God himself. Thou art his child, as Christmas day declared; be not afraid to go unto thy Father. Pray to him; tell him what thou wantest; say, "Father, I am not moderate, reasonable, forbearing. I fear I cannot keep Christmas aright for I have not a peaceful Christmas spirit in me; and I know that I shall never get it by thinking, and reading, and understanding; for it passes all that, and lives far away beyond it, does peace, in the very essence of thine undivided, unmovable, absolute, eternal Godhead, which no change nor decay of this created world, nor sin or folly of men or devils, can ever alter; but which abideth forever what it is, in perfect rest, and perfect power and perfect love. O, Father, give me thy Christmas peace."—Charles Kingsley in "From Town and Country Sermons."

The Lord's Day.

H. R. Elvery.

(Concluded.)

It will be noticed that everything connected with our Lord's mission on earth points towards life, and this life is inseparably connected with the resurrection of our Lord, "who was delivered for our offences, and raised again for our justification" (Rom. 4: 25). "If Christ hath not been raised, your faith is vain: ye are yet in your sins" (1 Cor. 15: 17).

The connection between our risen Redeemer and life for us is strongly emphasised in the Word of God. "I am the resurrection and the life" (John 14: 25); "The way, the truth, and the life" (John 14: 6); "In him was life" (John 1: 4); "He that believeth on the Son hath everlasting life" (John 3: 36); "Bread of life" (John 6: 35); "Water of life" (John 4: 15); "I am come that they might have life" (John 10: 10); "My flesh I give for the life of the world" (John 6: 51); "Christ our life" (Col. 3: 4); "Reign in life by Christ Jesus" (Rom. 5: 17, 21); "He that hath the Son hath life" (1 John 5: 12); "Spirit of life in Christ Jesus" (Rom. 8: 2).

The writing on the tables of stone is referred to as the ministration of death, but we can now enter into the holiest by a new and living way (Heb. 10: 19, 20), and it is important, in view of the fact that we observe the first day of the week owing to our Lord's resurrection; that we should note that the ministration of death has been superseded by a new and living way. Now let us consider the reason why the new way, which as clearly shown to us is by the blood of Jesus, is designated a living way. And we can only arrive at one conclusion, for surely it is because our Lord, after his sacrifice on the cross, rose again from the dead. It is clear that the purpose of God was that we might have eternal life, and this because the Lord became our High Priest, "not after the law of a carnal commandment, but after the power of an endless life" (Heb. 7: 16). And he was declared to be the Son of God with power—by his resurrection from the dead (Rom. 1: 4).

Christ obtained the power of endless life for us at his resurrection, and this never-ending life commences here on earth when we are born of water and of the Spirit. The new birth is "even the mystery which hath been hid from ages and from generations, but now is made known to his saints. To whom God would make known what is the riches of the glory of this mystery—which is Christ in you, the hope of glory" (Col. 1: 26, 27). "I am crucified with Christ: nevertheless I live: yet not I, but Christ liveth in me" (Gal. 2: 20). And the way has been made a living way for us because our Lord is the resurrection and the life, and the resurrection of our Lord is the link which joins us to life, and not only are resurrection and life inseparable, but also our participation in this endless life is so completely involved in the resurrection of our Lord that it is typified by the ordinance of believers' baptism with its beautiful symbolic meaning of union with Christ. "Know ye not that so many of us as were baptised into Jesus Christ were baptised into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised from the dead, by the glory of the Father, even so we should also walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6: 3-5). "Buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead; and you hath he quickened together with him" (Col. 2: 12, 13). "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Col. 3: 1).

Now having received the plain evidence of the Divine Scriptures, let us test this matter with those who unscripturally adhere to the seventh-day sabbath under the new dispensation; and in having recourse to the test we can dispense with the Old Testament teaching; the crucial point on which

a convincing test can be applied, following our review of the Scriptures, is the time when Christ became the end of the law, the time when it is recorded that our Lord, knowing that all things were now accomplished, said, "It is finished" and gave up the ghost. This was indeed the parting of the ways; thenceforth we have been under the new dispensation, and the New Testament, which really means the new will, came into operation, and this is plainly and forcibly expressed in Hebrews. "He is the Mediator of the New Testament." For where a testament is, there must of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth" (Heb. 9: 15-17). Now in view of the plain teaching of Scripture, the test which is suggested to be applied to determine whether we are required to observe the seventh-day sabbath or the first day of the week, under the new dispensation is: Has either day been especially exalted above other days since the death of our Lord? Has special prominence been given in the Divine Word to the observance of either day since this crucial period? What are the teachings of Scripture under the new dispensation, or since the death of the testator, our Lord and Saviour, Jesus Christ? If this test is applied, the advocates of the seventh-day sabbath must fail here, as no scriptural support can be found for the stand taken, but on the other hand, they will realise that they are dishonoring the Lord. But those who observe the Lord's day, or the first day of the week, find complete justification for so doing. Let us carefully read and ponder over the following passages of Scripture, and we will know the place the first day of the week occupied in the minds of the early disciples. First of all, read the 20th chapter of John, and the corresponding passages in the other Gospels. On the first day of the week Mary Magdalene went early unto the tomb, and found the stone had been taken away, and she went to one of the disciples and said, "They have taken away the Lord out of the tomb, and we know not where they have laid him." Peter and John then went together with Mary to the tomb, and Peter and John entered and found the linen cloths only, and we read, "For as yet they knew not the Scripture that he must rise again from the dead." Peter and John then returned home, but Mary stood without at the sepulchre, weeping, and while she stood there Jesus stood beside her, and made himself known unto her. How greatly, then, has the first day of the week been exalted over the seventh-day sabbath. On the seventh day the Lord was in the tomb, and the disciples were sorrowing, but with the dawn of the first day of the week unparalleled gladness breaks in upon these, and their mourning is turned into joy, for the Lord had risen. And to follow the narrative, we find that Mary went and told the other disciples, and the same day, at even, the disciples were assembled together, and Jesus stood in their midst and said: "Peace be unto you." And he showed them his hands and his side. And we read: "Then were the disciples glad when they saw the Lord." And we read that he breathed on them, and said unto them, "Receive ye the Holy Ghost." What a day of gladness! What a day to be held in remembrance! And from the evidence in the Scriptures we find that the disciples did remember it, and the practice of meeting together on the resurrection day, sanctified by the presence with them on the first day of its observance, of the risen Redeemer and the blessings which resulted, has been continued by Christians up to the present time. And is it to be wondered at? No! the wonder would be if it was otherwise. And we read that the following Lord's day, "Again his disciples were within, and Jesus came again and stood in the midst and said, "Peace be unto you." "And many other signs truly did Jesus in the presence of his disciples." Other instances are recorded of Jesus appearing to some of his disciples after his resurrec-

tion, but it is remarkable that it was on the first day of the week that they were found assembled together.

Turning to the Acts of the Apostles, we read that when the day of Pentecost was come, the disciples were all with one accord in one place. "And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and they began to speak with other tongues, as the Spirit gave them utterance." Here again we have the disciples gathered together on the first day of the week, when this wonderful outpouring of the Holy Ghost was given, and the multitude outside came together, and marvelled, and Peter addressed them, and they were pricked in their hearts, and cried out, "What shall we do?" And Peter said, "Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Then they which gladly received his words were baptised. And the same day there were added to them about three thousand souls." Another glorious Lord's day, resulting in rich blessings.

In Acts 20: 7 we read, "And upon the first day of the week when the disciples came together to break bread, Paul preached unto them." Now we will ask those seventh-day advocates who make unwarranted assertions, Were these disciples who thus met together on each first day, keeping the Pope's day?

The statement is clear that it was customary to meet together on the first day of the week, and to break bread together. "For as oft as ye eat this bread, and drink this cup, ye do proclaim the Lord's death till he come." What a blessed privilege, then, is ours, to follow the practices and customs of the early disciples, in meeting together on the first day of the week, and to break bread; and we must see that the seventh-day sabbath has been abolished to give place to the first day of the week, which is indeed the Lord's day.

The conclusion to be drawn from our research is that the Saturday, or seventh day of the week, is the sabbath of the fourth commandment, and was instituted to commemorate God's rest after the creation of the universe, and under the old dispensation was a shadow of things to come, but the body is Christ's (Col. 2: 16, 17). So while the sabbath is the shadow, Christ is the substance, and we rejoice that he bare our sins in his own body on the cross, and was buried and rose again on the first day of the week. Christ was indeed raised for our justification, and if he had not risen we would still be in our sins (1 Cor. 15: 17).

How important, then, to Christians is the resurrection of our Lord, and how appropriate it is that the first day of the week was instituted under the new dispensation, to be observed by Christians as the Lord's day; and those who love the Lord should commemorate his death, burial and resurrection, first by baptism, and then by meeting together on the Lord's day. If we fail to observe the Lord's day, and revert to the sabbath of the old dispensation, instead of honoring our Lord, we forfeit the liberty wherein Christ hath made us free, and become entangled again in the yoke of bondage. Let us therefore continue steadfastly in the apostles' teaching, and fellowship, and the prayers (Acts 2: 42). "He that regardeth the day regardeth it unto the Lord; and he that regardeth not the day to the Lord, he doth not regard it" (Rom. 14: 6).

In observing the first day of the week, we regard it unto the Lord, our risen Redeemer, and as the seventh-day sabbath was instituted to commemorate God's rest after the creation of the universe, so the first day of the week was instituted as the Lord's day, to commemorate the resurrection of the Lord Jesus for our justification; the point of divergence from the old time seventh-day sabbath being the crucifixion of our Lord, and the Bible plainly tells us that it is so.

It is fitting that under the new dispensation we should observe the Lord's day, which is indeed the day of life, ushered in by the resurrection morn.

The Victory of Christmas.

A Personal Gospel.

