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The fault of the modern pulpit, and its weakness, is found in the fact that its preaching is not with a view to immediate conversion.



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## PREACHERS AND PREACHING.

A Wesleyan preacher, Mr. F. S. Hoban, who has just returned from a visit to Europe and America, has made the discovery that Australian preachers are in the habit of delivering long sermons. In his opinion the time limit of a sermon should be twenty minutes, or twenty-five minutes at the outside. In what way his visit abroad made him come to this conclusion we do not know. We presume that his experience in other countries caused him to become a convert to the idea that "brevity is the soul of a sermon." It may be that he was called upon to exercise his patience in listening to sermons of an undue length, and, finding them somewhat wearisome, decided on returning to his home to recommend his brother preachers to be more merciful to their hearers. If so, we need not be in a hurry to accept his view of the time limit of a sermon as the final word upon the subject, for the simple reason that some preachers are notoriously bad listeners. Preaching has become a habit, and listening a practice they have not cultivated. On the other hand, it may be that preachers in other lands are cultivating the art of brevity, and he has become convinced that the less they say the better it is both for preacher and audience. This may be either a reflection on the pulpit or the pew, or perhaps both.

### No hard and fast rules.

In our view, we do not think any hard and fast rule can be made as to the time a sermon should take in its delivery. Twenty minutes would be more than enough time to give to some preachers. It would define the limit of endurance. With others, and may be these are exceptions, twice that time would leave the listeners desirous of hearing more. Charles Spurgeon knew something about preaching, but the twenty minutes limit would have found very little favor with him. His advice was, "Don't preach too long. I should say, if you are earnest and interesting, that, whatever you

are preaching about, you should preach forty minutes. Some sermons remind me of the sailor who was told to pull a rope on board; he pulled and pulled until he was tired, and then declared that he believed the 'end of this 'ere rope is cut off.'" Spurgeon's limit is double that of Mr. Hoban's, but of course we have to admit that all preachers are not Spurgeons. From the average preacher, we do not think modern audiences are prepared to stand forty minute sermons, twice a day; and there is no reason why they should.

### No parallel.

Mr. Hoban is said to have remarked that "when people would sit for forty minutes and listen to a sermon without getting up in indignation and walking out, he was convinced that the age of chivalry was not passed." We are not advocates of forty minute sermons, but all the same we doubt the wisdom of such remarks. They naturally give occasion to the secular press to make comparisons which are not favorable to either pulpit or pew. And so the *Argus* finds occasion to say: "How is it that the modern congregation almost invariably begins to be bored when a sermon passes the twenty minutes limit? When people attend a public lecture on any conceivable subject they expect the lecture to last for an hour at least, and they are not praised for their chivalry in sitting it out. A University professor lectures for an hour at a time regularly, and no one talks about the boredom which his classes endure." Further we are told "it sometimes happens that a speech in Parliament is heard with close attention though it lasts for two hours. How is it that a politician talking about, let us say, a tax on motor cars, may hold an audience for an hour, while a clergyman, talking about the most vitally important questions that human beings can discuss, is considered tediously verbose if he does not limit himself to twenty minutes?" We might retort by asking, How is it that peo-

ple ask foolish questions, and make comparisons that won't bear examination?

### The centre of attraction.

What kind of politician would the public go to hear speak for an hour on any subject, and not find themselves bored before he was through? Only those in the first flight of oratory, and these are few in number. And are there not hundreds of preachers in any of our large States who throughout the year deliver lectures of more than an hour's duration, and are listened to with attention and unabated interest? This, however, is something outside the ordinary work of the preacher. In his ordinary Sunday work, there is no other profession with which a comparison can be fairly instituted. The preacher's audience is a voluntary assemblage of people, who may or may not be present to hear him. For the most part, he has to preach to these people on the one theme twice every Sunday, year after year. Some preachers can do this, and maintain the attention and unabated interest of the people. Others, and perhaps the majority, cannot. The demand upon the ability of the average preacher is too great. The fault is not with the preacher, but with the system. The church's attractive power is made to centre in the preacher, when, so far as its members are concerned, it should not. They, at least, should feel that their allegiance to the church is founded on their love for Christ and is independent of mere oratory. Modern churches with their two preaching services each Sunday, do not make provision that one of these shall be regarded as distinctly the ecclesia—the children of God assembled round the table of our Lord—the family gathering, in which the Feast, and not the preacher, shall be the chief attraction. The evening service, as the most suitable, and the one which strangers are most likely to attend, should be the occasion of the preacher's greatest effort; and his greatest effort, need we say, should be to win souls for Jesus Christ.

**Preaching with an object.**

On the importance of preaching one cannot speak too strongly. One of the most eloquent of preachers, Thomas Jones, thus speaks of it: "Preaching is the chief means ordained by Christ for the conversion of men and the extension of his spiritual kingdom in the world. At the commencement of his ministry he 'went about all Galilee, preaching the gospel of the kingdom'; and from that time to the end of his life he did not cease to teach the people the truth of his religion. He commanded his apostles to go into all the world, and to 'preach the gospel to every creature.' Paul was called to be an apostle that he might 'preach among the Gentiles the unsearchable riches of Christ.' In writing to Timothy, he said: 'Preach the gospel; be instant in season and out of season.'" The fault of the modern pulpit, and its weakness, is found in the fact that its preaching is not with a view to immediate conversion. As often as not the sermon is an essay, and does not rise to the dignity of true preaching. Among many churches, the idea seems to have gained ground that it is not the business of the resident preacher to preach with a view to conversions. That work is regarded as the work of a visiting evangelist. This is a fatal mistake. Every preacher should be an evangelist; if not, he has mistaken his calling. Whatever else he may be, he must be chiefly an evangelist. He must preach the glad tidings of great joy. When all preachers get on fire with the thought of saving souls in the preaching of a full gospel, the question will not be the time limit of a sermon, but What shall I do to be saved?

## Editorial Notes

**"The Gates of Hell."**

The words of Mr. Justice Burnside, of Perth, in sentencing a young man to two years' imprisonment for stealing money from a firm in which he held a position of trust, are worthy of more than a passing notice: "On a limited salary you frequented racecourses. The gates of hell were open in front of you on the racecourse; and you will find yourself in a hell on earth if you follow that line. The bulk of the money you stole has gone to those who supply information to an over-confident public." If only those with unlimited salaries should frequent racecourses, the sport would at once drop ninety per cent., and the courses could be turned into recreation grounds or pleasure gardens. While the powers that be open "the gates of hell" so widely in front of our young men, they will continue to enter in. The warning words of the judge will have but little effect while such facilities for gambling remain, and inducements are so common to obtain something

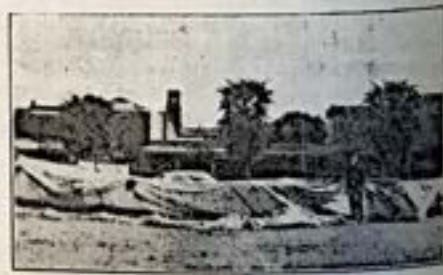
for nothing. It is well for those occupying such positions as Mr. Justice Burnside to utter words of admonition against entering the racing grounds, but it would be wiser for those in authority to shut "the gates." It is right to warn men against drinking poisoned water, but it would be a more sane action to turn off the tap.

**Denominationalism.**

One of the difficulties we have to face in pleading for the union of believers is the assumption that we occupy a denominational position. Our denominational friends fail to grasp the idea that we claim to adopt an unsectarian position. The fact that we have abandoned sectarian creeds and names and profess to occupy a catholic platform, deserves more general recognition than it receives. We could not consistently urge upon others the duty of surrendering party aims and practices had we not done so ourselves. Even among those who call themselves simply Christians are to be found new converts who need instruction along this line. The pioneers in this great union movement, as the result of prayerful investigation, decided to abandon every test of fellowship not imposed in the New Testament and to accept the plain and generally recognised teaching of that book as the only basis of union and co-operation. They recognised that the New Testament is an unsectarian book belonging exclusively to no party of believers, and felt that in pleading for it as a sufficient rule of faith and practice they would occupy common ground where all could unite without compromise of principle. This necessarily led them to discard all party names and to surrender opinions and practices which long custom had rendered dear, and this leads them still to seek to understand and practise only the revealed will of God. Hence their appeal during the past hundred years for the restoration of primitive Christianity as the antidote for the jangling and wrangling of denominational strife. The Methodist organ of Victoria, the *Spectator*, in commenting on the papers recently published in connection with the conference between Baptists and Churches of Christ, described Principal Main's paper as "though sounding liberal, really rankly conservative proposing to abandon no position." What our contemporary and many others overlook is that the churches in this undenominational movement have already abandoned all positions inconsistent with their unsectarian plea, and that they consequently occupy ground admittedly Scriptural and which, therefore, cannot be surrendered. A little reflection will demonstrate this. For example: What can we abandon? Can we give up our plea for the New Testament as our rule of faith and conduct? Every Christian admits this is divine and perfect. We have already surrendered all human rules for church guidance, and when others do so one great obstacle to union will be removed. Can we abandon our names as Christians, disciples of Christ, churches of God, churches of

Christ, and adopt some unscriptural application? We have abandoned the human names for the divine, and when all who love the Lord do likewise another great obstacle will be put aside. Can we abandon our position upon baptism? But by the general consensus of teaching immersion is baptism, and there is no controversy about its validity as such, while pouring and sprinkling are debatable. Would it be reasonable to ask us to abandon the primitive and catholic for the debatable and sectarian? We have already abandoned the latter, and when all churches do so, a third hindrance to union will disappear. We plead for a baptised church membership; can we abandon that position? Every student of the New Testament will admit that the members of the apostolic churches were all baptised. It is the question of receiving the unbaptised that is controvertible. Shall we give up the Scriptural for the questionable? In these and all other matters in dispute we have sought to occupy common ground and ground elevated far above the plains of sectarian strife. If we have failed in our object, we only ask to be shown our failure, and we will at once take the safe and certain position. Our aim is to be undenominational, and it is significant that while in the papers or on the platforms of other religious bodies we constantly meet with such phrases as "Our denomination," "Our denominational College," "Our denominational interests," etc., etc., those who plead for a return to the primitive teachings and practices have abandoned all such unscriptural phraseology which savors rather of the "language of Ashdod" than that of Christ. It is, of course, possible to foster a sectarian spirit even while claiming an unsectarian position, but if we cultivate a pure speech the unlovely and unbrotherly spirit is not likely to flourish, and may be expected to die for very want of expression.

If we say, "We will be satisfied with nothing except what would please Christ," that may be a principle not always easy to apply, but it is a principle that will take care of everything in the long run, and will clear out of life a great mass of rubbish and save a vast deal of needless questioning and debate.—*Robt. E. Speer.*



THE MISSION TENT  
after the storm at Castlemaine, Victoria.



## BAPTISM: OUR LORD'S COMMAND.

A. R. MAIN, B.A.

### The Action of Baptism.

#### NEW TESTAMENT TEACHING.

##### The Eunuch.

The account of the baptism of Jesus agrees with the record in Acts 8: 36-39 of the baptism of the Ethiopian eunuch. There was a going "down into the water" and a coming "up out of the water." It has been held by some that the "into" of verse 38 may only denote close proximity to; but Luke before said (v. 36) they came "unto" the water, and now says that as a subsequent act they went "down into" it. If an endeavor be made to break the force of this by saying that, even if they were in the water, still sprinkling could be the act performed, we reply (a) that the very reason which now generally keeps those who practise sprinkling or pouring from going down into the water (since there is no need for such a cumbersome method) would have kept Philip from doing such a superfluous thing; while the reason which now makes a candidate for immersion go "down into" the water would sufficiently explain why the eunuch went down; (b) we learn from Rom. 6: 4 that baptism is a burial. So, after the eunuch went down into the water, he was there buried in baptism, and subsequently came up out of the water. We could trust any unprejudiced person who desired simply to follow Bible teaching and example to read these passages and learn from them his duty.

In "The Question of Baptism" there appears the following passage:

"The Rev. Isaac Rooney, F.R.G.S., who has been through the Holy Land, writes from personal observation: 'Ain Jala, on the road to Gaza, where the Ethiopian Eunuch was baptised, is not a well or pool, but a little stream flowing from a spring.' To immerse a man in it is out of the question."

That is perhaps the funniest word in a book whose author has preserved it from insipidity by the insertion of many curious statements. We have not the honor of the acquaintance of "the Rev. Isaac Rooney, F.R.G.S.," which of course is not surprising when it is considered that "from personal observation" he can tell us of the eunuch's baptism and its location! As a fact, the scene of the eunuch's baptism is still keenly debated by scholars. Robinson refers to Wady-el-Hayy. Thomson, in "The Land and the Bible," has another suggestion: "There is a fine stream of water, called Murulbah, deep enough even in June to satisfy the utmost wishes of our Baptist friends." While we do not know the site, we have the authority of the Word of God for the statement that there was water enough for two men to go down into it, and for the one there to baptise the other; baptism being a "burial."

