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Christ in the New Year.

The dating of every year bears witness to the Christ. Christians, nominal professors, agnostics and openly avowed sceptics have all begun to date their letters 1922 *anno domini*. People can never get away from Jesus. Even rejectors to a considerable degree reap the benefit of his coming. In a measure all own his influence, as one day they will be compelled to recognise his Lordship.

Jesus is the Christ of the ages. He is the same yesterday, to-day, and for ever. Men have been framing new resolutions, perchance to be kept, possibly to be broken as those of former years have been. Folk have been thinking of their needs and laying plans for the realisation of their desires. Men have many wants, but their supreme need is Jesus Christ as Lord and Saviour. To put him in his rightful place would be for all to crown this year of grace with blessing and fulness of joy.

Christ for ourselves.

"For me to live is Christ." That would be a worthy motto for the new year. I live; yet not I, but Christ that liveth in me. The best of us might hesitate to say the words which ought to be expressive of truth. The Christ of the ages is the Christ of 1922, and his life ought to touch ours at all points, so that we are conformed unto his image.

"I am with you always." The promise of these words should be realised by every disciple. Christ our Companion every day! Of course we believe he is near us, ever with us to guide, defend, help in innumerable ways. But we hardly realise the promise. That Jesus our Lord is with us as surely as is the friend who walks by our side along the street—there is hardly a life which would not be reconstructed by a realisation of this truth.

"They saw they had been with Jesus." The disciples' demeanor, their humility and yet holy boldness, the love they had, the fervor they manifested, the truth they taught,

the very accent of their speech—these revealed their contact with the Christ. May men outside the ranks of the redeemed learn from our conversation in 1922 that Christ is indeed our life. May this be recognised by us as *A.D.* 1922, in very truth "the year of our Lord," for in it he is honored supremely and the days are counted as belonging to him, to be used for his Name's honor and glory.

Christ for others.

The Christ we need is the Christ for others also. The Saviour is as much interested in them as in us. He died for all mankind, and he wishes his people to carry his message of redemptive love to all for whom he gave himself. May the church in this new year be more obedient to the command of the authoritative Christ.

An esteemed brother a few weeks ago remarked in our hearing that he had never known in the churches a finer spirit of evangelism than exists to-day. We trust his diagnosis was correct. In some quarters there certainly is an awakening, an expectancy and belief that God will honor the preached word, and a willingness actively to co-operate in earnest soul-seeking. If all the members could be aroused to a sense of their privileges and responsibility in this direction

what a year of blessing and of progress 1922 would be!

Every preacher among us ought to resolve that more than ever the burden of his preaching will be Christ and Him Crucified. In "preaching Jesus" a man can tell all essential truths for human salvation and godly living. We believe that our preachers excel already in their faithfulness to this message; but may they become conspicuous amongst men as upholders of the Christ and as those who will refuse to make any substitute for the message of the Cross.

Some little time ago in the Metropolitan Tabernacle, London, Dr. J. H. Jowett paid a tribute to Charles Haddon Spurgeon. What was it, he asked, that made Spurgeon's preaching so terrific? "Salvation to the uttermost, preached without an 'if' or a 'peradventure' or a 'perhaps.'" That was the secret of pulpit power.

Radiating from Jesus Christ.

A few years ago there passed from earth a saintly scholar in the person of H. C. G. Moule, Anglican Bishop of Durham. Thousands of readers have been helped by his writings, so full of love to God and faith in his Word. A writer has borne witness to Bishop Moule's message in the following beautiful words: "The theme of all his preaching may be stated in two words. It was Jesus Christ. Everything in his sermons radiated from Jesus Christ and returned upon Him." Of the crowds who flocked to hear him, it was said that "they came expecting to be led to the Cross, and to hear of Christ, and they were never disappointed." One might covet such a testimony.

But the faithful preacher knows well his shortcomings. He never fully lives up to his message. He always comes short of the standard of the Christ. Well, doing his best, and sincerely witnessing to the Saviour, he may confidently leave the results with the Lord and seek his forgiveness for

The New Year.

A flower unknown; a book unread;

A tree with fruit unharvested;

A path untrod; a house whose rooms

Lack yet the heart's divine perfumes;

A landscape whose wide border lies

In silent shade, 'neath silent skies;

A woodruss fountain yet unsealed;

A casket with its gifts concealed;

This is the year that for you waits

Beyond to-morrow's mystic gates.

—Horatio Nelson Powers.

ought that has been amiss. The attitude of the Christian preacher to his sermon has rarely been so finely expressed as in Bishop Moule's lines on "Fordlington Pulpit":

"Sinful preacher, ask again,
In this nearness to thy Lord,
How to Him hath rung thy strain
When it seemed to speak His word.
Hath He found thy message true?
Truth and truly spoken too?
Uttered with a purpose whole
From a self-forgetful soul,
Bent on nothing save the fame
Of the great Redeeming Name,
And the pardon, life and bliss
Of the souls He bought for His?
Think!—but, oh, with thoughts like these,
Hasten, sinner, to thy knees."

New Every Morning.

Every day is a fresh beginning.
Every morn is the world made new.
You, who are weary of sorrow and sinning,
Here is a beautiful hope for you—
A hope for me and a hope for you.

All the past things are past and over,
Tasks are done and the tears are shed,
Yesterday's errors let yesterday cover;
Yesterday's wounds, which smarted and bled,
Are healed with the healing which night has shed.

Yesterday now is a part of forever,
Bound up in a sheaf, which God holds tight;
With glad days, and sad days, and good days,
Which never
Shall visit us more with their bloom and their blight,
Their fulness of sunshine or sorrowful night.

Let them go, since we cannot relieve them,
Cannot undo and cannot atone;
God in his mercy receive, and forgive them!
Only the new days are our own;
To-day is ours, and to-day alone.

Here are the skies all burnished brightly,
Here is the spent earth all reborn,
Here are the tired limbs springing lightly,
To face the sun and to share with the morn,
In the charm of dew and the cool of dawn.

Every day is a fresh beginning:
Listen, my soul, to the glad refrain,
And in spite of old sorrow and older sinning,
And puzzles forecasted, and possible pain,
Take heart with the day and begin again.

—Susan Coolidge.

Kindness.

"The greatest thing," says someone, "a man can do for his heavenly Father is to be kind to some of his other children."

I wonder why it is that we are not all kinder than we are. How much the world needs it! How easily it is done! How instantaneously it acts! How infallibly it is remembered! How superabundantly it pays itself back! For there is no debtor in the world so honorable, so superbly honorable, as love. "Love never faileth."

Have you ever noticed how much of Christ's life was spent in doing kind things, in merely doing kind things? Run over it with that in view, and you will find that he spent a great portion of his time simply in making people happy, in doing good turns to people. There is only one thing greater than happiness in the world, and that is holiness; and it is not in our keeping, but what God has put in our power is the happiness of those about us, and that is largely to be secured by being kind to them.—Henry Drummond.

"Go Forward."

Horace Kingsbury.

There were anxious moments and excited hearts when the children of Israel, on their flight from Egypt, became "entangled in the land," and Pharaoh, with his six hundred chosen chariots and all the chariots of Egypt, was bearing down upon them. Some cried one thing and some another, but Jehovah said: "Speak unto the children of Israel, that they go forward." The command was obeyed, and there followed the deliverance of the Israelites and the complete discomfiture of the Egyptians. The safety of God's people was in going forward. The peculiar circumstances of that time are not likely to be reproduced in our own, but the static condition is always dangerous. "Our God is marching on," and his favor will rest on those who keep step with him. Here we stand on the threshold of a new year with all its challenge, and it seems as if Jehovah says to his people again, "Go Forward!"

We might go forward in the study of God's Word. There is more ignorance of the Bible among us than we realise or would care to confess. We content ourselves with such knowledge as we have, or else excuse ourselves from making further effort. Who of us does not spend more time with his daily paper than with his Bible? Does not a chapter a day suffice, and a short one at that? How can we conform our lives to teachings with which we are unfamiliar? Have we not let too many years come and go, and carelessly allowed ourselves to dwell on minor things? Who of us can say, "Oh, how love I thy law! It is my meditation all the day"? Who of us can say, "Thy word have I laid up in my heart, that I might not sin against thee"? Surely each of us might give fresh heed, with advantage, to the text we have quoted so often: "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." Shall we not go forward this year,—be a Bible people in fact,—and grow in the grace and knowledge of our Lord and Saviour Jesus Christ?

We might go forward in our prayer life. Luther's example of more prayerfulness when other demands multiplied is more widely known than followed. These are times of multiplying engagements, long entertainments, wearisome business meetings, and successions of late nights that neither conduce to evening devotions nor early risings. When shall we pray? becomes a question of real significance, for we must "take time to be holy." Our Master before us made sleeping time praying time, and withdrew himself from other possible occupations that he might wait unhurriedly upon God. We will sing, "Oh, how praying rests the weary," and be weary still, unless we pray. Fervor will die, lives will lack depth, and Christian experience will become but a name if we try to satisfy ourselves

with vain repetitions, or cease to pour out our hearts before God. Prayerless Christians are always powerless Christians. Shall we repeat the failures of other years in this new year of grace, or shall we go forward in a closer walk and talk with God?

We might go forward in Christlikeness. What possibilities are here! We have heard that a missionary of the Cross was known among his people as "Jesus Christ's man," implying that his life was a representation of his Master's. How is it with us as we review our lives during the year that has gone? Must we not say we have misrepresented our Lord? Does the beginning of another year find us with more likeness to him, or with more earth stains and added disfigurements? It is a question that well might give us pause and bring us to our knees. But, blessed be God, "If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." Our very failures spur us on to better things, and God's grace compels us. Truly we have come far short of the fulness of the stature of the manhood of Christ Jesus our Lord, but we go on, believing that some day we shall awake in his likeness.

We might also go forward in Christian service. Doubtless we are all busy, but how many of us are busy for Christ? Another year has sped, and what have we done our Maker to praise? Recall as we will our endeavors for him, we have not done what we could. We are in a double sense unprofitable servants. And yet we have dared to ask that at life's close we might receive God's "Well done!" Looking backward over the days of the past year we are filled with regrets that they were not fuller of Christian service. Now comes a new year, and what shall we do? It is not the bigness of the task that counts with God, it is rather the motive behind it. It is not some spectacular service he wants, but the daily doing of little things in the spirit of Jesus. The way we walk is crowded with opportunities. "Oh, the good we all may do, while the days are going by." It was said of the needlewoman of Joppa, "Her life was wholly devoted to the good and charitable actions which she was constantly doing," and Spurgeon once said, "I hope that, like the apostles, our memorial will be our Acts."

And now, brethren, there may be a Red Sea of difficulty ahead, but God will open up a path for us, if, in keeping with his will, we go forward. The past year with its failures and disappointments lies behind us, and the lure of the new year opens out in a wonderful way before us. There is the prospect of a better understanding of God's Word, a deeper devotional life, a growing likeness to the Saviour, and an increasing co-operation with God. It is better farther on. Brethren, let us go forward!

Retaining God in One's Knowledge.

In that stern indictment of a reprobate humanity found in the first chapter of Romans it is said of some that they "did not like to retain God in their knowledge." Hence they were given over to a worse state of mind, as they would not continue on a plane of reasonable theistic belief. There appears to be more to this condemnation than just a severe sentence on theoretic unbelief.

It is quite possible that there are many today who, while professing to believe in God's existence, are virtually living heathen lives. So far from delighting, like the Psalmist, in the revelation of the Deity, they try to forget God, who is not in all their thoughts, and is, for them, an absentee Deity. In such cases the vision of God is blurred, as duty is also blurred over. The Ten Commandments indeed remain as a kind of marginal nightmare, bordering consciousness, but there is nothing clear-cut, vivid, and pleasurable in the thought either of a God or of the law of the good.

The Greek original rather gives the force of a blunted conscience to this passage, which might be more literally translated "they did not choose to hold God in a distinct perceptual frame," or "a thorough knowledge." This amounts to saying that such practical unbelievers, if honest with themselves, would admit that they wished, as soon as possible, to have the Deity fade out of their life, and the Ten Words of Sinai to be so "broken" that they could never again be mended.

It must be admitted that this process of eliminating God from human consciousness, if deliberately entered upon, will come to a completer success—as a failure of faith—than its misguided originators really desire. Few men really want God annihilated. What most of them desire is that He should be superannuated, or put on the retired list. Much unbelief in every generation, whether it be a nominal scepticism or a daily denial of the decencies of life, is due to a pride of opinion or of spirit, which refuses to bow the knee to any superior Power working for righteousness. What have these men got against God, anyway, except that he is God? Were he less than God they would not mind him so much, but what they cannot endure is that he should teach them anything, or regulate their conduct in any way. This sort of attitude is a modern antinomianism—a rebellion against the Almighty. And, inasmuch as few men dare to proceed to the length of Promethean defiance, the next best thing they can do, from their own low, grovelling viewpoint, is to forget the God they do not love, but still somewhat fear. So they try to put him out of their knowledge—at least until the judgment day arrives.

In contrast with such obdurate perversity, how grand and beautiful is the attitude of the humble mystic of all ages who would

shelter himself in "the Lord of all being, throned afar," who would nestle in the "everlasting arms," and who, with the medieval saint, would daily "practise the presence of God"! Such a saint, when he passes from this world, simply exchanges heaven here for heaven there. God, if we may say it reverently, is for use. He is the accessible God, to all who call upon him in faith. If we draw nigh to him, he will draw nigh to us. If we retain him in our knowledge, in the last great day he will, in the scriptural meaning of the phrase, "know" us, and acknowledge us as his own before a myriad of angels and redeemed spirits!—"Zion's Herald" (U.S.A.).