"For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and as an offering for sin, condemned sin in the flesh."—Rom. 8: 3.

The world was no longer young when it first fell under the spell of Christmas. Bruised, baffled, defeated, the accents of its despair are echoed in this Scripture. The handwriting of ordinances was against it, the testimony of a universally outraged conscience left it without excuse. The law, in itself just and good, had presented claims, its rewards and penalties could not enforce. Judaism observed the traditions of men rather than the commandments of God. Its spirit and bearing afforded no hint of betterment; the enlightenment of the prophets had been followed by the bitter fruit of Pharisæism. Greece and Rome, sick unto death, were the arenas of degenerate and contentious philosophical and artistic cults. In the lull of that holy even at Bethlehem an old era was expiring. Then came Jesus, the Life-Giver, to vitalise truth and justice in mercy's embassy. The dear Lord was born while the madness and despondency were most rife, and a strong pulse of faith and joy and hope at once began to beat. The past was vindicated and the future was secured in that Greater Man of whom John Milton sings, "Heaven opened wide the gate of 'her high palace hall' to receive the forgiven children of the Father.

An event that shook the world.

The infinite reality of this event has been universally felt. Multitudes who could not or did not care to reason about it or their emotions concerning it were aware that God was then revealed to his creatures, and the revelation was the spring of their delight. Others saw that the divine residence in man had won for the race eternal distinction. The more enlightened rejoiced because the warfare was accomplished and our ancient foes were vanquished by the direct interference of the Everlasting Will. The separateness and austerity of statutory enactments and the verdicts of rigid and unbending morality were absorbed and blended in the greater righteousness of regenerating love, embodied in One who, remembering that we are dust, showed that even the dust could be transfigured, perfected and glorified. From the days of Christ's flesh to the present moment men and women and children everywhere have been recreated by the breath divine which was first received at Bethlehem. Renewed in the image of him who created them, they have found their way to the mount of God and raised the ceaseless alleluia of the church.

These are the facts and the related sentiments and interpretations which have enhanced the Christmas victory. They found their extension in the literature of the New Testament, and their consummation in one great unity of God and man through Christ Jesus is an organic pulse of Christian experience which persists now as then. In the meantime we can await the day of Christ, firmly fixed upon the substantial and reasonable grounds for faith which Paul presents to our view. He found in the inability of the law the divine opportunity for sin's condemnation. Jesus was the end of the law to every one that believed. His entrance into humanity and the mediation of his eternal life transformed the fallen nature which had been under its interdict. The robe of clay we wear was not necessarily vile, since such a Prince could wear it. The new moral and spiritual world began with Christ's appearance when the arid winter of our discontent gave place to glorious summer and the fountains of pity and consolation were broken up. This, as I understand it, is the Christmas victory of him who was called Jesus because he should save his people from their sins. We do not see his rule completed. Provinces of human life and action have not yet bowed to his easy yoke, but we see Jesus, the Man of the five wounds, lodged in the courts of

time as a part of eternity, making known the Father to his offspring, and in wrath remembering us in mercy.

A personal Christmas.

Who among us can celebrate this Feast of the Nativity if he has not made this victory over sin his own! Are we not debtors to personality? A father's counsels and a mother's prayers track the erring child to the last haunts of vice. The memory of Lincoln demands the nation for its habitation, Shakespeare monopolises literature, St. Paul captured Western Christianity, and reached on the farther East, but Jesus, the Captain of these leaders, and of all the armies of the saintly and the great, is better still, our Prophet, Priest and King.

Those who bid us eat and drink, for to-morrow we die, are children of the vanishing night. Those who never doubted that the right would vanish, held that we fall to rise, and sleep to wake, are thrice blessed in their anticipation. The river of tears, blood-clothed, full of shame, flowing out of the blackness behind into the blackness beyond, ruthlessly, constantly flowing, has at last been arrested and presently will be dried up. And now we reach the higher levels of devout meditation, whence arise the streams which make glad the City of God. From those levels of religious aspiration and trust reason elaborates its meanings, concepts and beliefs. Still, however, they remain unsearchable in their richness, unfathomable in their depth. For this is the birthday of the universal heart of man, the organ of closest contact with his Maker, of response to this exceeding gift of Christ, of intimate communion with the gift himself. Christmas proclaims the gospel of sin's destruction through the medium of the flesh which has been its fortress; the unutterable fact that we live in a redemptive world, guided by a redeeming God. Furnished with every celestial essential, made in all points like unto his brethren, the known history of Jesus has shown how that in him God walked on this earth and shot through and through with everlastingness the vesture we inhabit, the existence we occupy.

"No one could tell me where my soul might be,
I searched for God and he eluded me,
I sought the Babe and found all three."

Although the music of the life of Jesus is heard on earth, it originated in heaven. His virgin Spirit, his sinless career, his majestic teaching, his flawless equipment in everything we conceive of as divine are presented so fully and cogently that the ideal becomes the real, and we are prepared to accept his own explanation of his presence and purpose here. The people who sat in darkness welcomed his uprising, the deserts of cruelty and abomination began to blossom as the rose. For since by man came death, by man came also this greater resurrection from the dead.

It should be noted that St. Paul's argument is based on the worth of Jesus Christ as the personalised love, grace and authority of the Supreme Being. His re-established righteousness on his own terms, as the disposer of all goodness, making it to abound through grace and by faith. This Redeemer was God's only begotten Son, the designed and express image of the otherwise invisible Deity, and yet bone of our bone and flesh of our flesh, foreign to nothing that is our lot, living, acting, dying and rising on our behalf.

A message of hope.

Does this message come to one who is bowed down and weary, who says, My feet have well-nigh slipped, the mouth of hell is yawning to devour me? Then hear and accept the Gospel; look to Jesus and live; follow after him who is the Author and the Perfector of your faith and obedience. And as you do so, be encouraged by the testimony of this erstwhile Judæiser, this man of the lawing, this monarchical apostle who lived again because the Master lived in him. I sat, says

St. Paul, at the feet of the rabbis and saw ahead of their weavings and labyrinths. I caught at least a distant note of the Grecian porches. I felt the exultation of a Roman citizen and claimed the protection of her eagles, but I fell with a falling world; into the pits of formalism and persecution I went. Deadly are the sins of the flesh, mine were deadlier still; they ate up my manhood and made me a fearful ravager of the flock of God. I forfeited my place and the fevers within me burned me up. Then I saw the Christ standing athwart my reckless course, and his soul passed into mine and my life was lost in his as a river in the sea. I am, in deed, as in name, the son of God, of love, of toil, of self-forgetfulness, the brother of my Elder Brother, in bonding to whom I have found perfect liberty. What a triumph, whose strains were first made possible at Bethlehem! It is chanted to-day with increasing volume, if not in such passionate intensity. It sets forth the Child of the Stable, the Youth of Nazareth, the Preacher of the Mount, the Sufferer who ascended Calvary. Its keynote is salvation; its theme the honor and immortality of man; its undertone the abolition of sin and its ghastly entail; its ascensive chorus the sanctification of the whole creation of God through the adoption by redemption of his re-born sons. This is the victory of Christmas. Its tremulous apologetic stages are found in a passing or periodic state of charity and good cheer. Its glad, confidence morning belongs to those who believe that God in Christ swept past the nature of angels that he might tenant the seed of Abraham and become Emmanuel, God with us. The seraphim enjoy no higher renown; their wondering gaze is fixed on our passage to the skies, while God is pleased to show his wisdom and his love in his incarnate Son and in the brotherhood of the church.—S. S. Parkes Cadman in "Christian Advocate."

A Christmas Hymn.

Sing, Christmas Bells!
Say to the earth this is the morn
Whereon our Saviour-King is born;
Sing to all men—the bond, the free,
The rich, the poor, the high, the low,
The little child that sports in glee,
The aged folks that tottering go—
Proclaim the morn
That Christ is born,
That saveth them and saveth me!
Sing, angel host!
Sing of the Star that God has placed
Above the manger in the East;
Sing of the glories of the night,
That virgin's sweet humility,
The Babe with kingly robes bedight—
Sing to all men where'er they be
—This Christmas morn;
For Christ is born,
That saveth them and saveth me!
Sing, O my heart!
Sing thou in rapture this dear morn
Whereon the Blessed Prince is born!
And as thy songs shall be of love,
So let my deeds be charity—
By the dear Lord that reigns above,
By him that died upon the tree,
By this fair morn
Whereon is born
The Christ that saveth all and me!
—James Whitcomb Riley.

Christmas Gifts.

How seldom Christmas comes—only once a year; and how soon it is over—a day and a night! If that is the whole of it, it seems not much more durable than the little toys one buys of a fakir on the street corner.

But surely that need not and ought not to be the whole of Christmas; only a single day of generosity, ransomed from the dull servitude of a selfish year. If every gift is a token of personal thought, a friendly feeling, and unselfish interest in the joy of others, then the thought, the feeling, the interest, may remain after the gift is made.—Henry Van Dyke.

Christmas.

Geo. P. Cuttriss.

The birth of Jesus was an epochal event, now and for all time enshrined in the affections and commanding the adoration of all Christian peoples. It is not times, but events, that the world remembers, and whatever may be the danger of drifting from the ancient moorings of divine revelation, so long as Christmas Day be observed, whether as a holiday or a holy day, and civilisation dates its letters from the year of our Lord, this memorable and marvellous event shall not be forgotten. "The Word was made flesh and dwelt among us." Scholars, scientists and statesmen unite and unmistakably, though perhaps unwittingly, bear most emphatic testimony to the great fact of the Incarnation. The birth of Jesus is the sunrise of the Bible," says Dr. Henry van Dyke. Towards this point the aspirations of the prophets and the poems of the Psalmists were directed, as the heads of flowers are turned towards the dawn. From this point a new day began to flow very silently over the world—a day of faith and freedom, a day of hope and love. When we remember the high meaning that has come into human life, and the clear light that has flooded softly down from the manger cradle in Bethlehem of Judea, we do not wonder that mankind has learned to reckon history from the birthday of Jesus, and to date all events by the years before or after the Nativity of Christ.