Not all pædobaptists are unable to see that immersion harmonises, as sprinkling does not, with the record of the eunuch's baptism. "The context," writes R. J. Knowling in "The Expositor's Greek Testament," "indicates that the baptism was by immersion, and there can be no doubt that this was the custom in the early church."

##### Baptism a Burial.

From Rom. 6: 4 and Col. 2: 12 we learn that the early Christians were buried with Christ in baptism. In sprinkling, or pouring, there is no enveloping, no covering up, such as is implied in the word "buried"; in immersion there is. Some pædobaptists endeavor to destroy the argument from Rom. 6: 4 by saying that Jewish, Greek, or Roman burials were not as ours. But different modes of burial do not conflict with the fact that in burial, however performed, there is a covering up which harmonises with what takes place in immersion, and which fails to harmonise with the act performed when a minister sprinkles water on the head or face of a child.

In the Methodist tract, "Does Scripture Teach Immersion?" published by the Spectator Co., this argument occurs:

"Burial, amongst the Greeks was regarded as having been officially performed when a little dust was sprinkled over the body. See the Antigone of Sophocles, p. 27, Donaldson's edition.

'Someone has just now  
Entombed the body and is gone: that is,  
He has sprinkled thirsty dust over the corpse,  
And done what else religious fear requires.'

The second example is in Virgil's *Aeneid*, 6: 365, Bowen's Edition. Here again the same thing, i.e., a body lying unburied, is described, and the dead hero is made to say:

'Save me from these great sorrows my hero  
Over me pour  
Earth, as in truth thou canst,  
And return to the Velin shore.'

This part of the tract must have been written in the hope that the reader would not look up the passages referred to. We shall give a line or two more from "Antigone," and, since Donaldson's is the translation selected by the Spectator Company, we use this. The tract referred to lines 245-247; in lines 255, 256, the same sentinel is represented as saying:

"For he  
Was out of sight, not closed within a tomb,  
But lightly overheard with sprinkled dust,  
As when some passer-by will shun the curse."

Of course the Greek word *baptizo* does not appear in the above passage; and it is clear that, if the dust were sprinkled in such abundance as to overheap the body and put it "out of sight," then there must be a very strained analogy between it and a pædobaptist sprinkling.

Regarding the quotation from the *Aeneid*; some readers may need to be reminded that this was

written in Latin, not in Greek. There is no light thrown by the passage on Paul's words, "buried with him in baptism." Why did the author of the tract use Bowen's edition? Because the word "pour" in it is suggestive of the pouring which the tract writer calls baptism. But the Latin word for "pour" is not in the original at all. For the reader who knows even the rudiments of Latin, it will be a sufficient refutation of the attempted argument to say that the words which Bowen renders "pour earth" are *terram iniice*. *Iniice* means *throw or cast in, in, or over*. J. W. Mackail renders Virgil's words: "Either do, then, for thou canst, cast earth over me." John Conington, once Corpus Professor of Latin in Oxford University, translates:

"And either heap, as well as you can,  
Some earth upon a wretched man."

It is a most unworthy thing to try to get the ignorant to believe that somehow Virgil, the great Latin poet, has settled it that a little pouring is equivalent to burial, and this with a view to keep men from going down into the water and being buried with their Saviour in baptism. If the same effort were put forth to lead people to obey as is being spent in ingenious attempts to keep them from obedience, it would be well.

It must not, however, be supposed that all pædobaptist writers descend to such argumentation as that to which we have just replied. Many of the ablest and most scholarly pædobaptist advocates candidly allow that Rom. 6: 4 and Col. 2: 12 imply immersion. Already we have referred to J. V. Bartlet (Hastings' *Encyclopaedia of Religion and Ethics*), Gwatkin, Dollinger, Bingham and Lambert, and John Wesley as holding this view. In addition we beg to quote the following striking admissions:

"We are buried with Him (in the act of immersion) through that baptism into His death."—JAMES DENNEY on Rom. 6: 4 in "Expositor's Greek Testament."

"The rite of baptism, in which the person baptised was first buried beneath the water, and then raised from it, typified to Paul the burial and resurrection of the believer with Christ."—A. S. PEAKE, on Col. 2: 12, in "Expositor's Greek Testament."

"Baptism has three parts—descent into, burial under, and ascent out of, the water." "Paul's statement assumes that baptism is by immersion."—A. E. GARVIE, in "The Century Bible."

"Immersion is implied in Rom. 6: 4, and Col. 2: 12."—A. PLUMMER, in Hastings' Bible Dictionary.

"The figure was naturally suggested by the immersion in baptism, which St. Paul interprets as symbolical of burial, the emergence similarly symbolising the rising again to newness of life."—T. K. ARNOTT, on Col. 2: 12, in "International Critical Commentary."

"Baptism is the grave of the old man, and the birth of the new. As he sinks beneath the baptismal waters, the believer buries there all his corrupt affections and past sins; as he emerges thence, he rises regenerate, quickened to new hopes and a new life. This it is, because it is not only the crowning act of his own faith but also the seal of God's adoption and the earnest of God's Spirit. Thus baptism is an image of his participation both in the death and in the resurrection of Christ."—LIGHTFOOT on Col. 2: 12.

"This passage cannot be understood unless it be borne in mind that the primitive baptism was by immersion."—CONYBEARE & HOWSON on Rom. 6: 4.

"The original meaning of the word baptism is immersion, and though we regard it as a point of indifference, whether the ordinance so named be

performed in this way or by sprinkling—yet we doubt not, that the prevalent style of the administration in the apostle's days was by an actual submerging of the whole body under water. We advert to this, for the purpose of throwing light on the analogy that is instituted in these verses."—CHALMERS on Rom. 6: 3, 4.

"Baptism has a double function. (1) It brings the Christian into personal contact with Christ, so close that it may be fitly described as union with Him. (2) It expresses symbolically a series of acts corresponding to the redeeming acts of Christ.

Immersion — Death.

Submersion — Burial (the ratification of Death).

Emergence — Resurrection."

"When we descended into the baptismal water, that meant that we died with Christ—to sin. When the water closed over our heads, that meant that we lay buried with him, in proof that our death to sin, like His death, was real. But this carries with it the third step in the process. As Christ was raised from among the dead by a majestic exercise of Divine power, so we also must from henceforth conduct ourselves as men in whom has been implanted a new principle of life."—SANDAY & HEADLAM, in "International Critical Commentary."

In *The Spectator* of September 20, in "Current Topics," under the initials "A.M.," appeared the following remarks on the present subject:

"If our Lord had died by drowning instead of by crucifixion, then these passages would support the meaning for which the writer [of a note to A.M.] contends. The passages are: 'Buried with Him by baptism into death,' 'Planted together in the likeness of His death.' These refer to the 'likeness' of Christ's death. Our Saviour was lifted up on the Cross, not plunged down into a submerging method of death. How can dipping under water correspond to the 'likeness of His death?'"

Extra publicity is perhaps sufficient punishment for the above. It is in harmony with the emphatic reminder in "The Question of Baptism" that we are buried, "by baptism into His death," not by baptism into His grave." In reply we give two quotations from paedobaptist authorities. The first is from the leading commentary on Romans:

"But why is baptism said to be specially 'into Christ's death'? The reason is because it is owing primarily to the death of Christ that the condition into which the Christian enters at his baptism is such a changed condition."—SANDAY & HEADLAM.

The second is from Dummelow's Commentary, quoted from by Mr. Madsen, and so admired by the Methodist Church of Victoria that it is a text book at Queen's College:

"Our baptism implied such a breaking-away from the old sinful life as may be compared to death." "Our baptism signified an identification of our hearts and wills with Christ which amounted to a real union with Him, so that, while we look to His death as the ground of our acceptance, we, also identify ourselves with that alienation from the sin of the world which crucified Him, of which His death was the final stage." "Therefore, our immersion beneath the waters of baptism signified death and burial with Christ from the sinful life of the world. But it is not only His death that is ours. We come up out of the water, as He rose from the dead, that we might begin to live in a new condition animated by His risen life."

The number of paedobaptist scholars of the front rank who have been cited as holding that "burial with him in baptism" refers to immersion most effectually gets rid of the suggestion of the author of "The Question of Baptism," that this is a special Baptist interpretation.

A word in passing may be spared in reply to Mr. Madsen's criticism that immersionists present a "conflicting symbolism of baptism," when they speak of the believer being born of water and yet as being in baptism buried with Christ. The quotations given above from Peake, Abbott, and Sanday & Headlam, remove the apparent conflict. Mr. Madsen might have reflected, though, that he could with precisely the same degree of relevancy—or irrelevancy—have found fault with the Scriptural reference to Christ's emergence from the grave in which he was buried; Christ is "the first-born from the dead" (Col. 1: 18).

John 3: 23.

"John also was baptizing in Aenon near to Salim, because there was much water there." So says the inspired apostle. That "because" does not suit sprinkling or pouring. Mr. Madsen refers to the people's needs or the requirements of the "burden of burden," as being the reason of the choice of location. The "burden of burden" here are as imaginary as we saw that the infants were in the baptism texts and the baptism in the infant texts. The apostle says John baptized at Aenon, because there was much water there. As usual, we prefer the Bible statement to Mr. Madsen's gratuitous imagination. Mr. Madsen baptizes nowhere because of much water: he does not need it. Dr. Marcus Dods thus answers the contention of his less famous paedobaptist brothers:

"Because many waters were there, or 'much water; and therefore even in summer baptism by immersion could be continued. It is not 'the people's refreshment' that is in view. Why mention this any more than where they got their food?"—"Expositor's Greek Testament."

Baptism of Suffering.

We read of Jesus' "baptism" of suffering in Mark 10: 38 and Luke 12: 50. Why is this metaphorical language employed? Clearly because the Saviour's suffering was so great, so intense, that he seemed to be enveloped, overwhelmed, by it. To liken his suffering to a sprinkling would be abhorrent to every believer. So the Oxford "Helps to the Study of the Bible" says:

"The original mode of baptism was immersion. Hence the metaphorical use of the word of an overwhelming sorrow."

So also Principal Salmon calls it "another figure for suffering, overwhelming suffering in which one is immersed or submerged."

Baptism in the Holy Spirit.

In several places in the New Testament we have mention of baptism in the Holy Spirit (e.g., Matt. 3: 11; Acts 1: 5; 11: 16). This language is figurative. Whether baptism is sprinkling, pouring or immersion, no one believes either that people were literally sprinkled, poured or immersed in the Spirit, or that the Holy Spirit was literally poured or sprinkled upon them. The baptism in the Holy Spirit is only explicable on the view that the Spirit so took possession of those who were recipients of it that they might fitly be said to be enveloped in or overwhelmed by it. Neander says:

"In respect to the form of baptism, it was in conformity with the original institution and the original import of the symbol, performed by immersion, as a sign of entire baptism into the Holy Spirit, of being entirely penetrated by the same."—Church History, I, p. 422.

When the Scriptures describe the action of God in sending the Spirit in such abundant measure

upon men that the result could be called a baptism, they use such expressions as these: "On the Gentiles also was poured out the gift of the Holy Spirit" (Acts 10: 45). "He hath shed [R.V., Spirit] forth this" (Acts 2: 33). In the Methodist tract, "Does Scripture Teach Immersion?" odist tract, "Does Scripture Teach Immersion?" we have a reference to such texts under the heading, "How God Baptised"; the writer stating:

"No jugglery with words can get away from God's plain definition given in this passage. Baptism means pouring, and by that method the true baptism, that of the Spirit, was given on Pentecost."

Let us examine this. (1) If because the Holy Spirit is stated to have been poured out, we may therefore say pouring is baptism, what about the text, "The Holy Spirit fell on them" (Acts 11: 15)? Will some brilliant exegete find a new sect with "falling" as the Scriptural mode of baptism? (2) We call attention to the fact that our paedobaptist friends confuse two things, viz., the act of God in sending the Spirit, and the resultant effect on the disciples. That effect was such that the disciples, as it were, were overwhelmed by, immersed in, the Spirit. Plumptre, the well-known Church of England commentator, thus refers to this baptism of the apostles: "Their spirits were to be so fully baptised, i.e., plunged, into the power of the Divine Spirit, as their bodies had been plunged in the waters of the Jordan" (on Acts 1: 5). (3) We wish to emphasise this, that if "baptism means pouring," then the thing poured is the thing baptised, and vice versa. If the Holy Spirit was poured, and if pouring is baptism, then it was the Holy Spirit that was baptised! "No jugglery with words" can disprove that. So if the disciples were baptised, and if baptism is pouring, then the disciples were poured! But the Holy Spirit was not baptised, nor were the disciples poured; the Bible teaching is that God poured out the Spirit in such profusion that as a result the disciples were baptised. (4) When the Bible says the Holy Spirit was poured or shed (Acts 2: 17, 18, 33; 10: 45), it has to be borne in mind that the word thus translated is *ekcheo*, not *baptizo*. Nobody disputes that the former word means poured out, but we ask in vain for a shred of evidence that *baptizo* has this meaning.