The Spirit of the Age.

G. P. Cuttriss.

It is obvious even to the most indifferent observer that the vast majority of people are living in a hurry. The motto of the present age is "Hurry." The self-imposed task of keeping pace with the times calls for continuous effort, which feeds on the limited supply of reserve energy. What is true of machinery is also true of the human system. The greater the speed, the greater the wear and tear. Abused machinery gravitates automatically to the scrap-heap. In living quickly, the vital physical forces are worn out faster than there is any need, and the sun of life dips west even while it is yet day. Valuable years with their harvest of thought and accumulated wisdom are subtracted from the allotted span. The rush and worry—day after day—the insatiable hunger for success—the restless anxiety to possess something we have not got is like unto grit in sensitive machinery. It grates and grinds—wears and tears, damages and destroys. It is patent to anybody who stops and thinks that man is carrying a tremendous accumulation of useless burdens, and that the speeding up policy which is practically universally adopted cannot but react to the irreparable detriment of the human race. Why not throw off the burden—retard the throttle, and slow down to average speed? "Safety first" is the much needed but apparently unheeded slogan of the day. We are living too hurriedly, and the menace to life and longevity becomes increasingly serious with the passing of the years. Why not dump the useless, peace-destroying, nerve-wrecking care which hardens the heart, encases the soul, and freezes spirituality? Why not lift the pressure from the accelerator, and "go slow," not merely to avoid the dangers, but so as to have time to think of better things?

Let us be patrons of the fresh pure air, and let God's sunshine dawn upon our busy heads, stop thinking of business, profit and

A Prayer Poem.

Here is a prayer-poem which asks what every true heart desires and in words that will satisfy taste and reverence:

Grant me, dear Lord, the alchemy of toil,
Clean days of labor, dreamless nights of rest,
And that which shall my weariness assuage,
The sanctuary of one beloved breast:
Laughter of children, hope and thankful tears,
Knowledge to yield, with valour to defend,
A faith immutable, and steadfast years,
That move unweary to their mysterious end.

The author of these verses is Alan Sullivan, a Canadian. Would not this poem, "Suppliant," if aptly used, make any sermon a success?

To restore a common-place truth to its uncommon lustre, translate it into action.

loss, cease grumbling at adverse providences. Life is not a conflagration, but a consecration. We will probably never see much better times in this doomed world, which is writhing and wriggling as if in the throes of some excruciating torture. Our most opportune time is now. The man who slips twice on the same banana skin is far from wise. No man knoweth what a day may bring forth. To-morrow is a miserable illusion. The happiest day is to-day. Calmly let us do our duty. God will take care of the world whether the nations disarm and Ireland achieves autonomy. God is still alive and is King.

Why imagine that things will go to everlasting smash when we disappear from the world's stage? Why imagine that the curse of the ages in the shape of the vain task of righting up a disjointed world is imposed upon us? Let us cease to fret and fume and give over the disposition to jump and worry early and late. Our blessed Lord esteemed it necessary to go apart and rest a while, and never over-reached himself by forging ahead of time. The golden age has not yet dawned. No! not yet, but it is coming. Already the first faint flicker of "the dawn" is penetrating the deep darkness of the last hour, and soon we will be in the midst of the good times. We cannot hasten the day. God can and will. Let us sit down and rest. We must have time for thought, keeping ever in mind whatsoever is true, whatsoever is worthy, whatsoever is high toned; then let us go calmly to the great task of life and do our work well. They also serve who only stand and wait.

"Four things a man must learn to do
if he would make his record true:
To think without confusion clearly,
To love his fellowmen sincerely,
To act from honest motives purely,
To trust in God and heaven securely."

—Henry Van Dyke.

God's Wonderful To-Morrow.

A MESSAGE FOR THE NEW YEAR.

Jas. E. Thomas.

There is an old saying that to-morrow never comes. Many people have repeated this so often in mechanical fashion that they have come to believe it. But there is a to-morrow, and though it is with God, it will come. When the children of Israel had been prepared through the discipline of years for entry into the promised land, Joshua addressed them, and said, "Sanctify yourselves, for to-morrow Jehovah will do wonders among you." God did not fail. To-morrow came. With all its forebodings in human hearts, and its glad expectancy, the day dawned, and the unfailing, mighty God led his people dryshod through the Jordan into the glorious land and golden days he had promised them.

God is always leading us into his to-morrows. There are some folks who live on history. The best days to them are the "good old days" of the past. They dwell in memory on all the joys of the vanished years. Nothing is ever quite like what they used to do, and their most helpful thoughts are the sacred memories of the past. It is a precious thing that we can find much of our sweetest comfort in the memory of what God has done for us, and our dear ones, in happy days that have gone. We can gain strength as we remember all the way the Lord our God has led us. We are the better even for remembering our failures if we think of them aright. *We come with greater humiliation to the future when we are conscious of our own insufficiency*, that has been far too frequently demonstrated. But with our confidence in God we look forward to to-morrow, satisfied that he will help us to rise upon stepping stones of our dead selves to higher things. Whether we think of the joys and successes of the past, or dwell upon its failures, we can go into the morrow assured that the best that God has for us is still to come. If we only move into to-morrow convinced that

"The best is yet to be,

The last of life for which the first was made,"

we will have that joyous optimism of faith that smiles in the face of difficulties, and is calm in the midst of the storm.

Emerson said that if we believe we can succeed in life, we can succeed; but that is not quite sufficient as a basis of success. While we are self-reliant we must also be God-reliant. We believe we can because God has promised us. To-morrow is his, but it is for us, and all the strength he has is ours to draw upon; and though the way is rough to-day and dark ahead, yet he will lead us to where we will in his strength do wondrous things. Though we know of the glories of the good old days, *faith helps to look into the golden afterlife*, and to believe that life will go on meaning more to us as it passes, and will grow ever brighter toward the evening time. Even though we journey mid the shadows there will be the sweet inward consciousness of his presence who always gives light. There are some people to whom the difficulties of life become magnified by time. The longer they look at them the greater the fear and the more impossible the task seems to become. Many find a consolation in these days of tremendous conflict with its discouraging horizon, in the belief that things will wax worse and worse, and they are content to look in passive faith for the coming of our blessed Lord. But faith removes mountains, and makes in the desert a highway. The assurance that comes from God is one that calls for action.

We must prepare to enter into to-morrow.

It is to be a time when God will express more fully than ever through us his greatness and goodness, and when we will be more fully than ever the recipients of the best he has. We are not going down the hill. That is a figure that leaves God

out of the plan of life. Physically our bodies may grow weaker and our eyesight become dim, but we are going upward toward the shining hills of God. Even when we come to the valley we look up toward the summit of the soul to which at last we by his grace will come. God's glory is not made perfect in the valley, but it brings us along the upward way to where at last we shall stand upon the mount with the victorious, unnumbered throng. It is a sad commentary on our religion that leads us to sing,

"O land of rest, for thee I sigh,"

and to be longing for the time when we shall lay our armour by, and dwell in peace at home. In some sense it may be true that the world is a wilderness of woe, but it is the place where God is in the midst of his people, and in which he is continually leading us into those glories that as yet our eyes have not seen, and the which the heart of man has never yet conceived. If we are willing to prepare God has for us a to-morrow far more beautiful than to-day, filled with his power, and with greater conquests than have yet been ours. The giants may be in the land, but those who like Caleb and Joshua see God as well as the giants, can say, "If the Lord delight in us he will bring us into the land."

If the victories of to-morrow are ours in promise, and worth entering into, we must be content to lay aside every weight, and whatever sin that hinders, and become spiritually equipped for the battle. All the disturbing elements of the world situation are only a clamant call to the people of God to prepare for greater efforts, a more constant witness, a more aggressive evangelism, and with a clearer vision of all the future has for us, we shall go forward into the wonderful things God has for us on the morrow. This year upon which we are entering may have for us the most wonderful revelation of God's power that has ever been manifest to the world. It may have victories far greater than have ever been won by the faithful who have gone before. The whole field is whited unto harvest, and it is for the reapers to go out into the great field that waits the sickle. The gospel will not fail if we preach it, nor will God fail us. We may sometimes feel the burden of to-day, but to-morrow will be better, for he has promised to lead us. Even yesterday would have been better than it was if we had been willing to let God have his way. We have attempted so many things by ourselves that he should have had a part in, and that was the secret of our failure. We have known his way, but have sought our own, and gone astray. May be we have sought to-morrow before God was ready for us to enter into it, and we have run ahead. As we have gone along with our own venture we have been overcome with the burden we have sought to carry alone. All God wants of us is to be ready to go his way with his leading. The old servant of Abraham, who was sent to find a wife for Isaac, explained his joyous success by saying, "I being in the way the Lord led me, and brought me unto the house." If we have that meekness and gentleness that is willing to be shown, instead of the irrepressible restlessness that leads almost to rebellion, we will not need to fear what men may do unto us. God will be with us to-morrow.

This assurance of the Father was an evidence to people that he did not want them to wander aimlessly through the wilderness. If their fathers had been willing they could even now have been in the land. It is not God's will for us to stay where we are. His is the law of progress. To stay would mean stagnation. We must keep moving if we are to enter into God's to-morrow. When men lose sight of him, they drift back to what they were; but if we go out in faith we come into what God would have us be. Carlyle said that God did nothing, but that is not true. He is always doing,

but we are so often unwilling to work with him. Our place is not under the juniper bush. We are to move onward to greater things than dreams of failure. We are to go in and possess for God. There is something of royal dignity in the splendor of taking possession for God. Captain Cook took possession of this land for his king, and hoisted for the first time upon its shores the Union Jack. So we can take possession of things for God. We can become more his to-morrow than we ever were, and he that conquers himself in God's strength is greater than he that takes a city. All the days of the future belong to God, and he desires that we possess them for him. Make these days of blessed realisation and joyous victory.

Be not afraid.

We have no need to be timid about to-morrow. It is right that we make resolves as we enter into it, but we need not be discouraged because we failed yesterday to reach our aim. It is better to have tried for God than never to have undertaken. But to-morrow is as yet untainted. It is a clean sheet on which we can write some word for him. Its tasks may be sweet ministries in his name for those to whom he lovingly brings us. Let us not shrink from to-morrow, for he will bring us into it, and where he leads us is his place for us. Sir Frederick Treves told of a sailor that was dying in the ward of an X rays hospital. He was in a delirium, and was calling for his mother. The nurses were so kind, and they held his hand as they sought to soothe him. Then he grew a little quieter, and the mother who had journeyed far came to him. She stooped over him, and caught his feverish hand. He felt the touch, and said, "Nurse, your hand is like mother's hand," and catching it firmly, he was calmed as he passed out into the glory of the fadeless day. We, too, may become so sensitive to our Father's touch that we may know every day that he is here. When we are in life's toil and press we may feel the touch of his hand, and hear his voice as he says, To-morrow I will do wondrous things for you." There is no need for us to worry because we do not know the way. We have no need to grow anxious because we think to-morrow has some sad experience or some bitter struggle for us. Just take his hand, and he will lead us over dryshod. When we pass through the waters he will be with us, and when we walk through the fire we will not be burned, for he the Lord is our God. Let not your heart be troubled. God has something better for us to-morrow. Here in this life with its winding path among the shadows, or through the canyon, he is leading. Why should we fear? He has for his own, for the church, a wonderful to-morrow that the failures of the past can never mar. May this lead us more fully into the joys God has for us. May we tread with firmer steps and holy confidence each day, and come at last by his grace into the presence chamber of the King that is even lovelier than earth can give. God always has better for us to-morrow, and in his own time the best will come, in that day of days, when we see the King. Whatever are our days to come, may our purpose be to live each coming day most fully for God.

A Persian Fable.

"A Persian fable says: One day
A wanderer found a lump of clay
So redolent of sweet perfume
Its odors scented all the room,
'What art thou?' was his quick demand.
'Art thou some gem from Samarcand,
Or spikenard in this rude disguise,
Or other costly merchandise?'
'Nay, I am but a lump of clay.'
'Then whence this wondrous perfume—
'Friend, if the secret I disclose,
I have been dwelling with the rose,
Sweet parable! and will not those
Who love to dwell with Sharon's rose,
Distil sweet odors all around,
Though low and mean themselves are found?
Dear Lord, abide with us, that we
May draw our perfume fresh from thee."

Straight Down Crooked Lane.

A NEW YEAR REVERIE.

W. R. Hibbert.

"I have a little picture you sent me, matey," said the "Lady of the Decoration," "of the 'lane that turned at last.' You always said my lane would turn, and it has into a broad road, bordered by cherry blossoms and wisteria." The trial encountered by many is not the monotony of waiting until the lane turns, but the multiplicity of its turnings. The ceaseless turnings of the crooked lane confuses. There is no vista of the distance where gleams the untrodden path. The complexities of life confuse us. It is the spirit, which prompts the brave, that urges us to trudge on and on, and continue "straight down crooked lane," believing that at last it will be a "broad road bordered by cherry blossoms and wisteria."