The birth of Jesus has an irresistible charm and profound significance peculiarly its own, and the passing of centuries has not robbed it of its interest and import. Christmas will ever have its memories, its message and its moral. Poetry and art have so idealised the story of Christ's birth that it has been robbed of much of its natural grace and erstwhile simplicity. Heathen mythology tells how the bees gathered to suck honey from the babe's lips, and strangled serpents lay about his manger cradle. Christian legend lore speaks of his supernatural majesty and the halo of celestial light that encircled his divine brow. The sacred writings are as eloquent as they are simple respecting the event of events. Now, the birth of Jesus was in this wise: "And she brought forth her firstborn Son and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn." An angel of the Lord said, "Thou shalt call his name Jesus: for he shall save his people from their sins."

The event was heralded by angels, the words of whose song have come down through the ages, "Glory to God in the Highest, and on earth peace, good will toward men." Wise men came from the East, and when they saw the young child with his mother they fell at his feet and did homage to him. Then these statesmen unpacked their treasures and offered to the "Babe of Bethlehem" their gifts of gold, frankincense and myrrh.

We glance back these nineteen centuries and dwell upon the great gradual spread of Christmas joys. To how many new hearts, north, south, east and west, has the flowing tide of faith and freedom reacted? Alas! to how many has it not yet come, not yet! True, the Christian may take heart at the retrospect. There is just cause to celebrate in song and story the coming of the Son of God. The cynic may be pardoned for his seeming scepticism that the mission of Jesus is being carried to fruition. Peace on earth, good will toward men seem as far off as ever. Yesterday we were in the throes of a nation-wrecking, peace-destroying war. To-day, in the vortex of bitter industrial strife, and with bated breath we await the likely tragic happenings of to-morrow. Yet because of the shambles through which we have come, and the rising tide of racial and industrial strife and bitterness and the gathering of ominous clouds on the horizon of life, who would dare urge that "peace" is a baseless hope, and "good will toward men" an idle dream?

Christmas and all that it signifies is indestructible, and is destined to materialise. Herod sought to destroy the child Jesus, and succeeding centuries have produced men of equal antipathy to

God who have sought to destroy the spirit and significance of Christmas. Christmas is prophetic as well as historic. However depressing the conditions, there is no call to be despondent. We believe that righteousness will yet reign, and peace prevail.

"For lo! the days are hastening on,
By prophet bard foretold,
When with the ever-circling years
Comes round the age of gold;
When peace shall over all the earth
Her ancient splendours fling,
And the whole world send back the song
Which angels well did sing."

Glory to God in the Highest—on earth peace,
good will toward men.

If the advent of Christmas leads us to make peace and good will active habits of our lives, then that event which has changed the complexion of life and death will not have been celebrated in vain in the year of our Lord, 1920.

The Spirit of Christmas.

Are you willing to forget what you have done for other people and remember what other people have done for you; to ignore what the world owes you, and to think what you owe the world; to put your rights in the background, and your duties in the middle distance, and your chances to do a little more than your duty in the foreground; to see that your fellow-men are just as real as you are, and try to look behind their faces to their hearts, hungry for joy; to own that probably the only good reason for your existence is not what you are going to get out of life, but what you are going to give to life; to close your book of complaints against the universe, and look around you for a place where you can sow a few seeds of happiness—are you willing to do these things even for a day? Then you can keep Christmas.

Are you willing to stoop down and consider the needs and the desires of little children; to remember the weakness and loneliness of people who are

growing old; to stop asking whether your friends love you, and ask yourself whether you love them enough to bear in mind the things that other people have to bear on their hearts; to try to understand what those who live in the same house with you really want, without waiting for them to tell you; to trim your lamp so that it will give more light and less smoke, and to carry it in front so that your shadow will fall behind you; to make a grove for your ugly thoughts and a garden for your kindly feelings, with the gate open—are you willing to do these things even for a day? Then you can keep Christmas.

Are you willing to believe that love is the strongest thing in the world—stronger than hate, stronger than evil, stronger than death—and that the blessed Life which began in Bethlehem nineteen hundred years ago is the image and brightness of the Eternal Love? Then you can keep Christmas.

And if you can keep it for a day, why not always? But you can never keep it alone.—Henry Van Dyke.

The Christmas Joy.

We are far and far from the shepherds' plain,
And far from the Bethlehem town;
We may never gaze at the arching skies
Where the heavenly choirs came down.
We may never look on the silver star
That marks where the manger stood,
Whose rude sides cradled the Holy One
In His beautiful babyhood.

We may never watch for the rising star
That guided the Magi's feet;
But, whenever the Christmas-tide draws near,
Its joy in our hearts is sweet;
And we ponder the wonderful story o'er,
And we carol the birth-night song,
For the Christmas joy is a vital thing;
It is tender and pure and strong.

And we somehow think that Judæa's land
Has a sacred charm this night;
That heaven swings near to the shepherd's plain,
And the skies glow strangely bright;
There are faint, sweet echoes of choral song
That the listening ones may hear;
But the Christmas joy is a world-wide thing,
And its glory reaches here!

—Emma A. Lente.

At the Lord's Table.

A BOND OF UNION. I Cor. 10: 16.

W. M. Green.

The Scriptures always assume the union of God's people. Not that they were always united in the early days of the church, any more than they are always united to-day. There were differences among the early Christians just as there are among those of these later days. But it was assumed that, in the very nature of things, people who professed to be Christians were a united people. The religion which they professed made for unity, and it was only when they got away from its teachings that disunion came among them.

But for Christians there is common ground on which, if there is proper appreciation, there is always very real union. When the Lord's people meet around the Lord's table, they are on peculiarly common ground; and there, if ever, the bond of union is quite complete.

Speaking of the children of Israel at the commencement of this 10th chapter of 1st Corinthians, Paul says, "All ate the same spiritual food, and all drank the same spiritual drink," and that very fact brought them into intimate and special union. In that they partook of the same spiritual food and drank of the same spiritual drink they were types of the members of the Christian church, for just as they were joint-partakers of this food and drink, so are we, as we remember our Lord in the way of his own appointing, joint-participants in the bread and in the cup.

When Christians meet around the Lord's table they are participants—sharers in common—of the bread and the fruit of the vine, which represent the body and blood of the Lord. It is the common loaf and the common cup of which they partake—not of many wines, but of one; nor of many loaves, but of one. And so when the ordinance is rightly observed, Christians are brought into the very closest union with each other, and they get a united as well as an individual blessing.

The cup is a cup of blessing and the loaf is a loaf of blessing, not because of any special virtue that is in the wine and bread, but because they speak to us of the utter sacrifice of Christ, and in this united remembrance should be a "bond of union strong and deep."

We might individually, each in his own home, drink of the cup and take of the bread, and find a blessing in doing so; but the fulness of the blessing should come to us when we meet together and are joint participants. To break the bread and drink the wine is an act of worship which brings us close together, and makes us, at least for the time, one in spirit and in recognition, and in adoration, and in hope. Let us bless the loaf and the cup together. They are intimations of a common source of blessing for men—Jesus Christ our Lord.

Here and There.

We have pleasure in wishing all our readers a very happy Christmastide and a joyous New Year.

"Glory to God in the highest,
And on earth peace among men in whom he is well pleased."

"Unto us a child is born, unto us a Son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."

Bro. G. McKie has made a good start in his new field of labor, Semaphore, S.A.

The Home Mission office of the N.S.W. Committee and Book Depot will be closed till Jan. 10, 1921.

Bro. Horace Kingsbury has accepted the invitation of the church at Swanston-st., Melbourne, to become their preacher.

A telegram from North Perth, W.A., tells of a fine gospel meeting on Sunday, and six confessions, L. E. Clay preaching.

Bro. Barnes' telegraphic report from Hobart reached us on Tuesday:—"Hinrichsen-Brooker mission, good meetings, continue, fifty-three confessions to date."

Bro. W. W. Baird, who came to us from the Baptist brethren a little more than a year ago, is doing fine work as evangelist with the church at North Adelaide.

Following our usual custom, and as we shall be in the midst of the holiday season, there will be no issue of the "Christian" next week. Will reporters please note, and kindly refrain from sending two reports in before January 6?

Bro. S. Wong, who is paying a brief visit to Melbourne, expects to leave Sydney for Canton, China, with his wife and family on January 8, by the s.s. "Victoria." We understand that Bro. Wong will be absent from Australia for some time.

The Victorian Home Mission Organising Secretary states that bright, hopeful messages are being received from several of the churches with regard to the annual offering on February 6. It is hoped that every church will raise its apportionment. £300 is required.

In a letter concerning his book, "The Deity of Jesus, and Other Sermons" (posted, 8/-), J. R. Kellems, the American evangelist, writes: "I am trusting that I may have the pleasure of making a visit to our Australian churches some of these days. I am sure we would have a great time."

L. A. Bowes, since completing his work at St. Morris, S.A., has held a most successful mission at Williamstown, during which six confessed Christ, and the church was thoroughly heartened. We understand that Bro. Bowes is open for engagement as an evangelist; his address is Green-st., St. Morris, S.A.

Agents and all who have helped to distribute the "Christian" during the year are thanked most heartily, and their kind services are bespoken for 1921. A special effort to increase the number of subscribers would be much appreciated at this time, when costs of material are so heavy. A larger circulation would help wonderfully.

The church at Collingwood, Vic., has decided to attempt to raise £500 during the coming year to reduce the £1850 debt on the church property. This church was under the Home Mission Committee until last year, when it became self-supporting, and entered into an obligation of £2000 to repurchase the splendid Tabernacle. The faith, courage, and perseverance of this congregation are worthy of the admiration and imitation of other churches. Their success is due to the faithful consecrated effort of all its members. They are all in it. Everybody aims to do something.

