

The Australian CHRISTIAN

Vol. XV., No. 49.

Thursday, December 5, 1912.

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"THE UNSPEAKABLE TURK."

If anything was wanted to impress the world with the horrors of war, the present struggle between the Balkan States and Turkey would be a sufficient object-lesson. The details of slaughter, famine and pestilence, which come to us every day by cable, are dreadful enough in their bare outlines, but what must they be when the whole story is told? The dread horror of this war is only found in part when reference is made to the many thousands killed outright. It is this and the unspeakable things that follow in the train of war that make one wonder how it is that civilised nations are mad enough to submit their quarrels to the dreadful arbitrament of war. And yet when all this is said, and even more, in denouncing war, there are even greater culprits than those who first threw down the challenge and moved their battalions to the front. The miscreants who could have stopped the war, but did not, are those who deserve most to be pilloried. The cold-blooded statesmen, representing the Great Powers of Europe, who let the war go on in the hope of gaining spoil in the shape of additional territory, are the chief criminals, and deserve the execration of mankind.

The vultures of Europe.

It is true that diplomacy was moving slowly in the direction of intervention, with a view to demanding that Turkey should relieve the situation by carrying out needed reforms; but it was diplomacy crippled by jealousy, the effectiveness of which the Balkan States could have but little confidence in. And even now, when the victorious Bulgarians are thundering at the gates of Constantinople, the attitude of the Great Powers is very much like that of the celebrated picture of a snow scene, in which a dead lamb and its dying mother are surrounded by black birds of prey, waiting their opportunity. The greedy vultures of Europe are more eager for spoils than they

are for redressing wrongs. It may be that this self-same greed may yet set the whole of Europe ablaze with war. In the meanwhile, the sympathies of liberty-loving people are with the Balkan States. Their position is thus summarised by the *London Telegraph*:—"The Balkan States declare that for centuries the Turk has misruled and maltreated the Christian populations of Macedonia and their provinces. They demand reforms, to be supervised and controlled by Europe. Turkey, in disregard of the Treaty of Berlin, has always persisted in treating her Christian population, which includes Bulgarians, Greeks, Servians, Vlachs, Armenians, and several other nationalities, as *subject races*." The Balkan States have waited for reform, but have waited in vain. With them, the day for doing has come. The day for lying is over.

The Young Turks.

But while our sympathies are with the Balkan States, and their Christian populations, we are not unmindful of the fact that their Christianity is more nominal than real. The difference between Bulgarians and the Turks is this, the former are capable of improvement, while the latter are not. For a while we were under the delusion that history would falsify itself, and present us with the spectacle of a regenerated Turkey. The recent revolution called into being by the Young Turks Party was a fraud of the greatest magnitude. Under cover of granting equal rights and equal liberty to all races and religions, its policy was directed towards the firmer rivetting of Turkish domination in the whole Ottoman Empire. "The policy of the Young Turks," says the *Observer*, "did what nothing else could do. It forced all the Balkan Christians to stand together." The Young Turks Party had its opportunity and missed it. Instead of bettering the condition of the Christian population, it made it infinitely worse. It is now reaping in shame and sorrow the whirlwind which it had sown.

The Great Powers.

The position just before the war is summed up by a "special correspondent" writing in the *Sunday at Home* as follows: "To the Great Powers, Macedonia is an object of great anxiety. They look on while Moslem murders Christian, and Christian retaliates on Turk. Their conflicting interests and ambitions prevent any collective action, whilst individual action on the part of any of the three powers would be regarded not merely as an "unfriendly action," but as a justifiable *casus belli*. That is the Eastern question. Humanitarian sentiment throughout Europe looks on amazed and indignant, whilst a people are ground between the upper millstone of Government misrule and neglect, and the lower millstone of political and racial hatred. Yet nothing is done. The nations are paralysed by their rivalries, and the origin and fount of all the evil—the Turkish Government—finds its profit, and the prolongation of its miserable existence, in the jealousy and warring ambitions of the Powers, who keep the ring and look on." It is not surprising then, that the Balkan States in their despair are trying to get by force that which they failed to get by any other means. And it is clear that the Turks, in refusing to give fair play to their Christian subjects, rushed on to their doom.

Intolerant and cruel.

Little by little, the Turk is being crowded out of Europe. His final departure will be an unspeakable blessing. He gained a footing in Europe by violence and thought to maintain it indefinitely by the same means. Learning nothing from the past, apparently incapable of improvement, he has lived to see every province that he misruled and exploited taken from him, and only holds a narrow and precarious foothold in Europe on sufferance. The history of Turkey, as expressive of Mohammedan rule, forcibly exemplifies the saying of Jesus, namely, "They that take the sword shall perish by

the sword." The gospel of Mohammedanism is a gospel of force. It won its way, it achieved its victories, by the sword; and as it seems to know of no other way of asserting itself, it thus pronounces its own doom. After all, it is clear that the religion of a people is a great moulding force. The religion of Islam has its good points, most of which are borrowed from the Old Testament. Unfortunately the points that tell in forming the character of the people are from Mahomet, its prophet. Like all other religions that are partly divine and partly human, the latter overrides the former and gives to it an abiding element of weakness. It is this element that unfits the Turk for government. With him church and state are one. His religion is the law of the state, and because of this he is intolerant and cruel. His religion makes him so. War against unbelievers is a sacred duty. His written law says: "When ye encounter the unbelievers of the Koran, strike off their heads, until ye have a great slaughter amongst them, and bind them in bonds." Through circumstances this law may be kept in abeyance, but "it inspires a suppressed spirit of hatred, which may, should a fitting opportunity arise, take shape in outbursts of fanatical zeal and cruel slaughter." It is this that has made Turkish rule intolerable in Europe; and this, together with its fatalism, has made its rule in other lands a blight and a curse.

Editorial Notes

Saloons and Groceries.

"New York has 10,776 saloons and 7,110 groceries. Chicago has 8,300 saloons and 5,200 grocery stores. It costs as much to run the average saloon as it does to run the average grocery; and when the two exist side by side it is safe to say the former will have as many patrons as the latter. The record in our two leading cities encourages the suspicion that if the saloon could be eliminated there would be ample money for the grocery stores." So writes the *Christian-Evangelist*. It would be interesting to know the numbers of public houses and grocers' shops in our leading Australian cities. It is certain that if the former were closed, the latter would immensely profit. The millions of money now spent for intoxicants would be diverted into legitimate trade channels, and business would prosper. The licensed bar is a successful competitor with the grocer, draper and general store-keeper. If closed, not only would the tradesman flourish, but the purchaser would also gain immensely, as he would receive an equivalent for his cash instead of a curse. It is to the direct interest of our legitimate business men to devote time and money to the suppression of their common enemy.

Delegate Conventions.

Among the resolutions carried at the Convention in Louisville recently held, was one in favor of the conventions consisting of delegates appointed by churches. For some time this matter has been earnestly debated by our American brethren in their papers, and it was feared by some that the harmony of the great meeting would be affected by its introduction into the public gathering. However, the discussion, while keen, was very fraternal, and the motion was carried by a large majority. Among the speakers in its favor was Hugh McLellan, who pointed out that the church delegate system worked well in Australia. Our American conventions are more in the form of mass meetings; but if this resolution is carried into effect, they will be on the lines of our Australian conferences, the voting power on all matters of importance being restricted to the appointed representatives of the churches. While recognising the earnestness of the brethren opposing delegate conventions and their fear lest these might lead to ecclesiastical domination over the churches, we are persuaded that, if conducted on the lines of our Australian conferences, their fears will prove to be groundless.

The Restoration Movement in Russia.

Among the many noteworthy features of the Convention held at Louisville, Ky., last October, one of the most interesting was the presence of two representatives from Russia, who had travelled 8000 miles to be present. They told the story of a most remarkable work in their native land. As a result of the study of the Scriptures a movement, which appears to be identical with our own, has come into existence, and in spite of persecution already numbers its hundreds of thousands. Their representatives received a most hearty welcome, and will remain for a while in America visiting the churches. A congregation of these Russian brethren in Newark, New Jersey, finding itself on the same platform with our American brethren, has identified itself with them, and its preacher acted as interpreter for one of the visitors from Russia. They stated that in addition to the large number of regular preachers there are 36 travelling evangelists in Russia advocating primitive Christianity, and the work there is rapidly extending. The fact that the independent study of the New Testament had led these earnest people to the same ground as that occupied by the American brethren is an evidence of the unifying power of the Scriptures, and, incidentally, a confirmation of the correctness of the plea we advocate.

State Hotels in West Australia.

In view of the fact that the nationalisation of the drink business is a plank in the platform of one of the large political parties of Australia, the experience of State hotels in West Australia is very interesting. Several years ago the Gwalia State Hotel was opened, the excuse being that sly grog selling existed, and would thus be removed.

The Government disavowed any intention or desire to make a profit on the business, and the whole purpose was simply to promote sobriety and obedience to law. It is a well-known fact that drinking has increased, and that the trade has been pushed by the Government servants in charge. The *Reformer* of W.A. says: "The colossal failure of the Gwalia experiment to correct police dereliction of duty is historical. Last year there were about 30 sly grog shops in the vicinity of this hotel, which since 1905 has been run simply for profit." Within the past year a second State hotel has been opened at Dwellingup. A man was selling "pinkie" without a license, and the State hotel was to correct the evil. This hotel is honestly run for profit, and in six months and one week has extracted from the workers, after all expenses have been paid, £1100 3/3, and we are told that "drunkenness has largely increased." It is now proposed to open State hotels at Rottnest Island and at Wongan Hills. The fact is that the business is very profitable, and the Government is consequently not averse to engaging in a large revenue producing monopoly, even though it means the degradation of the people. One advantage from the standpoint of a needy Government is that the trade can always be pushed and made to produce greater profits. We cannot believe, however, that the West Australians are yet prepared to adopt this demoralising method of raising funds from drunkard factories. We notice that the Attorney General for W.A. has introduced a Local Option Bill, providing for a poll next year on continuance, increase, reduction, or abolition of licenses, and that a no-license vote when carried will at once take effect without compensation or time limit. The local option vote will provide for the authorisation of State hotels. If the Bill is passed, the advocates of nationalisation will make every effort to extend this pernicious system. The *Reformer* well says: "Mean and criminal as the liquor business is, we question if it reaches to the depths to which politicians sink in their endeavors to justify the opening of State pubs for revenue purposes. 'No man—or State—can engage in the liquor business and be honest—or moral.'"

It is the action of an uninstructed person to reproach others for his own misfortunes; of one entering upon instruction, to reproach himself; and of one perfectly instructed, to reproach neither others nor himself.—*Epictetus*.