## A Beautiful Life.

A life need not be great to be beautiful. There may be as much beauty in a tiny flower as in a majestic tree, in a little gem as in a great mountain, in the smallest creature as in a mammoth. A life may be very lovely and yet be insignificant in the world's eyes. A beautiful life is one that fulfils its mission in this world, that is what God made it to be, and does what God made it to do. Those with only commonplace gifts are in danger of thinking that they cannot live a beautiful life, cannot be a blessing in this world. But the smallest life that fills its place well is far lovelier in God's sight than the largest and most splendidly gifted that yet fails of its divine mission.

"Far better in its place the lowliest bird  
Should sing aright to Him the lowliest song.  
Than that a seraph strayed should take the word  
And sing his glory wrong."—Sel.



## HOW KING AHAB'S PALACE WAS DISCOVERED.

An Account of the Recent Excavations at Samaria.

By H. J. Shepstone.

During the last few years the excavator has done much valuable work in Palestine in unearthing remains which have thrown new light on the ancient history of this sacred land, and, incidentally, done not a little in confirming the Biblical narrative. For instance, Dr. Selin, the well-known Austrian archaeologist, has not only succeeded in locating the city of ancient Jericho—that city whose walls fell so miraculously before the trumpet blasts and shouts of Joshua's army—but has actually laid bare the foundations of those ancient walls. Then, in Jerusalem, on or very near the site of the House of Caiaphas, a complete series of ancient Hebrew weights and measures have been unearthed.

Now, rightly regarded as the greatest find of all, comes the news of the discovery of the palace of King Ahab at Samaria. Labels with Hebrew writing, which seem to have been in actual use during the lifetime and perhaps in the households of Omri and Ahab, have been found, as well as fragments of pottery and other interesting remains.

Samaria remained the capital of Israel till taken by the Assyrians in 722. Here Ahab, under Jezebel's influence, built a temple to Baal, later destroyed by Jehu; and here it seems he built also his "ivory house," so vividly described in Kings. Amos speaks of its palaces as places of luxury and reveling; and Micah warns its people that the stones thereof shall be poured down into the valley; a prophetic denunciation which was subsequently fulfilled. From the days of Omri until Herod Samaria passed through many vicissitudes. It was repeatedly destroyed and rebuilt, and its inhabitants carried off into captivity.

But under Herod the Great the city reached its greatest artistic glory. It was his capital from 37 B.C. to A.D. 4. He rebuilt the city with great splendor, and named it Sebaste, in honor of the Roman Emperor, Augustus. He strongly fortified the place, and erected a great temple here.

### The remains of greatness.

Nothing remains of this once flourishing and mighty city to-day but a mass of ruins. On the eastern side of the hill, just below the summit, there is an insignificant village, called Sebastieh, containing a population of about 800 souls, mostly Moslems. There is a mosque here, the remains of a church built by the Crusaders, which is said to con-

tain the tombs of John the Baptist, Elisha, and Obadiah. Here it might be pointed out that in the New Testament Samaria is the province, not the city.

When we remember the history of this mound, can we wonder that archaeologists have long desired to explore it? They have now done so, and the results are most gratifying. The excavations were conducted by the Harvard University, the expenses being borne by Mr. Jacob H. Schiff, the well-known New York financier and philanthropist. It was in 1908 that the Turkish Government granted the necessary permission, making this one condition, that the place be left exactly as it was found. This has necessitated the excavators doing their digging in sections, the earth from each fresh section uncovered being used to again bury that already laid bare, after its being minutely examined and fully and accurately planned.

The most extensive and the most interesting work done was that on the summit of the hill. Here sometimes as many as four hundred men, women and boys, including gangs of experienced workers from Egypt, were employed at one time. Here, by long-continued and indefatigable toil, the rub-

bish of successive generations, civilisations, and conquests, was removed for a depth of many feet, until the bed-rock was reached, which disclosed, without doubt, the extensive palace of Omri and Ahab, covering an area of nearly two acres. The lower courses of the masonry which came in contact with the rock showed the same peculiarity as was discovered when, nearly a generation ago, the wall of the temple enclosure in Jerusalem was laid bare to its foundation, eighty feet below the present surface, and it was seen that the first course of stone was embedded in the living rock in such a way that that also had rock on all three sides of it, which seems a distinctly Jewish feature. It was at this level in the excavations at Samaria that an alabaster vase, with the Egyptian inscription of their contemporary king, Osorkon II., was found, thus confirming the assumption that this was the palace of the Jewish kings.

The excavations revealed four superimposed eras of structures—Jewish, Babylonian, Greek, and Herodian, or Roman. Of the Roman remains found, the most imposing is the eighty feet wide staircase, leading down to an altar and probable temple, put up in honor of the Emperor Augustus, where was also found the huge marble trunk of a Roman statue, lying headless and without arms or limbs, which was in all probability that of Cæsar. A coin of Herod's time found here would certainly go to prove that these edifices were erected in his day. Then, on the east of the hill, near the village of Sebastieh, a large Roman basilica was uncovered, the largest and most perfect of the structures so far unearthed, with its tribune, in semi-circular form, still intact, into which later, Arab masonry was fitted, and below which earlier remains of places of worship could be inspected.



Excavators at Work.



Ruins of old Roman Basilica, showing Upright and Prostrate Columns.

Excavation was also done in the triple colonnade, scores of whose monolith columns are seen, some erect and some prone, and all without their capitals, along the brow of the hill. This colonnade led from the tower-flanked western gate of the city to the forum and basilica on the east. Then the city wall was traced all round the hill, showing that it was a larger city than the present Jerusalem within the walls. Indeed, Samaria in the time of Herod must have been a city of splendid palaces, stately buildings, and massive walls and towers.

It is Dr. Reisner's intention to continue the excavations again during the present season. Only a small portion of the mound

has so far been explored. Then much remains to be done in the ruins of the palace of Ahab. Valuable documents may here be brought to light, throwing new light upon the struggle between Jehovah and Baal, and also, perhaps, upon Jezebel's part in the slaying of Naboth. Then it must not be forgotten that the age of Ahab is only a century away from that of David. Solomon and all his glories were still fresh in the memory of some of those still alive, and any part of the literature of this important period may be discovered when the rest of the mound of Samaria is excavated.—The Quiver.



Convention Sermon delivered by Hugh McLellan, in the Armory, Louisville, U.S.A., October 15, 1912.

"And thine ears shall hear a voice behind thee, saying, This is the way, walk ye in it."—Isaiah 30: 21.

It is not a surprising thing that a man should hear a voice telling him to walk in a right way. The surprising thing is that the voice should speak behind him. Back of us is the last place we should look for a revelation. We would expect God to speak from above, and Opportunity to speak in front, and men to counsel on either side; but the prophet says that the voice which will guide thee speaks from behind.

In a general way, we may say that this voice behind is the experience of the race. It is a word from life itself. It is a word of God. Hope is credulous and expects a voice in the future. Aspiration is mystical and

waits for a voice in the air. Materialism is sordid and listens with its ear to the ground, while all the time behind us Experience follows, saying, "This is the way; walk thou in it."

This voice behind is not an empty sound. It speaks real words and messages. The past voices its lessons in three great words. These words are authority, wisdom and culture.

The first word from behind is authority. All the authoritative documents lie far behind us. Freedom has its Magna Charta far behind in the centuries. Back of Judaism is Sinai. Back of Christianity is Jerusalem. Back of Islam is the sword of Mohammed. Back of ecclesiasticism are Rome and Nicea and Trent and Geneva. Back of

our republic is 1776. The springs of authority lie deep among the hills we crossed ages ago.

The second word from behind is wisdom. Wisdom is born of experience; not experience as an idea, but experience as a fact. It is fused in the fires of pain. It is hammered out on the anvil of struggle. It is an accretion of judgment and an accumulation of light. It is a brightening flame fed by the fuel of time. Wisdom is not a word that drops out of the sky. It is not a guide which meets us on the way. It follows after and speaks from behind.

The third word is culture. Culture for men and movements is a derivative of age. It is not an artificial attachment. It can not be bought or sold, or given or taken. It is a bloom on character which deepens as history and tradition weave themselves into the human past. Like the mist on the mountain, culture robes man and his works with peculiar charm. Like the bloom on the grape, culture deepens in the life of man as he ripens. Neither new wine nor new riches nor new knowledge can escape rawness. They mellow with the years.

So, in this loose general analysis, I would say that out of the history of men a voice is speaking in three great messages: A message of authority, a message of wisdom, and a message of culture. The word of authority is a basis of strength. The word of wisdom is a light of decision. The word of culture makes for character. In this way the institutions of men receive their strength, gain their light, and have their character, by reason of the voice behind them. These three qualities are stages of growth. We pass through them, but not out of them. They are planes of equipment, and as we enter each successive plane we are confronted by problems whose solution is possible only on that appropriate plane.

These past voices, however, are not the only ones which speak to men. There are voices in front of us—new voices. And we have entered into days when a great change has taken place right at this point. There is a shattering of ancient idols. There is a restiveness under the bonds of tradition. The voices in front of us are asserting their claims. In fact, in every department of life there is a distinct upheaval. The world is being divided with regard to the old voice and the new, the voice behind and the voice in front. We may say that men are grouped as radicals and conservatives just as they are guided by the forward or backward voice. There is nothing strange in this, for there have always been these natural groups and always the same conflict. But the interesting thing which confronts us to-day is the new attitude toward progressivism and conservatism. In the olden days conservatism was ascendant. A new idea in science or religion was advocated at the risk of one's liberty and life. In long historic periods the whole influence of church and State was for the old and against the new. The voice in front was drowned in the roar of the voice behind. But to-day a great, silent

revolution has taken place and the voice in front has caught the modern ear. The old authorities totter on their pedestals. There is a rage for newness. The old voice is discounted and the modern mind is biased in favor of the new. So real is this bias that the very word "new" contains its own argument. It is almost enough now that an idea be new. If it be new, it can count upon adherents and advocates. Already we are confronted by movements and institutions which use the word "new" in an argumentative sense. We have now the "New Church." Not a better or worse church, perhaps, but it's new, and the emphasis is on the "new." Then, there is the New Thought. Not a better philosophy by proof, but there is a flattering unction in the word "new." Again, there is the New Art—a new impressionism on canvas and a new realism in marble. It may be difficult to see any special beauty in it, but it is easy to stop the mouths of unbelievers by telling them that it is so "new." And what shall we say of the New Woman? Not a better or braver or purer woman than her grandmother, and no worse, but it is something for a mere man to know that in getting one of them he gets something new. It has come to pass now that it takes a brave man to say that he is a conservative in anything, especially in religion and politics. If a man say he is a conservative in religion, he is in danger of hell fire.

There is a definite reason for this modern attitude. It is the paramount influence of the material sciences in our life. Our times have seen each new day bring to us some notable achievement in the arts. Our manner of living has been transformed. In chemistry, physics and biology there are few old ideas worth the mentioning. Our scientific text books are new, or they are not scientific. By reason of this there is an idea abroad that everything must be reconstructed, and that religion and morals are in the same class with the material arts. There are those who think it just as feasible to invent a philosophy as to invent an aeroplane. There are some who imagine that if we can construct a dictograph, we can also construct a religion. And if we can improve on a printing press, why not improve on the gospel? The same temper which is at the base of material experiment is brought to bear in the field of philosophy and religion. In saying this, I am not at odds with my times. I love my times. I welcome each new day and each new achievement. But I hope I may not be considered a pessimist if I think that the Congress will not be able to improve on the Ten Commandments. I hope I am not reactionary in saying that I do not believe the German critics will ever produce a new Beatitude. I pray also that I may not be considered completely fossilised because I believe the Great Commission to be still in force. This is a great age and a glorious time. And if living to-day be at a higher cost than heretofore, it is worth more. But while all this is true, it is still unphilosophical to discount the old

because it is old, and to put a premium on the new because it is new. Yet surely in many quarters this is the spirit which meets us. All institutions are being measured by a new standard. They were forged in an old furnace and they are being tried in a new fire.

Now, it was not possible that our own religious movement could escape this modern test. Just as the religion of Jesus must reconquer the world in each generation, so is it put to the test of each generation. The conception of religion held by the disciples of Christ is no exception. Indeed, I can conceive of no position so glaringly and obviously available for test as ours. The voice behind has had a tremendous place in our making, and the voice in front is calling us.