It appears probable that, after all, New South Wales will be deprived of the right to vote out the liquor trade. The law is that a referendum be taken, but numerous statements have been made to the effect that, since compensation would have to be paid in the event of prohibition being carried, the Government, on the ground that the necessary money is not available, will not arrange for the poll. The ways of publicans and politicians are "past finding out."

Under the heading, "Evil of Gambling: A Lesson from China," the newspapers publish this item of news: "Brisbane, Sunday.—While the Government here has, in its desperate effort to raise money, promoted a 'Golden Casket,' and the New South Wales Government is talking of a lottery, the authorities in China are realising the demoralising effects of gambling on the community. Late newspapers to hand by the 'Kanowna' contain reports of popular rejoicings in the city of Canton, at the fact that by official proclamation an absolute prohibition has been placed on gambling there. So delighted were the people that the evil had been 'scotched' that a monster procession was held on December 1, all classes participating."

The Message of the Bells.

I heard the Bells on Christmas Day

Their old familiar carols play,

And wild and sweet

The words repeat

Of peace on earth, good will to men!

And thought how, as the day had come

The belfries of all Christendom

Had rolled along

The unbroken song

Of peace on earth, good will to men.

But in despair I bowed my head—

"There is no peace on earth," I said;

"For hate is strong,

And mocks the song

Of peace on earth, good will to men."

Then pealed the bells more loud and deep,

"God is not dead, nor doth He sleep!

The wrong shall fail,

The right prevail

With peace on earth, good will to men.

—Longfellow.

L. Larsen writes: "Let me say a word in praise of this coming year's Almanac. I think it is the best we have had. The subjects at the head of the Bible readings, the way our plea and aim stand out, are worthy of much praise. We are pushing the sale of them here. Up to the present we have orders for 140. This is 60 above any other year. We are trying to get them into as many homes as possible."

During the Christmas and New Year holidays, churches would do well to lay good plans for making January the month of preparation for the annual Home Mission offering in the various States. If we wish to extend our work in the regions beyond, we must extend more rapidly at home. We have only touched the fringe of the work in our own country. Let February 6 mark a distinct step in aggressive Home Mission evangelistic effort.

The Tasmanian Conference President, Bro. Nightingale, has been visiting Latrobe, Northdown, Deyonport, Ulverstone, South Road, Penguin and Preston, along the North Coast, in order to plan for the Hinrichsen-Brooker tent mission at Ulverstone. He held a number of meetings and welcomed Bro. W. J. Campbell, of Melbourne, who is taking up work with the Home Mission Committee at Ulverstone. A new era of progress has begun with the cause in Tasmania.

At a combined Y.M.C.A. and Y.W.C.A. service in Sydney on Sunday last, Professor Macintyre spoke on "Christ's Conquest of the World." After outlining what Christ's teaching had done for humanity, Professor Macintyre said that in political life policy was too often dictated by finance. He instanced the Totalisator Act passed by the late Government of the State, and the lottery proposal of the present Administration. Referring to the League of Nations, the speaker said: "It seems too Christian for most of our statesmen. It may be a strong statement to make, but I feel that the only Christian ideal is that the world must cease war and must cease to prepare for war."

Victorian Bible School and Young People's Department.

W. B. Blakemore, B.A.

Following the announcement made in last week's "Christian," that I have answered the call of the Committee to take up the work of Organiser to the Bible School and Young People's Department, it seems fitting that something should be said by me, at this time, concerning what has been termed "a forward move in Victoria." I am glad that Bro. Enniss used that expression, for it is because I believe this to be a forward move into a field of vast possibilities that I decided to sever my happy relations, extending over nearly five years, with the Swanston-st. church, and to launch out into this new sphere of Christian ministry. The vision of the work has gripped, and I feel there is no greater cause to which I could devote my energy and whatever talents God has endowed me with.

Moreover, the very fact that the Bible School Committee, with the unanimous and enthusiastic endorsement of the Home Mission Executive, are prepared to embark upon a big programme of work among the children and young people, and to this end have called a man to full-time service as organiser, shows that a vision of the possibilities of the field and a conviction of its importance are held by these representatives of the Victorian brotherhood. Furthermore, knowing the emphasis which our people have placed upon the teaching of the Word, one feels safe in expressing the belief that these same ideas concerning the possibilities and importance of the work are held, generally, by the brethren throughout the State. But of this, the scope and importance of the work of the Bible School and Young People's Department, more will be said another time.

In this brief article something must be said of the work already done. For six years Bro. Reg. Enniss has labored with devotion and skill in the realm of Bible School organisation. When the Committee decided to engage Bro. Enniss, it seemed to many a very big venture. But time has proven the worth of the venture and has justified the faith of those who initiated what was then "a new move." The achievements of the Bible School Department during the past six years have been many, all of them worth while, some of them notable. Of the latter, suffice it to mention two. One, the planning, editing, and publishing, in conjunction with the Austral Co., of Austral Graded-Lessons. The other, the selecting of a site in the rapidly growing suburb of Glenhuntly, and erecting thereon a splendid building, commodious and convenient, for Bible School purposes. In less than a year a church was set up, and there is now a flourishing cause, a direct result of the efforts of the Bible School Committee. It must be borne in mind that Bro. Enniss has been engaged only part time as Bible School Organiser, but he has brought enthusiasm, rare judgment, and resourcefulness to bear upon the work, and has laid the foundations upon which we can build for the future.

The Young People's Department is a wholly new thing, existing in name only, and must be organised from the beginning. But here also, one can see a field of vast and rich possibilities. Brethren, may we all work together in this great task of winning and holding for Christ and the church the young people of our Bible Schools. If we enter upon this task whole-heartedly and resolutely, great will be the reward, for there is no more promising field than this for Christian activity.

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.

Foreign Mission Interest in the Churches.

H. H. Watson.

I esteem it a great privilege to have had the opportunity of visiting our churches in New South Wales and West Australia lately. I have also been delighted with the responsive spirit of the church to the plea of Foreign Missions.

On my arrival in Sydney I found Bro. Clydesdale had kindly arranged for my stay and comfort at a very central place in the city, so that I could reach all my appointments readily. Bro. Clydesdale acted like a good father to me, and helped me in every way he could to make the tour a success. Meetings were arranged at fifteen centres, at which the brethren showed keen interest in the work of missions, not only by attendance, but by giving cash and promises to further the cause. Belmore topped the list in this way by giving £104 in the morning meeting; then came the City Temple, with £58/12/-. In the other churches the spirit of sacrifice was manifested, and they gave as they could not only in cash and promises, but some of their sons and daughters came forward prepared to devote their whole lives to His service. Thus the church in New South Wales showed her love for her Lord and Master Jesus Christ.

I had the privilege of visiting the annual meeting of the New South Wales' Women's Mission Band, held at the City Temple. There were eighty sisters present. Their collection for the year amounted to £28/10/-, which was equally divided between Home and Foreign Missions. Also reported a good deal of visiting and helping the poor of their districts. Then a large box was prepared for India, containing garments and presents for the orphans. The probable value would be £20. This was forwarded to India last month. I think these are fine examples of the Christ spirit among the sisters of New South Wales. God richly bless them for their kindness.

I also visited the preachers' meeting at the City Temple. It was grand to meet these men of God, and an inspiration to hear them speak and plan in order to face the problems of the work there. They spoke and planned as men with a large vision. There were several incidents of interest. At one place I missed my way to the church, and arrived in time for the benediction. There was a good gathering waiting for me; but the people said they would not go until they heard the address, and that without curtailment. It was 10 p.m. when we finished, and then some said it was all too short. These good folk gave splendidly in cash and promises to the work.

At another meeting a lad of 12 years gave me a shilling promise to be a help to the orphans. I asked him how he would raise the shilling. "Well," he said, "mother gives me threepence every week for cleaning the yard; and up to now I have spent it on ice-cream; but I am going without for four weeks, and then there will be the shilling." This is a real sacrifice for a boy. An elderly brother placed 2/6 in my hand, and said, "This is for the Lord's work in India." On inquiry I found that this dear old soul is only receiving a weekly pension of 12/6.

Two young men are just entering their medical course in the Sydney University. They have both expressed their determination to serve the Lord in India.

A business man in one meeting led the way by

giving £60. Other members followed by giving £44, so that in one meeting £104 was given to the Lord's work in India. It is a good thing when a brother takes the lead thus. Then there were six fine young people who expressed their desire to serve the Lord in the foreign fields.

Wherever I went I found that Foreign Missions lay very close to the heart of the church in New South Wales. They are showing the Christian large-heartedness, that the whole world might hear the story of redemption. After three weeks in New South Wales, I bade farewell to the brethren there, and journeyed to Adelaide in time for the South Australian Conference. Bro. and Sister Hagger kindly provided for my needs while I was in Adelaide.

The South Australian Conference was well attended, and I was especially pleased to note the growing interest in Foreign Missions. The Adelaide Town Hall was well filled to hear the farewell messages of Bro. Garnett and Anderson, who, with their good partners in life, are on their way to open up the district of Hweilichow, in Western China. This is a band of brave hearts going forth to conquer in Jesus' name. I met our sister, Miss Rosa Tonkin, who spent so many years among the women and girls of China. I honor such women of God.

The Conference gave a very warm-hearted reception to our Sister Miss Cameron, who has just returned to Australia for her well-earned rest and furlough. You will hear from her later on. After meeting with the brethren at the Conference, and hearing their inspiring messages, which helped me much, I journeyed to West Australia.

After a three days' uneventful journey I was met and escorted to Bro. and Sister Albany Bell's home at Mount Lawley. The stay at this home was very enjoyable, through the kindness of Bro. and Sister Bell and family.