Every one likes to be powerful. Religion wields the greatest power in the universe, the power of God. We are not praying at all unless we expect things to happen because of our prayers that would not happen otherwise. Religion gives the religious soul the confidence born of close touch with the centre of all things. "I can do all things," says the Christian, "through Christ who strengthens me." Is not this worth while? —*Dr. Amos R. Wells*.



BAPTISM: OUR LORD'S COMMAND.

A. R. MAIN, B.A.

The Action of Baptism.

It will be noticed that lexicons from which we have quoted give various secondary meanings of *baptizo*, as to *sink* (ships), and to *draw* (wine). Liddell & Scott refer to its metaphorical usage by persons *soaked* in wine, *over head and ears* in debt, *drowned* with questions. Grimm adds to *overwhelm*.

Now, accepting all these secondary meanings, who is there so dull that he cannot see that not one of them is out of harmony with "dip," "immerse," "submerge," which the lexicons give as the primary meaning? And not one of them could ever have been the secondary meaning of a word meaning "sprinkle" or "pour." Mr. Madsen quotes Axtell as saying:

"The drinking of wine, the buying of goods which brings debt upon one, the listening to hard questions, and such acts have no likeness to the act of dipping."

When the Greeks used *baptizo* in connection with such things, it was never when the wine, the debts, or the questions were present in such scanty quantities as is the water at a Methodist "christening." There was a superabundance of wine, debt or questioning. In each case the man was metaphorically "overwhelmed." As Liddell & Scott say, he was soaked in wine, drowned with questions, over head and ears in debt.

So it is with all the other secondary meanings. If *baptizo* be used in the sense of to *draw* wine from bowls in cups, then Liddell & Scott carefully explain that this was "of course by dipping them."

Consider this word from "The Question of Baptism":

"Through 30 pages Dr. Axtell expounds and illustrates the usage of the word in Scripture and classical literature, and maintains:—(1) That *baptizo*, when used to express the idea of putting an object into a liquid meant not simply to dip, but to *sink* or *drown*."

Neither Axtell nor Madsen could prove that to save themselves from the penalty of baptism or drowning. But now let us ask, How could *baptizo* come to be used of the sinking of ships? What do ships do when they sink? Do they suffer the sprinkling of rain upon their decks in some way comparable to the sprinkling which paedobaptists administer to infants? Or is it not the case that we say ships sink when they go under the water as to be immersed or submerged?

About that drowning (which no lexicon that I have seen gives as a literal meaning of *baptizo*): Even if we were to accept the rendering, how would that favor a controversialist who is desperately anxious to prove sprinkling or pouring as valid baptism? If immersion be prolonged for a few minutes, the result may be drowning;

there is thus no violent breach between the primary and this alleged meaning of *baptizo*. But suppose sprinkling were continued upon one, the quantity and rate of, say, Methodist sprinkling being maintained—what would be the result in that case? The poor man might die of cold, of exposure, of starvation, of old age, or even of *cumuli*; but I venture to say that the last thing we could expect him to die of would be drowning.

This is perhaps enough on this part of the question, until Mr. Madsen will produce the reputable lexicons which tell us that *baptizo* means to *drown*. We would have thought that Josephus, who lived from 37 to 95 A.D., and who wrote in Greek, might have understood the Greek language and its meaning as well as Axtell. Josephus wrote of the murder of Aristobulus:

"Continually pressing down and immersing [baptising] him while swimming, as if in sport, they did not desist till they had entirely suffocated him."—Antiquities XV., 3, 3.

Again:

"The child was sent by night to Jericho, and was there dipped [baptised] by the Galls, at Herod's command, in a pool till he was drowned."—Wars XXII., 22, 2.

That was no sprinkling, though Josephus calls it a baptising. These passages also prove that while yet the drowning came as a result of the baptising, the word *baptizo* did not for Josephus mean "drown." No one speaks of drowning a person till he is drowned or suffocated.

We are not sure whether amazement or amusement will predominate in the case of those who witness the extraordinary defences of their position which men will put forth in their hour of need. We have just noted the attempt to get *baptizo* mean to *drown*, though how that would benefit anybody whose only warrant for the ordinance is the commission, which includes the word *baptizo*, is not very clear. *The Spectator*, the organ of the Methodist Church in Victoria, in its issue of October 25, 1912, has the yet more audacious statement:—

"Most of the authorities hold that to immerse is to drown."

We have asked for the authority which proves that the Greek word *baptizo* means "to drown." Now, we shall request that some authority—other than *The Spectator*,—be given for the position that "to immerse is to drown." Our friends need not give us "most of the authorities"; one will do to begin with. Some folk believe that the immersion of hundreds of people during the Scoville mission was not unconnected with the concern now manifested in paedobaptist ranks. We are glad to reassure the editor of *The Spectator* by saying that no homicide was committed by any

baptiser; not one of the hundreds immersed was drowned. John Wesley wrote on Rom. 6: 4 "We are buried with him.—Alluding to the ancient manner of baptising by immersion." It is pathetic to consider what nonsense Dr. Axtell, Mr. Madsen and *The Spectator* (who between them declare that both "baptize" and "immerse" mean "drown") would make the honored founder of Methodism write. Yet, I am loth to believe that John Wesley meant (nay, at the risk of rashness I shall confidently declare he did not mean) "the ancient manner of drowning by drowning."

In several places Mr. Madsen refers to the admission of Dr. Carson, who pleaded that *baptizo* "always signifies to dip," that all the commentators and lexicographers were against him in this opinion. We would call attention to the fact that Carson appealed to the lexicons as supporting his contention with reference to the primary meaning. He said:

"I should consider it the most unreasonable scepticism, to deny that a word has a meaning, which all lexicons give as its primary meaning. On this point, I have no quarrel with the lexicons. There is the most complete harmony among them, in representing *dip* as the primary meaning of *bapto* and *baptizo*."

But Carson denied that the lexicographers made out their case so far as the alleged secondary meanings were concerned. In our treatment, we have not entered into this question; supposing the secondary meanings to be granted, it is still true that *dip*, and not *sprinkle* or *pour*, is at the basis of all the secondary and figurative meanings. No lexicon is quoted by our paedobaptist friends as giving either "sprinkle" or "pour" even as a secondary meaning. Why we take the trouble to mention this matter at all is that Mr. Madsen harps on all the lexicons being admittedly against Dr. Carson to such an extent that the unwary reader who does not know a word of Greek might suppose that our Methodist friend had got an admission from a Baptist author that the lexicons somehow favored pouring or sprinkling; than which nothing could be more unfounded.

LUTHER AND CALVIN.

We revere the names of these men, but cannot recognise their authority. Our Lord's command remains the same, whatever Calvin and Luther said of it. In his statement of Dr. Axtell's position (which the author of "The Question of Baptism" evidently adopts, else his elaborate summary is superfluous) Mr. Madsen writes:

"The Bible doctrine and mode were restored at the Reformation. Luther favored sprinkling, Calvin preferred pouring."—P. 118.

Axtell is quoted by Mr. Madsen as holding that in the centuries after the apostolic age, an unscriptural mode, viz., dipping, became the general rule. The fact that all the church historians already quoted are against him on this point of course matters not to this paedobaptist apologist.

As to the rest of the above paragraph concerning the Reformation and the reformers, we invite a reading of the following from Dr. Philip Schaff, at once one of the most strenuous paedobaptist advocates and a leading church historian:

"The mode of baptism was no point of dispute between Anabaptists and Pedobaptists in the sixteenth century. The Roman Church provides for immersion and pouring as equally valid. Luther preferred immersion, and prescribed it in his baptismal service. In England immersion was the

normal mode down to the middle of the seventeenth century."—Schaff's History of the Church; Swiss Reformation, Vol. I, p. 78.

In a footnote, Schaff says:—

"Edward VI. and Queen Elizabeth were immersed, according to the rubric of the English Prayer Book. Erasmus says, 'With us' (on the Continent) infants have the water poured on them; in England they are dipped."

Schaff quotes Luther's own words when he wishes to set forth Luther's doctrine, a practice I would venture to commend to the author of "The Question of Baptism," when a second edition is contemplated.

"'Baptism,' he says, 'is that dipping into water whence it takes its name. For, in Greek to baptize signifies to dip, and baptism is a dipping.' 'Baptism signifies two things,—death and resurrection, that is, full and complete justification. When the minister dips the child into the water, this signifies death; when he draws him out again, this signifies life. Thus Paul explains the matter (Rom. 6: 4).... I could wish that the baptised should be totally immersed, according to the meaning of the word and the signification of the mystery; not that I think it necessary to do so, but that it would be well that so complete and perfect a thing as baptism should also be completely and perfectly expressed in the sign.'—Reformation, A.D. 1517-1530, I, pp. 218, 219.

In Ware and Buchheim's translation of "On the Babylonish Captivity of the Church," in their book "First Principles of the Reformation," the closing sentence given by Schaff is rendered thus: "it would be well that so complete and perfect a thing as baptism should have its sign also in completeness and perfection, even as it was doubtless instituted by Christ." We leave the unprejudiced reader to form his own conclusion as to whether the position of the greatest of the reformers is adequately represented in the three words given to it in Mr. Madsen's book: "Luther favored sprinkling."

Schaff refers to and quotes from John Calvin:

"Calvin regarded immersion as the primitive form of baptism, but pouring or sprinkling as equally valid." He says, *Instit.* IV. ch. xv., Sec. 19: "Whether the person who is baptised be wholly immersed, and whether thrice or once, or whether water be only poured or sprinkled upon him, is of no importance; churches ought to be left at liberty in this respect, to act according to the difference of countries. The very word *baptize*, however, signifies to immerse; and it is certain that immersion was the practice of the ancient church."—Swiss Reformation: II, p. 373.

John Calvin was a great and learned man, and we would rather listen to him than to some modern paedobaptists; but yet he was not a great enough man for us to follow when he calmly says it "is of no importance" whether or not we adhere to what was the primitive practice and the very meaning of the word given by our Lord.

NEW TESTAMENT TEACHING.

Doctrines of men may interest us, views of great reformers may well merit attention, and statements of church historians as to post-apostolic practice may not be unimportant; but after all the believer in Jesus Christ will seek for guidance as to the action of baptism in the Scriptures. He will want to know whether the dipping, immersion, submersion, which lexicons agree to be the primary meaning of the word *baptizo* are in harmony with the New Testament teaching and practice. Such a reader will soon find that there is complete harmony here.

We may appropriately begin with the baptism

of Jesus, our great Exemplar. In Mark 1: 9, we are told Jesus "was baptised of John in the Jordan." Matt. 3: 16 and Mark 1: 10 represent the Saviour after baptism as "coming up out of the water." The Greek preposition in Mark 1: 9 (see R.V., margin) is "into"; Mark says the baptism was "into the Jordan."