The first word in our history was the word "authority." When the Campbells began this reformatory movement they received from behind their authority. They looked not forward, but backward, for their models and inspiration. In their attempt to reconstruct the primitive church they did not temper with half-way means. They knew no compromises. They paused not at Westminster nor stopped at Nicea. They halted not at Rome. In one courageous bound they leaped over two thousand years of history and hooked the Reformation on to Pentecost. It was a long jump from Pennsylvania to Jerusalem, but they cleared it. Their idea was back to the Scripture and Scripture days. Back to Christ. Back to Pentecost. To the law and the testimony. They ignored all intervening councils and interpretations, and cried, "Where the Scriptures speak, we speak, and where the Scriptures are silent, we are silent." They tuned our ears to the voice behind. For over one hundred years we have listened to this voice. It has been our chief pride and joy to draw the parallel between our plea and practice, and the doctrine and practice of the early church.

It is clear that the Christian Church, having committed itself to this retrospective view, is profoundly affected by the modern emphasis on the new voice. In fact, the test has begun. We are already in the conflict. The new voice has spoken and we are assailed at two points. It is interesting to know that we are assailed at the two places where we felt most confident. That is, we are confronted by a new demand; first, as to the conditions of church membership, and, second, as to the basis for Christian union. This attack, while made at two points, is really one in its animus and purpose. Simplified, it is that the disciples, in insisting on the primitive conditions of the gospel, and on a Scriptural basis for Christian union, are out of harmony with modern thought and feeling. The specially objectionable feature in our position is our baptism. It is stated that we can not hope to bring Christendom to our view as long as we hold to this position and especially to this baptism. This is the new voice among our people. I think it cowardice to pretend not to hear it. However, let us not over-

estimate it. We are a numerous people, and among us, of course, there are some alarmists. We have our Uzzahs who at every jolt reach out to steady the ark. Brethren, the ark of God is not in danger. This is not even a crisis. And you know we always have a crisis. We have heard this same thing before, and we shall hear it again.

Now, in addressing ourselves to a situation like this, the voice behind speaking its word of authority must play a large part. In fact, this is a question to be solved on the plane of authority, if any question is. Were our authority merely the shifting sands of a human creed, we could easily solve the difficulty, and, by a revision of our creed, and a general policy of compromise, make everybody happy. If we had a pope, we might let him settle it. But we are a people without a creed; there is no hope there. I despair of our pope. Because we are creedless and popeless and have staked our all on an appeal to the Scriptures, we are shut up to its authority. For us to make any sort of compromise where the authority of Jesus is involved, would be to take the first step to disintegration. We would disintegrate, not because we had lost our baptism, but because we had lost our appeal to our authority. No longer could we say, "To the law and the testimony." No longer would we hear the voice behind saying, "This is the way." Our authority, our consistency and our occupation would vanish together. The Scriptures are our point of orientation, and to lose that is to lose all. But from the beginning we have been a people under authority. Like the centurion, we say, "We are men under authority; Lord, speak thou the word." This message of authority has been dinned into our ears for a century. There has been no word taken into the hearts of disciples like the word "obedience." This is the voice behind us speaking its first word, "authority." Yes, the veriest child among us can say, "Whether it be right in the sight of God to hearken unto men rather than unto God, judge ye." This appeal to authority is the secret of our strength.

To be continued.



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## In the Realm of the Bible School.

### THE PRINCE OF PEACE.

Alternative Sunday School Lesson for Dec. 22,  
Christmas Lesson, Isaiah 9: 1-7.

A. R. MAIN, B.A.

With the approach of the Christmas season, one theme fills our minds. We think of him whose coming was heralded by angelic voice as bringing peace on earth. For all the kindly thoughts entertained and deeds of love performed, for all the animosities laid aside, during this happy season, we are grateful. We would that throughout the year the Spirit of Jesus were more in evidence. Yet it is well that once at least men's thoughts should be of universal good will. Our lesson calls our attention to one of the old-time predictions of the Messiah's birth. Seven centuries before the event, Isaiah was privileged to clearly reveal it. The title he used, "Prince of Peace," is that of which we generally think at this season.

#### In the latter time glorious.

There is a very great difference between the readings of A.V. and R.V. in verse 1. The revised reading is much more optimistic. Naphtali and Zebulun had been in anguish. As tribes of Galilee, they lay in the line of march of the Assyrian host. They were swept away in the captivity of the Northern Kingdom. Now Isaiah prophesies that "there shall be no gloom to her that was in anguish." He looked ahead to the brighter days yet to be. The common reading makes Isaiah contrast a former light affliction with a later more grievous affliction. The revised text tells us that the land was in former time brought into contempt, "but in the latter time hath he made it glorious." God had not forgotten the land. He ever promises his people the best things for the future. Some one has said that Christianity differs from other religions in that its golden age lies in the future. When old men weep because the glory of the rebuilt temple is not as that of Solomon's gorgeous structure, God's prophet speaks: "The latter glory of the house shall be greater than the former" (Hag. 2: 9). It was so in part because, "The Lord, whom ye seek, shall suddenly come to his temple" (Mal. 3: 1). So Isaiah's latter time glory was associated with the light which Galilee was to receive in Messianic days. He who was "the Light of the world" visited that land, spending most of his earthly life there. Matthew definitely says that Jesus fulfilled this prophecy of Isaiah (see Matt. 4: 13-16).

#### "His name."

It is common to remark that many of the Old Testament prophecies had a nearer fulfilment in the prophets' own day, and a secondary yet equally real fulfilment in Messianic days. Some there are who would ever seek for the former and belittle the latter. As we study the great names which Isaiah employs of the Child which was to be born, we see that it is absurd to suggest that it was of a purely human child that the prophet spoke. What pious Jew, trained to believe in the

one God of Israel, the God who declared he could not give his glory to another, would dare to call another man "Mighty God, Everlasting Father, Prince of Peace"?

It is yet debated whether Isaiah gives four names or five. It may be that Wonderful and Counsellor are two titles, the former declaring that the nature and work of the Messiah would be wonderful, and the latter setting forth the fact that the Christ as the wisdom of God has wisdom wherewith to guide and counsel men. It is equally possible that Wonderful Counsellor should be taken together as one title. This means, says Skinner, either that he is a wonder of a counsellor, or else that he counsels wonderful things, according to the grammatical construction adopted.

*Mighty God.*—"Unto us a child is born—Mighty God"; what a leap. How did Isaiah make it? Ask rather, How did Thomas make it? Is not this the carpenter? Is not this Jesus of Nazareth? Yet Thomas, who knew all that, answered and said, 'My Lord and my God.' How did he know? How do we know still? We know from what he said, from what he did, from what he was, from what he is.

'If Jesus Christ were a man—  
And only a man—I say  
That of all mankind I cleave to him,  
And to him will cleave away.  
If Jesus Christ is God—  
And the only God—I swear  
I will follow him through heaven and hell,  
The earth, the sea, the air.'

We remember Browning's word that the acknowledgment of God in Christ accepted by the reason will solve all questions.

*The Everlasting Father.*—This expresses the divine love and pity; a love which cannot fail, but is eternal. Jesus came and revealed to us the Father. "To us the Son of the Father has all the attributes of Fatherhood. Like as a father pitieth his children, so the Lord Jesus has compassion on the multitude. Isaiah's thought is very likely that he is to be more than king, that he is to be a father to his people, as the Russians call their Tsar 'little father.' He is to gather the lambs in his arms, and carry them in his bosom, and gently lead those that are with young."

*Prince of Peace.*—Peloubet says: "The prince who rules in such a way that peace and prosperity abide in his kingdom. Peace is used to express all the blessings that come to a kingdom where there is peace from outward enemies, peace between rulers and ruled, peace between the different members of the kingdom; no disorders, no illness, no criminals." And this rule will continue; the kingdom will spread; for "of the increase of his government and of peace there shall be no end."

"Whatever Christ is, he is by nature, not by circumstance. If he is a King, he is so by nature; if he is the Redeemer, it is because he has willed it with his Father and the Holy Spirit; if he is a Saviour, he is the only Saviour, none other can save us; and so, when we speak of him as 'the Prince of Peace,' we see that peace is inherent in

himself. When he took our nature, he took it into union with his Godhead. We know that he was tempted in all points; we recognise his physical suffering, and, what is more, and much worse, the agony of mind and heart, the iron entering into his very soul. We cannot understand how that is consistent with his abiding in perfect peace, yet we know that it was so. He is the Prince of Peace because he possessed peace in himself. Peace rests in the Christian's heart just because it belongs to Jesus Christ. What Christ is to other natures that he conveys, and he conveys it of necessity."

#### The power and guarantee.

"The zeal of the Lord of Hosts shall perform this." God's will cannot be finally thwarted. He is the Lord of Hosts, "who has all created beings, the unseen multitudes of angels, the forces of nature, all organised like an army—a host—to do his will." He must prevail.

"The great guarantee for these glowing anticipations," says A. Maclaren, "is that the 'zeal of the Lord of hosts' will accomplish them. Zeal, or rather jealousy, is love stirred to action by opposition. It tolerates no unfaithfulness in the object of its love, and flames up against all antagonism to the object. 'He that toucheth you, toucheth the apple of mine eye.' So the subjects of that Messiah may be sure that a wall of fire is round about them, which to foes without is terror and destruction, and to dwellers within its circuit glows with lambent light, and rays out beneficent warmth."

#### Bethlehem.

"O little town of Bethlehem,  
How still we see thee lie!  
Above thy deep and dreamless sleep  
The silent stars go by;  
Yet in thy dark streets shineth  
The everlasting Light;  
The hopes and fears of all the years  
Are met in thee to-night."

"For Christ is born of Mary;  
And gathered all above,  
While mortals sleep, the angels keep  
Their watch of wondering love.  
O morning stars together  
Proclaim the holy birth;  
And praises sing to God the King,  
And peace to men on earth."

"How silently, how silently,  
The wondrous Gift is given!  
So God imparts to human hearts  
The blessings of his heaven.  
No ear may hear his coming;  
But in this world of sin,  
Where meek souls will receive him still,  
The dear Christ enters in."

"O holy Child of Bethlehem,  
Descend to us, we pray;  
Cast out our sin, and enter in,  
Be born in us to-day!  
We hear the Christmas angels  
The great glad tidings tell—  
O come to us, abide with us,  
Our Lord, Immanuel."

—Phillips Brooks



"I will place no value on anything I have or may possess except in relation to the kingdom of Christ."—David Livingstone.



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### Activities at Diksal.

The branches of this work are steadily extending on all sides. The people have listened well to the messages proclaimed daily in the villages and at the dispensary. The people are now beginning to take an interest in Christ, and many say his name is becoming sweet to their ears, and they pray to him to help them.



Mr. & Mrs. Watson.

**Re School Work.**—This work has kept up well. We have now 36 scholars on the roll, and all are taking a lively interest in their lessons. They are looking forward

to the time of examination and promotion. Many of these lads come and sit at the open door at our daily Bible reading and prayer meeting, and take a great interest in what is said. We had the subject of Christ's resurrection one day, and one of the boys in the doorway said, "How could Christ rise from the dead?" as nobody ever rose from the dead that he knew of. I was able to have a quiet talk with him on this subject, and he seemed very much impressed. Many of the boys know the hymns which we sing, and which contain good pointed gospel messages. Still continue in prayer for these dear lads.

**Re the Medical Work.**—This work, although set back for a time, has now again leaped forward. This last month has been a record for attendances at the dispensary. We have had 326 cases and treatments, the people coming from miles around to us. Many of the cases have required a good deal of time and thought, but in the majority of cases the Lord has given a victory over the troubles. Many of the patients have taken the name of Christ to their homes as the Great One who has blessed the means used in restoring their loved ones to health again. So by this means the gospel is going into the hearts of the people. We are welcomed to any of the homes in the district, and the people are glad to see us.

**Re Sale of Gospel Portions.**—We have sold 35 portions of Scripture in Marathi language, besides giving out a good number of tracts in Marathi and English. We believe the Lord will bless these silent messengers.

We have been greatly delighted with a visit from Bro. Fischer. His stay with us was a great uplift to us all here. We were sorry when it came

to the time for him to leave us for Baramati. We could only give him a short glance at this work in the time he stayed with us, but we were glad of this opportunity to show something of the state of the heathen, so that our brother might more effectually represent us in this work and arouse a good interest to further the gospel among these perishing millions.

We thank all the brethren for their prayers and sympathy with us. God bless you all. Yours faithfully,—H. Watson, Diksal, India.