On arrival in West Australia I found that our worthy Foreign Mission Secretary, Bro. Stirling, had every arrangement made for me to begin. So I launched out at West Guildford, and then at different centres; in all about 23 meetings. I found here the same spirit and large-heartedness toward Foreign Missions that exists in other States. It was a real treat to visit the churches in West Australia. Things at Lake-st., Fremantle and Subiaco are going ahead nicely; also West Guildford and Maylands; quite a number of additions to these churches. Some of the country churches are growing into strong causes; such places as Northam and Collie, etc. It is a pity that more preachers are not available for West Australia. There are splendid chances in that great State for opening up work and extending the cause of Christ. A fine opportunity for a young man who has qualified for the work.

The church in the West is calling for more men. The church there responded well to the plea for Foreign Missions both in cash and promises, to help, and also in the number of young men and women who are determined to devote their lives to the cause of Foreign Missions.

One young man came up to me after a meeting and said he would be coming into about £7000 by will, and when that was settled—well! the £7000 and he would both be spent for the Lord in India. One good sister who takes in washing for a living sent in £1 for hospital, and a promise to pay 10/- per annum to Foreign Missions. Three little girls gave 3/- each out of their money boxes to help some of the orphans. One young sister was saving up for her Christmas holiday. She came forward and laid it—£10—at the Master's feet, for his cause in India. Several students have decided to devote their lives to the Lord's work abroad, and six others are wishing to enter a course of training for service.

The above are just a few of the cases to show the extent of earnestness in the work of Foreign

Missions. In the New South Wales and West Australian churches the total amount in cash and promises to be redeemed this month is £700, as the result of the meetings.

The pressing needs which were placed before the churches were:—

1. Extra fund money to meet the heavy exchange.
2. For the sick and suffering Indians a hospital at Dhond is urgently needed. This will cost £2000 to build and equip. A small amount is in towards this project.
3. Need for support of orphans at £6 per annum.
4. To save the time of your missionaries at present wasted on the road by travelling in a bullock cart, at the furious pace of four miles an hour, a motor bike or some such vehicle is urgently needed. I think there is about £40 in hand toward a motor.

The good brethren who signed promises for the amounts to help in supplying the above needs will please forward the amounts on through their church secretary to the Foreign Mission State Secretary, and thus enable us to form some plan for the new year. I heartily thank all the brethren who helped me during my visit to the States. It will be my last visit for seven years; but it will live long in my memory. It has been an inspiration to me to see the way the church is anxious to fulfil her obligations to the heathen world. Mrs. Watson and I go forth on January 8th, 1921, by the P. & O. "Morea," from Melbourne, for another term of seven years' service in India. The Lord watch between us and you while we are absent one from another. Good-bye, and God bless you!

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.

There Was No Room for Them.

'Tis Christmas: Hark how merriment
Welcomes a Babe divinely sent,
But there in Bethlehem—
A lonely Mother and her Child
In cheerless winter-time exiled:
Shall we not think on them?

'Tis Christmas: Here on English soil,
With plenty blest, we cease from toil;
But—as in Bethlehem—
Mother and child in other lands
Beg for a crust with eager hands
Have we no thought for them?

'Tis Christmas: Hear the carolling:
The happy children dance and sing.
But many a Bethlehem
Has little boys and girls to-day
Too sad to laugh, too weak to play:
Lord Jesus, think on them!

'Tis Christmas: Come we then and bless
Our God for all our happiness,
But think on Bethlehem;
Lest we unwitting turn away
The Mother and her Child to-day,
And spare no joy for them.

—By B. C. Boulter, for "Save the Children Fund."

The Family Altar.

J. C. Ferdinand Pittman.

PERSONAL.

Having gladly consented, upon Bro. Wiltshire's contemplated departure for England, to provide matter for these columns, I will do my best to continue the work so well accomplished hitherto by others, and endeavor, day by day, to lead the thoughts of God's children towards themes fit for quiet meditation around "The Family Altar."

It will be my aim, for the present, to continue Bro. Wiltshire's recent plan of taking the New Testament readings of the Almanac, suggesting thoughts and providing illustrations which will tend to help us all to understand the second lesson selected for the Lord's day worship service, and impress it upon our minds and hearts. I shall also endeavor to provide a "seed-thought" from the lesson, for each day of the week.

It is to be hoped that this will commend itself to all who are in the habit, either in public or family worship, of taking these suggested readings, and that, in this way, we may encourage unity of thought amongst all our assemblies throughout Australasia, and help a little to cement the bond of unity amongst all who, in their various places of worship, whether public or private, meet around the altar, to meditate, and worship, and find fresh strength for every day, and all the way.

By the goodness of God we cross the threshold of another year. Though our eyes are veiled, we rejoice that our future is in the hands of Him who knows all, and will guide and protect us, and reveal Himself to us, moment by moment, and day by day. As one who must go early to his toil arouses himself before dawn of day, and commences to prepare for duty, in simple trust that the sun will rise, and the darkness be dispelled, so, at the dawn of a new year, though the light be dim, may we arouse ourselves to renewed efforts in our various spheres, in full assurance that the "Sun of Righteousness" will arise, to shine each day upon our pathway.

SUNDAY, JANUARY 2.

Gem Verse.—"John, to the seven churches which are in Asia: Grace be unto you, and peace."—Rev. 1: 4.

The Book of Revelation was a message to churches which, under the reign of the Emperor Domitian, were very severely tried. To worship the Emperor as God was required by the Government; refusal to do so was looked upon as treason. God kindly drew back the veil from the eyes of these persecuted disciples, giving to them a vision of their ever-living, ever-loving, and ever-victorious Lord, and revealing to them something of the future triumphs of the faithful. Even so, "if we suffer, we shall also reign with Him."

In the cathedral of a Spanish town, Jamaica, is a monument to the memory of Major-General Bannister, which bears the following inscription:

"That death might happy be,
To live learned I,
That life might happy be,
I learned to die." —Lady Brassey.

Bible Reading.—Rev. 1: 7-20.

MONDAY, JANUARY 3.

Gem Verse.—"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."—Rev. 1: 8.

Alpha being the first, and Omega the last letter of the Greek alphabet, it was as if to say, "I am the A and the Z." Christ is the pre-eminent One; the first and the last, the beginning and the ending, who also permeates all intervening time. Like the sun of the firmament, He fills the whole heavens, and yet, like the sun, floods the earth with light, and every spot of space between.

"Lord, Thy glory fills the heaven,
Earth is with its fulness stored;
Unto Thee be glory given,
Holy, Holy, Holy Lord."

Bible Reading.—Col. 1: 1-18.

TUESDAY, JANUARY 4.

Gem Verse.—"I was in the spirit on the Lord's day."—Rev. 1: 10.

It was specially fitting that, upon the Lord's day, the day upon which our Lord arose from the grave, thus giving proof of His Messiahship, and eternal life for all His followers, the devoted John, upon the rocky island of Patmos, should meditate upon spiritual things, and thus possess an open and receptive mind for Divine revelation.

ALONE WITH GOD.

Into my chamber fleeing, as the dove
Doth homeward flee,

I haste to ponder o'er Thy love
Alone with Thee

In the dim wood, by human ear unheard,
Joyous and free,

Lord! I adore Thee, feasting on Thy Word
Alone with Thee!

Amid the busy city, thronged and gay,
But One I see,

Tasting sweet peace, as unobserved I pray
Alone with Thee.

O happy life! Life hid with Christ in God!
So making me,

At home and by the wayside and abroad,
Alone with Thee. —E. P. Prentiss.

Bible Reading.—Psalm 63.

WEDNESDAY, JANUARY 5.

Gem Verse.—"I saw seven golden candlesticks."—Rev. 1: 12.

"The seven-branched candlestick in the Temple suggested the figure for the seven churches. A church was a centre of light, a bearer of light, not the source of light, for in the midst of the candlesticks was one like unto the Son of man." The object of the seven-branched candlestick was to hold up the lights. So the church should ever hold up Christ, the "Light of the world."

Bible Reading.—John 13: 35-50.

THURSDAY, JANUARY 6.

Gem Verse.—"In the midst of the seven candlesticks one like unto the Son of man."—Rev. 1: 13.

"Come, Holy Spirit, come,
Let Thy bright beams arise;
Dispel the darkness from our minds,
And open all our eyes." —J. Hart.

Bible Reading.—Daniel 3: 13-30.

FRIDAY, JANUARY 7.

Gem Verse.—"Fear not: I am the first and the last."—Rev. 1: 17.

"Oh, Thou, without beginning, without end,
Let us all begin and end in Thee." —Goldsmith.

Bible Reading.—Rev. 21: 1-8.

SATURDAY, JANUARY 8.

Gem Verse.—"I have the keys of hell and of death."—Rev. 1: 18.

"God holds the key of all unknown,
And I am glad;
If other hands should hold the key,
Or if He trusted it to me,
I might be sad."

Bible Reading.—Rev. 22.

PRAYER.

O God, our help in ages past, give us grace to trust Thee all our days. Conscious that the time is at hand, help us diligently to read and hear and keep the sayings of Thy Word. Though the future to us is a sealed book, we rejoice that Thou hast the keys. Though the fashion of the world passeth away, we are glad to know that Thou remainest. Thou canst be to us the first and the last, the beginning and the ending, and canst fill all intervening days with Thy presence, and receive us at last, when all the years of our mortal life are ended, into the glory-land. Help us to hearken ever to what Thou hast to say to the churches through Thy Word, that we may daily walk in the way of Thy commands, and continue faithful unto death.—Amen.

In the Religious World.