Among my youthful escapades was one with a group of five others of tender teens to trudge from the East Coast of New Zealand to the West Coast on a camping expedition. With bag and baggage for a fortnight's expedition we tracked along. Our impedimenta soon exhausted the vigor of our ambition. The roadway over the ranges was one of twists and turns. To the incessant inquiry, "How much further?" the wag of the party always responded, "Just around the next corner." At first we believed him, then after frequent delusion the humor of it appealed to us. Gradually the humor faded away into sheer disappointment, and we came to feel the tragedy of the next corner. Sheer exhaustion called a halt and a conference. There was just enough "spark" left in the gang to prompt agreement that we should keep on keeping on "straight down crooked lane." Reward came quickly, for the way opened out into a straight and broadened track, and presently the file-leader cried "The sea! The sea!" New hope was kindled, and our feet were speeded and our canvas home was soon pitched on that wild, rugged coast, with its fringe of heavily timbered country. That happy youthful experience has often helped me to understand life, to interpret and appreciate the varied experiences of many lives and offer the assurance that it pays to continue "straight down crooked lane."

I.

How vividly I remember the safe and happy shelter offered by an aged couple in their lonely country home on the edge of a great stretch of Australian bush. The night was bleak and stormy and we gathered around a great open fire, ever afterwards to be a sacred hearth to me, for that night the two in one revealed the struggle of their pioneering days, when they entered the heart of the bush to establish a home. It was a story of struggle, struggle, toil and trouble. Hand in hand they had trudged through those long years "straight down crooked lane." They were now comfortable and happy, and though the long shadows were now falling across their pathway, yet they had a clear vision of the setting sun which illumined the Western sky. This kindly pair only a few days ago forwarded me a religious journal, and a trembling hand had pencilled a poem so that it would not escape my notice. The poem revived the story of that night and the fact that it pays to keep on "straight down crooked lane."

"Good wife, what are you singing for? You know we've lost the hay,
And what we'll do with horse and kye is more than I can say;
While, like as not, with storm and rain, we'll lose both corn and wheat."
She looked up with a pleasant face, and answered, low and sweet,
"There is a Heart, there is a Hand, we feel, but cannot see;
We've always been provided for, and we shall always be."

"That's like a woman's reasoning, we must because we must!"

She softly said, "I reason not, I only work and trust;
The harvest may redeem the hay, keep heart whatever betide;
When one door's shut I've always found another open wide.
There is a Heart, there is a Hand, we feel, but cannot see;
We've always been provided for, and we shall always be."

II.

As I have gone through life memory has kept a list headed "The Unobtrusive Faithful." There are yet few names upon it, and somehow it is at long intervals before memory merits names worthy to be tabulated in the list. At the head of this list is the name of a very gracious woman. Had I not been the preacher I never would have been able to discover the silent service of this heroic soul. It so happened that often in my ministry quite unexpectedly I intruded upon her silent ministries and secret service. She was the very essence of devotion and consecration. Of all the members of the congregation she was the one of fewest words, but the one of most deeds. Speech was an embarrassment to her. When her heart could not contain any longer some plan for the Master, she would use the medium of a letter rather than communicate it verbally. Life for her was full of anxieties and embarrassments that do not come the way of ordinary individuals. When in the presence of this sainted one, I was always under the impression that she was silently and patiently pursuing her way down a very crooked lane. Somewhere in life some great overwhelming experience had been suffered,—

And like a wounded life
Crept down into the hollow of the wood;
There, while the rest were loud in merry-making,
Had (her) dark hour unseen, and rose and past
Bearing a life-long hunger in (her) heart.

It was never given to me to actually know any more, but it was mine to stand and watch this lonely figure bravely pursuing her way "straight down crooked lane."

III.

We called him "Dad," for "Dad" he was to all of us. In growing old he had grown so fatherly that he seemed to embrace everybody in his fatherliness. As a young minister of the gospel I was enfolded perhaps more than others in his care, and often allowed into sacred confidence. Ambition had long departed from his life, and his romance belonged entirely to the past. In all that romantic past there had been one, and only one, regret. As a young man he had a passion for the service of the Master, but a church quarrel arose, and heated arguments ensued, and truth and justice were outraged. His life was wounded, his name was smeared, and life's lane became crooked and winding. But with what fine grace he kept his course "straight down crooked lane." Of necessity he had to withdraw himself from the church activities, but with a retired gracefulness he continued to live his life in the midst of his accusers. After long years, by the force of character he eradicated from every heart the suspicion that he had been guilty. In the twilight years, as he looked back down the lane, his one regret was that he had not been able to spend the vigor of his manhood for the church he loved. I have tried to relieve the regret by saying, "Never mind, Dad, the road is straight now; it was brave of you to keep on 'straight down crooked lane.' Your life has been your witness and testimony, and you have shown us the glory of keeping on 'straight down crooked lane.'" Happy is the man who can discern the right way, the brave way of life's labyrinthine way.

IV.

There had always been an eager desire on my part to know the secret of the lane, but it remained a mystery until one day it was revealed at the bedside of an aged disciple whom the Lord was gradually taking to himself. The life of this aged mother had been greatly ruffled in the declining years because the youngest boy had become a total wreck through drink. I had found out his mother because I knew I could soothe out many of the ruffles. Only a few weeks before I had buried the son who was the concern of her heart. Before the influenza epidemic came and claimed him as victim he by the grace of God was making a splendid recovery of his better self. The tremendous inward struggles of those days will only be known to those who were at his side. The Saviour and the gospel of the bruised reed was that afternoon the comfort of a mother's heart. "I always believed my prayer for my boy would be answered," she said. Her conversation then became very reminiscent of her life struggles, and the goodness of God. The story was the story of the crooked lane, and one wondered that she had been able to keep on keeping on. My words disclosed the wonder of my mind. "Step by step I was God-enabled," she said. Step by step was the secret of her life. When the conversation turned toward the future it called forth a prayer uttered in the familiar lines,—

"Lead thou me on,
Keep thou my feet, I do not ask to see
The distant scene; one step's enough for me."
Since satisfying myself that the secret of the lane is the secret of "step by step" I have been given also the assurance of the Psalmist. Reviewing his life, he feels that he must leave it on record that "the steps of a good man are ordered by the Lord." God's method is not a matter of journeys and years and undertakings, but rather of steps, moments and details.

V.

"Into the woods my Master went,
Clean forespent, forespent,
Into the woods my Master came,
Forespent with love and shame."
Then Christ, too, went down a crooked lane.

"Out of the woods my Master came,
And he was well content,
Out of the woods my Master came,
Content with death and shame."

Our Master, too, has proved to us that it pays, that there is glory and victory in going "straight down crooked lane." When it is said that "He steadfastly set his face toward Jerusalem," I know that he is determining to go straight down the hard road, even though he may find it hard and sorrowful. As I watched my Master go down the lane the secret of the lane was further revealed. His mind was ever focussed on his one task, there was a complete commitment and singleness of purpose.

It is the Christ who waits to be our companion and help us to go "straight down crooked lane."

"There is no darkness on his road of light,
No doubt in hearts that follow where he leads,
Each step makes clearer still the true and right,
Each act prepares the way for greater deeds."

The Well of English.

"What the language of the English Bible can do for those who read it with feeling and surrender, we know from the books of John Bunyan and the speeches of John Bright," says Dr. R. Glover in his new book, "The Pilgrim" (Student Christian Movement, 6s. net).

"Ruskin, Carlyle, Newman, Wordsworth, and all masters of style, had one view of the English Bible. In it Abraham Lincoln learnt the language in which he reached the hearts of men, he had mastered it so that he became almost a man of one hour." As Coleridge said, "intense study of the Bible will keep any writer from being vulgar in point of style."

Christ's Wonderful Power.

Geo. D. Verco.

Matt. 8: 2, "Lord, if thou wilt, thou canst make me clean."

These are the words of a leper who came to Christ at the close of the Sermon on the Mount. I do not know what gave him this wonderful confidence in Christ's power to heal him, unless it was that, having listened to his teachings and realising, as those others did who came to him on another occasion, that he spake as one having authority, and not as their scribes; he reasoned that he who spoke with such authority would also have power to cleanse the leper. This incident is recorded by all three of the synoptic Gospels, and is one of the most touching of all the cases of need that presented themselves to the Lord Jesus. I am glad that we have the three records, for without Mark's account we would miss that beautiful touch about the compassion of Christ. Nor should we have known the desperate need of the man but for Luke's, "He was full of leprosy." First let us note the desperate need of the man. Fearful indeed was the loathsome disease from which he was suffering. It was nothing short of a living death; a corruption of all the humors; a poisoning of the very springs of life; a dissolution little by little of the whole body, so that one limb after another actually decayed and fell away. Aaron actually describes the appearance which the leper presented when in pleading for Miriam he said, "Let her not be as one dead of whom the flesh is half consumed." Many have conceived the idea that leprosy is contagious, and can be passed from one to another by simple contact, and having this mistaken view, they see in the law of God regarding leprosy little more than a police control, the precautions of the Board of Health, the regulation of society for the protection of the community at large. But we may see in God's enactment a lesson vastly more important than that leprosy was the visible and outward sign of the sin in the soul, and according to the law the leper was treated as a sinner, as one in whom sin had reached the climax, as "dead in trespasses and sins." He was himself a dreadful parable of death. He bore about with him the emblems of death, the torn garments, mourning for himself as one dead, the head bare, as was their wont who were defiled by contact with the dead, and the lips covered. In the restoration, too, exactly the same instruments of cleansing were in use, the cedarwood, the hy-

sop and scarlet, as were used for the cleansing of one defiled through a dead body, and so the leper was treated as one dead. He was shut without the camp and the city, away from his fellow men. He was an outcast from society, his life lonely and utterly wretched and miserable. But what was worse to a Jew, he was shut out from the worship of God. That is the terrible thing about our sins. They have hid between us and our God, and if persisted in will separate us from him for ever. The leper realised his great need, and came to Jesus with these wonderful words upon his lips, "If thou wilt thou canst make me clean." Oh, that men would recognise the awful nature of sin, its loathsomeness, its defilement, its power to separate from God. No doubt the leper had often longed for cleansing. Oh, for some one to come with power to heal, but he was beyond human aid. Humanly speaking, his was a hopeless case; but at last he hears of Jesus; new hope springs up in his heart, and as he listens to his words there comes to him this confidence, "If he will, he can cleanse me." Was there given to this man a clearer sight into the character and person of Christ than that given to his disciples? It is hardly likely. "If thou wilt thou canst." There is no doubt of the power, only of the willingness. Oh, if he had known the Saviour better he could not have doubted his willingness, even though he had doubted his power. Mark's words, "He was moved with compassion," reveal the tender heart of love that could not view unmoved the sufferings of men. The leper said, "If thou wilt." The Saviour replies in the man's own words, "I will; be thou clean." I love to picture my Lord walking through the wards of this world's great hospital, dispensing healing with his word and touch. It is to be noted that contact with a leper rendered a man ceremonially unclean, but he the Pure, to whom all things were pure, who was at once uncontaminated and uncontaminable, in whom, first among men, the advancing tide of this world's evil was effectually arrested, and rolled back, "touched him," and his health overcame sickness; his purity, defilement; and life, death. And so he who knew no sin, became sin for us, that we might be made the righteousness of God in him. Oh, will you, stricken with the plague of sin, full of its defilement, come to him and receive cleansing, for his blood cleanseth from all sin. He is willing. Are you?

There's But One Way.

Written by Alfred Noyes for the wreath which Lady Limerick placed on the Cenotaph on Armistice day.

There's just one gift that all our dead desire,
One gift that men can give, and that's a dream
Unless we, too, can burn with that same fire
Of sacrifice; die to the things that seem;
Die to the little hatreds; die to greed;
Die to the old ignoble selves we knew;
Die to the base contempt of sect and creed
And rise again, like these, with souls as true.
Nay (since they died before their task was finished),
Attempt new heights, bring even their dreams
To birth;
Build us that better world, O, not diminished
By one true splendor that they planned on earth.
And that's not done by sword, or tongue, or pen—
There's but one way. God makes us better men.

—Alfred Noyes.

The Soul of Things.

Many people, it is to be feared, never get into the heart of things. It is easiest, of course, to skate along on the surface. The pleasure-seeker does this—the modern Epicurean, who lives but for the moment, mocking the very life which he is squandering. The mood of levity which has seized on the present-day people, impelling them to a regardless pleasuring, which takes one form for the rich and another for the poor, constitutes a very serious menace to democracy; for a democracy requires more serious thought, more personal consecration, and more self-control than any other form of government. Yet it is not alone the worldling who is superficial. Some of our alleged thinkers and leading scientists, while men of undoubted attainments in their own way, often essay opinions on life which are crude and cheap. Of crass and gross philosophic materialism, perhaps there is not so much to-day, yet many a teacher or writer, essaying to be a leader of thought, displays himself as really a shallow thinker, failing to get down into the very best of the eternal mystery, and failing to see that the world can be explained only as a spiritual system.

Scientific research is admirable in its own line, but it will never give us the soul of things—and the soul of things is what we want, Professor James, with that dry wit which so characterised his utterances, once said that "when you reduce the Fifth Symphony of Beethoven to the scraping of a horse's hair over the intestines of a cat, you have a materialistic analysis, but you have missed the soul of the truth." Science may pluck a fact or cluster of facts to pieces—and analysis has its place—but only philosophy, or perhaps theology, can put them together again. Men can, with wires, join scattered bones together into an anatomical specimen, but only God can say, Live, and be a man!

So much is being claimed in these days for the achievements of science, and so much stress is being laid on the merely mathematico-physical conception of things, that there is need to re-emphasise in all class-rooms, prints, and pulpits the tremendous fact of life, which in all cases derives from, and must finally answer to, the great God who made all things, by whom all things consist, and to whom all shall return. At the centre of this cycle of interest stands Jesus Christ, who alone can tell us of the soul of things, and put that life of lives into our spirits.