### Work in France.

For some time a splendid work has been going on in France, conducted by Alfred E. Seddon, one of our brethren, and recently the Federal F.M. Committee sent £10 to assist in this work. A letter of gratitude has been received from Bro. Seddon, and in addition he has sent an epitomised statement of the genesis and progress of this work. Feeling the brotherhood in Australia would like to know of the good work which is being accomplished, we have pleasure in giving the following particulars in Bro. Seddon's own words:—

In May, 1909, I received an assignment from *The Christian Standard*, of Cincinnati, O., U.S.A., to proceed to France and to stay five months to write up the Hors-de-Rome movement in France. No other instructions accompanied this assignment. The mission work that sprang out of it should be regarded as the result of a controlling divine Providence, and not the carrying out of any plans devised by human forethought.

Soon after my arrival in Paris I made the acquaintance of some ex-priests and, in their own homes and in my room at the hotel, began a systematic study of the New Testament.

The first meeting of this kind was held in the apartments of M. Hautefeuille, an ex-priest, on July 4, 1909. Ten ex-priests were present, some of them with their wives.

On the first Lord's day in August, 1909, we began regular preaching services in a hall, 72, rue de Sevres, Paris, kindly lent to us by the Baptists. These meetings were kept up until May, 1911, at which time this privilege was discontinued. Simultaneously with the discontinuance of our services at the rue de Sevres, we commenced services in a hired hall aux Lilas, just outside Paris on the N.E.

On September 8th, Bro. Hautefeuille, an ex-priest, whom I had previously baptised, was solemnly set apart for the ministry of the gospel. Bro. Mark Wayne Williams, at that time minister of the Church of Christ in London, England, and Bro. Ph. Vincent, minister of the French Baptist Church in the Avenue du Maine, Paris, took part with me in the service.

In the following month, relying on divine help, I signed a three years' lease on the house, No. 45,

rue Raspail, Vanves (Seine); just outside Paris on the S.W. This house has been, and still is, the headquarters of our work. We call it the "Ecole Biblique."

Sunday preaching services are regularly held both at Vanves and Les Lilas, also meetings for mothers and children during the week, with Bible School for children on Sunday.

We started a monthly publication, *The Messenger Christian*, 4to, 12pp. It appeared regularly for eighteen months; but since that time our means have not enabled us to bring it out more frequently than once in three months. We have printed a number of tracts and distributed a large number of New Testaments and portions of Scripture.

In the course of our studies with the ex-priests and others, we have done some important translating work. We have translated into French "The Church of Christ, by a Layman." (In a few days the last revision will be completed and it will be ready for the press.) We have also translated the late President J. W. McGarvey's Commentary on Acts, and a tract by the same author on "Baptism," also the well known pamphlet by the late Isaac Errett, entitled, "Our Position," which has been published and extensively circulated among Catholic priests, Protestant ministers and others, etc.

We have a large correspondence with priests and others interested in evangelical doctrine in France, Belgium, Switzerland and Italy.

Within a period of a little more than two years we have baptised (immersed) twenty-nine persons who have professed their faith in Christ. Five are now awaiting baptism.

### Hymn.

Composed by J. Ware, Shanghai, China.

Jehovah our God,  
Our Father, our King,  
For ever unchanged,  
Immortal, supreme,  
Thy Church all united,  
On earth and above,  
Adoringly renders  
Its tribute of love.

Thy servants, O God,  
In lands far away,  
Proclaim in strange tongues,  
The Gospel's glad Day;  
And o'er the wide world  
From the West to the East,  
Is borne to the fearful  
The message of peace.

Increase thou our faith,  
Clear vision impart;  
Constrain by thy love,  
And quicken each heart;  
So send us to publish  
The gospel abroad,  
Bequeathed us by Jesus,  
Our glorified Lord.



## New Zealand.

**OAMARU.**—Three more accepted Christ before our mission closed, and one was received who had been immersed many years ago. Last Lord's day two more came out and confessed Christ, Bro. Harward speaking on the subject "From Wealth to Poverty." The furnishing of the infant class room has been attended to by the sisters, and a number of small chairs provided. On December 19, we are to have a special rally to dispose of 1250 £1 shares which are payable in quarterly instalments extended over five years. By this means we hope to pay for our church building.—K., Nov. 27.

**SOUTH WELLINGTON.**—Our Sunday School anniversary was a great success, the building being packed at all the services. The singing was well rendered under the leadership of A. Thomas. Miss A. Pritchard was organist. We have had a visit from our Bro. Johnson, of Palmerston, who exhorted the church on Sunday morning. Next Tuesday a combined prayer meeting between the Kilbirnie and Newtown churches will be held here. Bro. Johnson will be the leader.—H.M.H., Nov. 28.

**MORNINGTON.**—Two more additions for the month. One is a scholar in our school. The other, though loving her Lord for many years, had not been baptised into Christ. H. Kelly, nephew of Bro. Melville, left these shores for Home on Nov. 3. Though a silent member in public service, he was a generous donor of his means to the Lord's work, and regular in attendance at the means of grace. The Sunshine Band has closed down for the summer months—much to the children's regret. Gospel services are well attended on the whole. As we have no official evangelist, we make good use of our yeomen who are capable of serving the church acceptably in this respect. Foreign Missions benefit to the extent of £10/10/- (incomplete) from the church offering; £16 from the Sunday School, and £1/3/6 from the Sunshine Band. Total, £36/13/6.—T.J.M., Nov. 26.

**POINT CHEVALIER.**—A very successful Bible School rally has been held here for the past two months. Seventeen new scholars, and those who have not been in attendance for some months, have been added to the new roll. The attendance is almost doubled, the average for last month being 35. Last Sunday we had over 20 in the infant class, and 38 all told. To express our appreciation of the success we gave the children a free tea, at which 55 children attended and thoroughly enjoyed themselves. We also prepared a programme, and had a public meeting at 7.30 p.m. (Wednesday, Nov. 20). It was a great success, though the first held in the district. There were between 180 and 200 present. We are deeply indebted to Ponsonby-rd. Sunday School and Richmond church, and the many willing helpers who enabled us to make the meeting so successful. We thank all who took part in financing the tea, also the Home Mission Committee for paying hire of the hall. This is a rising district, and we are the only religious body represented. The gospel meetings are well attended, and deep interest is being taken, and with the help of the Bible School we hope to build the foundations of a strong church in this district.—M. Bell.

**INVERCARGILL.**—On November 25, we had the pleasure of a visit from C. M. Gordon. A good meeting was held in the chapel, Bowmont-st., in the evening, when Bro. Gordon placed before the Invercargill brethren the undoubted

claims of the College. The Invercargill brethren have promised to assist the College to the extent of nearly £20 per annum, with probably further promises yet to come in. We have not yet secured an evangelist, and for the present the meetings are carried on by local brethren.—P., Dec. 2.

**DUNEDIN.**—C. M. Gordon was speaker at both services at the Tabernacle yesterday, and this evening delivers his lecture on "Our College." Bro. Gebbie leaves us on December 16, and will be tendered a farewell on December 12.—L.C.J.S., Dec. 2.

## West Australia.

**COLLIE.**—We held a fortnight's mission from November 3 to 17. By the courtesy of our Brookton brethren, H. Manning came and conducted. The results were nine added by faith and obedience—seven sisters and two brothers. Bro. Manning's winning personality has made friends everywhere, and the church has been strengthened and cheered to go forward anew in active work for Jesus. As usual, there were plenty of obstacles to contend with, but the attendances were splendid throughout, and we are hoping many yet will be convinced of the necessity of obeying their Lord and Master. A very pleasant social was held at the start of the mission, and the building was crowded.—L. J. Moignard, Nov. 26.

## Tasmania.

**GEEVESTON.**—The anniversary of the Bible School was held on November 24, when prizes were given to the scholars. We were pleased to have with us Bro. and Sister Morton and daughter, from Hornsby, N.S.W. Bible School picnic was held on the public recreation ground on November 30, when we had a gathering of between two and three hundred. All enjoyed a good afternoon's pleasure. The sum of £1 was collected on the ground; and with this amount, races were provided for the children. Church work is progressing slowly. Being unable to support an evangelist, we have been without a preacher for nearly eighteen months, during which time the work has been carried on by local members. There is a splendid field here, and a good live evangelist is urgently needed.—F. Ashlin.

## Queensland.

**ALBION.**—The open concert given by the children's pleasant Sunday morning class eventuated on Saturday night, and a very enjoyable hour was spent. The young folk carried out the programme in a very creditable way. This class has now assumed very permanent proportions, having a membership of 36. Bro. Burrows, of Zillmere, exhorted last Lord's day, and in the evening the gospel was preached by L. Gole, of Brisbane. Attendance at both meetings good. Since last report further "retiring offerings" towards our building fund have come to hand from Avondale, N.Z., 10/-; Ballarat, £1/5/-; "Another 1/-"—H.C.S., Nov. 26.

**BRISBANE.**—On Saturday evening, November 30, a welcome was given to W. H. Nightingale. A good number of friends sat down to tea at 6.15, among whom were visitors from Albion, Toowoomba, Zillmere and Bundamba churches. At 7.45 a public meeting was held, and welcome speeches were made by Bren. Forbes, Albion;

Bruce, Zillmere; Bulgin, West Moreton; Parakow, as President of the Conference; Cane, Bible School; and Gole, Brisbane church. Bro. Nightingale thanked all for their kindly welcome back to Brisbane and Queensland after nearly four years' absence, and asked the co-operation of every member in a forward movement. The choir rendered two items in a splendid manner, and Miss Gladys Moffat sang "Idle Words" in a very pleasing voice. J. Swan presided over the meeting, which was thoroughly enjoyed by all. On December 1, Bro. Nightingale exhorted in the morning on the theme, "To every man his work." The evening meeting was good in attendance and interest. In dealing with his subject, "The Anvil of God's Word," Bro. Nightingale reviewed the history of the Bible in withstanding the usual decaying effects of time, the assaults of criticism of all ages, and presented a plea for the Book and its teaching. Our new evangelist is planning with the church officers and the staff of the Bible School for a thorough plan of work for the future.—L.G.

**ALBION.**—A two weeks' mission opened on Sunday night. Our evangelist, A. E. Forbes, will be the missionary. The opening night saw the tent comfortably filled with an interested audience. Bro. Forbes gave a stirring gospel address entitled "The Divine Magnet." Last night again a goodly number were present. The speaker took as his theme, "A Royal Proclamation." Bro. Herman is acting as leader of song. Last evening Mrs. Forbes sang as a solo, "My sins are forgiven, are yours?" We thankfully acknowledge towards chapel building fund from Rosewood, Q., 12/6; Zillmere, Q., £1/1/8½; total, £32/3/4½. A suitable site to house the church will cost at least £100.—H.C.S., Dec. 3.

## South Australia.

**NORWOOD.**—Splendid meetings to-day. This morning J. E. Thomas gave a fine exhortation on "The Sacrifice of Service," whilst to-night P. A. Dickson's subject was "The Man who Makes the Best of Himself." He based his remarks on Luke 25: 22, 23.—S.P.W., Dec. 8.

**LOCHIEL.**—Good meetings to-day. Bro. Webb presided, and Bro. Bridgman exhorted. In the evening he gave a very stirring address. Miss Smith sang a solo. We had eighty to hear the gospel. Three came out on the Lord's side.—W. A. Greenshields.

**PROSPECT.**—Thursday night we were favored with a visit from Miss Ivy Rule, of the Royal Institute for the Blind. E. W. Pittman, who is doing lecture work for the institution, gave some interesting facts about the work. Miss Rule is a very clever typist and reader. She read for us one of Mark Twain's stories. Good meetings on Sunday. In the evening one lady who had made the confession at the Scoville mission was baptised, and a strong man made the good confession and was baptised the same hour of the night. The meetings are well attended. We were glad to see the Thomas family back after five weeks at the seaside. Our secretary, E. Fischer, and his wife have gone to the West for a holiday.—I. A. Paternoster, Dec. 9.

**HINDMARSH.**—Dec. 2, a combined meeting of the C.E. and Foreign Mission Auxiliary took place. A. Glastonbury gave the quarterly report of the F.M., which was very satisfactory. After paying the usual quota to Bro. and Sister Strutton, a small balance to credit was shown. A very interesting series of pictures was thrown on a screen, the first section depicting scenes at the Bolenge Mission Station, the remainder being scenes of Central Africa. J. Roberts operated the lantern. H. D. Smith gave the description of the various views shown. Miss E. Weeks rendered solos. Sunday, December 8, good meetings, 11 a.m., Bro. Whitford was welcomed by letter from Grote-st.—J. W. Snook.