An influential body of professors and doctors of Oxford University have addressed a letter to professors of the arts and sciences and members of the Universities and various learned societies of Germany and Austria, in the hope of hastening "that amicable reunion which civilisation demands." In the course of the document, they say: "In the field where our aims are one, our enthusiasms the same, our rivalry and ambitions generous, we can surely look to be reconciled, and the fellowship of learning offers a road which may—and, if spiritual ideals be alive, must—lead to a wider sympathy and better understanding between our kindred nations."

The Society of St. Jerome.

Over against the opposition of the Roman Church to the work of Scripture circulation, there has developed in recent years a saner method of dealing with the popular demand for the sacred writings. The following is from the "Quarterly Record" of the National Bible Society of Scotland:

"In the Church of Rome there has sprung up a society bearing the honored name of St. Jerome, for the publication of a cheap and portable edition of the Gospels and the Acts of the Apostles. Its missionaries in their contact with heathen peoples had brought home with them the report that there was need for their work of a simple and portable record of the life of Christ and the history of the early church, to put into the hands of those whom they had to instruct and win to their faith. The St. Jerome Society has been authorised to complete its version of the New Testament with the addition of the Epistles, so that we expect soon to handle the entire Testament, as published by the St. Jerome Society."

The World's Religious Census.

The following table is quoted from "The Freedom of India"—Christians, 564,510,000; Confucianists and Taoists, 300,825,000; Mohammedans, 221,825,000; Hindus, 210,540,000; Animists, 158,270,000; Buddhists, 138,031,000; Shintoists, 25,000,000; Jews, 12,205,000. In Europe there are 374,760,000 Christians, and 14,050,175 members of other faiths. In Asia, 28,700,000 Christians, and 863,500,000 of other faiths. In Africa there are 9,050,000 Christians and 149,871,000 of other faiths. In North America there are 102,700,000 Christians and 10,235,000 of other faiths. In South America, 36,600,000 Christians and 1,400,000 of other faiths. In Oceania, 12,700,000 Christians and 42,925,000 of other faiths.

It is plain from this that the mightiest battles of Christianity are still ahead. It will behoove Christians to stand together very compactly and to hold the faith with deep, intelligent conviction, if Christianity is to continue its supreme place in spirituality, morals and transforming power. The nations are intermingling to-day and that gives the church its opportunity.

Unrest in Africa.

Professor Gilbert Murray, the distinguished publicist and Oxford classicist, speaking in Manchester, declares that "the spirit of unmixed hatred towards the existing world order, the spirit which rejoices in any widespread disaster which is also a disaster to the world's rulers, is perhaps more rife to-day than it has been for a thousand years." But the ominous thing is that this spirit is spreading. Of Africa he says:—

"I have read lately two long memoranda about Africa written independently by two people of great experience but of utterly different political experiences and habits of thought. Both agreed that symptoms in Africa pointed toward a movement of union among all the native races against their white governors, and both agreed that apart from particular oppressions and grievances the uniting forces were the two great religions, Christianity and Islam, because both religions taught a doctrine utterly at variance with the whole method and spirit of European dominion, the doctrine that men are immortal beings and their souls equal in the sight of God." Plainly those men who see only within the confines of their own land are courting the worst kind of disaster. There is a "rising tide of color" which calls for deep thought by the white races.

News of the Churches.

Queensland.

At Ma Ma Creek good attendance is still maintained at all meetings. Two young women were baptised and received into fellowship on Lord's day morning, Dec. 5. Bro. Kingsford gave a good address on baptism.

West Australia

Bro. Seaby addressed the West Guildford prayer meeting on Dec. 8, when there was a fair attendance. There were 74 present at the breaking of bread on Dec. 12, when Bro. Graham addressed the church on "God's Call to His People." At the gospel meeting Bro. Stirling preached an interesting address on "Spiritism and the Bible." Two made the good confession, and three were baptised.

At the end of the Bible School Campaign, Collie has won the shield, being first, Ewington coming very close, second place. All departments of school work are in splendid order. Ewington was to celebrate Children's Day on Dec. 19, and anticipated having a splendid time; every one interested. The Girls' Mission Band are holding a demonstration entitled "A Living Dream," in aid of the Indian orphans.

Bro. Alcorn, from Maylands, exhorted at Fremantle on Dec. 12, Bro. Hibbert preaching at the gospel service. There was a splendid audience and three young ladies confessed Christ. Bro. Leach, senr., is on a bed of sickness. Bren, Payne and Thomson, who have been away to the East for some time, have returned, looking much better in health. They are workers in many departments. On Thursday, Dec. 9, the officers invited the men of the church to a high tea, followed by interesting addresses and discussions. It was indeed a heart-to-heart talk, and will long be remembered. The officers' wives kindly helped in the first part of the meeting by waiting on the brethren with the good things provided. Miss Jenkinson, from the College of the Bible, was a visitor on Dec. 12.

South Australia.

At Henley Beach meetings are bright. The last three Sundays Bro. Clive Caldicott has been preaching. His addresses have been very thoughtful and instructive both to young and old.

Splendid meetings at Kersbrook on Dec. 12. Large attendances at both services. At the close of Bro. Raymond's address at night on "Our Future Home," another man confessed his Lord.

Good meeting at Queenstown Q.Y.P.M. on Dec. 12. Sister Lena Brandt gave an interesting talk. Worship, Bro. and Sister Watson were welcomed into fellowship. Bro. Brooker exhorted. Evening, Bro. Brooker continued his address on "An Inspired Bible or No Bible," from the standpoint of the New Testament. The interest was intense, the message good.

On Dec. 9 the sisters of the Women's Guild of Helpers at Unley had an all-day sewing meeting to provide Christmas comforts for the poor. On Wednesday, Dec. 16, Sister Miss Cameron, missionary from India, gave an interesting account of her work. On Sunday meetings were fair. Bro. Steve Bartlett was welcomed by letter from Strathalbyn.

Success has attended the opening services of the new chapel at Port Pirie. On the second Sunday, over 80 assembled for communion; over that number for Bible School. About 110 gathered in the evening, when Bro. Shipway addressed on "How Old is the Church of Christ?" Five more scholars came forward for decision. At mid-week a grand baptismal service was held, 11 being immersed.

At Hindmarsh a pleasing number were present last Wednesday evening to witness the baptism of ten young people who recently confessed Christ. Bro. Cuttriss gave an address suitable to the occasion. A large congregation assembled on Sunday morning at the Christmas service conducted by Bro. Cuttriss. The evening meeting was addressed by the same speaker upon "The Crowning Act of Worship." Six more young people confessed Christ. Three anthems were admirably given by the choir.

Good services all day on Dec. 19 at Queenstown. Worship, Bro. Brooker continued his address on "The Officers of the Church." Evening, good prayer meeting preceded service. Bro. Brooker concluded his address from Dec. 12; this was very impressive, and one aged lady made the good confession at the close. The kindergarten scholars were given a Christmas tree on Dec. 18, and a splendid time was spent.

Bro. Bowes' mission at Williamstown was brought to a close on Dec. 12, after a splendid series of meetings. Some nights during the week the building was packed. Bro. Bowes preached fearlessly and with great power. There were six confessions—fine young people. The church has received a great uplift. Our brother came while on holiday to run these meetings. Our reporter says:—"We understand that Bro. Bowes has resigned the work at St. Morris, and is open for engagement. Any church needing a young, energetic, and thoughtful preacher, will do well to get into touch with Bro. Bowes. His address is Green-st., Saint Morris, S.A."

Sister Percy Vawser (*nec* Miss Burns, daughter of Bro. Robert Burns, Unley) was received into fellowship at Glenelg on Sunday, Dec. 12. Opportunity was taken at the mid-week service on Wednesday last of making a wedding present to Mrs. W. Menz (*nec* Miss Nellie Acraman), on behalf of the church members, in recognition of her services as one of the church organists. The Dorcas Class held a social afternoon last week prior to going into recess. The Sunday School kindergarten held a very successful Christmas tea party on Saturday afternoon last. Gifts of groceries, etc., for the Adelaide City Mission were made, and considerably over £7 worth of goods, in addition to cash, donated.

At Mallala there is reason for encouragement in the work. Bro. Ross Graham has just completed a series of addresses on "Fundamental Facts," concluding with "Union, How?" These addresses have been very fine, and the truth has been spoken boldly but in a way to which the most prejudiced could not take exception. Several outsiders have followed up the subjects with much interest. On Dec. 14 a most hearty welcome was given to Bro. and Sister L. Cordon, who have come to reside about nine miles from Mallala. They have brought a letter of commendation from the Murray Bridge church, and promise to attend as often as distance will permit. The lately started week-night meeting is proving helpful and is well attended.

At Prospect during last week Sisters Ball and Fielder were called home, the first-named at the age of 93 years. On Dec. 18, the kindergarten and primary departments of the Bible School had a Christmas party, and the children spent a happy time with their parents and friends. Bro. Paternoster spoke at both services on Sunday, delivering appropriate addresses. At the Christian Endeavor meeting on Tuesday Bro. Paternoster was the recipient of a pair of gold sleeve-links, given in recognition of his splendid services to the society, and as a token of their love and esteem. Bro. Paternoster is about to leave on his holidays, and during his absence Bro. C. Hughes, of the College of the Bible, will have charge of the Lord's day meetings.

There were good congregations at Balaklava on Sunday last. In the morning Sister Mrs. Overall, who obeyed her Lord some years ago in Balaklava, was welcomed into fellowship. Bro. Saunders spoke on "The Gentleness of Jesus." At night a Christmas service was held, Bro. Saunders speaking on "The Glory of Christmas." The choir sang three anthems splendidly. The C.E. Society held its annual social on Tuesday, 14th. Greetings were received from other societies in the district. The kindergarten Christmas tree on Saturday afternoon was a great success. It was held in the Rechabite Hall—our former chapel—and the hall was crowded. Father Christmas handed toys to 112 children. Bro. H. R. T. Paterson has been appointed acting-superintendent of the school by the officers of the church, pending the half-yearly business meeting.