It is common to try to break the force of this by saying that John baptised so many people that it was a physical impossibility for him to immerse them all. Mr. Madsen (p. 110) has the usual objection, referring to a number "estimated as ranging from 300,000 to two millions, and within a period of six months." When our friends give us a scriptural statement as to the numbers baptised by John personally and the time within which the baptism took place, we may be willing to do a sum in proportion; but it is idle to try our arithmetic on guesses.

The Scripture passage supposed to contain the difficulty is Matt. 3: 5, 6:

"Then went out unto him Jerusalem, and all Jordan, and all the region round about Jordan; and they were baptised of him in the river Jordan, confessing their sins."

There is one way of testing whether sprinkling, pouring, or immersion, constituted the baptism here. If "baptise" means "sprinkle" or "pour,"

then the word it means may be substituted for it in the above passage. The reader is invited to make this substitution, and see if he thinks the result is in harmony with what happened. "Were immersed of him in the river Jordan" at least makes sense. "Poured in" or "sprinkled in" does not.

Again, it might not be quite superfluous to point out that the average time taken up in a paedobaptist sprinkling is no less than that in the average immersion. Would Mr. Madsen seek to get rid of the difficulty in John's baptism by accepting and defending John Wesley's solution:

"It seems, therefore, that they stood in ranks on the edge of the river; and that John, passing along before them, cast water on their faces, by which means he might baptise many thousands in a day?"

Of course, Wesley, though picturesque, was wrong; for it is the Word of God which says John baptised "in the river Jordan" and "into the Jordan." Candidates came "up out of the water," so that they must have been down into it.

We have already cited paedobaptist scholars—Gayford in Hastings' Bible Dictionary, Schaff, Dollinger, and Green—as holding that John immersed people; Stanley, Geikie, Edersheim, Meyer, may be added.



IN THE FOOTSTEPS OF PAUL.

Thessalonica.

The City of the Living.

By Francis E. Clark, Founder and President of the C.E. Society.

If Philippi is to-day "the city of the dead," Salonica is no less emphatically the city of the living. In following the footsteps of Paul we shall come to few cities so large and prosperous, so bustling and "modern" in every sense of the word, so thoroughly alive as Salonica, the ancient Thessalonica, to which Paul, bruised and sore from his recent hard experience in Philippi, wended his slow way. He had, however, the comfort of a good road over which to travel, a comfort which is denied to the modern traveller who takes the same route. This road was the great Via Egnatia, which, as we have seen, connected Rome with Constantinople. The hundred miles or more across Macedonia was one of the best parts of this magnificent highway. It is said to have been paved with marble as smooth as a house floor, and constantly kept in repair.

It is interesting to remember that this was a continuation of the same road which the apostle trod years later when he made his last journey from Pozzuoli to Rome. At least when he reached Appii Forum and the Three Taverns he again struck into the Via

Egnatia, though called by a different name, the most magnificent highway of ancient times, and which has not its rival in any part of the world to-day.

The first stage of his journey took him to Amphipolis, thirty-three miles from Philippi. This was one of the most important cities of ancient Greece, and its strategic position in the past, commanding the highway from the coast to the Macedonian plains, added to its importance. In the earliest days it was called the "Nine Ways," because of the great number of roads that centred there; but when the Athenians established a colony at that point they called it Amphipolis, because it was a "city surrounded by water."

It is interesting to note in what classic lands we find ourselves while following the footsteps of Paul. The chief interest to us in these articles, to be sure, arises from the fact that over these roads the great apostle with his companions travelled, and in these cities they abode for a longer or shorter time, but to the classical scholars as well, every road of this journey is of interest.

Concerning Amphipolis, Thucydides wrote

with intimate knowledge, and, because of his failure in an expedition against this city, he was exiled. Demosthenes, in one of his great orations concerning the threatening power of Philip of Macedonia, speaks of Amphipolis as of great importance in the struggle between Philip and the people of Athens. "It was also the scene," as a famous authority tells us, "of one striking passage in the history of Roman conquest. Here Paulus Æmilius, after the battle of Pydna, publicly proclaimed that the Macedonians should be free, and now another Paulus was here, whose message to the Macedonians was an honest proclamation of a better liberty without conditions and without reserve."

As Paul left Amphipolis, he saw, across a narrow stretch of salt water, Stagirus, the birthplace of Aristotle, and farther on among the mountains which he must cross, he passed the tomb of Euripides. Thus, almost every mile reminded him of some of the great men of antiquity. Another thirty miles brought the apostle to Apollonia, through the pass of Arethusa, whose mellifluous name conjures up to the mind of the classical scholar everything that is beautiful and picturesque.

In Apollonia Paul rested perhaps but one night, and then pushed on thirty-seven miles further to Salonica, the great capital of Macedonia. Here he found a city after his own heart, the centre of a teeming population, a great political capital, an important seaport, the "Liverpool of northern Greece," as it has been called, its ships plying the waters of the Thermaic Gulf as they sail for or return from all the great ports of the world.

Here was a cosmopolitan population such as Paul most loved, for it gave him his greatest chance to proclaim the good news of salvation to all classes and conditions of men. Here were Jews and proselytes to the Jewish faith, Greeks and Romans, high-born and low-born, a heathen rabble whose prejudices could be readily excited, and "noble women" and men too, who gladly gave ear to the gospel.

The city to which we have now come has had a continuous history for more than 2500 years. Even before it was refounded and renamed by Alexander the Great, in the year 315 B.C., a city had existed on this beautiful gulf, facing mighty Olympus. But its known history dates from this year, when Alexander rebuilt it and called it Thessalonica, after his sister, the wife of Cassander. It is said that Philip of Macedonia named his daughter Thessalonica because on the day he heard of her birth he won a victory over the Thessalians. Thus the victory of Philip and the name of his daughter, the half-sister of the conqueror of the world, are all embalmed in the name of the city which Paul has made more famous than all the conquerors and generals of the past because he abode there some five months, and wrote to the disciples whom he gathered there two of his most important letters.

Who would have suspected, as they saw this little Jew in his brown cloak, with his solitary companion, measuring off the weary

miles from Philippi to Amphipolis, from Amphipolis to Apollonia, and from Apollonia to Thessalonica, that he would do more for the fame and perpetual remembrance of these cities than all the generals and rulers and philosophers and poets and historians who flourished in them during all the centuries of their greatness?

As Paul approached Thessalonica he saw a great city with its harbor full of shipping, its white houses rising in tiers one above another from the edge of the water to the summit of the acropolis behind the city, and around all a white wall five miles in extent. Through the heart of the city stretched forth the great artery of trade, the Egnatian Way of which we have spoken. At the eastern end it passed under a magnificent marble arch, which was built in honor of the victory of Octavius and Antony over Brutus and Cassius in the battle that took place on the plains of Philippi.

Fortunately for Thessalonica, she had sided with the Monarchists against the Republicans in this battle, and when it was over, both Antony and Cæsar visited the city and commemorated their triumph by erecting the Arch of Victory, which remains to this day. Under this archway, doubtless

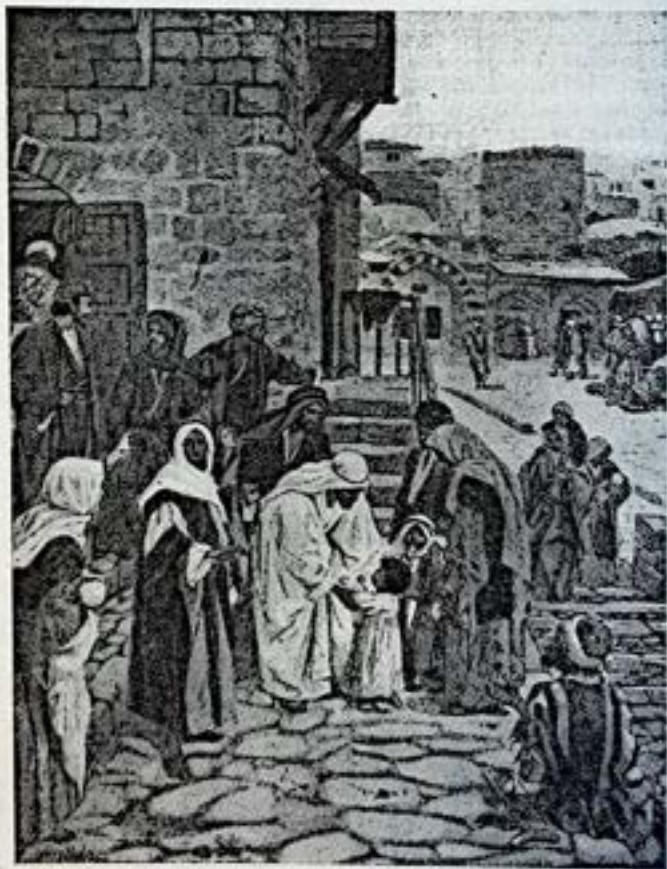
Paul and Silas passed many times during their somewhat lengthy stay in the city.

It has been my privilege more than once to visit Salonica, to enter it from the sea as one journeys from Athens, and to leave by the route by which Paul entered it on his first visit. It is interesting to note the characteristics of the city, which are the same now as in Paul's time, as well as the changes which the centuries have wrought.

It was a beautiful day in February that we last entered the harbor of Salonica, the city whose name even has been less changed with the lapse of the centuries than have the names of most of the cities we shall visit in these articles.

We had just steamed by glorious Mount Olympus, the most famous mountain of all antiquity, that rises ten thousand feet sheer from the blue waters of the Ægean.

There it stands to-day, majestic in its isolation, cloud-capped and mysterious as ever. One cannot wonder that it was peopled with divinities, demons and spirits of all kinds, good and bad, by the simple folk of the elder time. Even before passing the mighty bulk of Olympus, the city of Salonika appears imposing in the distance with its glistening white houses and minarets.—Christian Herald.



Jesus and the Children.

And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

—Mark 10: 13-16.



A paper written by Reg Enniss, and read by W. H. Allen at the quarterly meeting of the officers of the Melbourne churches.

At a recent meeting of our preachers a paper was read on this topic by Bro. J. C. F. Pittman. The preachers assembled considered the subject of such importance that they recommended that it be discussed at a quarterly officers' meeting. I have been chosen to introduce the subject, probably because I am a kind of hybrid being engaged partly in preaching, and giving some time to other pursuits. For some of the matter of this paper I am indebted to Bro. Pittman, and thank him for help given.