The great peril to-day is lest the popular thought should become enmeshed in a shallow mechanism which, leaving a personal God out of account, will prove in the end as morally perilous as the old so-called materialism. The choice ultimately is between machinery and life.—Zion's Herald.

The Duty of Preaching Baptism.

There is plainly, and lamentably so, a disposition to neglect baptism in the preaching of the gospel. This, too, in face of the act of Jesus giving the pictorial sacrificial ordinance a major place in the great commission. Owing to the fact that there has been much controversy over it, many ministers to-day touch it lightly and almost apologetically.

But let the preachers, Sunday School teachers and church officers set forth a complete New Testament ritual as well as a full New Testament gospel. Baptism cannot be bowed out, nor waived aside. It is connected with the deepest experiences of millions of people. Nothing is more impressive than the practically universal conviction of the necessity of baptism that grips the hearts of Christian people of all groups and countries. It is the mystical thrall of the hosts that believe in Christ, adore God, and serve man.

Ministers should preach baptism without controversy, in the love and spiritual tone of the New Testament. This will connect it directly with Jesus Christ, and make the soul conscious of the eternal atonement and awaken it with the enthusi-

asm of the New Life. It is not to be put among the mere washings, or legal observances and customs that grew up with the Judaizing of the priestly and prophetic spirit of the Old Testament, but it is to be thought of as divine in its origin and spiritual in its reactions upon the soul—like faith, prayer, hope and love. Indeed, Peter, according to Dr. Moffatt's New Testament, calls it "the prayer for a clean conscience before God" (1 Peter 3: 21).

Baptism was a wonderful social power. Those who witness it have the spell of reverence thrown upon their hearts. The simple sight of it often awakens in hearts grown cold the joy and thrill of their first love. A church where there are many baptisms administered in the true form and spirit will always have a spiritual atmosphere in which souls will grow Godward.

Those who do not make as much of baptism as did Jesus and his apostles deny the people one of their greatest privileges and rob them of a genuine experience and a real means of grace. What a blessing Philip would have denied the Ethiopian officer had he told him the spiritually minded do not need baptism!—"Christian Evangelist."

The Realm of the Bible School.

Conducted by W. B. Blakemore, B.A.

A Good Start for the Year.

Hints for the Superintendent.

Don't let the opening hour pass by one minute without beginning.

Don't begin until order is secured; be orderly yourself.

Don't call for order but once—then wait until it is secured.

Don't scold if order does not come quickly; be patient.

Don't be childish, be childlike; you have all ages in your school.

Don't allow any ten minutes' or even five minutes' prayers. They will kill your school. Head off that good but consistent brother; do it kindly.

Don't use the word "children," except in the primary class. Say "scholars"—that fits all ages.

Don't talk much; if you do, you will shorten your influence. Be a superintendent.

Don't permit any teacher to keep his class who stays away without a valid excuse. We are not "playing at" Sunday School.

Don't allow any general exercises, however attractive and beneficial, to infringe one moment on the teacher's period for instruction.

Don't try to transplant to your own school another's successful methods, till after first running them through the mould of your own individuality. Experimenting is dangerous.

Don't appoint anyone as teacher who did not regularly attend as a scholar. Others usually lack the interest that is required to succeed as a teacher.

Don't use your temper under any circumstances. If you do, you lose your hold on the school. Keep sweet.—"Sunday School Times."

New South Wales

Annual Bible School Examination.

Entries, 576; sat, 424; passes, 306; honor, 115; prizes, 23; failed, 121. Three highest in each division received a prize; 75 marks honor certificate; 60 marks pass certificate.

St. Peters.—Honors, May Clark, Cyril Le Beau, Mabel Clark. Pass, Doris Le Beau, Mabel Dreyes, Jack Evans. Failures, 2.

North Auburn.—Passes, Florrie Mercer, M. Bainbridge, J. Mercer, R. Hill, H. Munday, B. Mercer, Val Wickham. Failure, 1.

Parramatta.—Passes, Isabel Craig, Gladys Cocks, Alma Dawson, Charlie Gibson, Allan Taylor. Failures, 2.

Seven Hills.—Prizes, Elinor Smith, 2nd P. Teachers' Div. Honors, Jack Boswell, Phillis Smith. Passes, Ruth James. Failure, 1.

Erskineville.—Honors, Nita Bickley, Len Carter. Passes, Gladys Lcngergan, Don Schutze, Annie Hill, Rita Stewart. Failures, 11.

City Temple.—Prize, Eileen Waugh, 3rd P. 2nd Div. Honors, Eileen Brown, Bruce Chapple, Marjorie Warner. Passes, Maisie Jackson, Gertie Hetherington, Irene Saxson, Thelma Munro, Maud Molloy, Hazel Wong, Tom Wilson. Failure, 17.

Lidcombe.—Passes, Alex. Jago, Leslie Breach, Norman Gallagher, Nellie Rich, Olive Andrews. Failures, 12.

Burwood.—Prizes, Leila Armstrong, 1st P. 4th Div.; Beryl Kennedy, 3rd P. 6th Div. Honors, Maisie Turner, Alwyn Stevenson, Faith Crawford, George Stevenson, Rita Stevenson, Doris Stevenson. Passes, Ivy Stevenson, Delma Booth, Alma Booth.

Guildford.—Passes, Emma Wakely. Failures, 4.

Mosman.—Prizes, Dora Livingston, 2nd P. 6th Div.; M. Kevte, 1st P. Teachers' Division. Honors, Ivy Mathison, Vera Lambert, Dorothy Dale, Esme Allen, Florrie Dind, Douglas Hunter. Passes, Daisy Welber, Florrie Aldred, Jack Kaske, Linda Barfoot, William Jamieson, Lily Stenning.

Cecil Gillmore, Arch Lambert, Ella Phillips. Failures, 3.

Paddington.—Prizes, Joy Benzie, 2nd P. 4th Div. Honors, Gilbert Hibberd, Jean Benzie, May Oliver, Passes, Arthur Holmes, Betty Schmidt, Dorothy Harvey, James Harvey, Gladys Denham. Failures, 5.

Chatswood.—Prizes, Stella Logan, 1st P. 6th Div.; Muriel Logan, 1st P. 5th Div.; Nancy Mitchell, 2nd P. 1st Div.; Jessie Hall, 3rd P. 1st Div. Honors, Ray Fox, Cecil Graham, Marjory Mitchell, Maud Lever, George Morley, Geoffrey Gole, Edward Wilson, Blanche Hall, Edna Graham, Norman Fletcher, S. Hall, Kathleen Fletcher. Passes, Roy Gole, Violet Burgess, Fredrick Lever, Lorna Horton, Maston Gole, Eileen Gilberthorpe. Failures, 2.

Inverell.—Passes, Hilda Morris, Josie Williams. Failure, 1.

Belmore.—Prizes, Medwyn Hutson, 1st P. 1st Div.; Doreen Hodgson, 2nd P. 3rd Div. Honors, Ted Hodgson, Bessie McMann, Flossie Barratt, Jessie McMillan, Owen Edwards, Thelma Lawton, Hazel Taylor, Edna Osborne. Passes, Allan Robbins, Jack Barnes, Muriel Schweikle, Ian Rodgers, Daisy Stevenson, Gladys Dillow, Lola Schweikle, Kathleen Stephens, Art Fenniken, Lloyd Edwards, Bert Hemstock, Thelma Beatty, Winnie Dillow, Ruth Chessell, Jean Andrews, Bertha Buresse, Florence Smith, Joyce Tate, Violet Andrews, Jean Parsons, Beatrice Strugnell, May Pearce. Failures, 5.

Auburn.—Prizes, Herbert Arrowsmith, 2nd P. 5th Div. Honors, Edna Forbes, Lonnie Arrowsmith, Rita Christie, Dorothy Perkins, Alma Christie, Mary Ellis, Edna Evans, Lyle Winmill, Alice Woolley. Passes, Lily Arrowsmith, Myrtle Pivott, Agnes Hutchison, Harold Proud, Jack Manning, Ron Hicken, Marie Preol, Laura Lewis, Dulcie Manning, Madge Horsfall, Hilda Tooth, Grace Warton, Maggie Leslie. Failure, 1.

Enmore.—Prizes, May Baker, 1st P. 2nd Div. Honors, Halley Parker, Grace Edbrooke, Burt McLeod, Marjory Spring, Esther Pegg, Nina Schabel, Ruth Hilder. Passes, Nellie Grey, Phyllis Guy, Thelma Thompson, Cecil McLeod, Olive Blundell, W. Norman, Horace Pegg, Joe Newton, Ulric Moore, Elsie Parsonage, Leslie Frame, Albert McIlveen, Edwin Robins, H. Hancock, Edna

Parker, Mary Franklin, Gertie Williams, Gladys Weston, Chrissie Henderson, Lyla Garratt, Bertha Stiles, Leslie Walsh, May Lloyd, Marie Terry, Nancy Savage, Phyllis Mason, Violet Heaton, Thelma Robins. Failures, 18.

Hornsby.—Honors, Ruby Ewings, Doris Hanna. Passes, Cecil Ewings, Selwyn Prentice, Edward Baker, Owen Thomas, Thelma Oberdorf. Failure, 1.

Lismore.—Honors, Ivy Holden, Gwendie Pond, Clarence Leidreiter, Evelyn Bytheway, Harry Taber. Passes, Erric Amos, Carson Watherspoon, Frances Walker, Edgar Walker, Allan Latton, Melba Dodd, Dorothy Page, Phyllis Pond, Gladys Holden, Frank Wilkinson, Mara Presswick, Lenore Murdoch, Clare Wilkinson. Failures, 10.

Canby Vale.—Prizes, Mary Tyhge, 1st P. 3rd Div.; Daisy Read, 3rd P. 3rd Div.; Nellie Stimson, 3rd P. 4th Div.; Dorothy Mildwater, 3rd P. 5th Div. Honors, Thelma Hancock, Merle Freeman, Dorothy Eldridge, Ronald Reid, Jack Woellner, Ray Hancock, George Stimson, Evelyn McGregor, Hazel Burling, Ethel Thomas, Bert Myers, Leslie Ward, Alfred Ward, Eric Dillow, David Reid, Edward Thomas, May Myers, Jessie Dillow, Freda Mildwater, Annie Thomas, Eileen Freeman, John Jomassen, Connie Mildwater. Passes, Ronald Mildwater, Helen Gosh, Fred Carrie, Carrie Burton, Irvine Freeman. Failures, 2.

North Sydney.—Honors, Elza Stenning, David Plummer, William Edmonds, Lily Moulden, William Broadman. Passes, Doris Newington, Eileen Moras, Jack Broadman, Maud Jones, Peggy Simpson, T. G. Garrett. Failures, 2.

Petersham.—Prizes, Cyril Flood, 1st P. Teachers' Div.; Edith Morton, 2nd P. 2nd Div. Honors, Gwen Sherring, Jack Smith, Vera Bennett, Beryl Bowen, Olga Bowles, Frank Bowen, Charles Casperson. Passes, Inez Isenhood, Olive Goldie, Phyllis Norman, Gilmore Bennett, Doris Horne. Failures, 3.

Marrickville.—Honors, Ina Stow, Elsie Stow. Passes, Doris Bastock, Josie Bastock, Edna Leary, Eleanor Stow, Edna Turton, Edna Taylor, Jack Gerrett. Failures, 5.

Rockdale.—Prizes, Beatrice Gibbs, 2nd P. Teachers' Div.; Edith Gibbs, 3rd P. 6th Div. Honors, Connie Dillaway, Essie Spencer, Doris Davison, Willie Small, Passes, Addie Tarleton, Phyllis Tarleton, Edith Berry. Failures, 4.

North Lismore.—Passes, Winnie Window. Failures, 6.

Wagga.—Honors, Una Davis, M. Taylor. Passes, Ida Oliver, V. Robinson. Failure, 1.

In the Religious World.

A Governor and a Salvationist.

Sir Walter Davidson (New South Wales State Governor) and Dame Margaret Davidson recently visited a certain district hospital. As they walked into one of the wards they were greeted from one of the beds with "Hallelujah!" Hearing the voice, His Excellency went straight to the bedside and gripped the hand of the Salvationist. "God bless you! I am pleased to meet you!" said His Excellency. "This is an old soldier of the Army," said the sister, by way of introduction. "And how long have you been converted?" went on His Excellency. "Thirty-two years." "Very good indeed! And have you seen any fruit for your labors?" "Yes, thank God, I have," exclaimed the hero of many a fight. "God be with you!" was the parting exclamation of His Excellency, as the Vice-Regal party passed on.

Rationalism and Rome.

Dr. James Denney had no sympathy, temperamentally or intellectually, with Romanism; but he saw that Rationalism was driving people into the fold of the Roman Catholic Church. After a visit to Berlin in 1912, Dr. Denney mentioned to a friend that, while in church after church of the Lutherans he found a mere handful of people, he

found the Roman Catholic Churches full of men. "How do you explain that? For myself, I have not the least doubt that the reason is that, under all the accretions of superstition... the Roman Church has stuck to the truth that there is to be had such a thing as Divine Salvation, a Supernatural Redeemer who can heal and feed the soul... It has not dissolved Christ in general principle."

A Motor-Lorry Mission.