At the Wednesday night meeting at Grote-st. there were about 150 present, when two young women were baptised. After the meeting the church met to consider a letter received from Bro. Hagger, asking to be released about September or October, to go to England, where he has received many calls lately. Bro. Hagger explained why he should be released. The church passed a resolution expressing confidence in Bro. Hagger as evangelist, and that it be left entirely in his own hands to decide what to do under God's guidance. Bren, Brown, Mander and W. Manning, President of the Conference, spoke of the good work done by Bro. Hagger, and the many calls received from sister churches in S.A. to hold short missions. Good meetings on Sunday. Bro. and Sister Wilson, from Queensland, were present all day. Two who put on Christ on Wednesday night were received into fellowship. Bro. Hagger exhorted the church. During the week Sister Toseland passed home. The church expresses its deep sympathy with the family. At night the chapel was again filled. Bro. Hagger gave a very powerful address on "Thanks be unto God for his unspeakable gift." The choir rendered anthems, which were much appreciated.

New Zealand.

Bro. T. Edwards completed work at Gisborne on Oct. 24. Record attendance; 112 at the Bible School. Bro. Lowe, of Kaitangata, follows in February. Commenced work at Onehunga on Nov. 7. First gospel service for two years. Doors opened without preliminary public announcement. Interest increasing. The address of Bro. Theo. Edwards now is "Mahia," Forbes-st., Onehunga, N.Z.

Tasmania.

Hobart reports record attendances at Bible School; additions to school and Endeavor Society every Sunday; members helping the big tent mission at West Hobart. Bro. F. Barnes exhorted and preached on Dec. 12, when two young ladies confessed Christ. Bro. Nightingale has been assisting the North Coast churches to prepare for a tent mission.

W. H. Nightingale writes:—"I have just returned from a tour of the North Coast. It is a wonderful piece of country with thriving towns. Our folk that way are very scattered at present—mainly out of the towns. We have decided to hold the Hinrichsen-Brooker tent mission in Ulverstone, a growing town of about 5000, where we have a number of members. Bro. Campbell is now located there. We hope to start a Bible School there by New Year if possible, and organise a church very soon. The members are enthusiastic over the project."

Victoria.

Colac meetings have been well attended. On Dec. 1, the church held a successful sale of gifts, which realised over £40. At the close of Bro. Cornelius' address on Sunday evening a lady confessed Christ.

The Hampton Ladies' Guild conducted a successful garden fete on Saturday, December 11. The amount of £31/16/6 was realised, the profit on the year's working being £46/6/6.

During the past fortnight Moreland church has received four new members into fellowship. The meetings are being well attended. The Endeavor Society has paid an appreciated visit to the Old Colonists' Home, and is now actively engaged in distributing Christmas gifts of groceries, etc., to needy cases. The other auxiliaries are also active in good work, and good progress is being made generally.

Last Friday evening week a social gathering was held at Kaniva, in honor of Sister Miss Benn, who is shortly to be married. She has been the organist for several years, and also organist and kindergarten teacher in the Sunday School. The function took the form of a linen tea, when Sister Benn was the recipient of many pretty and valuable presents. The chairman, Bro. Goldsworthy, on behalf of the Sunday School, presented her with a silver cake dish, and her kinder class with a silver butter-dish. General appreciation of her work was expressed, and best wishes offered for future happiness.

Since last report from Berwick Bro. Oldfield has left to do organising work in Queensland. Bro. G. B. Moyses has been the preacher for two Sundays, and Bro. Watson was present last week. The church is grateful for their valuable services.

Good meetings at Burnley, and interest well maintained. Bro. Inglis exhorted at the morning service on Dec. 19, Bro. Payne preaching in the evening. Sister Hagger helped with a solo. During the week the Young Men's Club held a very successful social evening, about 60 young people being present. Surprise presentations were made by the club to Mrs. Nichols and Bro. Eyre, who also made presentations to club and to some of P.B.P. club. On Saturday Father Christmas made free distribution of toys to all school scholars. A small sale of gifts was also held, which proved a great success, £6/5/- being in hand for platform improvements.

Our North Fitzroy reporter writes:—"Mr. and Mrs. J. W. Baker, who have recently suffered a very severe loss in the death of their daughter Violet, who had just reached young womanhood, have been the recipients of a unique manifestation of loving sympathy. All classes in the city of Fitzroy joined in expressions of sincere sympathy and extended condolences. The sad event has revealed how solidly Bro. and Sister Baker are established in the regard and respect of the citizens of Fitzroy. They have ministered to a great many in sorrow, and now there are many who, out of full hearts, and grateful remembrances, sorrow deeply with them as they sit under the shadow of affliction."

Successful anniversary meetings were held at Wedderburn on Dec. 12 and 13. Bro. Combridge (Bayswater) and Bro. Davies (College of the Bible) were present. Bro. Combridge gave splendid messages Sunday morning and evening, and a special address for Bible School in the afternoon, Bro. Davies presiding. On Monday evening the school children were highly successful in their demonstration. Bro. Combridge addressed the parents especially. During Bro. Killmier's absence of some three or four weeks, Bro. Davies will help the church. The aim for £40 by the end of the year to wipe out the debt is almost realised. To date over £30 is in hand in cash, promises to the amount of over £40 having first been received.

Splendid meetings at Lygon-st. on Sunday. At the morning service W. B. Blakemore, B.A., gave an appropriate address for the season of the year. Four added to the church by obedience. Pastor Billington, of India, spoke to the Bible School in the afternoon on mission work in that country. A. T. Cox, who is paying a short visit to his parents after spending a number of years in America, gave a fine address at night to a good audience. The choir, led by Bro. Nat Haddow, rendered several beautiful anthems of a special character for the Christmas season. Miss Vera Craigie sang "He shall Feed His Flock." Miss Ettie Pittman presided at the organ. A liberal offering was made for Christmas cheer. The Endeavor Society held its last meeting for the year on Wednesday evening, when the members each brought a gift and also took up an offering, so that those not so fortunate should be made happier during the festive season.

Melbourne (Swanston-st.) report good meetings last Lord's day. Bro. Thomas addressed the church in the morning on a suitable Christmas theme. In the evening the choir rendered the sacred cantata "Bethlehem" very beautifully. Mrs. Vernon Walker, Bren. Victor Harding, E. Watson and C. Moyses took the solo parts. Bro. Barrett presided at the piano, and Bro. Mitchell at the organ, all rendering splendid service. Bro. Blakemore read suitable Scripture introductory portions. After efficient service and pleasant fellowship with the church for nearly five years, Bro. Blakemore has resigned to take up the work of Organiser for the Victorian Bible School Department. The church has invited Bro. Horace Kingsbury to become their preacher, and he has notified his acceptance, and expects to begin his work on the first Lord's day in February. Bro. Kingsbury is now in Sydney, where he has returned from America, after successful work with the church at Owensboro, Kentucky.

Delighted Geelong kinders participated in a Christmas tea and tree on Dec. 14, prior to presenting a creditable demonstration, with Miss Follett as directrix. Recognition of appreciated fellowship was made to the latter by her young lady assistants, in the gift of a silver jam and butter-knife in case. Bible School scholars on 15th inst. were tendered a happy Christmas tea and social evening. Spiritual interest since mission encouragingly continues. One confession last Lord's day at a special Christmas service at which a good congregation attended.

New South Wales.

All meetings at Auburn last Sunday were very well attended; over 80 at the Lord's table in the morning, and 150 at the special Christmas service at night. Tuesday evening, 21st inst., two more sisters were baptised.

At Wingham church on Lord's day, Dec. 12, Bro. Edwards addressed the members and friends from Proverbs 13: 20. At night he preached at the gospel service. The attendance of members and friends was good.

Sunday was a special day with the Enmore church on account of the home-coming of Bro. Horace Kingsbury. Many friends came to greet our brother, and his two addresses were much appreciated, one young girl making the good confession. The choir gave a selection of Christmas carols at the evening service to the evident enjoyment of the congregation.

Two additions by transfer at Marrickville since last report. Good meeting on Sunday morning, with a number of visitors, including Bro. and Sister Percy Thomas, who last week returned from a visit to America. Bro. Thomas conducted the gospel service in the evening. The Bible School has arranged a Christmas tree, and about 70 children connected with the City Mission have been invited.

At Wahroonga the anniversary services in connection with the church, which has now been meeting for the past two years at the home of Bro. Rofe, took place last Lord's day. The morning and evening services were well attended, Bren. Rush and Blok being the speakers. In the afternoon the children were in good form, Bro. Cecil Hall speaking very acceptably. Public meeting on Tuesday; Bro. Main spoke, and the children had a visit from Santa Claus.

Fair attendance at meetings in Wagga on Sunday. Amongst the visitors were Bro. Abbot, from Victoria, Bro. and Sister Cowle, from Marrar, and Bro. Taylor, College of the Bible. On Wednesday last the business meeting of the church was held. Bro. Waters, who has been the preacher for over three years, tendered his resignation, which was accepted with regret. The Sunday School, Young People's Club, and Women's Aid Society have gone into recess for Christmas holidays.

At Merewether, one young lady made the confession at the prayer meeting on Tuesday. Prior to the classes on Wednesday a baptismal service was held, when Bro. Adams and Sister Wood were immersed. Both were received into fellowship on Sunday morning, together with three more of the Sunday School scholars recently baptised. Bro. B. W. Collins addressed the church, and at night Bro. Martin continued his services, the subject being "The Opening of the Seals." Four were added to the cradle roll in the afternoon.