**HENLEY BEACH.**—We are glad to see so many visitors around the Lord's table. This morning N. Noble, from the College of the Bible, presided, and Bro. Gore exhorted. Our gospel meetings are well attended. Bro. Gore is winning

the hearts of the people. The Bible School held Children's Day on November 28, which was a great success, the little ones taking their parts splendidly. We have lost one of the teachers of the Kindergarten class, Sister Charlick, who was married at Grote-st. on December 3. The Kindergarten class gave her a token of love, and the teachers of the Bible School gave her a writing desk. The Y.P.S.C.E. is still improving, and is keeping up its interest well.—W. Stanford.

**PORT PIRIE.**—Bro. Griffith could supply for only one Sunday after the close of his tent mission, and on the Tuesday night gave a very interesting illustrated lecture on "The Land of Push," the views shown being excellent. At the close of the entertainment W. Morrow presented him with a travelling rug, on behalf of his many friends, as a token of loving esteem and appreciation. On December 1 and 2 our first anniversary was very successfully celebrated, when we had with us J. E. Thomas, from Grote-st., who preached splendid sermons, and gave a very helpful and interesting address on the Monday evening. The secretary's report showed that there were 85 baptisms during the year, and total additions, 113. A motion of sympathy with Bro. and Sister Taylor in their enforced absence through illness was passed, and the desire expressed that their holiday should extend to the end of the year to enable them to completely recover.—E.A.M.

**GOOLWA.**—On Tuesday, November 26, the Children's Day exercise was given. The chapel was nicely decorated, and the children went through their various pieces splendidly. On Lord's day, December 1, Bro. Garrett, from Mile End, took both services. Lord's day, December 8, Ross Graham addressed the church, and in the evening preached the gospel to a good congregation.—A.M.L., Dec. 9.

**CHINESE MISSION, ADELAIDE.**—On December 5 a social was tendered to Bro. McPhee by the teachers and scholars of the mission. Mr. McPhee found it necessary to resign as superintendent after eight years in that office. The mission has done good work under his charge, 23 having obeyed Christ, and most of these are standing faithful. Some are in China, others in other States teaching the good news to their countrymen. The teachers presented him with a nice tea-set, scholars with a Gladstone bag suitably inscribed. A telegram was read from the Federal Executive Board of Foreign Missions, expressing thankfulness for his services and regret for his resignation. Another superintendent is wanted. We would like to hear from someone who has the time for this Foreign Mission work at home.—A. Downs.

**SEMAPHORE.**—Interest in the work is well maintained. One received by letter from Grote-st. The C.E. is doing splendid work, and is one of the strongest societies in the Port Adelaide Union. Bible School is progressing steadily. Today, services were good. 115 broke bread. 132 present at gospel service. Next Saturday we expect to lay the foundation stone of our chapel, and we are expecting a large number of visitors to witness it. Miss Alice Bloor will lay the stone. Collection for Federal Evangelistic Fund amounts to £1/15/1.—W.

**NARACOORTE.**—Last Lord's day we were pleased to have with us Bro. Allan, from the Park-st. church, Wayville. He addressed the Bible School in the afternoon, and preached the gospel in the evening, in an earnest and impressive manner.—N.J.G., Dec. 9.

**MAYLANDS.**—On Wednesday last a successful evening was spent by the male members. At 6:30 p.m. 36 sat down to "high tea," prepared by the wives of the deacons, and after doing justice to it, passed a hearty vote of thanks to the sisters at the instance of A. Blauden and C. L. Dockett. Scoville hymns were enjoyed for some minutes, after which H. R. Taylor took the chair. Addresses were given on "The Steam Engine," by A. Johnson, "The Strong Body," W. Matthews, and "The Well-informed Mind," E. W. Jagers. Discussion ensued. H. R. Taylor spoke on "Men's Brotherhood," pointing out the scope of an association which it was resolved to form. Bren

Taylor, Matthews, Wurmald, Johnson and Langlois were appointed a provisional committee. The male members contributed musical items, and a profitable evening was enjoyed. Good services today, when 92 broke bread; faithful, steady sowing being carried on.—R.L.A., Dec. 8.

## New South Wales.

**MOREE-NARRABRI.**—It is our sorrowful duty to have to record the death of one of our old pioneer members, in the person of Bro. Charles Hodson, at the age of 78. Our brother had been in feeble health for some time past, consequent upon heart trouble, and his end was not unexpected. On the morning of November 28 he passed away suddenly. Our sympathy is with those who mourn. Sister Gale, wife of W. Gale, of Castlemaine, Vic., is making fair progress toward recovery. Have commenced building operations at Narrabri. We still need financial help.—W. Waters.

**SISTERS' CONFERENCE.**—Meeting held in City Temple on Nov. 28, Mrs. Fox presiding. Minutes were read and confirmed. Visitors were welcomed. Mrs. Stone, Vic.; Mrs. Corbett, Mosman; Mrs. Cooper, returned from West. The meeting was then thrown open for discussion on prayer. Mrs. Stone spoke on "One woman's prayer"; Mrs. Ashwood sent her message to be read, "Looking to Jesus"; Mrs. Corbett and Miss Marshman spoke on "Answers to Prayers"; Mrs. Andrews, Mrs. Potter and Mrs. Fox also spoke briefly. We were pleased to see a better attendance, and all felt the afternoon was well spent. Next meeting, December 20. Discussion on how to make our annual meeting a success. All sisters invited. Receipts, £2 received from Mrs. Ashwood for Home Missions. Meeting closed with prayer.—E. Shearston.

**INVERELL.**—Good meetings last Lord's day. In the morning T. G. Cosh presided. Bro. Waters exhorted. The two young men who confessed their faith in Christ on November 17 were yesterday morning immersed into Christ and received into fellowship. In the evening Bro. Waters gave an address on "Why we Hope for the Destruction of the Liquor Trade." A collection was taken up in aid of the N.S.W. Alliance.—G.B., Dec. 2.

**BANGALOW.**—A visit from Lismore's evangelist, S. Stevens, to this district, organising to finance a forward move, had good results. Promises made render it within easy reach that Bangalow and Byron Bay will unite to support their own evangelist. A conference with that end in view is being arranged. Bro. Stevens preached here on Sunday, and also visited the Bay, where 16 folk met with him round the Lord's table. Good meeting at Bangalow at night. Bro. Stevens and the writer laid to rest the body of Sister Mrs. Beckinsale last Friday. The family have the comfort of the living God.—W.A.S., Dec. 3.

**TYALGUM.**—Our biggest day was Sunday last. Midday saw 35 people assembled at the river bank to witness the immersion of a young man. At 1:30 p.m., our usual time for communion on the Lord's day, 15 disciples partook, and as many outsiders witnessed the partaking, at the Lord's table. The young man was welcomed to the family circle. 3 p.m., Bible School, only 10 or 12 present, but two girls confessed the Saviour. 8 p.m., record attendance of 68 persons, and one more decision for Christ. On Monday at the bank of the creek another confessed Christ, and four were then immersed. The mission closed on Monday evening. Thus five were added to the church. The attendances ranged from twenty to seventy, averaging about 40 each night.—W.A.S., Dec. 3.

**BROKEN HILL (Railwaytown).**—Another young man from the Bible School confessed Christ last Lord's day evening. One woman was baptised, and four received into fellowship, including Sister Johnston, from Mosman; and Sister W. Dow, from Semaphore, S.A. Our evangelist, Bro. Jones, has been laid up with a very severe attack of influenza since Thursday last. E. J. Tuck took his place on that evening. The writer exhorted

this morning. Bro. Webber, from Sydney, will preach to-night. We have increased our gospel meetings by 50 per cent, since we have been having open air services.—C. H. Hunt, Dec. 8.

**SYDNEY.**—Bro. Goode, from Petersham, gave a thoughtful address on "Prayer," at this morning's service. Sister Celestine Taylor received into fellowship. Visitors present: Sister Mrs. Broad, Sister Miss Broad, and Bro. Broad, from Charters Towers, Q.; Sister Swindell, from Inverell; Sister Goddard, from Paddington; and Bro. Brammah, from Lithgow (isolated member). Good attendance at evening service. Two went forward at the conclusion of the gospel address by Bro. Bagley, and the two young women who came forward last Lord's day evening were baptised. The Young Men's Improvement Class, which has been a great success, hold their closing meeting for the year on Thursday night. Our Christian love and sympathy go out to Bren. A. and E. Morris and their respective families in the loss sustained by the death of their father in Melbourne.—J.C.

**NORTH SYDNEY.**—On Sunday last at the meeting for worship we were pleased to see Sister Shead, from Enmore, and Sister Stenning, from Adelaide, amongst visitors. Bro. Illingworth gave a splendid address that was greatly appreciated by all. In the Bible School full classes were the order of the day, and emphasised the need of more divisions and teachers. At the gospel meeting we were pleased to have G. E. Burns, from Taree, who gave an inspiring gospel message.—W.J.M.

**PADDINGTON.**—Bro. Collins, from Auburn, exhorted this morning. His address was most suitable, and enjoyed. We welcomed several visitors in the persons of R. Arnot, from the College of the Bible; Bro. Fry, from Armidale, and Bro. White, from Enmore. We regret to report that Bro. Wally Clark, a young member, is ill with appendicitis. Our aged Bro. Amery, well over 70, though still physically weak, met with us at the Lord's table this morning; he is indeed a giant in the faith. Reg. Arnot spoke to the Bible School this afternoon, with the result that one of the senior lads confessed Christ. Bro. Franklyn delivered a powerful address at the gospel meeting, his subject, "An Example of New Testament Conversion," leading one young man to the Master. We regret that Bro. Franklyn's mother, now on a visit from Victoria, is very ill at our brother's home. Alec. Purton is proving himself an energetic choir organiser, for he has now over 40 under his baton. The Junior C.E. Society held a very nice social on Saturday night, organised by Bro. Edward Cheal.—S. Goddard.

**HURSTVILLE.**—Lord's day, December 1, we had good meetings. At the close of the gospel service we had the joy of seeing one come forward to make the good confession. Lord's day, December 8, we had a good number gathered round the Lord's table. Bro. Crawford exhorted. At the gospel service two more came forward to make the good confession.—Eleanor J. Winks, Dec. 8.

**ROOKWOOD.**—This morning we had a splendid gathering round the Lord's table. Bro. Wilkins exhorted on the text, "Ye are my witnesses" (Isa. 43: 10). Bren. Morton (2) visiting. Good attendance at the Bible School. To-night Bro. Williams preached to a fairly large audience, "Without-in—and with Christ" (Eph. 2). We joined with the other Protestant churches in a united prayer meeting at 7:30 a.m. and 8:30 p.m. in connection with the united mission to be held toward the end of January next. Splendid attendance to-night. Last Lord's day we celebrated the anniversary of the opening of the chapel. Bro. Williams addressed the church. In the afternoon Bro. Purdy delivered the address to the Bible School teachers and friends. The scholars were interested listeners, and attentive. Bro. Chappel conducted the gospel service, an appreciative audience in evidence.—M. Andrews, Dec. 8.

**SEVEN HILLS.**—Last Sunday J. Whelan completed a week's tent mission in this district. The

## Outline Studies and Expositions in Philippians.

By A. W. Connor.

### CHAPTER FOUR.

The reading of this chapter in our churches will take place on the last Sunday of 1913. Here are messages that will be appropriate for the season. It is worth noting that verse 1 seems to belong to the previous chapter. By our heavenly citizenship, by the coming of the Lord, by the hoped for resurrection, we are exhorted to "stand fast in the Lord." It corresponds both in content and in position with 1 Cor. 15: 58, with which it should be compared. Ponder also the picture of faithful converts as the preacher's "joy and crown." What joy when spiritual children walk worthy.

#### I.—The Lord is Near (1-7).

"The Lord is at hand."

1. Do these words refer to the advent of Jesus as described in 3: 20, or to the complementary truth, that the Lord is ever close by? "The Lord is here." The latter, I think, is the truth, and the message in the words is one for us all. Jesus has come, and all the sorrow and humiliation is remembered as we sit at his table. Jesus will come. This, too, is proclaimed by the breaking of bread. But Jesus is here. He is the one, who was, who is, and who is to come. "Lo, I am with you always." "Wherever two or three are gathered, there am I." These are his own precious words. We may daily see Jesus, may know that he walks with us, lives in us, and is our assured help for every earthly duty. The new year road may be a changing one, but we have an unchanging companion to walk by our side. Therefore let us:

2. "Stand fast in the Lord" (v. 1). He is an ever present help. "Be of one mind" (v. 2). Even Euodias and Syntyche will soon be reconciled as "sisters in Christ" if they remember the nearness of Jesus. Let us understand one another.

"Be helpful" (v. 3). Strive for peace. Smother the fires of jealousy. Quench the embers of discontent.

"Be glad in the Lord" (v. 4). There is much in which to rejoice.

"Be considerate" (v. 5). Aye, we need to forbear with one another in love. Bear and forbear are splendid new year visitors to our churches. May they dwell with us.