Motor coaches have been used with good effect in some parts of the foreign field, and now the New York Jewish Mission has started an open-air campaign by motor-lorry. A few camp chairs and a portable organ make up the furniture, and the workers are already convinced that this is the most effective means of reaching the masses in street work. In one day, recently, they were able to hold seven meetings in four hours, and, invariably, large and eager crowds are attracted. The work in New York has to be made to appeal to various nationalities; the workers need to be efficient linguists, and there is great demand for Scriptures and Evangelical literature in English, German, Yiddish, Hungarian, Polish, Russian, Italian and Bohemian.

The Family Altar.

J. C. Ferd. Pittman.

IMPENDING DESTRUCTION AND THE WAY OF ESCAPE.

Genesis 6 presents a dark, awful picture. It reminds us of the gradation of evil, and portrays the wretched depths of degradation to which fallen man sunk. From the one act of disobedience in the garden man descended, step by step, into the deepest abyss of iniquity, until "Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Man became corrupt; enslaved, body and soul; and scarcely one trace of his original purity was visible.

"It repented Jehovah that he had made man on the earth, and it grieved him at his heart." Every chance had been given, but all was in vain. It seemed as if man held his puny fist in defiance of Omnipotence. He dreamed not that as easily as he would blow out a rush-light, God could destroy the world; as chaff scatters before a whirlwind, or stubble is consumed by a bush fire, so would it be if God's anger raged. At last the judgment came. Yet we must never forget that God delights in mercy. The darkness is penetrated by a gleam of light. Cast out of Paradise, Adam saw in the dim future another and a more glorious Paradise. Threatened with destruction, the Spirit still strove with man, and the way of escape was made clear. One hundred and twenty years' grace was given, yet only one family walked in the ways of righteousness, and was spared.

JANUARY 8.

Judgment Pronounced.

"And Jehovah said, I will destroy man whom I have created from the face of the ground; both man, and beast, and creeping things, and birds of the heavens; for it repenteth me that I have made them."—Gen. 6: 7.

"When my dim reason would demand
Why that or this, thou dost ordain,
By some vast deep I seem to stand,
Whose secrets I must ask in vain.

"Be this my joy that evermore
Thou rulest all things at thy will;
Thy sovereign wisdom I adore,
And calmly, sweetly, trust thee still."

Bible Reading.—Gen. 6: 1-7.

JANUARY 9.

One Who Escaped.

"But Noah found favor in the eyes of Jehovah."—Gen. 6: 8.

"How happy, then, are we,
Who build, O Lord, on thee,
What can our foundation shock?
Though the shattered earth remove,
Stands our city on a rock,
On the rock of heavenly love."

—Charles Wesley.

Bible Reading.—Gen. 6: 8-12.

JANUARY 10.

Noah's Safety.

"And Jehovah shut him in."—Gen. 7: 16.

"Noah was shut in away from all the world by the hand of divine love. He was shut in with his God. He was shut in so that no evil could reach him. Floods did but lift him heavenward, and winds did but waft him on his way. Outside of the ark all was ruin, but inside all was rest and peace. Without Christ we perish, but in Christ Jesus there is perfect safety. Noah was so shut in that he could not even desire to come out, and those who are in Christ Jesus are in him for ever.

They shall go no more out for ever, for eternal faithfulness has shut them in, and infernal malice cannot drag them out. The Prince of the house of David shutteth, and no man openeth, and when David shutteth, and no man openeth, and when once in the last days as Master of the house he shall rise up and shut to the door, it will be in vain for mere professors to knock, and cry, "Lord, open to us," for that same door which shuts in the wise virgins will shut out the foolish for ever. Lord, shut me in by thy grace."—C. H. Spurgeon.

Bible Reading.—Gen. 7: 13-16.

JANUARY 11.

All Creatures (save one family) Destroyed.

"And every living thing was destroyed that was upon the face of the ground, both man, and cattle, and creeping things, and birds of the heavens; and they were destroyed from the earth; and Noah only was left, and they were with him in the ark."—Gen. 7: 23.

"On what are you building, my brother,
Your hopes of the heavenly home?
Is it loose, shifting sand, or the firm, solid rock,
You are trusting for ages to come?
Hearing and doing, we build on the Rock;
Hearing alone, we build on the sand.
Both will be tried by the storm and the flood;
Only the Rock the trial will stand."

Bible Reading.—Gen. 7: 17-24.

JANUARY 12.

The Rainbow.

"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth."—Gen. 9: 13.

"The Jewish worshipper is instructed to give thanks on seeing a rainbow."

Of the rainbow one has written:—
"Bright pledge of peace and sunshine! the sure tie
Of thy Lord's hand, the object of his eye!
When I behold thee, though thy light be dim,
Distant and low, I can in thine see him
Who looks upon thee from his glorious throne,
And minds the Covenant 'twixt All and One."

Bible Reading.—Gen. 9: 8-17.

JANUARY 13.

The Tower of Babel.

"And they said, Come, let us build us a city, and a tower, whose top may reach unto heaven, and let us make us a name; lest we be scattered abroad upon the face of the whole earth."—Gen. 11: 4.

It has been suggested that, "Perhaps (to divine eyes) the production of a wooden porringer, water-tight, and fit for household uses, is of more account than the rearing of a tower of Babel, meant to reach to heaven. Alas! that so many work on these Babel towers; toiling on them to the very death, though every stone is heaved into its place with weariness and mortal pain; though when the life of the builder is wasted out on it, it is fit habitation for no creature, can shelter no one from rain or snow—but towering in the eyes of men a folly (as the Scotch phrase it) after all."

Bible Reading.—Gen. 11: 1-5.

JANUARY 14.

The Confusion of Tongues.

"Come, let us go down, and confound their language, that they may not understand one another's speech."—Gen. 11: 7.

In 1846, at Leicester, England, a very large building was suddenly destroyed by the effects of a thunderstorm. Its lofty tower was burst asunder, and parts of it were blown thirty feet. The whole building collapsed in a moment. "Mr. Highton, in comparing the power of this discharge of lightning with some known mechanical force, states that one hundred tons of stone were blown a distance of thirty feet in three seconds; consequently a 12,220 horse-power engine would have been required to resist the effects of this single flash." If such destruction could be wrought by a single flash, who can measure the power of all the electricity at God's command? In one moment,

God could have overthrown this lofty tower as easily as he scattered its builders upon the face of the earth.

Bible Reading.—Gen. 11: 5-9.

PRAYER.

My Father God, I ask for thy grace, so that I may not stumble and fall. Teach me thy way, O Lord, and give me daily strength to walk therein. Deliver me from the sins and errors which called forth thy displeasure in the days of old. Lead me into paths of righteousness, and fresh fields of conquest. Use me daily for the furthering of thy work, and the glory of thy name, for Jesu's sake. Amen.

IN MEMORIAM.

EARWAKER.—In loving memory of my dear husband, Thomas Earwaker, who died on January 6th, 1917.

A little further on is life immortal.

No pain or sorrow can molest.
The joys we've missed shall meet us at the portal,
Dear hands I loved shall lead me into rest.
—Inserted by his loving wife, M. A. Earwaker.

JACKEL.—In loving memory of Aubrey, who was called from earth's activities at Horsham on January 10, 1920, aged 23 years.

"Blessed are the dead which die in the Lord."
"Absent from the body, present with the Lord."
—Inserted by Horace Jackel, Taradale.

PAYNE.—In loving memory of our dear mother, who fell asleep on December 23, 1920, at Stawell.

Only "Good-night," beloved, not farewell;
A little while, and all His saints shall dwell
In hallowed union, indivisible—Good night.
—Inserted by her loving son and daughter.

SAUNDERS.—In loving memory of our dear mother, who died at Blackburn on Dec. 30, 1917.

No span of time or lapse of years
Can dim our loved one's past,
A loving memory holds her dear,
Affection holds her fast.
—Inserted by her daughters.

COMING EVENTS.

JANUARY 23, 1922.—Moonlight trip down the Bay per the "Hygeia." A great social event for all church and Bible School workers and their friends. Under the auspices of the Bible School and Young People's Department. Tickets (2/-) may be obtained from local representatives or from the Organising Secretary, W. B. Blakemore.

Ararat Church of Christ Sale of Work, first or second week in February. Donations of goods or cash for same sent to the President, Mrs. W. Bates, Barkly-st., Ararat, will be thankfully received and acknowledged.

FEDERAL EVANGELISM.

League of Rope Holders for the Evangelisation of Australia. Send date of birthday, application for card of membership, and birthday offerings to the Secretary, Les. C. McCallum, 25 Murray-st., East Prahran, Victoria.

WANTED.

Preacher, Merbein. Mission just closed. Prospects good. Single man preferred. Write R. A. Feehner, Secretary.

Left-off clothing, food, etc., gladly received by Church of Christ, Erskineville, Sydney, for distribution among the poor of the district. Send all parcels to A. J. Fraser, Erskineville Railway Station, and address all correspondence, A. J. Fraser, c/o Carter Bros. Ltd., Sloane-st., Newtown, Sydney, N.S.W.

A furnished room for young lady taking in work, central and reasonable. By letter, Worker, c/o Austral.

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Full size upright concert grand piano. Perfect order. Apply first place to M. E. Pittman, Hampton-st., Hampton. Phone, X 6473.

Here and There.

Home Mission Sunday, Feb. 5.

Next week we expect to publish our Annual Home Mission Number.

Bro. R. Enniss has returned to Melbourne after his tour in New Zealand in the interests of the College of the Bible.

Great interest is being shown in the Bay outing arranged by the Victorian B.S. and Y.P. Department for January 23.

A. J. Fisher, of Sydney, passed through Melbourne last week. He paid a brief visit to his home in South Australia.

The address of Mr. A. E. Hurren, preacher of North Melbourne church, is now "Launa," 62 Chetwynd-st., West Melbourne, Vic.

The address of Jas. E. Webb, preacher of the Collingwood, Vic. church, and State Chaplain of the K.S.P., is "Como," 33 St. Philip's-st., Abbotsford.

T. Bagley's new address and the Victorian Home Mission office is 710 Rathdown-st., North Carlton. Phone number has not been changed—Brunswick, 770.

Bro. Ira A. Paternoster, who just closed a fine mission at Carnegie, Vic., with forty-three decisions, commenced a mission in the large tent at Bendigo last Lord's day.

Mr. and Mrs. Thos. Hagger, with Dudley, their son, have spent a few days in Victoria. They are en route to Hobart, where Bro. Hagger is due to conduct a jubilee mission.

Under the Victorian Home Missionary Committee, Bro. H. Saunders commenced his labors in the Swan Hill Circuit on January 1. A manse has been erected at Woorinen. Bro. Saunders's work will be principally between the churches at Ultima and Woorinen.

The superintendent and committee of the Victorian General Dorcas invite all the workers to a basket picnic to be held in the Botanical Gardens on Wednesday, January 11, at 1.30 or 2 o'clock. All sisters will be made welcome, and are asked to meet at the tea kiosk.

The usual monthly meeting of the Victorian Preachers' Association will not be held during January. On Monday next, January 9, the preachers, accompanied by their wives, will have a picnic at Parkdale. They purpose leaving Flinders-st. by the 10.30 train. Hot water and milk will be provided.

Letters to the Victorian Home Mission office indicate a fine interest among the churches in the annual offering on Feb. 5. £1500 is required by the Committee in order to meet Conference without a deficit. Every church is urged to make January a month of preparation. We have every hope that the amount will be more than realised.

Bren. E. C. Hinrichsen and L. Brooker will commence a mission at Ararat, Vic., on Sunday, January 8. This is the second mission at this place during the year. It was planned to mark the opening of their beautiful building now in course of erection. Great interest centres around this effort. It is hoped that a strong self-supporting church will be the result. Brethren everywhere are asked to pray for these missions.

We offer our sincere congratulations and good wishes to Bro. and Sister Cust, of Kintore-st., Camberwell, esteemed members of the Hawthorn church, Vic., who celebrated their golden wedding church, Vic., who celebrated their golden wedding 3rd inst. Tuesday's "Argus" contained the following item of personal news:—"Mr. Cust is one of the oldest storekeepers in the Wimmera district, the well-known firms of Cust and Scholes, Ararat, and Cust and Son, Beulah, being amongst the products of his early pioneer work of fifty years ago, when facilities for the conveyance of goods were not what they are to-day. The celebrations are to take the form of a dinner at Kilkel this evening, to be followed to-morrow by a garden party at Wimmera, Middle Brighton, the residence of their eldest son, Mr. J. W. Cust, also well known in business circles. Nine children are living; and there are twenty-seven grandchildren."

We are pleased to learn that Bro. R. P. Arnott, evangelist of Petersham church, N.S.W., has completed his course for the degree of Bachelor of Arts in Sydney University. His brother Alwyn at the recent examinations passed his four subjects in fourth year Dentistry, thus completing the requirements for the degree of Bachelor of Dental Science. We offer our congratulations.

The following paragraph is from "Sydney Day by Day" in the Melbourne "Argus":—"Time was when crowds of people would assemble in the vicinity of the General Post Office on New Year's Eve, and upon the clock striking twelve, join hands, sing 'Auld Lang Syne,' and cheer the New Year. This imitation of a London custom has died. It received its deathblow with the early closing of the hotels. On one New Year's Eve that Sydney police still remember there was a series of most disgraceful scenes in the city. There was something of a saturnalia. The following year the police controlled the crowds in the strictest fashion, and there was no repetition of the degradation. Then came the change in the licensing law, and deadness and decorum. On Saturday night last there appeared to be no interest in the passing of the old year or the birth of the new. It may be that we are quitting all association with barbaric festivals and marching to the goal of a fuller civilisation. Or on the other hand it may be the weather, which continues to be exasperatingly bad."