To be candid, I do not quite like the title of the paper, "The Engagement of Preachers." I hardly think the word "preacher" is the right one. Our churches need men who are vastly more than preachers. The term "evangelist" seems to me to be no better. The persons needed to carry on the work in our churches must first be men—real men—of backbone and grit and gumption; they must be men filled with the spirit of Jesus; they must be workers and organisers; then they need to be able clearly, forcibly and attractively to preach Jesus. Some day we may find a word which better expresses the work needing to be done.

Perhaps no greater problem has to be faced by any church than the securing of a suitable man to assume charge of the work. A church may have a large membership; a good board of officers, and be in a good financial position, but none of these things diminish the importance of finding the right man as leader. A great deal may be and must be accomplished by the members of the church, but the success or failure of the work will depend very largely upon the man who is engaged to minister to the people.

It will be seen that I attach a great deal of importance to the work of the preacher. I regard the church as a big business concern—we are in business for the King of kings—and like every other important enterprise, it needs some one man, preferably one who is free from other cares, to take the business in hand.

I hope I shall not be misunderstood by my brethren, or be thought to speak in respect of personal need or dissatisfaction when I say that perhaps on the whole our preachers are not paid any too much to enable them to be sufficiently free from the cares of life to make the best possible of the work of the church. I have always considered myself sufficiently remunerated for any work I have engaged in. But I fear

that some of our churches have yet to learn that "a man can't preach on earth and board in heaven"; that any preacher who is doing things is almost certainly making less money than could be made in commercial or professional life; that the increase in cost of living is felt by preachers as well as by others, and that it pays any church to treat as liberally as possible the man who ministers to the spiritual needs of the people.

To secure a suitable man for the work of any given church is by no means an easy task, and with our system (or lack of system) many churches are to be pitied when seeking the services of a preacher. Our large city churches usually have among the officers men who know the brotherhood well and are in touch with preachers and leading brethren throughout the State and Commonwealth. But this would be true of but a few, if any, of our suburban and country churches, and they are frequently at a loss to know where to turn to find a suitable brother for the work.

One method tried is to advertise for a man through the medium of the church paper, and this is perhaps the means most frequently resorted to. Some of these advertisements read most strangely, and are surely not in keeping with the work in which we are engaged. Here are some samples from American and Australian papers:—"Ministers desiring location paying 800 dollars and parsonage, write—"; "The church at M— requires the services of an evangelist and will be glad to receive applications. Paid applications to be forwarded to the undersigned, stating remuneration required"; "Single young man preacher wanted for L—. Small salary and magnificent prospects. Great opportunity for earnest fellow." Sometimes preachers themselves advertise for positions in the same way, and it makes me sad to read such appeals as the following:—"Will be available for new location from first of year. Will go anywhere." "Minister, experienced, good mixer, ready for work at once." "A good preacher with small family; one well recommended, and who can deliver the goods, wants to change location; 1200 dollars salary."

Brethren, this is surely a poor means of bringing minister and people together. It savors far too much of commercialism. And it by no means necessarily gives to a church seeking a preacher the best man obtainable, for I think I know my brother preachers

well enough to say that comparatively few of them would either advertise thus for a position, or reply to such advertisements.

Another method sometimes adopted is to choose a man after hearing him preach a trial sermon. This is not so frequently resorted to as the method first mentioned, and has, so it seems to me, nothing more to recommend it. It is again true that many self-respecting men would decline to be sampled in this way, or enter into competition with other brethren. Moreover I gravely doubt if a man's trial sermon is even a fair sample of his preaching powers, to say nothing of other qualifications. Some men are considerably worse than their sample sermon would indicate, and I doubt not that many are vastly better than a first hearing would lead one to suppose. In a recent issue of the *Christian-Evangelist*, there appears an article on "Inviting and Dismissing a Preacher," from the pen of G. M. Anderson. Referring to the preaching of trial sermons, the writer says: "Get a whole half-dozen of him. Do not think of stopping short of that. Set him up behind the pulpit one at a time. Turn him round. Look at him. Keep looking. Mark down mentally his pros and cons. It is like buying a suit, you know; you'll have to use it a long time. Listen to the performance. Performance? Yes, performance it is; for, while the poor fellow is doing his dead level best to preach he knows he is before a—something to dissect him, to shred, to stew, to taste, to sample, to digest, or to spue him out; a judge to pronounce sentence; a monster with a hundred mouths, and every mouth a different taste. "Ah! does that monster know what I suffer as I stand there before the first few words find their way through the dry and choking passages of my throat? Does it know how I abhor myself for having thus to stand before the footlights? Does it know how my soul loathes this country-fair method of awarding the pulpit to the successful competitor? Does it know how I have cried to God to show us a better way?"

There is a better plan which is sometimes followed. It is that of the "direct call," and certainly commends itself to me, being without the objectionable and humiliating features already referred to. If a church needing a minister knows of a suitable brother available, by all means send him a hearty invitation. If the church is uncertain as to the suitability of the available brother, send a delegation of officers to his sphere of labor. Let them not reveal the purpose of the visit, but keep eyes and ears open. If there is a good congregation, find how far the man is the attraction. Get to know what his folk think of him. Enquire about his Bible School, his prayer meeting, his social qualities, etc., and if that church is a real spiritual home you will not unlikely find that he has made it so and does much toward keeping things sweet.

But while this method is good, it is often impracticable. Many churches simply do not know of any likely man, or he may not

be within reasonable distance of them; or the man desired is already doing a good work, has expressed no desire publicly for a change, and the church hesitates to interfere with and unsettle him. In the end the church not infrequently, in sheer desperation, takes a man unknown to them, and whose only recommendation is his own personal testimony. Frequently, too, churches engage men who are utterly unsuitable; men who have succeeded well in some other field, but are lacking the necessary qualifications for success under changed conditions.

Can any better arrangement be made for introducing churches to preachers and vice-versa? I think so. I would suggest that a committee be appointed annually by Conference, consisting of say five leading brethren, men having a wide knowledge of our brotherhood, and of the needs of the churches; such committee to be formed partly of preachers and partly of business men. This committee would exist as an advisory Board, without any legislative power, and would deal in strictest confidence with all matters placed before them.

Any church requiring the services of a preacher would be at liberty to communicate with this committee, giving full information as to the needs of the particular field, remuneration offered, etc.

Any preacher needing a sphere of labor would be free to make application to this committee, whether resident in Victoria or elsewhere, and any preacher thinking of moving on, but who might perhaps not be ready immediately to vacate his present position, could confide in such a board.

Let us imagine a case. A certain church needs a preacher. Application is made to the advisory board. The board having before them the names of preachers who are available, or could become available, would after careful thought recommend to the church the brother held to be best suited for the particular field, and if necessary, send one of their number to confer with the church officers about the matter. Should such a choice be not acceptable to the church, a second recommendation could be made.

It does seem to me that such a plan, though not a panacea for all our woes, would certainly be a step in the right direction. It would, I am convinced, result in good. Churches would be less likely to engage strangers who are just wanderers and exploiters, and with whom our churches have had many bitter experiences; churches would obtain the services of the best men available (and frequently it would be found that better men are available than could be found by means of advertising), and men of reserve, who do not care to become applicants for advertised positions, would find opportunities at present closed to them.

I am prepared to admit that this plan is not without objectionable features. Wire-pulling and intrigue would not be impossible with such a system, but I firmly believe that it would be for the benefit of churches and

preachers, as well as for the glory of God. I therefore commend it to your careful and prayerful consideration.

Poisoning the Wells.

By J. H. Jowett.

One day the Master looked upon Simon Peter, and with very urgent affection said unto him, "Simon, Simon, Satan hath desired to have thee!" There were two competitors for Peter's soul. He was a man much to be desired. There were great possibilities in his character. There was latent material which would be mighty on one side or the other. He would be a powerful sinner or a glorious saint. And so he was much sought; his personality would be a great ally either among the foes or the friends of God.

Now the work of the devil is the perversion of personality. It is his design to poison the wells. He converts a man's powers into forces of rebellion. He would turn our implements of warfare into weapons against God. He would take a gun, which was intended to be used against the strongholds of sin, and employ it against the kingdom of righteousness. He desires our strength that he may change it into an evil asset. He would make our distinguished faculty a distinguished minister of his own design.

Here is a man like Simon Peter, endowed with extraordinary impulsiveness. There is nothing cold or sluggish about him. He kindles easily, acts readily. He is capable of magnificent exploits. He is also capable of leaping into shame and ignominy. And Satan desires him. A man with this endowment will count on one side or the other. His impulsiveness can be hallowed by Christ Jesus until it becomes pure and steady fervor, "a burning and shining light." It can also be perverted until it becomes mere fever, a sort of malarial heatedness, productive of moral and spiritual disease. Everything depends on whether Christ or Satan gains control of the power, as to whether it shall be a friend or an enemy of the kingdom.

But it would be a disheartening revelation if our Lord had only mentioned his peril to Simon Peter without making known to him what powers were working for his salvation. "I have prayed for thee that thy faith fail not." There is no possibility of perversion and degeneracy so long as our faith remains quiet and steadfast. There can be no prostitution of gifts while our faith remains unshaken. For what is faith? It is a deliberate openness to the divine. It is the deliberate inclination of the soul towards the mind and will of God. It is the principle of the open door in relation to the Highest. The man who lives by faith lives with the doors and windows of his soul exposed to the incoming of the eternal God. It is the upward life responding to "the upward calling." It is the life "from above." When the door of the life is kept open to God the soul is filled with such sacred air and ener-

gies as are in themselves its best defences. All that is best in the being can breathe and flourish in the atmosphere of the divine. When the opening is closed to the Highest any alien army which sets siege to it obtains an easy victory.

But there is still another condition of victory if the soul is to be invincibly guarded against "the wiles of the evil one." The Master gives further counsel to Simon Peter in these words: "When thou art converted strengthen thy brethren." Life that is passive can never be truly safe. Self-coddling can never make the soul invulnerable. The strength we receive must be imparted again, or it will weaken the very life to which it has been given. Even the gospel of the Lord Jesus can become a savour of death unto death. The condition of vitality in all these matters is that the gift be regarded as a currency and kept in circulation. Interest comes to us by investment, and in a Christian life it is interest alone upon which we can live. We are not permitted to hoard the capital for selfish enjoyment. It is to be used, and in the reaction of the use we shall find our purified strength. Simon Peter would never have become the stalwart soldier he proved to be had his discipleship not been transformed into apostleship, and his life laid out for the good of his fellow men.

That is why it is so imperatively essential that the Church of Christ should be familiar with the ways of sacrifice. There are many professing churches whose gifts have become spoilt by disuse. The waters of life have become stagnant, and have been perverted into breeders of disease. Satan loves to make the church indolently contented with itself and forgetful of the clamant needs that cry outside its walls. The only way by which the freshness of spiritual food can be preserved is by diligent exercise in the ways of toil and service. An idle Christian never tasted the fine flavor of the Bread of Life. In his very idleness he sinks into moral and spiritual laxity. Therefore is the Lord's counsel urgent, that as soon as we have received a gift of grace it must be used in strengthening our brethren. The strength we give to others reacts in the robustness of our own souls.—Selected.