At Taree on Dec. 12 Bro. Wilson Park preached farewell sermons. He has increased the congregation by his faithful ministry, which will bear testimony to his good work. On Monday night a social took place in the chapel, presided over by Bro. W. A. Stitt. An entertainment of vocal, instrumental and recital items was contributed. Messrs. Amos and P. G. Saxby, H. Edwards, W. Wedlock, E. Barret, J. Murray, and B. Winter made brief speeches, complimenting Bro. Park on his soul-stirring and spiritual addresses. Bro. E. G. Saxby made a presentation of a purse and roll of notes on behalf of the church members. Bro. Park briefly expressed his gratitude for the kindness and hospitality given him during his very pleasant stay in Taree. He left by mid-night train for Sydney, many seeing him off at the station. Bro. Thomas was expected for the next Sunday.

At Lismore last Sunday night week, Bro. P. J. Pond delivered an "in memoriam" address in regard to the late Bro. H. Greenhalgh. A young married lady made the good confession. A Christmas tree celebration took place last week, at which 150 scholars were present. At the preacher's residence, Lismore, Nurse Dorrie Patch, daughter of Bro. John Patch, of Bungawalbyn, was united in marriage to Mr. H. Gill, of the same district.

Since last report from Belmore two (husband and wife) have been received by faith and baptism. A Christmas entertainment was held last week. Mrs. Eagar arranged some concert items by the children. The evangelist showed about 200 lantern pictures, comic, patriotic, missionary and religious. Bro. Kent, the secretary of the Sunday School, has had to resign owing to ill-health. A picnic to Killarney was held in their honor a fortnight ago, when over 50 friends joined in wishing him a speedy recovery. Bro. Eagar has succeeded him in the work of school secretary.

At North Sydney all meetings of late have been well attended and enthusiastic. After canvassing the district well, a week's mission from Dec. 5 to 12 was held, resulting in one confession. Several strangers have become interested since. Powerful addresses were delivered by Bren. Whelan, Clydesdale, Robbins, Blok and Plummer. Despite the terrible weather, the meetings were well attended, and the singing very hearty. On Sunday morning Bro. Morton addressed the church, and in the evening Bro. Plummer presented the gospel message. The brother who made the good confession during the mission was baptised at night. On Dec. 23 a Christmas tree will be held for the children.

No Room in the Inn.

No room for Him, the inn could not receive Him,
Already filled with comers of the day;
As hearts, too full of sin, do not believe Him,
And evermore the Christ is turned away.

If He should come to us on Christmas morning,
To be our guest and free our hearts from sin,
Would we extend a welcome and adore Him,
Or say there is no room within our inn?

Beware, beware, O heart that's filled with pleasure,
You have no room for Christ, your Lord, to
stay;
Keep room for Him while yet the day is early,
He need not then at night be turned away.

BEREAVEMENT NOTICE.

BAGLEY.—Mr. and Mrs. Thos. Bagley and family wish to express their sincere thanks to the brethren generally for the many expressions of sympathy in connection with the loss of their little Edith Merle.

HEALESVILLE.—The place for health. Furnished rooms to let, cosy, clean; terms moderate. Mrs. Farrell, "Ben Nevis," St. Leonard's Road.

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Letter from J. J. Franklyn.

Kewanee, Ills., Oct. 31, 1920.

Dear Bro. Editor,—

A few rambling notes from the two wandering "Aussies" may not be without interest. We are just concluding the temporary engagement with this church, and in a few days will be steaming away for Canada, where we begin work under the United Missionary Society (H.M. Department). Our new address will be Lethbridge, Alberta, Canada.

Have had the unspeakable pleasure of attending two very wonderful conventions of late. The first was at Lake Winona, Indiana. This time-honored meeting place has a rather pronounced Presbyterian flavor, and is inseparably linked with the name of Dr. Wilbur Chapman. The "star" attractions were Drs. Campbell Morgan and Samuel Chadwick, of London, England, and the famous "Billy Sunday." The two former were personifications of ministerial dignity and Biblical knowledge; the latter, a veritable hurricane of Yankee hustling evangelism. Crowds attended twice daily to listen to this very remarkable man. Although his church has tried to curb him somewhat by the title given him, i.e., Rev. William Sunday, D.D., he still remains the most unique character in American modern revivalism. He is a past master in platform athletics, fluency, Americanisms, and emotionalism. Well! he is just "Billy Sunday," and I fear would be wholly misunderstood and unappreciated by the average Australasian audience. Personally, I will always be pleased to remember him as one of God's "left-handed messengers."

The next memorable convention was at St. Louis, on Oct. 18 to 24, the National Annual Conference of the American Brotherhood. A great gathering of the disciple clans. Over 2000 delegates from all the 48 States of the Union. Imagine my joy at meeting Bren. J. J. Haley, A. McLean, Geo. Manifold, P. A. Dickson and wife, Mrs. Bagley, Lygon-st. T. H. Mathieson, N.Z., Bro. Taylor, S.A., J. Cunningham, N.Z., Bro. Alcorn, C. R. Seville and wife, and many others. Then I had the honor of speaking for a few minutes in order to convey the greetings of the Australasian brotherhood. These were warmly received, and a resolution adopted to reciprocate those kindly Christian sentiments.

During the proceedings we listened to a great discussion on "Open Membership." From the debate, and subsequent resolution in opposition to this idea, I should say that, while there are some of the brethren suffering from theological "growing pains," in the main our brotherhood is quite orthodox on the essentials of the gospel. I think the undue anxiety in a certain quarter for the safety of the ark is based upon appearances rather than facts. What would be considered a departure from the faith by the average Australian disciple is quite consonant with the plea of the disciples from the American viewpoint. It's a matter of geography and practice rather than apostasy.

The programme of the convention was simply packed with items reflective of missionary zeal, and ever-increasing volumes of evangelism. Surely this in itself is a magnificent tribute to the loyalty of the American brotherhood to the church's message and mission. It was a treat to attend this monster meeting of American discipleship. Wish all the Aussies could have been there.

The oncoming general election and presidential election is making the air resound with politics. "Partisanship" is struggling for supremacy, the public seemingly little interested. The trail of the war is still with us in the shape of war taxes. Big crowds of immigrants are arriving from all parts of the habitable world. After all tests have been applied, they begin the task of "Americanising" these fresh arrivals from almost every country under heaven. Uncle Sam shows marvellous faith and courage in assaying the task.

While prohibition is admittedly a success, the work of enforcing the law is unceasing and disappointing. It is alleged that large quantities of liquor are coming from British and Mexican territory surrounding this country. The next slogan

is "A Dry World." This will settle the problem in U.S.A.

Mrs. Franklyn and self are greatly enjoying the wanderings, and appreciate the protection and liberty of "Old Glory," but in a few days we will again live under the folds of the "Old Jack," where we will not be considered "foreigners." With Christian love to all in the dear homeland. "Keep the home fires burning." Yours, Jos. J. Franklyn.

What the West Australian Churches Achieved in Two Months.

W. R. Hibburt.

Over 100 decisions for Christ, 300 new scholars, £250 for Foreign Missions, and a decision to locate another evangelist, was in part the result of a special effort of 60 days' campaign in West Australia.

Toward the close of 1920, the churches organized their forces for a special forward movement. The campaign period was limited to October and November. The evangelistic enterprise accounted for over 100 decisions. All of the evangelists in the State took an active part, and were supported by many loyal brethren. Simultaneously the Bible School held an increase and attendance campaign. This resulted in 300 new scholars. During the same period £250 was given for Foreign Missions in response to H. Watson's appeal. A most successful half-yearly Conference was held at Harvey, at which the brethren were inspired to greater things, and it was agreed to make a strong effort to place an evangelist in the South-west District. Two brethren pledged themselves to make the local church responsible for £52. The benefits of the special campaign season are still being experienced in the churches. Most centres are reporting that the work is in a very healthy and flourishing condition.

Since the close of the campaign period the Home Mission Committee has had the joy of putting another evangelist in the field. W. Leece is now laboring with the church at Claremont. Bro. Les. Clay, during his College vacation is serving under the Home Mission Committee at North Perth. This year the Home Mission offering is fixed for £300. This is a considerable advance on the previous year, but it must be achieved if the brethren are loyal to their State responsibilities.

OBITUARY.

SANDO.—An aged saint of God and member of Norwood church in the person of Sister Sando, senr., passed away on December 4, at the ripe age of 83. She had been a colonist for 67 years. For 28 years she had been a widow. She had a large posterity, viz.: 12 children, 49 grandchildren, and 22 great grandchildren, to cherish her fond memory. Our sister was baptised by Bro. A. C. Rankine 27 years ago, and ever since she had been a most faithful and consistent member. No one was more regular than she in her attendance at the Lord's house and table; it was the last place she was at prior to her death. She loved the house of God and the place where his honor dwelleth. For 20 years she had been a faithful member of the Dorcas Society. Her life was a perpetual expression of the sunshiny and joyful nature of true Christianity. She knew the presence of the Master daily, and when in the valley of the shadow "his rod and his staff did comfort her." For her to live was Christ, and to die was gain. Our tender sympathies go out to all the dear ones who remain a little longer to tread the pilgrim way before joining their dear one in "the land that is fairer than day."—W.B., Norwood, S.A.

"All ye, beneath life's crushing load,
Whose forms are bending low,
Who toil along the climbing way
With painful steps and slow,
Look now! for glad and golden hours
Come swiftly on the wing;
O rest beside the weary road
And hear the angels sing!"

A Recipe for a Merry Christmas.

Take a cup of thoughtfulness,
Take a cup of love,
Take the herbs that cheer and bless,
Drawn from stores above.
Take a pinch or two of pains,
And an ounce of wit,
And of secrecy two grains,
Just to flavor it.
Cook it at the fire of zest,
Seeking not your own:
You will have the merriest
Christmas ever known.

—"C.E. World."

Learn that to love is the one way to know
Of God or man. It is not love received
That maketh man to know the inner life
Of them that love him; his own love bestowed
shall do it.

—Jean Ingelow.

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