In reply to a recent deputation of representatives of the Clifton Hill and Collingwood Ministers' Association, which protested against the use of spinning-jennies, chocolate wheels, and other gambling devices at charity carnivals, the Victorian Attorney-General (Mr. Robinson) gave a satisfactory reply. He expressed astonishment at hearing that gambling devices had been allowed to be used at the carnival. In July, 1918, he said, a deputation representative of the University of Melbourne, of the Education Department, and of private schools, waited upon the then Attorney-General (Mr. Lawson) with reference to gambling, and objected, among other things, to the use of spinning-jennies at carnivals. Mr. Lawson brought the matter before the Cabinet, and on August 12, 1918, he announced that the police would be instructed to enforce rigorously the law relating to the illegal use of spinning-jennies and chocolate wheels. Controllers of recent charity fetes in the city had been advised that spinning-jennies were not to be allowed in any circumstances. He would inquire from the police how it was that the use of these illegal gambling devices had been permitted in the present case, and would instruct them again that the decision of the Cabinet must be enforced. He was not going to allow this miserable gambling to be carried on by men who would not do other work. He would be pleased if the Ministers' Association would advise him beforehand of any forthcoming carnivals, so that he could send a reminder to the police that spinning-jennies were not to be used. He was thoroughly in accord with the wishes of the deputation, and he did not approve of the devices and schemes which had been described.

Sir Robert Stout (Chief Justice of New Zealand) writes the following letter to "The Times":—"An old proverb says that the onlooker often sees more of the game than the players. As a stranger to England, will you allow a New Zealander to say something about the discussion that is taking place here about 'unemployment,' 'waste,' and 'financial stringency'? It is a surprise to me that one of the causes of unemployment and financial stringency is never mentioned by those discussing these subjects. It has been estimated that in 1920 in the United Kingdom about £46,000,000 was spent on alcohol. Of that amount—to use round numbers—£13,000,000 was received by the Government for Excise and Customs duties, licenses, etc. The balance cannot be called anything but waste. Even were it assumed that alcohol did not lead to physical inefficiency, and often to moral de-

linquency, the spending of such a sum for alcohol cannot surely be defended. If the nation could save £30,000,000, would not the social and industrial ills that afflict the community be removed? Is there any waste in the kingdom so great and so injurious as the money spent on alcohol? Is there not sufficient self-sacrifice in the nation to give up wasting its resources in using this drug? I have dealt with the question purely as a question of "waste." Much more might be said regarding its use—such, for example, as the destruction of food in its manufacture, the waste of labor it causes, the evil effects of indulgence in many cases, and what must happen when a non-alcoholic nation competes with a nation that uses the drug.

The first Chinese National Convention has just been held in Melbourne. Amongst the office-bearers elected were Mr. Samuel Wong, of Sydney, President of the Convention, and Mr. W. Shee Ping, chairman of the committee. These are well known to many of our readers. In the course of an address given at a public dinner, Mr. Wong (according to the report in the public press) gave an outline of the events which led up to the crisis in China. As a special delegate to China recently, he said, he had several interviews with Dr. Sun Yat Sen, and had also conferred with a number of the other Republican leaders. When Dr. Sun Yat Sen recognised thirty years ago that the only way to free China was to rid it of the Manchurian misrule, he commenced to organise the first revolution. It was related on good authority that Dr. Sun Yat Sen was captured by Manchurian spies, who were about to hand him over to their Government. So greatly, however, did his arguments appeal to his captors that, in spite of the huge reward offered for him, they set him at liberty, convinced that the principles for which he was working were just. On March 29, 1912, Dr. Sun Yat Sen and his followers commenced the first revolution in Canton. The movement failed, and seventy-two scholarly men were beheaded by Manchurian officials. On October 10, 1911, the revolution proper commenced. This was successful, and Dr. Sun Yat Sen was proclaimed the first President of the Chinese Republic. Later he was overthrown by the treacherous Yuan Shi Kai, who, while professing allegiance to the Republican cause, was no sooner in power than he gathered together the scattered Manchu officials, and tried to establish a Yuan dynasty. Dr. Sun Yat Sen commenced to play the north against the south, and the reason why, some eighteen months ago, he had apparently had to fight against members of his own party was that some who were professedly faithful to the cause were in league with the Canton Government. Now the Republicans controlled all the southern provinces, and were marching against the northern ones. Their leader had been referred to as the George Washington of China, but it was perhaps better to call him the Lincoln of China. He was determined to emancipate China's 400,000,000 people from the wicked rule of the Manchus. The Republican party was fighting for a great ideal, and they wanted the world to know it. If the Republican party was to gain power, it would be in the best interests of China and of the world. The late Dr. Morrison, political adviser to successive Presidents, declared on his death-bed how greatly he regretted having formerly advised the British Government to support Yuan Shi Kai instead of Dr. Sun Yat Sen. When he was in China recently, Mr. Wong continued, the Republican rulers had refused to make money by gambling, and abolished gambling. He saw 300,000 dollars' worth of opium publicly destroyed in the presence of foreign consuls. Dr. Sun Yat Sen refused 400,000 dollars for the opium.

MARRIAGE.

HURREN—KESTLE.—On Nov. 26, at Church of Christ, Carnegie, by Mr. Clive Taylor, Ida Hamby, eldest daughter of Mr. and Mrs. J. H. Kestle, of Caulfield, to Arthur Ernest, eldest son of Mr. G. Hurren (deceased) and Mrs. Hurren, of St. Arnaud, Victoria.

Present address, "Launa," 62 Chetwynd-st., West Melbourne.

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-ave., Unley, S.A.

The Federal Secretary has returned to Adelaide after a few weeks' visit to Sydney.

Bro. F. Killey will leave for India early in the year.

The welcome to Sister Caldicott and Bro. Garnett at Grote-st. on December 13 is spoken of as one of the best Foreign Mission meetings ever held in South Australia.

Burnett Mudford, one of the Victorian Junior Endeavorers, aged nine, unknown to his parents, suggested to his J.C.E. Society that they raise money to purchase a baby organ for the Oba Mission. The society agreed to do this; other societies joined in, and the result of these little folks' efforts was the purchase of a fine "Estey" organ, costing £20, which is now in use in Oba.

The missionaries on Pentecost Island send their hearty thanks to the South Australian sisters for the boxful of garments and remnant-lengths; also to members at Brighton, Victoria, for the little frocks and gifts forwarded. Many a note of praise has ascended for the practical help thus rendered.

"The Inner Sanctuary."

"The Comforter he stop with us till to-day."

W. E. Black, Pentecost.

This little report will give you a glimpse into one of our Sunday services. The missionary is away up north, holding meetings in distant villages. The leader at Banmatmat to-day is a fine specimen of the native race. He belongs to the first generation out from heathenism.

Will you tarry a while and listen as he announces the opening hymn, and reads the first verse:—

"Come, sing, my soul, and praise the Lord,
Who hath redeemed thee by his blood;
Delivered thee from chains that bound,
And brought thee to redemption ground."

He then folds the white linen which covers the emblems, and in so doing says, "We come into this building every Sunday to take the Lord's Supper just like Jesus did with his disciples. We look 'long this picture in Bible, and Jesus wants us to read 'im, so we know which way. Might they all eat together, and as they were all eating Jesus he been take bread and he bless it. He mean his body because Jews they crucify him, and he die for your sin and my sin.

"Not disciple only he tell it, but to white man, and black man, and red man. So when you all come together you take this bread for he die for us all same. So we do like Jesus he tells us, and we remember he hang on cross 'long Calvary to make us clean, and take away sin belong your heart and mine.

"Bymeby we go out, but we not forget Jesus. He stop 'long wid us all time, and he say to us, 'Do this in remembrance of me'; so we ask 'im our brudder give thanks for the bread."

After the Supper he announced the hymn, "Jesus, keep me Near the Cross."

Then for the exhortation he gave the following: "To-day we look 'long chapter in Bible Matthew 28. I can't understand too good what he mean, but I tell you little bit. That time what Jesus go 'long garden Gethsemane, Jesus want God to take away what cup he come to drink. God he everything in this world, and Jesus want him more better to take away trouble what come to Jesus—but Jesus he say, 'Thy will be done'; and you know

how they crucify Jesus and put his body in sepulchre, and big stone for door.

"You know Mary Magdalene put on body of Jesus—just like scent of white man—but God sent his angel to go, and the big stone he roll away the finish; and Mary look in sepulchre, and see the clothes, and the angel, and they frightened, and he ask him, 'Why you look out there?' and the angel said, 'He is no there now, he is risen. You come and see place where Lord he lay.' And now we remember he mean himself when he say that temple he fall down, and I build him up in three days. He mean himself.

"Bymeby they go and tell altogether disciples, and they glad when they see Jesus.

"Then they altogether meet Jesus in Galilee and worship him; and then said Jesus, 'Bymeby you go and tell my friend about this Scripture.' And now they come 'long city (of Jerusalem), and that word which Jesus Christ told them come truly now, and they worship him again, and word of Jesus he come true, 'I give my power altogether to you. I send Comforter and make you strong'; and then disciple come strong and Comforter he stop with us till to-day.

"God and Jesus he more strong than evil in this world; and the Comforter he make you strong, and you go out and teach to all men. Then plenty man he become baptise. That word I say, altogether he come true, and plenty man he believe, and do work of God 'long this world and 'long island of Pentecost."

After singing "Jesus Bids us Shine," the meeting closed with prayer.

The Greatest Investment.

The true guide in the investment of our time, our talents, our money, and our lives, is the will of God. Jesus laid down the principle which was to control his followers when he taught them to pray, "Thy kingdom come, thy will be done as in heaven so on earth." If we are true children of the great Father, we must seek to carry out his plan and his will. When one reads the New Testament carefully he must be impressed with the fact that the one thing concerning which God is supremely anxious is the salvation of the world. He is "not wishing that any should perish, but that all should come to repentance." God is anxious that all people shall know him "from the least to the greatest of them." His plan includes all men—he so loved the world that he gave his Son. A mere glance at the non-Christian world must convince one that God's will has not yet been carried out. The majority of the race do not recognise him as Father. God can save the world only as his children co-operate with him. If he fails in the accomplishment of his plan, it will be because we fail to have fellowship with him in the work. We are God's messengers, and we bear the announcement of his love to an erring race, and we tarry at the post of duty, while they live and die without hearing it.

When we meet in the other world we will not talk about how much money we made in our business, or how much people praised us, or what an easy time we had; we will tell of the things we did to help make the world what God wanted it to be. Therefore, brethren, may we who have been redeemed by the blood of Jesus, and taken his name upon us, invest our lives, our talents, our time, and our money in carrying out his will to go into all the world and proclaim the glad tidings that Jesus came to seek and to save those who were lost.—S. O. Gole.

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

Victoria: J. E. Allan, 41 Bennett-st., North Richmond. Phone, Haw. 1923.
R. Lyall, cor. Levers-st. and Park-ave., Royal Park, Vic.

New South Wales: J. Clydesdale, 4 Charlotte-st., Ashfield; or, J. O. Holt, 45 Martin-place, Sydney.

Queensland: Secretary, H. W. Hermann, Railway Parade, Nundah; Treasurer, J. Coward, "City View," Exeter-st., West End, Brisbane.

West Australia: W. H. Clay, 9 Chester-st., Subiaco.

Tasmania: James Foot, 14 Balfour-place, Launceston.

South Australia: F. Collins, 48 Amherst-av., Nth Norwood. Phone, Norwood, 1501.

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Times without number finality has been reached in certain matters by the discovery of a finger-print.

The ridges on finger and thumb tips of any two people are so utterly dissimilar that an imprint is a certain guide to the person responsible for it. As the finger-prints of everybody differ entirely, so

is there a dissimilarity between Sewing Machines. There is no other machine which imprints itself on the mind like the A.N.A., the wonderful thing about it being its great number of advantages over all others. The A.N.A. Sewing Machine is sold for cash or on terms, from £3 to £10/10/-. Write or call for full particulars. Australian Sewing Machine Co., 36-8 Errol St., Nth Melbourne, 224 Chapel St., Perth, 252 Smith St., Collingwood.



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An Australian in London.

Owing to the United States Restriction to Immigration Act which will be in force for at least two years, I am remaining in England. It goes against the grain to exchange the beautiful, sunny winter of Southern California for the sloppy, foggy, damp winter of London. I could visit U.S.A. as a traveller, but as I wish to be a resident, there are too many difficulties in the way to cross at the present time.

However, London has its compensations. It is greater than New York, more cosmopolitan than San Francisco, and the people move about just as quickly as they do in Chicago. These American cities, in fact, most American cities, are superior to London in many respects, but for fascination and appeal London heads the list. I never tire of investigating the physical remains of London's great past. London has become a hobby.

During the past three months I have had opportunities of hearing many of the prominent men of the country. Naturally I have paid special attention to the prominent preachers. I think it goes without saying that the capital's two master-preachers are Dr. J. H. Jowett and R. J. Campbell, both of whom occupy Westminster pulpits. Dr. Jowett makes his sermons live by using figures of speech and rich imagery; one sees his sermons as well as hears them. He is not a big man physically, but his appearance is very impressive. His presence suggests the intense spirituality and intellectual force that dominate him in the pulpit. He is not an orator, but everybody is visibly sorry when his sermon comes to a conclusion. He recently said of Wesley, "Wesley has greatly influenced my life. I know his sermons as well as I know my own. But I do not like the form in which Wesley casts his thought. I do not like his bottles, but I do like his wine." The Westminster people like, not only the wine, but also the bottles of Dr. Jowett. His auditorium is packed every Sunday. His wine is of rare vintage, and it satisfies one's taste. I hope to drink of it often. The doctor is one of the compensations of London.