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FOR AND AGAINST HIM.

Sunday School Lesson for December 22,

Luke 9: 49-62.

A. R. MAIN, B.A.

"This lesson," says Morgan, "consists of a principle stated and illustrated. The principle is in the Golden Text" ("He that is not against you is for you," Luke 9: 50), "and the illustrations are in the events which followed our Lord's renunciation thereof."

Lessons in tolerance.

We may be surprised to find John the loving disciple twice in fault and twice rebuked for intolerance. John's character has often been misinterpreted. He was not all loving, kind, affectionate and tender. When he first became a disciple he had many failings, and was apparently possessed of a fiery temper, an impulsive spirit, quick to resent injury or insult. It was only by contact with Christ that he became the apostle of love. John is a good example of what Christ can do in the way of mellowing and bettering the character of a man who will trust him and do his will.

John saw a man cast out demons in Jesus' name. It is quite obvious to us that the man could only have done this by power bestowed by Christ, and that he was a disciple. But John forbade him, "because he followed not with us." The presumptuous disciple was rightfully snubbed and reproved: "Forbid him not; for he that is not against you is for you." We need to keep this text in mind. It supplements that other great word which Jesus spoke, "He that is not with me is against me" (Matt. 12: 30). To intolerant folk who are more jealous of "us" and our prerogatives than anxious for the work of God and the raising of men, the appropriate text is, "He that is not against you is for you." To men halting between two opinions, who hesitate to be out and out for Christ, who act as if not to actively oppose Christ were sufficient, who forget the criminality of neutrality, the needed text is, "He that is not with me is against me." Much damage has been done by giving folk the inappropriate text. The two Scriptures together tell that there are only two possible positions; no third or neutral state is regarded as admissible. We are either with Christ or against him.

The second instance of intolerance is in some respects more remarkable. Jesus and the disciples were passing through Samaria on the way to Jerusalem. Because of the hereditary enmity between Jews and Samaritans, pilgrims to Jerusalem from Galilee often twice crossed the Jordan, making a detour to avoid Samaria. On this occasion a Samaritan village boorishly refused hospitality to Jesus. James and John thereupon wished to call down fire from heaven to consume the village. As Joseph Hall says, "The sons of thunder would be lightning straight." These disciples pleaded precedent, "As Elijah did." The Saviour revealed to them that they misconceived the spirit of his mission, and quietly passed on to another village.

There is a most interesting contrast between the spirit of Jesus and that which dominated the two fiery apostles. Later, Jesus took a Samaritan, one of the very race which was inhospitable to him, and made him the very type of benevolence, neighborliness and hospitality (Luke 10). Was not that altogether admirable? Later, the apostles were to learn that Samaria's rejection, due to ignorance, was not irremedial. John was to see a great work yet in Samaria (Acts 8).

"He steadfastly set his face" (v. 51).

The Lord Jesus knew what lay ahead. He often spoke of the sufferings which awaited him at Jerusalem. With the suffering which ordinary mortals endure, there is generally spared the knowledge of what lies before. Men who have been as heroes in the way in which they have endured pain or trouble heaped on trouble for years would yet have succumbed if they had known from the beginning the fearful accumulation of sorrow which was to be theirs. In the case of our Lord one of the things which added to his suffering was his prior consciousness of it.

Again, our Scripture reveals the desire of Christ to accomplish his work. He did the Father's will. His love was such that if men could be saved in no other way, then he would go to Calvary. He willingly became obedient unto death. He himself said, "I lay down my life, that I may take it again. No one taketh it away from me, but I lay it down of myself" (John 10: 17, 18).

Alexander Maclaren rightly sees in Luke 9: 51 Jesus' "natural human shrinking from the cross." It is true that Christian folk frequently hesitate to suggest this shrinking. They seem to fear lest it will derogate from the divinity of the Saviour. But Jesus, while divine, was also human. There are Scriptures which prove the shrinking. "I have a baptism to be baptised with, and how am I straitened till it be accomplished." See the prayer in Gethsemane. Our present text also shows it. Maclaren says, "He endured the cross," says the Book—if there was not reluctance what was there to 'endure'? 'Despising the shame'—if there was not something from which he shrank, what was there to 'despise'? 'He set his face'—if there was not something in him that hung back, what need was there for the hardening of the countenance? If we think of that firm resolution of the Christ to face for our sake the suffering from which he instinctively shrank, it seems to me we shall appreciate and respond to his love more and more.

The three candidates.

The closing part of our lesson gives a splendid view of Christ's methods with men. People are of different temperaments, and are found in different circumstances. Because of this, they cannot all be treated precisely alike. One man needs encouragement, since he is too retiring and too easily kept back. Another's danger lies in his impulsiveness; he is readier to act than to think; and so he needs to be restrained. The Master knew perfectly what was in men. He did not treat the quick and eager as he did the dull and heavy.

The first candidate was extremely eager. He said, "I will follow thee whithersoever thou goest." He could not have spoken better. Are we surprised that he is not commended? He seems to have been sincere. Doubtless he was shallow, a man quickly stirred, thoughtless, impulsive. Plummer is doubtless correct in saying that his peril lay in relying on his feelings at a moment of enthusiasm. Such people should not be rashly repulsed, but lovingly restrained, taught to think and weigh the consequences. Jesus' reply shows this: "The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head." Trench says the Lord intended to throw him back on a deeper heart-searching—so that he would either fall away or go on. If such a revelation of what discipleship means sends a man back, then he ought to be sent back. It is a lesson of perennial importance. "Our Lord," said Marcus Dods, "does not wish facile converts, headlong followers. He desires that those who propose to follow him should see both sides of the matter. It is not that he does not want followers, but that he wants persistent followers. He does not reject this man: He throws him back on a more resolute desire. He bids him exchange his whim for a purpose rooted in conviction."

The second man is of a different temperament. He is not pushing himself; nor does he even offer himself. Jesus first speaks to him and urges him to discipleship. In answer, the man seems to have in a sense agreed to Jesus' proposal, yet he begged a little while to visit his home and bury his father. Some think the father was not yet dead, and that the man asked for an indefinite respite, pleading filial love as a reason why he should tend his father now in old age and wait to see him in his grave. We think the ordinary view gives perhaps better sense and a better lesson. Again, the Master's reply, if seemingly harsh, is intended for the good of us all. We need to learn the comparative value of things, the relative importance of duties. Piety to God must not be excluded by a piety towards men. Christianity teaches filial respect and love, but obedience to God comes first. To please God some have been bound to renounce their loved ones. Nothing must come in the way of obedience to Christ's call. The dead spiritually may bury the dead physically; while heralds of the cross go to deliver the message which brings life indeed.

The third candidate professes to be willing to follow and not to hold back. "Loed, I will follow thee, but—." Why "but"? He must say good-bye. The stern answer came. "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." It was Jesus' way of telling that man that he could accept no lukewarm service. It was the Master's way of telling us that there must be, as Trench says, "no dallying with the heavenly vision." The essence of Jesus' advice, according to Dods, was this: "You must carry your discipleship through to all its issues and consequences, and this you can only do by giving your heart and mind to it." He thinks that the test of fitness for Christ's kingdom is found in that which Jowett gave as the secret of success in an earthly career: "Complete devotion to the end we have in view. Pleasures and feelings and society must all be made to give way to it."

We are not told the issue in any of these three cases. We would all like to know whether the men went forward or went back. But the Bible was not written to justify curiosity; it was given that we might know God's will and do it. These things were written for our admonition. They set forth Christ's requirement of a whole-hearted service. The kingdom must be first in our lives. Jesus has a right to our instant obedience. He died for us; we are not our own.

"He shall have dominion also from sea to sea.—Psalm 72: 10.



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Mr. and Mrs. Filmer.

Pentecost Training Institute.

We have done as I recently told you we would do—train teachers. Our doors have opened to 12 boys and men so far. I think that several others will be coming soon, and then others may come from Oba. I find that my time is going to be filled up nicely now that I have this business on hand. We have been going a week, and have roughly followed this programme:—6.30 a.m., breakfast; 8.30, school; 12, lunch; 1 p.m., manual, gardens, etc.; 5, swim; 6, tea; 6.30, meeting; 9.30, lights out. Saturday and Sunday, visitation of distant schools.

We find that these people, with their wives and families, etc., consume a good deal. 20 natives to provide for means something. Then, too, our sleeping accommodation is more than utilised. Our natives are delighted that we have launched out on this venture, and are determined to assist all they can. As this is the worst yam season experienced for years, and most of the people have not even seed yam, I feared we would be unable to purchase seed, as we wished to plant a thousand or two yams, therefore I appealed to the Christians in four of the nearest villages, and they of their poverty rolled up with over 200 fine yams yesterday. These would probably weigh 15 or 20 cwt., and could not have been bought for £10. Nevertheless, as it was for the Lord's work, they were joyfully donated. Our students planted 250 this afternoon in holes prepared for them last week.

Re Old Clothes, etc.—I regret that none have arrived lately. We still need them, and will be glad of any. Of course new will be more acceptable if they are made up to the latest Pentecost fashions, but the old are better than none.

[Some left by last boat, and more will go by next boat, but further donations will be welcomed.—T. B. Fischer.]

Mrs. Filmer and Phillis are both in fine health. Mrs. Filmer and I have had no fever to speak of since our return from Australia. Bro. Fox, of Lilyville, N.S.W., gave us some anti-malaria mixture which appears to have been most effective. Christian love to all.—F. G. Filmer, Pentecost, South Seas.

Bravery in the South Seas.

There are two things which I wish to let you know about this month. One is, the love and bravery of our Pentecost boys; and a sad story of people who have not the love of Christ in their hearts. A month ago, Mr. Filmer was called away to Oba, and during his absence Phillis was very ill, and I wished to send word to Mr. Filmer. Our teacher, Tom Tumtum, came to me and said he was willing to do anything he possibly could, and if I wished to send word to Mr. Filmer he would do his best for me, so he and five other men left here at daybreak on Thursday, intending to pull along the coast of Pentecost in the hope of seeing a recruiting ship which would soon be going to Oba. They were unable to find one, so the six men rowed all the way, almost 70 miles. They left the end of Pentecost at dark on Thursday evening, were out on the ocean in their small boat all night, reaching Oba at daybreak on Friday morning, and arriving at Ndindul, where Mr. Filmer was, at one o'clock on Friday. Mr. Filmer immediately started for home, bringing the men in the launch, and towing the boat. They reached here at four o'clock on Saturday morning—just two days after the men had left here, and they had been travelling all that time. Phillis had taken a turn for the better before her father had reached home. These six men did a brave deed, for they risked their lives in crossing the 20 mile channel between Oba and Pentecost in such a small boat and at night. It was the love of God in their hearts that prompted them to do it. We think it wonderful when we remember that only a few years ago they would put their own little babies away in the bush to die, and now will do so much when their missionaries' baby is ill.