Above all, "Be prayerful" (v. 6). Then even if we walk through the shadow, he will be with us, and the "peace of God will guard our thoughts and hearts in Christ Jesus." The way to be anxious about nothing is to be prayerful about everything. "The Lord is near." Don't stop praying and working.

#### II.—Cherish the Beautiful (8-9).

"Think on these things." "These things do." Let us notice—

1. The importance of thinking. "The mind is the man." "As a man thinketh in his heart, so is he." In the shaping of char-

acter thought is of supreme importance. Every thought cherished is a help or hindrance to growth. Every thought is a mother of many thoughts, and each brings forth after his own kind, good or evil. Thinking is preparation for doing, therefore shun the evil and cherish the beautiful, the true, and crowd out the unworthy.

2. We can determine our thinking. Notice carefully Paul's whatsoevers. The true, the honest, the just, the pure, the lovely, etc.; cherish these. Alas, that we should cherish the bad, or the less than best. One has eloquently said: "Habitually to think about unpleasant things, to make one's rule, 'Whatsoever things are petty, false, critical, and depressing, if there be any human weakness, if there be any scandal,' to think on these things is to pick a living for the mind in the ash-heap of God's universe when we are summoned to live in the glories of the mountain top." Let us walk in God's garden beautiful day by day.

3. We must translate thought into action. In exhorting to this Paul could point to his own example. Let activities of Christian service leave no place for the unworthy. The idlers in the Lord's church are the happy hunting ground for Satan. Therefore, let us practice the beautiful and "the God of peace will be with us." The end of thinking is action.

#### III.—"Thank You" (10-20).

These verses are just the opening of the apostle's heart in thanksgiving to them for their fellowship. It is remarkable, and altogether characteristic of the writer that in doing so simple a thing as saying "thank you," he should do it in such a way as to teach deep lessons, and glorify God. Not many of us can say, "Thank you" so beautifully. The lesson is not learned in the school of social etiquette. Just notice, and ponder a few of the larger words here given:

1. *Contentment*. "I have learned in whatever state I am, therewith to be content" (v. 11). In spiritual things ever pressing on, in material things satisfied. The proof is abundant that neither wealth, nor position, can give this. We often find it with those whose case, like Paul's, seems hard to bear. Happy pupil, teach our restless hearts the secret of thy rest. This he does when he reveals his

2. *Source of strength*. "I can do all things through Christ who strengthens me" (v. 13). With the thoughts of this verse it would be well to compare 2 Cor. 12: 9, 10. "My grace is sufficient for you." Christ is the answer to all our needs. Yet notice that he is not unmindful of the human help given by his brethren. And this service was not only helpful to Paul, but was pleasing to God (v. 18). Weakness is strength if we lean on Jesus.

3. *The Divine return*. "My God shall supply all your need." It is more blessed to give than to receive, and yet it is also the surest way to receive. The measure of our giving is the measure of our receiving. Luke 6: 38. "Inasmuch" as ye have done

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it unto one of the least, ye have done it unto me." The measure of God's recompense is seen in the final word, "According to his riches in glory in Christ Jesus." Will he not also with him freely give us all things. Happy Philipians who thought both of giving and receiving.

IV.—"Good-bye" (21-23).

"Blest be the tie that binds."

Notice the sweep of the farewell greeting, and the manifold direction in which it leads us.

1. *Paul the Christian.* Not a priest, but just a big brother in Christ. Alas for the clerical pomp that has disfigured the church. With tender love he links himself with

2. *"Every saint"* at Philippi and elsewhere. They were not divided. One body and one Spirit. One in Christ Jesus. If close to him, then close to each other. Outward to the utmost bound of the faith and back to

3. *"The brethren" at Rome.* Fellow-workers with Paul, and all that company who some time before had received the Epistle to the Romans, and especially

4. *"Saints in Caesar's household."* Who were they? How were they won to Jesus? Were they the fruits of an unbound gospel preached by a bound man? (cp. 1: 12, 13). Here is instruction. The gospel wins its way among all classes. Here is encouragement for all whose surroundings are adverse to their faith. Think of the saints in the very citadel of heathen power.

And so Paul the prisoner, the brethren at Rome, the saints at Philippi are bound in bonds of love for Christ Jesus.

Closing this letter, we feel that, though long ago the writer passed through the gate of martyrdom to be "with Christ which is far better," yet still he lives with us in these self-revealing words. With bowed heads and thankful hearts we receive his final benediction: "The grace of our Lord Jesus Christ be with your spirit; Amen." We join him in his triumphant doxology, "Now unto God and our Father be glory for ever and ever. Amen," and pray that through Christ we may be kept till we sing the song of the redeemed in glory, with those out of every kindred and people and tongue.

## Obituary.

**WARMBRUNN.**—On the morning of Thursday, November 21, there passed away our aged Bro. Gustav T. J. Warmbrunn. He was in his 78th year. Up till about a month before his death he led a fairly active life. Our brother was associated with the cause of Christ for some

forty years or more, having thrown in his lot with the disciples at Harkaway, under the influence of Bro. Hamill. Some thirty years ago he removed to the city, and was for a long period connected with first South Yarra church, then Prahran. For a while, too, the church at Bayswater had reason to esteem his fellowship. Latterly, however, he had been a regular worshipper and worker at Berwick. We shall miss his fine, sturdy form and his kindly prayerful interest. He leaves a vigorous generation in this present scene, who have in his life a splendid example of a life well lived. His remains were interred by the side of loved ones who had gone before, at Harkaway, on Friday, November 22, in the presence of a good number of relatives and friends.—W. C. Swan, Berwick, Vic.

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## From the Field—Continued.

meetings were well attended, and our plea was very clearly presented to attentive audiences. On two occasions the tent was quite filled, when the sides had to be raised and an overflow meeting held on an adjoining fence. On Thursday evening we had the assistance of the Wes. Sub. C. of C. Musical Society, and we also have to thank others who very kindly assisted us. This morning we had the pleasure of welcoming into the church one young brother who had confessed Christ and been immersed as the result of the mission. We all regretted that the mission had to close so soon, owing to Bro. Whelan's time in this State being limited, for we believe that people were beginning to take a keen interest in the meetings.—G. L. Piper.

**LILYVILLE.**—Lord's day, December 8, was a special day of service and time of rejoicing. J. J. Franklyn, of Paddington, fellowshiped with us in the morning, and rejoiced our hearts with his splendid thought study. In the afternoon the Tramway Mission Party took charge, and had an especially good time for the children. Four young people from the senior class of girls were baptised. We had a good open-air meeting in Daceyville, the Government suburb now being built, in which place for the first time the gospel story entered into the newly-erected homes. At the evening meeting in the building the Tramway Mission, with extra reinforcements, held and conducted a bright gospel service, and at the earnest invitation appeal made, two adults made the good confession.—J. Fox.

## Victoria.

**WILLIAMSTOWN.**—During the past fortnight we have had the joy of receiving into membership a daughter of Bro. Chandler by obedience, also Bro. and Sister Hall and family by letter from South Yarra. Last Lord's day the writer exhorted on "Mirrors of Christ." Sister Russon, from Colac, Bro. Battersby, from N.Z., Bro. Mebberson, from Swanston-st., and Bro. Middlin were present with us. Every first Lord's day of the month Bro. Beiler gives a short address to the children before preaching his evening sermon, and last Lord's day he drew fine lessons from "A Motor Car." For the adults his subject was "The Great Salvation." His message was powerful, and delivered within hearing of a large gathering. Bro. Beiler has started a Junior Endeavor Society, and the first meeting showed an attendance of 18 children. Bro. Middlin has undertaken the work of conducting the choir. The services of a leader have been a long-felt want in this direction.—R. Goldsworthy, Dec. 2.

**BALLARAT.**—A very enjoyable evening was spent on Thursday, Nov. 28, in celebrating the 21st anniversary of our Dorcas Society. A goodly number of brethren and sisters from Buninyong, Mount Clear, and Gordons; also our Sister Pässe, from Brighton, came along, and a much appreciated programme, also a liberal attendance of local brethren and sisters made us very happy and much cheered to persevere in the Master's service. We thank them one and all; also for the collection, £3/17/6. Balance Sheet for six years.—Receipts: Collections, 6 years, £23/3/11; church donation, £6/17/7; socials and donations, £13/19/6; goods sold, £8/12/11; total, £52/13/11. Expenditure: Cash given away, £15/10/3; groceries, etc., given away, and 404 garments, 53 parcels, 5 tons firewood, 8 bags coal, blankets, boots, etc., £34/7/8; cash in hand, £2/16/-; total, £52/13/11. Collected for Missions, £82/14/8; paid out for Missions, £60; balance in hand, £22/12/8. From 154 meetings held, total moneys through Society, £135.

**WONTHAGGI.**—We are still meeting to remember Christ. We are small in numbers, but believe that some day this place will get shaken by the presence of an able evangelist, and we believe that much good would result.—E. J. Bone.

**WEDDERBURN.**—Interest well sustained. Kindergarten department inaugurated to-day. Tennis Club in connection with Bible Class forming, and court being constructed. Bible Class is in attendance contest with Prahran class. 64 in attendance here to-day.—F.J.P., Dec. 9.

**SWAN HILL.**—Brethren of Swan Hill, near and far, please remember our golden offering on Christmas Sunday, December 23, for building fund. £80 will free our building. Phone, wire, or better still, bring your amount on that day.—A. Moffat.

**NORTH RICHMOND.**—Fine meetings morning and evening. Bro. Manifold gave a splendid exhortation in the morning. The evening meeting was the occasion of the Young Men's Mutual Improvement Society anniversary. Members of the society conducted the meeting, which was a crowded one. Eli Neville delivered a fine address on the topic of "Mutual Improvement." The attendance at all the regular meetings of the church is good.—C. A. Anderson, Dec. 8.

**NORTHCOTE.**—December 8, splendid morning meeting. M. W. Green, from Cheltenham, exhorted. Our building was full at our gospel service, when Bro. Anderson preached on "If a man forget God." Interest in all auxiliaries is being maintained.—R.C., Dec. 8.

**BERWICK.**—Last month we received a sister in from the Baptists. December 1, Bro. Aurisch was with us, and addressed the church.—E.E.H.

**MELBOURNE (Swanston-st.).**—Last Lord's day morning Bro. Robinson, of Shepparton, was with us as a visitor. Good meeting, although the weather was rather inclement. In the evening Bro. Allen's subject was "The Divine Secret," 1 Tim. 3: 16. Large attendance. One young lady made the good confession.

**PRAHRAN.**—Glorious meetings yesterday, celebrating diamond jubilee of the cause in Victoria. Horace Kingsbury spoke in the morning, 76 visitors partook with us. T. B. Fischer and party of 30 from Cheltenham gave an uplift in the afternoon. Another happy item was the presentation of 60 roses by six of Footscray's Bible Class. At night the seating was insufficient, although the platform was crowded on and round it. Extra seats had to be crowded in. Best of all, six were welcomed to fellowship.—P. J. Pond, Dec. 9.

**CHELtenham.**—E. T. Penny has returned from Queensland, and acceptably exhorted on Lord's day. G. Stayner left for W.A. this week, on a visit. The Juniors received a visit from the C.E. Union Junior Superintendent, Bro. Coaming, who gave a good address. Twenty-eight of our members accompanied the evangelist to the Prahran jubilee Sunday afternoon service. The evangelist lectured on India on Thursday to a crowded audience. R. W. Tuck presided.

**CASTLEMAINE.**—Splendid meetings were held in the chapel last week. Bro. and Sister Clay sang some beautiful solos and duets. There were also several confessions. The meetings were attended well in the tent to-day. This morning Bro. Hagger exhorted, and nine were received into fellowship. There were three confessions to-night. Up to the present 34 have confessed, and 24 received into fellowship. We are looking forward to good results during the last week of our mission.—May Kirkman.

**CARLTON (Lygon-st.).**—Nice gathering to remember the Lord's death. Several visitors. Two received into fellowship by letter and obedience respectively. Alf Kemp gave an earnest address. Our venerable W. C. Thurgood reached his 78th birthday on Sunday last, and the presiding brother made a fitting reference to his long and faithful service for his Master and the church. Large attendance at the school and Century Bible Class. At the recent Sunday School Union examination the school was successful in winning nine prizes, and every competitor also won a certificate. The latter were distributed by Bro. Emiss, the supt., on Sunday afternoon in the school assembled. The chapel was filled at night with an attentive audience, when Horace Kingsbury discoursed

upon "Assurance of Pardon." One young man responded to the invitation to accept Christ. Sister Jeannie Dickens leaves for Nelson, N.Z., this week to spend a holiday amongst her relatives.—J. McC.