Dr. Campbell has just resigned his position as Vicar of Christ Church, Westminster. In the future he will be attached to the diocese of London, and will tour the British Isles, preaching and writing. Last Sunday week in the course of a sermon (one of a series on the New Testament) he said it was his conviction that Christ got the expression "Son of man" not from the Old Testament, but from one of the books of the Apocrypha, the Book of Enoch. To support his contention he examined the meaning of "Son of man" in the Old Testament, and the Book of Enoch. He showed that the apocryphal meaning suggested a man who would be a spiritual leader and Saviour of his people. He thought it reasonable to assume that Christ was familiar with the Book of Enoch, as it was published only seventy years before his birth, and Christ was an educated man. Dr. Campbell was careful to add that he considered the Book of Enoch influenced only the form and not the substance of Christ's message.

Dean Inge, of St. Paul's Cathedral, is another thoughtful preacher I have heard. In certain sections he is spoken of as the gloomy dean. When Charlie Chaplin's latest picture, "The Kid," was released, the management of Stoll's picture theatre offered to pay £100 to any charity if Dean Inge would attend a performance of "The Kid," and not laugh at least six times. Despite his alleged gloominess, the dean has a niche all his own in London. He can even make you laugh, and wish for more of his "gloominess."

The Rev. F. B. Meyer is still in action. He conducts a Bible class every Thursday evening. Although he is feeble, one occasionally gets glimpses of the F. B. Meyer of former days.

Dinsdale T. Young, the leading Wesleyan preacher in the metropolis, occupies a pulpit near Westminster Abbey. He fills an auditorium, holding five thousand, every Sunday. I do not care much for his style. His wine is not as satisfying as Dr. Jowett's or Dr. Campbell's.

Recently I heard Bishop Weldon, Dean of Durham Cathedral, preach two sermons from Dr. Jowett's pulpit. The bishop is very active in working for the union of the churches. He seemed quite at home in a non-conformist pulpit, and lacking an altar, knelt at the railing facing the congregation.

The drink question is serious in England. Fortunately, the selling hours are still restricted. The hours vary in different boroughs and counties. Usually they are 11 a.m. to 2 p.m., and 6 p.m. to 10 or 11 p.m. During a walking tour of 500 miles in the Midland counties I had to put up at a score or two of public houses or inns, in towns as well as villages. I discovered that most of the publicans favor the restrictions, as they now have much more leisure. Drunkenness has decreased since 1914, but it is still a problem. Mixed drinking prevails. Young women have their beer or their whisky (many have rum and gin) at the bar, and mix with any Tom, Dick, or Harry who may "happen" along. I have no doubt these conditions lead to much immorality and ruin. The papers of the country give prominence to the failures of prohibition in U.S.A.; they never mention the overwhelming successes. Everybody knows, of course, that New York, San Francisco, Boston and other great cities are more or less wet; but it is a fact that in tens of thousands of square miles in central parts of the republic prohibition is the rule and not the exception. A few weeks ago I heard Sir John Foster Fraser, who has just returned from a four months' tour of U.S.A. "with one speech and two shirts." Sir John, as far as his thirst is concerned, is decidedly "wet." Nevertheless, despite his sympathies for the "wets," he publicly stated that he had studied the prohibition question very carefully, and had interviewed the leading men of the nation with reference to it, and after his investigation he was convinced prohibition was justifying itself, and had come to stay.

I like the English people, that is the majority of them. It is surprising how the people hold on to their old ideas, old customs, and traditions. Devonshire House in Piccadilly is separated from Lansdowne House by a sunken lane. About two centuries ago a robber rode down the lane one night after robbing a neighboring house. As a safeguard for the future, the authorities placed two perpendicular iron bars at each entrance of the lane. Those bars are still in their place, and no law of England can remove them. Every year a little gathering of people visit the equestrian statue of King Charles I. in Whitehall, and reverently place a wreath of flowers at the base. At the time of the Gordon riots it was necessary to garrison the Bank of England with a company of soldiers. The bank, since that time, has been moved three times, and the present structure is as strong as a fort. Yet the troops still garrison the bank, and can be seen marching in at 6 p.m. any night. At the opening of Parliament, before the King's speech is read, a dummy bill is considered to affirm the ancient privilege of Parliament to discuss its own business before that of His Majesty or the ministers of the Crown. It is this clinging to old ideas and the conservatism that results from it, that will make the prohibition fight in England a long one. The workman's glass of beer is an institution, and to the average worker a sacred institution which must not be tampered with. There are men who tell you the secret of England's greatness is beer. Therefore, they argue, remove the restrictions, or you will ruin the country.

I am afraid I have trespassed on your time, so I will cease to offend, and close. I am resuming my studies, and am taking the Science Course in Economics at the University of London. I shall continue my lecture work, although this field of activity is not as profitable here as in U.S.A.

kindest regards and sincere wishes for a happy and prosperous new year.

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Restoration.

Dr. R. Richardson, speaking of the commencement of the movement represented in the Churches of Christ, says: It was an effort not so much for the reformation of the Church, as was that of Luther and Calvin, but for its complete restoration at once to its pristine purity and perfection. By coming at once to the primitive model and rejecting all human imitations, by submitting implicitly to the Divine authority, as plainly expressed in the Scriptures, and by disregarding all the assumptions and dictations of fallible men, it was proposed to form a union upon a basis to which no valid objection could be offered. By this summary method the Church was to be at once released from the controversies of eighteen centuries, and from the conflicting claims of all pretenders to apostolic thrones, and the primitive gospel of salvation was to be disentangled and disembarassed from all those corruptions and perversions which had heretofore delayed or arrested its progress."

News of the Churches.

West Australia.

On Dec. 11 Bro. Wilkie Thomson, from Glen Iris, exhorted Fremantle church. Sister Baker was received into fellowship. Bro. Mudge spoke to a splendid audience at the gospel service; at the close three made the good confession, and four were baptised. It was good to see a mother with her daughter obey the Lord in baptism, and her eldest son step out and confess the Christ. Bro. and Sister Clegg have returned from Victoria, again to settle in the West. The J.C.E. Society held their anniversary on Dec. 12, and the chapel was packed. The singing and action pieces were exceptionally good. The president, Bro. E. Leach, received a presentation from the Endeavorers in token of love and esteem. Bro. Leach suitably responded. Four received into fellowship on Dec. 18. Meetings were good. At the gospel service a married lady and young man made the good confession, Bro. Mudge speaking both morning and evening. The mid-week prayer and praise meeting is a source of great spiritual strength, and is well attended. On Saturday the children of the kindergarten were entertained at a Christmas tree. Last week the Senior C.E. Society paid a visit to the Old Women's Home, and were well received. A good programme was given, and the visit was much appreciated.

Tasmania.

At Hobart, Bro. Hurburgh, Cooper, Byard and Job conducted the services most acceptably while the preacher was away on holiday. The church expects Bro. T. Hagger, of Grote-st., Adelaide, to commence the golden jubilee tent mission in a few days.

Caveside has again matter for thankfulness. Two of the oldest Bible School scholars made the good confession on Dec. 18, and were immersed on Dec. 25 by Bro. H. Crowden. C. Byard, senr., gave a gospel address at the water's edge, before the ceremony, to a good gathering, on the subject of "Obedience." Very good attention.

One young man who was immersed the previous Sunday evening was received into fellowship at Launceston on Dec. 11. The sale of works and gifts conducted by the sisters was again a financial success. A fine audience gathered to hear the special singing in connection with the Bible School anniversary on Dec. 11. The services were continued on Wednesday, 14th, when items were rendered by the children, and the prizes distributed. At the close of Bro. Baker's address on the 18th an elderly man made his decision for Christ.

The sisters and C.E.S. of the Geeveston church sent a parcel of thirty articles of clothing to the New Hebrides Mission Station for Christmas. Children's day offering for Foreign Missions was £2/2/. The Bible School anniversary services were held on Dec. 18, when over one hundred books and cards were given to the scholars. The singing was repeated on Dec. 25. Bro. Campbell's subjects for the two Sunday nights were "What will you do with Jesus?" and "God's Unspeakable Gift." Six girls from the school confessed Christ. All meetings are being well attended.

New Zealand.

Onehunga kindergarten were entertained at tea, and with their parents and friends at a well laden Christmas tree. Misses Georgina and Gracie Galpin, recently of Gisborne, en route to Sydney, confessed Christ and were baptised the same hour. A farewell social was tendered to Bro. Hall, who is returning to his home in Gisborne, and hopes to proceed to Glen Iris. His faithful service here has been greatly appreciated. The church presented him a kit-bag as a token of appreciation. Under cover of this farewell, the church sprang a very pleasant surprise on the evangelist and his wife by voicing its appreciation through Sister Yockney, and making a presentation of three table and six dessert stainless knives. The school presented a Christmas cake. Sunday School raised £112/- towards Orphanage Fund. Bible College offering realised £3/10/-.

On Christmas Day, Nelson had a fair number of visiting brethren and sisters at the morning meeting. Bro. Bolton gave an appropriate address. In the evening there was a Christmas service. Special singing was rendered by the choir. Bro. Bolton spoke on "The Coming of the Light." Both these meetings were fairly well attended. The Bible School will be shortly going into recess for a few weeks, but it has been resolved to continue the Bible Class, which is held on Sunday mornings before the meeting for worship.

At Wanganni Bro. N. G. Noble delivered a special roll of honor address, and Sister Mrs. Sharpe, "a mother in Israel," unveiled a list of thirty-two names from church and Bible School. Two more young men and one young woman have confessed Jesus. The C.W.A. sale of work reached about £60, including £25 from the Senior Endeavor stall. The Bible School anniversary services, scholars' tea, and prize giving on Dec. 11 and 14 were indeed great meetings, helped by splendid addresses. Bro. H. Lingard has been acknowledged by letter of transfer from Kilbirnie. The church regret to say farewell to Bro. and Sister A. Aburn, Arthur and Ernest, to Auckland.

At South Dunedin, notwithstanding the need of a stipendiary evangelist for nearly eighteen months, attendances have been maintained at a level higher than previous to that period, owing very largely to the continued faithfulness of Bro. J. M. Routledge, who never murmurs at the work imposed upon him without any remuneration. The Bible School anniversary tea-meeting, entertainment, and prize distribution, recently held, attracted the largest assembly of parents and friends for years. The singing of the children under the baton of Bro. Arthur Botting was an outstanding feature, while every other item in a long and varied programme elicited hearty applause. The prizes, which were more numerous and costly than on any previous occasion, were keenly contested for, only three marks separating the three prize winners in the senior class for the work of the year. Bro. A. E. Adams, evangelist of the Roslyn church, congratulated both scholars and teachers on the success which had attended their efforts. The church is negotiating for the services of an evangelist from Australia, whose acceptance of the position is hopefully looked for.

Queensland.

An especially good attendance was present at Ma Ma Creek on Dec. 18. Bro. Kingsford exhorted very acceptably. A combined service was arranged for Christmas night, but heavy rain spoiled the meeting.

West Moreton Circuit.—Marburg reports good meetings on Dec. 18. Bro. F. Primus preaching. Continuation of splendid meetings at Silverdale. Dec. 18, Mr. Rodger preaching, four received into church, one by transfer, three by faith and baptism—confession at worship service, an elderly woman—two baptisms at evening meeting, building crowded out. Bro. Albert Hinrichsen preached at Rosewood, Dec. 18. Bro. Jim Jensen home from hospital.

Toowoomba on Dec. 18 had good attendance at meetings. Bro. Burns exhorted at morning service, and gave an evening gospel address on "What must I do to be saved?" Tuesday, Dec. 20, a concert was held, also presentation of prizes won by scholars at the Bible School examination. Bro. Vanham conducted the open-air services before and after the gospel meeting. Lord's day morning Bro. W. Skerman and Elliott journeyed to Meringandan, and conducted the service; good average attendance. On Dec. 25 Bro. Burns gave a special children's address on "The First Gift." Good attendance. Large congregation at gospel meeting; Bro. Burns preached a stirring message on "The Coming of the Son of God." Sister Murphy is still in hospital, to undergo an operation. A wedding was celebrated in the chapel on Wednesday, 28th, Bro. L. Sutherland, of Taylor, and Sister Lily Peters, of Goombungee.

* At Brisbane Bro. E. and A. Hinrichsen were present on Lord's day, Dec. 18. A splendid concert was given by the choir in aid of Christmas Cheer Fund on December 21. Sister Queenie Wendorf was heartily congratulated on winning the Byrne's Memorial Medal in connection with the recent Junior Public Examination. She won nine merits, and defeated over one thousand students. Many of the church members are away on holidays. Miss Barratt, from Charters Towers, was welcomed at the meetings last Lord's day. The Young People's Society held an enjoyable social last week, and have gone into recess for a few weeks. They have secured a tennis court conveniently situated. The club will open on Jan. 7. There are a fine lot of young men in the church.

The first baptismal service of the South End, Toowoomba, church took place on Dec. 15. The mid-week service, held at the home of Bro. Tazzer, is well attended. On Dec. 18, Bro. H. A. Coleman spoke on "Faith." Bro. H. C. Stitt conducted the open-air service, and Bro. A. Coleman preached on "Choosing a Home." The Sunday School has donated 10/6 to the children's ward, Hospital Christmas cheer fund. On Christmas morning Bro. A. Coleman addressed the church. A pleasing function took place at the Sunday School, the superintendent, Bro. H. Coleman, presiding, when each scholar was presented with a pretty wall-text in commemoration of the foundation of the school. Bro. Stitt's gospel subject was "Where is he that is born King of the Jews?" A considerable interest is being manifested in the work.