Now for the sad little story. When Mr. Filmer returned on Sunday from visiting three of the schools, he told me that a woman on the other side of the island had died, leaving three little babies. The father said he did not want to be troubled with them, so put them away where they would die. I wish they had brought them to us. The poor little mites were dead before we heard of it. Only when the people know the love of Christ will they value life, and train their little ones aright. Yours in Christ,—R. J. Filmer (Mrs.), Pentecost, South Seas.

News from Afar.

Readers will be glad to know that after being brought almost to the door of death, little John, the son of Bro. and Sister D. C. McCallum, of the Philippine Islands, has made a decided improvement, and is apparently now out of danger. We rejoice with them.

It has been decided by the Federal Committee, at the request of Bro. and Sister Davey, to sup-

port Bro. Teranishi, a graduate who is located at Toride, one of our Tokyo outstations. His salary is 24 yen, or about £2/8/- per month. This young man is a very worthy Christian, and studied a good portion of the Bible under Bro. Davey, and is now doing a good work.

Eleven boxes have left Melbourne for the South Sea Islands. In addition to those mentioned in last week's "Christian," goods have been received from the following:—South Melbourne Juniors, Lygon-st. Juniors, Brighton Juniors, Prahran Juniors, Middle Park Juniors, Geelong Juniors, Ascot Vale Juniors, Moreland Juniors, Collingwood Juniors, Preston Juniors, Northcote Juniors. The Committee thank all who have contributed goods.

Bro. and Sister Davey, of Japan, are looking forward to their furlough next Easter. They will reach Australia at the end of the summer, and be present (D.V.) at the New South Wales Conference at Easter, and then have a time of rest, and then they will tour the various churches in the States.

Bro. W. Day, of Marrickville, has been appointed auditor of the New South Wales Foreign Mission Committee.

"When a church is tempted to spend all its resources upon itself, and to think of its own needs only, it will be well for it to bear in mind the words of our Lord: 'Let us go elsewhere into the next towns, that I may preach there also, for to this end came I forth.' These great words should guide us as they guided him in the days of his flesh."

Forty-five Baptisms.

You will be glad to hear that a great work is going on in the city of South Tungchow, 70 miles from Shanghai. I opened this city in 1905, and worked it as an outstation. Seven years ago it was made a resident station with Bro. J. Johnson, from England, in charge. Now during his absence on furlough, our senior Chinese evangelist, Shi Kwei Piao, is in charge, with myself as advisor.

August 30 was a great day in the city, when 33 men, 9 women, and 3 scholars were baptised in the West Gate River, in the presence of 2000 people. Amongst them were two literary men with degrees, an ex-military mandarin, several literary scholars, and some business men. It was a great sight, in that conservative and idolatrous city, to see these men, who had been proud Confucianists, go down into the water and publicly confess Christ. The oldest candidate was 65, and the youngest 13 years of age. The Lord is working and we rejoice.

W. T. Fenn has passed through Shanghai on his way to Hankow. I hope to see him on his return, when I shall consult with him on several matters. Sincerely yours,—James Ware, Shanghai, China.



West Australia.

NORTH PERTH.—Lord's day, Nov. 17, Mr. E. M. Hall, the preacher from the North Perth Baptist Church, took charge of our gospel meeting, while the writer went to the Baptist Church. Mr. Hall delivered a fine address on the subject, "What will you do with Jesus?" On Nov. 24, we had E. Cecil, from Subiaco, who gave a fine exhortation from 2 Cor. 13: 11. In the evening we had the best gospel meeting that we have had for some weeks. Sister Mrs. Rhodes, who went into the hospital for an operation, is now home again, and making good progress. F. D. Pollard has taken up the work of secretary. His address is 31 John-st.—A. J. Ingham, Nov. 25.

SUBIACO.—The services on Nov. 17 were well attended. In the morning we had a thoughtful address on "Prayer" from D. M. Wilson. In the evening we had W. B. Blakemore, H. J. Banks taking the service at Lake-st. Sunday, Nov. 24, fine meetings. H. J. Banks spoke in the morning on "The Raising of Lazarus." The evening meeting took the form of a memorial service. During the week H. J. Banks laid the mortal remains to rest of our aged Sister Dodney (74 years). Just under three weeks before we laid to rest the remains of our young Sister Clarice Reeves, of eighteen summers. Both died after lengthy illnesses. The "Dead March in Saul" was played by the church organist. It was an impressive service.—J.L.C.

New Zealand.

WELLINGTON.—So far we have not secured a permanent preacher to fill Bro. Saunders' place. Local brethren have spoken for us, and last Sunday we had the pleasure of listening to two excellent addresses from Bro. Abercrombie, of Melbourne. Mid-week meetings are keeping up fairly well. Last night we held a church social, and a very enjoyable evening was spent. The church has suffered the loss, by removal to Invercargill, of Bro. and Sister Bewley. Bro. Bewley's baton has been taken up by R. Hall, who is now leading the choir with creditable results.—R.H., Nov. 22.

CHRISTCHURCH.—Last Sunday, in Bro. McCrackett's absence, the morning meeting was taught by Bro. Rhind on "The Judgments," while the evening service was taken by Bro. Langford, who spoke on "The Voyage of Life." Wednesday saw the close of the series of lessons from Trumbull's "Taking Men Alive," which has been of great help to those who have taken the series. A party of Endeavorers and others on Thursday gave a concert at the Sailors' Institute in Lyttelton to a full house of sailors, who appreciated it very highly. On Friday night, a social, at which a large number were present, marked the breaking up of the physical culture classes held during the winter in connection with the Bible Classes. These classes have been of great benefit to the Bible Classes in holding the young people together, and have had a very successful season under the instruction of Mr. C. Buckett. Among speeches and songs, presentations were made to several workers, and prizes were awarded to the winners in recent sports and in the classes.—P.S.N., Nov. 25.

NELSON.—The last two Lord's days we have had very fair meetings, the attendances being good. Visitors, Sister Johnstone, Vivian-st.; Bro. and Sister Johnson, Palmerston North, and Bro. and Sister Evans, Palmerston South. Bro. Abercrombie and Bro. Johnston were the preachers,

both giving very good addresses. The Bible School is showing great activity, the attendances being large. Last Lord's day there were present 147 all told. Some of the classes are getting too large to manage, and very soon the cry will be raised for more teachers. Bro. Johnston has toured the district churches on behalf of Home Missions, and the needs of the church at Palmerston North, and last Monday addressed the city church, after which a collection was taken up.—E.M.J., Nov. 21.

AUCKLAND (Dominion-rd.).—Our Lord's day morning meetings average an attendance of over 60 out of a membership of 106. All departments of church work are going on satisfactorily. The question of additions to the meeting house for the convenience of the Sunday School has been under consideration for some time, and we hope to see this improvement carried out shortly. The Mutual Improvement Class, which has proved very beneficial to the young folks, has gone into recess for the summer months. A social tea was held on November 14, when members of the class supplied an interesting programme.—J.W.

WANGANUI.—On Nov. 13, there was a splendid attendance at a social tea and re-union of members. After tea, Bro. Grinstead presided over a most enjoyable entertainment, and took occasion to refer to the splendid work done in the past by our now aged brethren and sisters who by persistent effort had kept the flag flying. Certificates won by the school in the Auckland S.S. Union annual examination, were presented by the supt., Bro. Allan. Quite a large number of prizes and certificates were won by our scholars. Our school has also taken part in the Middle District Examination in "First Principles." Out of 12 entries, 11 gained certificates. Bro. Frank Purnell gained first prize in the Senior Division, with 97 per cent. of marks, the highest in the exam. He also received special mention from the examiner for his fine work. Bro. Purnell leaves shortly to attend the Bible College. Bro. Bostock, of Auckland, has been with us for two or three months. Prior to leaving us he presented the church with a handsome Bible for public use. Bro. Grinstead is spending November at Palmerston North, under arrangement with the Home Mission Committee, while Bro. Johnstone (of P.N.) is on tour among the churches in the Middle District.—H. Siddall, Nov. 14.

Queensland.

CHARTERS TOWERS.—Although the farthest Church of Christ north, we are pleased indeed that we have the *Australian Christian*, and can read what our brethren and sisters are doing elsewhere. We have 37 on the roll, with great prospects of more. Bro. O'Brien has awakened our cause on Charters Towers. We have had the Chapman-Alexander mission in our midst, and through the press were given some questions which were never answered. It did a lot of good for Charters Towers, inasmuch as people are dissatisfied and are reading the Word of God for themselves. Our C.E. Society meet every Monday evening, and their meetings are greatly enjoyed by all. Bro. O'Brien gave a splendid address last Lord's day evening, his subject being "The Plea of the Church of Christ."—J.C.

WEST MORETON CIRCUIT.—The Ipswich mission was somewhat disappointing, the weather being most unpropitious, and other things militating against success. Received into church in Ips-

wich Bro. and Sister Hoffmann, Sister Mrs. Denton. We need in Ipswich a stationed preacher. I desire to acknowledge a further donation of 10/- from Bro. and Sister A. Hinricksen; 4/- from Rosewood; 5/- from Bro. Geo. Green, Bundamba, to help mission fund for Ipswich. The Rosevale church held the children's recital on Lord's day evening, the 17th ult. There was a good attendance, and all who took part did well. The collection amounted to £3/10/-. Splendid morning meetings at Mount Walker. Good meetings at Rosewood last Lord's day. At morning service received into fellowship Bro. and Sister F. Adermann, who have come from Wooroolin to reside in Rosewood district. Right hand of fellowship given to Sister Mrs. Moff at Vernor on the 24th ult. Marburg meetings steady.—H. U. Rodger.

ALBION.—A goodly number assembled at the Lord's table on Nov. 17. The writer attended to the teaching, remarks being based on Prov. 22: 28. The Bible School P.M. offering amounted to 14/5. The preparations for the school anniversary have been undertaken by Mrs. Forbes. The public proclamation of the gospel was made by evangelist Forbes, who took as his theme, "The Secret of Success," Matt. 6: 33. The attendance is keeping up. The land purchase and chapel building fund becomes more hopeful. Bee meeting effort is spoken of, and we see a vision in the distance of "the church that was built during Easter." We thankfully acknowledge this ideal being brought nearer by:—June, N.S.W., 7/6; Geelong, Vic., 42/3/-; Bro. Campbell Edwards, 45; Total, £28/13/2.—H.C.S.