**BENDIGO.**—During the past month we have had the joy of bearing the good confession from two young ladies at Golden Square, and one—the daughter of our esteemed Sister Streader—at Bendigo. Among our visitors we noted with pleasure Sister Banner, from Brisbane, and Sister Williamson, from Fairfield Park. Being unable to take our scholars to the S.S.U. demonstration, we held locally a prize distribution of the sixteen awards gained by our scholars and teachers. Last week J. P. Seymour preached at both services, while our evangelist was at Derby. We enjoyed his able addresses very much. With much regret we said good-bye to one of our deacons, F. W. Cook, who is going to the railway construction works near Mildura. For eleven years our brother has been diligent in his church life, his forte having been the organising of prayer services, visiting the hospital and asylum, and in presiding at our meetings for worship. He spoke farewell messages to the church and school, and a presentation of money was made, and prayers were offered for his future welfare. Dr. and Mrs. Cook have conducted the services at Golden Square during the month, the doctor preaching and Mrs. Cook singing at each evening service.

**BRUNSWICK.**—We have been visited by Sister Miss Symes, from Bendigo, and Bro. and Sister Mr. and Mrs. McKay, from Meredith. On November 26, the Chinese brethren visited the Endeavor Society, and gave a most interesting programme. Good attendance. On Lord's day, December 1, M. W. Green gave the exhortation, which was very acceptable. To-day Bro. Way spoke morning and evening. Sisters working bee hard at work every Wednesday, 10 to 4, preparing for the sale of work to help pay purchase money for new land.—W.T., Dec. 8.

**NORTH MELBOURNE.**—A welcome social was given to Bro. and Sister Hutson in the chapel on December 4. Bro. Hutson had arrived from Queensland the previous week, and had preached his opening sermons on the preceding Lord's day. The chapel was nicely decorated and artistically arranged by the sisters, and we were glad to see the building so well filled with members and old friends and well-wishers. M. Dale occupied the chair. The secretary read greetings from the Churches of Christ Bible School Union, Secretary of Victorian Conference, Bro. Burrows, Queensland, and W. L. Jones. Bro. Dunn, President of the Federal Conference, welcomed Bro. Hutson in the name of Australia; Bro. Kingsbury on behalf of Victoria; T. B. Fischer, on behalf of the Foreign Mission Committee, J. E. Allan, of Doncaster, an old North Melbourne boy, spoke a personal word of welcome. W. J. Way spoke on behalf of the Prohibition Committee of the Churches of Christ, and enlisted Bro. Hutson right away in his cause. J. I. Mudford, of Newmarket, spoke as an old colleague and friend in the Northern State. Bro. Burrows, on behalf of the church, spoke appreciatively of the work of Bro. Rothery, and presented him with five volumes of useful books, suitably inscribed. He also welcomed Bro. and Sister Hutson to labor with the church. Bro. Rothery was also the recipient of a dressing case from the combined Bible Classes, presented by Bro. Mason in an appropriate speech. Bro. Hutson regretted the absence of Mrs. Hutson owing to illness, and thanked all the speakers for words of welcome. During the meeting recitations, songs, duets, and quartettes were acceptably rendered, and the meeting finished with supper and social chatting.—H.V.G.

**DANDENONG.**—Last Lord's day evening there was one confession—a brother. This morning he was baptised, and with his sister wife received into fellowship. Bro. and Sister Toyne, from the church at Geelong, were present at the breaking of bread. On Wednesday evening Bro. Barrett, Secretary of the Victorian Temperance Alliance, gave a temperance address in the chapel to an appreciative audience. This afternoon the

Hon. Josiah Thomas gave a good address on temperance in the Town Hall. There was a full attendance. United church choirs rendered two anthems. Bro. Larsen was chairman.—J. Proctor, Dec. 8.

**FITZROY.**—Last Lord's day one young man was received into fellowship by letter from Launceston, Tasmania. In the evening Sister Mrs. Roy Thompson, from North Fitzroy, sang a gospel solo. Bro. Whelan delivered a powerful address. One young lady made the good confession. A fine interest is being taken in the Junior Endeavor Society recently started by our evangelist, and the attendances at the gospel services are improving.—R.A.L.

## Here and There

H. R. Taylor's address is now Janet-st., Evanston, St. Peter's, S.A.

Thirty-four confessions up to Sunday night in the Castlemaine, Vic., tent mission; twenty-six of these have been baptised, and twenty-three received into fellowship.

Milton Vickery has been appointed secretary of the church at Riddiford-st., South Wellington, New Zealand. His address is 244 Rintoul-st., Wellington.

Three members of the Kyneton, Vic., church spent last Lord's day at the mission in Castlemaine. The church there will commence a tent mission on Jan. 5.

D. M. McCracken, who has been for the past eighteen months laboring with the church in Christchurch, N.Z., will be open for engagement after January 19. His address is 107 Moorhouse Avenue, Christchurch, N.Z.

"An interested sister" writes approvingly of the suggestion made by Bro. Enniss in regard to the appointment of an advisory board in the matter of the engagement of preachers. She thinks it would save the churches a lot of trouble.

The whole of the Newstead, Vic., church—five members—spent last Lord's day at Castlemaine; they had the joy of hearing "the good confession" made by a young woman who was formerly a scholar in the Newstead Sunday School.

A. W. Connor has been granted a holiday by the church at Bendigo, and intends leaving in February to visit his old home in New Zealand. He expects to arrive in Auckland the first Sunday in February, and to work his way down to Dunedin. He deserves this holiday, and we are sure the New Zealand brethren will do what they can to make his visit a very pleasant one.

The South Australian Foreign Mission Committee desire the services of some brother to take charge of the Chinese Mission. It is an honorary position, but the Committee will be glad to receive the names of brethren who feel they could devote their time to this work. Communications should be addressed to I. A. Paternoster, Prospect, S.A.

The first step in the direction of employing a Federal evangelist has just been taken by the Acting Executive.

At the request of the Federal Acting-Executive Bro. Reg. Enniss paid a visit to Tasmania, with the view of paving the way for a mission. He visited Launceston and Hobart and was cordially received by the brethren. The Launceston church is eager and ready for a mission, and good work has been done by A. P. Wilson in connection with the church. Hobart wants a mission later on, and in the meanwhile is helping the Launceston effort.

The Federal Acting-Executive having arranged with the S.A. Home Mission Committee for the use of the services of S. G. Griffith for about three months, have decided to ask Bro. Griffith to conduct a mission in Tasmania. The mission will commence in Launceston about the middle of January.

The news has come to us by wire that Bro. John Pallot, of Fremantle, W.A., died on Tuesday, Dec. 10. Bro. Pallot was for a long time a member of the church at Prahran, and the news of his death will be heard with deep regret.

Sir H. H. Johnston, writing in *Public Opinion* on "Things Worth Striving For," says:—"We want our religion adapted to man's far wider outlook in the twentieth century after Christ, and no longer tied up with the unbelievable nonsense which was tacked on to the simple teaching of Christ by mystics, Manichaeans, Judaizers, pagans, and persecutors of truth in the second, fifth, twelfth, and sixteenth centuries."

I. A. Paternoster writes:—"I should like, on behalf of the South Australian Foreign Mission Committee, to express our appreciation of the services rendered by Bro. E. McPhee as supt. of the mission for over seven years. He has been associated with the work for over thirteen years, and we do regret he has seen fit to resign his position. The Committee presented him with a teacher's reference Bible in recognition of his long and valuable services."

On Wednesday evening of last week Bro. and Sister Gore entertained at their home at Henley Beach the students of the Adelaide Students' Training Class. This has become an annual affair. A very pleasant evening was spent. Supper was served at 10 o'clock. Bro. Gore said how pleased he and Mrs. Gore were to have the young men present, and thanked them for coming. I. A. Paternoster replied on behalf of the young men. The evening broke up with the singing of "My Old Kentucky Home."

The monthly visit to the Cheltenham Benevolent Asylum was paid on November 27. There were 13 sisters present, and 100 inmates. This was a large and delightful meeting. The programme was given by the Windsor and South Yarra sisters. Mrs. Pittman presided; Mrs. Murphy and Mrs. Baker sang very sweetly, and J. Pittman spoke on the 23rd Psalm, showing the comfort we have if we find the good shepherd. Everyone seemed thankful for the meeting and pleased to give and receive the sweets and the biscuits which were provided.

Mr. Tennyson Smith is again busily at work in his native land, and the press reports that he is securing crowded gatherings. A reception meeting was held in Birmingham, his native city, soon after his arrival in England, at which prominent temperance people gave addresses of welcome to the lecturer, and also expressed their gratification that he was now reinforced by a helpmeet in the wife whom he had brought from Australia. Mr. Tennyson Smith thanked his many friends for the warmth of their welcome, and also for the very cordial reception given to his wife, and expressed the hope that he would be able to assist in arousing the public to demand from the Government the promised temperance legislation which was blocked by the House of Lords a few years ago.

## Correspondence.

### "WHAT'S IN A NAME?"

The writer of the essay on the Engagement of Preachers, appearing in the "Australian Christian" of December 5, cannot find a name for the "managing preacher." If there is no Scriptural name for the office, does it follow that the office is unscriptural? Or is it possible that some such office remains as the uninspired counterpart of an inspired apostleship, just as the modern elder is the counterpart of the spiritually gifted elder of primitive times? The frequent practice of having a managing preacher in long established churches should have a Scriptural foundation or be abandoned. Will some one enlighten us?—"Veritas."

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**DECEMBER 14.**—Something very special at Hawthorn. Grand Sale of Work will be opened by R. C. Edwards, on Saturday, December 14, at 2 p.m., in the spacious new hall. If you do not wish to buy, just come along and have a look at the new hall. The sisters give a hearty invitation to all, and will make you welcome. Admission, 3d.

## BIRTH.

**MOIGNARD.**—On October 16, at Robert-st., Collie, the wife of L. J. Moignard—a daughter (Grace Edith). Both well.

## IN MEMORIAM.

**SCHNORR.**—In fond and loving memory of our darling son, Charles Edward, who died at Adelaide, S.A., December 12, 1911.

God called him home, it was his will,  
But in our hearts he's living still;  
His memory is as dear to-day  
As in the hour he passed away.

—Inserted by his loving parents and sisters.

**WEDD.**—On October 11, at Kanowna, W.A., Eliza, widow of the late Peter Wedd, late of Cheltenham, Victoria, beloved mother of Mrs. J. McQueen, Mrs. A. Norton, Peter, Tom, and Walter Wedd.

**BROWN.**—In loving memory of Stewart, beloved eldest son of Alex. and Lizzie Brown, who died at Lewisham, N.S.W., December 8, 1911, aged 23 years.

When earth's songs have all been sung,  
Labor ended, trials done,  
"We'll meet again," oh, happy word!  
And be "for ever with the Lord."

—Inserted by his loving parents.

**WHITAKER.**—In loving memory of mother, who died at Stepany, S.A.; December 18, 1909.

## SILVER WEDDING.

**PRIOR.—ABERCROMBIE.**—On December 6, 1887, at the residence of Mr. James McGregor, Elgin-st., Carlton, by the late Mr. Fred. Illingsworth, Tom Glenborne Prior to Jessie Brown Abercrombie. Present address: "Aberthorne," Byron-st., Hobart, Tasmania.

## The Society of Christian Endeavor.

## Missions—Foreign.

Topic for December 16.

## Daily Readings.

- The missionary vision. Daniel 7: 13, 14.  
 The missionary fruits. Rev. 7: 9-17.  
 The missionary spirit. Psalm 108: 1-13.  
 The missionary opportunity and the missionary prayer. Matt. 9: 10-13, 35-38.  
 The missionary method. 2 Kings 5: 1-15.  
 The missionary passion. Romans 1: 9-17.  
 Topic—Foreign Missions. Psalm 98: 1-9.

Compare the visions of Daniel and John.

Did Naaman's little maid have the missionary spirit?

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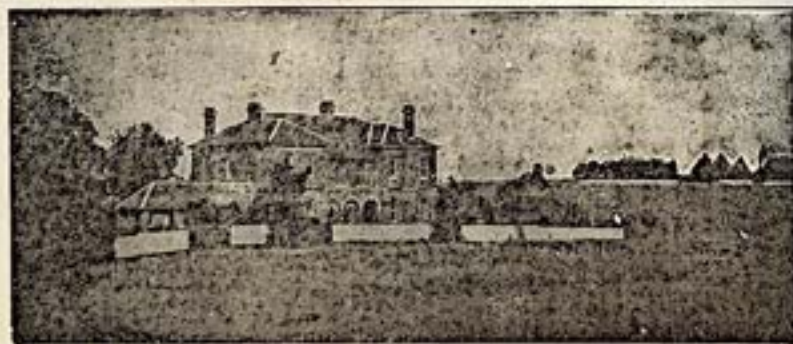
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