Victoria.

At Thornbury after Bro. Swain's address on Jan. 1, two lads from Bible School confessed Christ. Bro. T. Hagger, of Grote-st., Adelaide, exhorted the church in the morning.

The new year opened most auspiciously for the church at Warragul. Splendid meetings. Bro. Waters gave a fine earnest exhortation. In the evening Bro. Waters spoke on "Let it alone this year also." The building has just been renovated.

Bro. Eagle at Brim evening service on Dec. 25 delivered a helpful and interesting address. Meetings since last report prove that the work is going steadily on. The Bible School is still progressing fairly well. The Women's Mission Band held bright meetings.

The meetings at Stawell on Dec. 18 were largely attended. At the morning service five converts from the recent mission received the band of fellowship. A young man confessed the name of Christ at the close of the gospel service. The Bible School is growing, and the teaching staff is being increased.

Boronia had record attendances the last two Lord's days, eighty breaking bread on Jan. 1. The church is a great benefit to the community. Visitors in increasing numbers attending all services. Bible School growing rapidly, new scholars every week. Crowded building, including eighty children, at Christmas tree. One confession since last report.

Kaniva on Lord's day, Dec. 18, had the pleasure of a visit from Bro. Bassard, of Horsham, whose sermon in the evening was listened to most attentively. Our brother spoke at Lillimur in the morning, and addressed the Union Sunday School in the afternoon, and preached the gospel, at which meeting an offering was taken up for the Nhill Hospital. The sacrifices of the churches at Horsham is much appreciated.

During the past few months North Fitzroy, in common with many other inner suburban churches, has seen an exodus of members to the outer suburbs, chiefly owing to improved travelling facilities provided by electric trains and trams. J. W. Baker, the preacher, is not discouraged by such an experience, but is already planning a vigorous campaign for the new year in order that North Fitzroy may regain its original status among suburban churches. The gross proceeds of the sale of work held on Dec. 7 and 8, in spite of many difficulties, amounted to about £130, which will be increased to at least £150 when articles on hand are disposed of. Prospects generally are bright for the new year.

Hampton had good services on Christmas and New Year Sundays. The recent sale of work gave a net profit of £95, and the church land is now free of debt.

Cheltenham had splendid meetings on Dec. 25. Mr. Paternoster preaching. Fine services on Jan. 1. B. W. Huntsman spoke at all meetings. One confession at night.

Good meetings at Ararat on Christmas Day. Uplifting addresses at both services by B. J. Combridge. The church looks into the future with confidence, and hopes to be self-supporting after mission which starts on Jan. 8.

Bet Bet had good meetings on Sunday. A number of previous members here, on holidays, were visitors. Bro. Randall spoke morning and evening. One sister (mother of Sister Mrs. A. Russell) was received into fellowship. Bro. Randall has spent the greater part of his vacation at Bet Bet, and has been giving a series of addresses on "The Second Coming." These have been much appreciated.

Warrnambool had a marked increase in attendances on Jan. 1, night meeting being largest for months. The preacher gave splendid addresses. Mid-week prayer meetings have been re-commenced. Last Thursday evening a very enjoyable time was spent with the kinders, when Bro. Arnold carried out the role of Father Christmas very successfully. At the close each child received a bag of sweets.

Since last report at Dandenong Miss Phyllis Corrigan and Mrs. Harry Reedy have confessed Christ. A Christmas tree was held on Christmas eve for the kindergarten. Sister Lily Eaton has been appointed superintendent of the kindergarten, to succeed Sister Hazel Hurst and Bro. Bert Milne, who have removed from the district. These two faithful workers will be greatly missed. The Girls' Club recently held a successful sale of work to clear off the debt on the piano, which aim was more than realised. Dorcas sisters are now working for a sale in March. Bro. Anderson proclaims the gospel each week to fair audiences.

At Bendigo, after many weeks of preparation, the test mission has commenced, a fine watch-night service being the first meeting. On Lord's day the meeting for worship was well attended. Bro. Gibbins presiding. Bro. Ira A. Paternoster addressed the church. In the afternoon a fairly good attendance heard an address on Prohibition whilst at the evening meeting there was a large gathering. Bro. Paternoster answering many questions, and after delivering an address on the subject, "To whom shall we go?" there was one decision for Christ. Bro. A. E. Streader is the song leader, and all are looking forward to great things. The church at Golden Square united with Bendigo at the evening service.

At South Yarra an excellent spirit is prevailing. Meetings have been encouraging, especially mid-week. Results of the recent mission of C. E. Lang are still being felt. Four young men have recently been added to the church, one travelling thirty miles last Lord's day to be received in. Bro. A. J. Wedd concluded his work with the church on Christmas Day. For the present it is the intention to carry on by local members, supported by sympathetic friends. The kindergarten and Bible School are going on well, and Bro. Crook will assist with the elder boys. The customary Christmas tree was much enjoyed. The young lady librarians are kept well employed. A number of the boys, with the superintendent, are camping on the banks of the Upper Yarra. The Women's Guild are diligently attending to good works; out of the profits of the late sale of work, donations have been made to a variety of auxiliaries and good causes. On Sunday, Jan. 1, Bro. McKean preached to a good and appreciative audience.

South Australia.

The Park-st. Brotherhood, Unley, was brought to a close with a social on Monday, Dec. 12. There was a good attendance and a happy time was spent. Regret was expressed that the secretary, Bro. Willoughby, has not been able to attend for some time on account of ill health. Three were welcomed in by letter on morning of Dec. 18. At the evening service one was baptised, and a young man made the good confession.

Since last report Grote-st. church has had good meetings. There have been three confessions. Miss Caldicott paid a visit to the school, and addressed the scholars, which was much appreciated. Bro. Hagger is away on his holidays. There have been good arrangements made to fill both Sunday and Wednesday nights' meetings.

Semaphore had special Christmas services with good attendances. Selections from "The Messiah" splendidly rendered by Mrs. L. V. Mathews, and new anthems by choir. After morning service, Christmas presents of a sum of money in notes to Mr. McKie, and a two-story cake to Mrs. McKie, were made by the church and Sisters' Guild. Christmas trees for the J.C.E. and the Kindergarten were well attended, and Father Christmas was at both gatherings. The whole work is in good heart, and the blessing of the Lord is manifest.

Christmas was very much in evidence at Mile End. On Monday, Dec. 19, the Y.P.S.C.E. dispensed songs and sweets at the Old Folks' Home at Magill. Tuesday, the J.C.E. gave their Christmas entertainment, and took an offering for the starving children of Europe. Wednesday, there was a baptism, and on Thursday, the kinder and cradle roll departments had a Christmas tree, when toys and sweets were given to all on the roll. In connection with the Bible School, Miss Edith Davis has been on the roll from its inception—13½ years, and until Sunday, Dec. 18, had never missed being present, and then it was through illness. Holiday attendances on Dec. 25; two received by letter.

New South Wales.

Since last report, the church at Wagga held their yearly business meeting. Reports showed church to be in a healthy condition. Bro. Way was re-engaged for a further twelve months. Meetings have been fairly well attended. On Jan. 2, a picnic for the children was arranged in the park.

At Paddington since last report Bro. and Sister Cowell, late members at Marrar, have been received into fellowship. On Dec. 25, happy gathering around the table; several visitors. Bro. Stevens gave an uplifting address. At the gospel service Bro. Stevens gave a splendid address on "The Day that Changed the World."

St. Peters had a special Sunday afternoon Christmas service for the school. At night A. J. Fisher conducted a Christmas lantern service, with pictures illustrating the birth and childhood of Jesus. J. Clark, from the College of the Bible, also assisted and sang. On Jan. 1, C. Casperson preached the gospel during the regular preacher's absence.

On Wednesday last at Marrickville Bro. P. McEwing, one of the charter members, passed away almost suddenly at the advanced age of 76 years. His remains were laid to rest in Wcnorora Cemetery on Thursday, in the presence of a large gathering of relatives, church members and friends. Bro. Crisp officiated at the graveside. Sincere Christian love and sympathy are extended to the aged widow and the other loved ones who have been left to mourn.

At Mepewether on Friday, 23rd ult., over 200 children and a large gathering of parents were present at a Christmas tree function. Refreshments were provided, and all the children received a present and bag of sweets. On Saturday the chapel was gaily decorated on the occasion of a very happy marriage celebration in which Ruby, the daughter of elder Bro. Wright, was joined in matrimony to Mr. F. Smith. The bride and bridegroom carry the good wishes of the church. On Christmas morning Bro. Martin exhorted a well-attended meeting; he also spoke at the gospel service, subject, "The Two Advents."

Enmore meetings during Christmas holidays were well attended. Four received in on Sunday morning, Dec. 25. One married lady made the confession in the evening. Bro. Sizer preaching. The choir visited Prince Alfred Hospital, and sang carols to the patients in every ward on Christmas morning. The church provided Christmas cheer for forty families, and the Girls' Club, under Miss Holderness, provided 500 poor children from Enmore and Erskineville with toys from the Christ-

mas tree. Special prayer meetings are being held to pray for the work on the Sunday every Saturday evening at 7.30.

At Lismore Bro. P. J. Pond commenced his fifth year on Dec. 18. A surprise presentation of a handsome travelling-rug was made to Bro. and Sister Pond the previous week. A scholars' Christmas tree celebration was also held, at which 150 of the scholars received presents. A teachers' committee, consisting of Sisters Mrs. Jordan and Mrs. Harris and Miss L. Price, B.A., and Miss Bailey supervised. Bro. J. P. F. Walker, elder and foundation member, passed to higher life on Dec. 25. The heartfelt sympathy of the church goes out to the beloved Sister Walker and the family, Bro. E. J. and R. F. Walker, and Sisters E. C. Savill, F. Kimpton, H. E. Hollingworth, and F. R. Withers.

The meetings at Auburn were well maintained on Christmas and New Year days. Bro. A. E. Forbes was the preacher at all services. The chapel was tastefully decorated for the occasion. On Christmas day one young man was baptised, and five persons received into fellowship. On New Year's Day one man was received into fellowship. On Wednesday evening, Dec. 21, a spiritual reunion of the church members was held. A big company of people was present. The meeting took the form of a prayer and praise service, at the conclusion of which the gentlemen entertained the ladies at supper in the schoolroom. During the meeting three persons were baptised. On Saturday, Christmas Eve, Santa Claus visited the Bible School, when all the kinders received a present. A most happy time was spent.

Victorian Sisters and Home Missions.

A Message from the Superintendent.

Dear Sisters,—There being no Executive meeting this month, I feel constrained to give a message through our church paper *re* the offering for Home Mission work, the first Sunday in February. We hope every sister will do her best to encourage the members of the church to give liberally for this all-important work. The past year has been full of encouragement. The gospel has been faithfully preached by our missionaries, who have been sent forth to tell the glad tidings of a free salvation. Men, women, and children have been won for Christ. We need more workers in the vineyard. No effort should be spared to plant Churches of Christ within the reach of every person. The commission was given by our Saviour, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptised shall be saved." Is that message in its fulness given to the people? We know it is not. It becomes our duty, we that have learned the way of the Lord more perfectly, to do our part, that others may share in the blessing.

A missionary was talking to his converts, asking them to help send the gospel to their neighbors. Very early the next morning a negro waited on the missionary with three packets of money, saying, "This is for myself; this is for my wife, and this is for my children." The missionary was surprised, and said, "We do not need the money just yet," thinking to give the poor man more time; "Oh, yes, yes; you take it now. God's work must be done, and I might be dead." What an example to many of us! May we all feel that way next Sunday.—L. Pittman.

European Famine Fund.

Per Victorian Conference Anti-Liquor and Social Questions Committee: Churches—Echuca, £5 7/2; Bendigo, £1/12/-; Moreland, £16/10/-; Doncaster, £11/10/4; Prahran, £4/1/1; Horsham, £11 16/9; Haven, £1/12/-; North Fitzroy, £12/10/-; Thornbury, £3/1/6; Dandenong (additional), £1; North Melbourne, £4/16/6; Northcote, 6/6; Brighton, £1; Rosewood (Queensland), £4/6/6; Windsor, £3/4/-; Blackburn, £1/5/4; Ballarat, £20/2/7; Bible School, Ballarat, £3/17/5; Chinese Church, £1; Glenferrie (additional), £1/16/-; Eaton, Mrs., £2/10/-; Unknown, 9/-; Castlemaine Young Men's Bible Class, £3/15/-.

OBITUARY.

RAMAGE—On December 9, at the age of 50, after an illness extending over five months, Sister Mrs. Ramage, of Sleepy Hollow, Elsmore, passed away at the home of her daughter, Mrs. Coughlin, in Inverell, and was buried at Elsmore on Dec. 10 in the presence of a large gathering. Sister Ramage's life, which moved in quiet and restricted circles, was full of the fruits of the Spirit. Particularly was this seen in her long illness. Brother and Sister Ramage united with the church eight years ago, under the ministry of E. J. Waters. In their home the Swanbrook church services and Bible School were formerly held, and until she left home for a holiday in which her illness developed she instructed her children in spiritual things each Lord's day. The Ramage family is a particularly harmonious one. May God bless this affliction to the still closer welding of their affections, and comfort them with the hope of the resurrection.—H. G. Payne, Inverell, N.S.W.

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