TOOWOOMBA.—Last Sunday morning we had a special service to celebrate the 30th year of our existence in this city. The church was instituted on Sunday, October 22, 1882. Of the 40 who became members during our first year, 13 are in local fellowship, 12 are dead, 11 are out of fellowship, two are in America, one in Brisbane, and one in Victoria. Nine of these foundation members were with us during the day, viz., Mr. and Mrs. Henry Draney, Mr. Sam. Draney, Mr. and Mrs. Peter Eldridge, Mr. and Mrs. Weaver, Mr. Albert Kitchenham, and Mr. Harry Parsons. The late Stephen Cheek had his membership here. An old photo. of the delegates to the first Queensland Conference (held in Toowoomba) was on exhibit, and it includes Bro. D. A. Ewers, S.A., Septimus Keable, Tannymorel, and Carl Fischer, Brisbane, all alive and well. The writer finishes his work here on Sunday, December 15, after just four years' service. A fair amount of success has attended the work of the church during that period. An examination of our membership statistics shows that during my four years' work here we have added 134 by baptism, 21 by letter, 9 formerly baptised, and 25 restored, which, with 48 on the roll at starting, made us 237 members. But we have lost 1 by death, 3 by letter, and 50 withdrawn from or lost sight of, leaving us a present membership of 149. Of the 50 lost, just 25 were removed during my first year. Of the 134 baptised, 3 have been withdrawn from, and 12 have ceased meeting; of these 15, 5 have resided in country districts, almost beyond our pastoral care.—J. W. Parslow, Nov. 27.

South Australia.

GLENELG.—Yesterday was "Young Men's Sunday." In the morning we had a fine meeting. Among the visitors we noticed Bro. Taylor, the preacher of Port Pirie church, and Mrs. Taylor. The following young men took part:—C. Macdonald, A. S. Dockett, R. E. Pittman, W. Wright, A. Hammond, S. Thomas, C. Gooden, W. Bolton and D. and L. Inverarity. In the evening 17 young men assisted in the service. Their efforts were much appreciated. The writer preached on "The glory of young men is their strength." At the after meeting for breaking of bread two who had been baptised were received into fellowship. Our Wednesday night services, conducted by the Young Men's Class, are helpful to those who take part, and appreciated by those who listen. Next Wednesday the officers will meet to consider the purchase of a splendid block of land in the main

road of Brighton, which is under offer to us. With the advent of the railway, now under construction, Brighton will be a big place, and we feel it is wise to secure land and consider the starting of a cause in that town, with the help of our young men.—E.W.P., Dec. 2.

UNLEY.—The Young Ladies' F.M. Band annual social and sale of goods took place last Tuesday evening. A good programme of songs, recitations, etc., was presented. Over £12 was realised. This morning we had amongst the visitors Miss Castle, from Bordertown; Mrs. Cutt, from Queenstown; Mrs. Ewers, from Perth; and Bro. Pillar, from Norwood. The Men's Class paid a visit to the Grote-st. Bible Class this afternoon.—P.S.M., Dec. 1.

HINDMARSH.—Nov. 24, good meetings. At the conclusion of a fine address by H. D. Smith on "Repentance" at the gospel service, one young lady made the good confession. Thursday, 28th, a very successful fruit social took place, the proceeds to be devoted to the piano fund for the kindergarten. There was a good attendance, and a good social programme was carried out.—J. W. Snook.

NORTH CROYDON.—Excellent meetings to-day. This morning F. Plant presided. H. J. Horsell gave a splendid exhortation on the New Testament lesson. At the Bible School we had a good attendance, 143 scholars, 5 new scholars. At the gospel service H. J. Horsell gave an excellent address, "Will a Man Rob God?" Our collection for the Church Extension Building Fund amounted to £4/11/10. C.E. Society meetings are well attended, and Brotherhood Society is making rapid progress.—J. S. H. Ferris, Dec. 1.

NORWOOD.—Good meetings to-day. Mr. Jackson gave a very acceptable address this morning when J. E. Black was received into fellowship by letter of commendation from the church at Albury, N.S.W. Miss Thomas, who was recently baptised, was also welcomed into fellowship. To-night Mr. Dickson gave a splendid address on "The Jordan—Historically, Geographically, and Figuratively."—S.P.W., Dec. 1.

MAYLANDS.—Large meetings to-day, H. R. Taylor preaching, his evening subject being "The Love of Christ." The Church Extension Building Fund offering amounted to £4/13/3. 120 broke bread. Children's F.M. Day will be observed on December 15.—R.L.A., Dec. 1.

YORK.—For a long time we have talked about repairing and renovating our church property, but urgent requests for help from elsewhere have been responded to. At last our own claims have come to the front, and we have accepted a tender, nearly £60, and the work has been commenced. To-day a golden offering was taken up, the response reaching nearly £25, and as all the replies are not in, we hope the amount will be materially added to. Last Lord's day our school gave the Children's Day Exercise, which was a great success, every part of the programme being carried out well. Bro. Fiedler was conductor, Sister R. Teague organist, and Bro. Mossop leader. The primary department under Sister Norman gave two selections very nicely. The amount contributed was £2/13/-. Our Junior C.E. and also the Intermediates have each given "surprise" meetings, which have been a treat to visitors and a good help to those in need. The Junior School had their annual picnic at the National Park yesterday. It was a great success, largely due to Bro. Watson and his able staff of assistants.—W.B., Dec. 1.

New South Wales.

INVERELL.—Meetings fair last Lord's day. In the morning Bro. Cust presided over a good meeting. Bro. Waters gave a good uplifting exhortation. In the afternoon Bro. Waters conducted a meeting at Spencer's Gully. In the evening he gave a splendid gospel address. Mid-week meetings continue to show the true spirit of love.—G.B., Nov. 25.

BROKEN HILL (Railwaytown).—Good meetings last Lord's day. Two women confessed

Christ at the close of Bro. Jones' address in the evening. Three further confessions were recorded at our Thursday evening service, two of whom were "baptised the same hour of the night." Our mid-week services are improving greatly; there were about 50 present at last week's meeting. We have commenced to practise for carol singing on Christmas eve. We are expecting a good meeting to-night, when some of our recent converts will be baptised.—C. H. Hunt, Dec. 1.

DELUNGRA.—The usual monthly service conducted by E. J. Waters was held in the hall last Lord's day afternoon. At the close of an earnest address upon "Our Position," two young men confessed Christ. The church members here have completed the purchase of a block of land for the sum of £24. The land is well situated, and the population of the town and district is steadily increasing. We are in hopes of having a church building fund started before the end of this year.—A. Arnold, Nov. 23.

PADDINGTON.—This morning Bro. Franklyn especially appealed to the lax members to take a greater interest in the great commission given to us by the Saviour. We were glad to have with us Sister Mrs. T. W. Smith, from Lygon-st., who, together with her husband, rendered many years' faithful service in our Bible School prior to their journeying to the southern capital. Our aged Bro. Amery is very ill. Bro. Puffett has also sickness in his home. We pray that they will be comforted. Bro. Edward Lewis, son of evangelist Lewis, has just returned from New Zealand, after visiting his parents. Sister Dorothy Lewis is at present spending a holiday in the Dominion. In the absence of our evangelist, Bro. Brown, from Belmore, proclaimed the gospel.—S. Goddard, Dec. 2.

PETERSHAM.—Good meeting at breaking of bread, when we had the pleasure of giving the right hand of fellowship to Sister Kennedy, immersed last Lord's day. We were pleased to welcome Bro. Burns, from Taree. Bro. Coleman gave a stirring address. About 50 of the brethren met at 6.30 p.m. at the corner of Cannon-st. and Parramatta-road, to conduct an open-air meeting, this being the first time we have held an open-air meeting on a Lord's day. Bro. Burns and Crawford gave an invitation to all within hearing. We then adjourned to the chapel for the gospel meeting. We are pleased to report one young man confessed Christ and was baptised.—T.I., Dec. 1.

BANGALOW.—The Coleman mission closed with one confession. We are all the healthier in spiritual things because of Bro. Coleman's presence. Last Sunday J. P. F. Walker conducted a service at Byron Bay, when ten broke bread. G. B. Wells conducted Bangalow meetings both morning and evening.—W.S., Nov. 28.

TYALGUM.—On Sunday last Bro. Coleman began a short mission in the hall, and for the first time in two years we were privileged to hear the Saviour's name confessed, sixty people being witnesses. Rain during each day of the mission has thinned the meetings, but the blessing is present. The young man will be immersed on Sunday. We were disappointed in not having the chapel completed for the mission. We thank Sisters O. Davis, £1; and C. Davis, 10/-; for building fund gifts. We are £20 short to meet accounts.—W.S., Nov. 28.

MOSMAN.—Cecil Hall, of the College of the Bible, commenced as evangelist here on Sunday last, and will continue until College resumes in February. He spoke at both services last Lord's day, and the same to-day; his thoughtful addresses have been much appreciated. The fourth anniversary of the Bible School was celebrated this afternoon, when Bro. Hall gave an excellent address, and the superintendent, S. Gole, presented the prizes. The report of the secretary, Eric Oldfield, showed good progress in the school during the past year. On Friday evening H. G. Payne, Organising Secretary, delivered an interesting lantern lecture on Home Missions in N.S.W.—S.G., Dec. 1.

ENMORE.—Lord's day, December 1, we had the pleasure of having as visitors Bro. and Sister

Tewksbury, Bro. Victor Heather, and Bro. and Sister C. Watt. Bro. Watt gave a splendid address on "The First Christmas Present," and took the opportunity of saying farewell to the Enmore church. We also had the joy of receiving into fellowship Sister Dalley, baptised the previous Wednesday. At night Bro. Illingworth preached the anniversary sermon of the Young People's Society of Christian Endeavor. At the close a young lady confessed the Lord Jesus.

SYDNEY.—At the conclusion of a fine gospel address by Bro. Bagley on "The Lord's Day," two young ladies came forward, a baptismal service also being held. Splendid morning meeting, and good attendance. Visitors present: Sister T. Morris, Swanston-st., Vic.; Sister Linn, from Victoria; Sister Cooper and son, Perth, W.A.; Bro. Lewis, South Yarra; Bro. C. Morris, Peak Hill; Bro. Hickey, Paddington; Bro. Phillips. Glad to have Bro. Evan Roberts back again after accident. Two of the members, Sister Miss Keats and Bro. D. R. Hall, have both undergone serious operations during the past week. Bro. Bagley has commenced a series of morning lessons in the book of Philippians. Interest in all branches of the work here well sustained. The Young Men's Improvement Class and Cricket Club had a fine day's outing last Saturday.—J.C.

Victoria.

COLAC.—Things are still going well, all meetings being well attended. Last Lord's day evening Bro. Chandler addressed a full congregation, his subject being "A Man with a Decision," portraying Moses as the example. We had Bro. Chandler and Dwyer with us all day. The Sunshine Circle have got their allotment closed in with a fine picket fence, the result of Saturday afternoon working bees. The tennis court is also finished, and will probably be opened in a fortnight.—E. Sheldrick, Nov. 25.

SOUTH MELBOURNE.—On Nov. 19, the Sunday School held their annual demonstration and distribution of prizes. Bro. Way, from Brunswick, occupied the chair, and the children rendered their pieces in a creditable manner. All departments of work are in a healthy condition. 152 scholars present at the Lord's day School. Last Wednesday night the church gave a welcome social to Bro. and Sister Davis, who have come to labor with us, and also to Bro. and Sister Copeland, who have recently returned from South Australia, where they have been seeking to regain their health. Bro. Chipperfield made an ideal chairman. A splendid programme of musical items and recitations was rendered. The veteran Bro. Patterson, on behalf of the church, extended a hearty welcome to Bro. and Sister Davis and Bro. and Sister Copeland. A. R. Main, on behalf of the Home Mission Committee and Middle Park church, extended a welcome to Bro. and Sister Davis. Bro. Davis suitably responded. On Sunday evening Bro. Davis preached a powerful sermon, after which two men made the good confession.—S.N., Dec. 2.

NORTH FITZROY.—Last Lord's day three were received into fellowship, two fine young men and a young girl from the Bible School, who were baptised during the week. Last Monday evening Clifton Hill Endeavor Union held a meeting in the chapel, which was a great success. To-day Sister E. Gill, from Leeds, England, was received into fellowship. The result of sisters' sale of work enabled them to hand to the trustees of the Bible School building fund the sum of £50.—A.J.H., Dec. 1.

NORTHCOTE.—December 1, good meetings all day. In the afternoon Mr. Neville, who has had 14 years' experience in India, addressed the school on India. Sisters' Sewing Class making progress. Men's Mutual Society meet alternate Tuesdays at 8 p.m.—R.C., Dec. 1.

WARRAGUL.—We regret to record the death of one of our Sunday School scholars, a bright lad, son of our Sister Galloway. He was in Sunday School last Sunday, answering the questions
Continued on page 848.

The Brotherhood.

By Geo. Burns.

Brothers we!

God speed the day when party strife shall cease,
And all who love the Lord shall dwell in peace.
Are we not one, and shall not we unite
To build the Holy Walls, to work, to fight?
Are we not one as blood-bought unto God?
Not one in him who bore the chastening rod?
Not one in him who lives and breathes within?
The Holy One who purifies from sin.
Are we not one, the Saviour's holy bride,
Create of him and taken from his side?
Oh, children dear, by schism rent in twain,
Can Christ behold this sin and feel no pain
Of broken heart, of soul o'erpressed with woe?
The grief of friends, the venom'd shaft of foe,
The contradiction cruel of boastful man,
The gaunt unblushing shame, the demon plan,
By which the world confounded in the strife
Seeks not, nor knows, the Way, the Truth, the
Life.

"Close up, ye ranks!" The Captain gives command,
"Go enter in, possess the Promised Land."

Outline Studies and Expositions in Philippians.

By A. W. Connor.

CHAPTER THREE.

This chapter is especially rich in practical lessons for the daily life. The "finally" of verse one, and the sudden transition from the tender "rejoice in the Lord" to the almost fierce "beware of the dogs" gives it almost the appearance of a digression born of a sudden recollection of the many foes who would glory in the flesh rather than in the Cross. These are the "enemies of the cross of Christ."

I.—Loss and Gain. A Question of Values (1-9).

"What things were gain to me, those I counted loss for Christ."

1. Christian joy is enjoined on all. "Rejoice in the Lord." The Christian must carry himself as one who knows the abounding love of Christ. "In Christ" there ought to be a glorious optimism. Think of the manifold reasons for joy in Christ. Illustrations abound of the power of Christian joy amid tribulation.

2. "Beware" Their danger lay in heeding those Jadaisers who gloried in the flesh. We, too, must beware of all resting in the bare possession of external privileges. These are a means to an end. The end is Christ, who alone is the "Way, the Truth, and the Life." The demand for circumcision, a mark in the flesh, took attention off the greater things.

3. The true circumcision. If we study Romans 2: 28, 29, and Col. 2: 11, 12, we will see that the anti-type of circumcision is not baptism. The true circumcision is the "putting off the body of the sins of the

flesh." The marks of the true circumcision are given in verse 3.

They worship God in spirit. They rejoice in Christ Jesus. They have no confidence in the flesh. Let us each test our own selves. All this is enforced by his own example. Notice his enumeration of external privileges (5, 6). These he counted loss for Christ. The chief thing, the only thing really worth prizing is the "priceless privilege of knowing Christ Jesus my Lord" (v. 8). Not *the* Lord, but *my* Lord. Is he mine? "Fade, fade each earthly joy, Jesus is mine."

II.—Faith's Unrest (10, 11).

"I know whom I have believed," yet still "I long to know Christ." How is this?

There is a rest of faith which Paul, above all others, knew. He could say, "Christ liveth in me," but there was also a lifelong outreach of faith expressed in these verses. This unrest looks in many directions.

1. Upward. "That I may know him." We never reach a *ne plus ultra* in this matter. Some folks have a small Christ and a small God. Not so Paul.

2. Inward. "And the power of his resurrection."

Interpret this in the light of Romans 6: 1-4; Col. 2: 11, 12; and Col. 3: 1. Emancipation from the old life by the power of the risen Christ is the goal of faith.

3. Outward. "And the fellowship of his sufferings" (cp. 2: 17). The missionary of the cross with burning passion through pain, sacrifice, and martyrdom, taking the message of the cross, is the best illustration of this.

4. Forward. "Unto the resurrection from the dead."

Because he lives, we shall live also. This is the grand consummation. Have we this unrest of faith? If so, we will neither be unresponsive to the world's appeal for the gospel of Christ, nor unexpectant of the "crowning day." Let life be dominated in the realm of faith and service by ever advancing ideals.

III.—Apprehended to Apprehend (12-16).

From this paragraph Dr. Jowett preached his farewell sermon in England. In a masterly way he showed that it revealed to us—

1. The supreme glory of life. "I was apprehended by Christ Jesus." Here in a brief compass is the whole story of the Damascus road scene, and its supreme significance.

2. The supreme ambition of the Christian life—"That I may apprehend that for which Christ apprehended me." Notice the vigor of the word, "I press on." It speaks of earnestness, sleepless intensity and whole-hearted endeavor.

3. Life's worthy crown. "The prize of the high calling of God in Christ Jesus." "The mind centres not on a detached reward but upon a vital character, a heaven not outside, but within, a crown of glory which is a crown of life." Let us, too, forget the past and press on with tireless energy to lay hold of life's worthy crown. The love grip of Jesus is on us. We have been

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apprehended to apprehend. And so he passes to consider—

IV.—Citizenship in Heaven (17-21).
 "For our citizenship is in heaven."

1. A worthy example was set by Paul himself (v. 17). "Be imitators together of me." Cp. Acts 20: 32-35.

They needed this exhortation because of the presence of others who are here described as—

2. "Enemies of the Cross of Christ." These men moved Paul to tears. In them Christian liberty ran to license, and the flesh triumphed over the spirit. The end of such unworthy professors is destruction.

The weakness of the church is in the number of those who "mind earthly things" rather than the "heavenly calling." Rather let us seek to be worthy.

3. Citizens of heaven. These are contrasted with those of verse 19. Here on earth is our sphere of service, but the inspiration comes from above. From heaven we look for our Saviour. "He shall come a second time." Let us be ready. Cp. Heb. 9: 28; Acts 1: 11. What then? At his coming these mortal bodies shall be changed and fashioned like unto his own. Blessed privilege! Happy anticipation! Glorious consummation! Let us walk worthy of it all. But how shall it be? There is but one answer. "By the working whereby he is able to subdue all things unto himself." Say this over and over again. When the devil is strong, when passion rages, when you cannot be the man you would, repeat these words as a sweet refrain. Begin now with obdurate wills, with proud and evil hearts, with indomitable pride, with passion and lust. Subdue these, O Christ, and cause us to be transfigured in the Spirit, that whilst in the body of humiliation we may live worthily of our citizenship, and ultimately rise to the life immortal" (F. B. Meyer).

Obituary.

HERBERT.—On Nov. 12, 1912, our beloved J. W. Herbert passed away. He was interred at the New Cemetery on Nov. 14. J. W. Baker, of North Fitzroy, officiated at the graveside. Bro. Herbert had been upon a bed of affliction for four years. He was a patient sufferer, and has been greatly missed in the Master's work here at Collingwood. When in health and strength, he was faithful to his duty. He held office at North Richmond when he resided there, and afterwards he held position as officer until he was laid upon his bed of affliction. He was fully prepared for the Master, and we feel sure of his resurrection at the coming of the Divine Master. We pray that the Lord of consolation will be with our sister and her family in their sad bereavement.—W.A., Collingwood, Vic.

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PUBLISHED WEEKLY AT
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Editor & Manager, F. G. DUNN.

All communications should be addressed to the AUSTRAL PUBLISHING CO., 528, 530 Elizabeth-st., Melbourne.

All Cheques, Money Orders, etc., should be made payable to F. G. DUNN.

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From the Field—Continued.

from the leaflets. To-day Bro. Young and the writer conducted his funeral service. Being well known, and the family respected, there was quite a large gathering at the grave, especially of young people, and the writer spoke from Eccles. 11: 9. Quite an impressive service was held, and we trust good will result.—R.W.J., Dec. 1.

HAWTHORN.—On Nov. 26, M. Wood Green gave a good address on "Temperance" at a meeting held in connection with our C.E. Society. F. Thomas addressed the church yesterday morning. Heavy rain affected the attendance. We had a good meeting last night, when a man and wife and a youth made the good confession. On Saturday a picnic was held at the Glen by the junior classes of the Bible School. On Saturday afternoon, December 14, our new hall will be opened. The sisters are arranging a sale of gifts.—A. C. Rankine, Dec. 2.

CASTLEMAINE.—Splendid meetings during the week, and again to-day, when eight were received into fellowship. Owing to our tent being blown down yesterday, the meetings have been held in the Mechanics' Institute. To-night's meeting was crowded. At the close of the meeting two young men confessed. Up to the present we have had 27 conversions. Everyone seems greatly taken up with the singing, and Bro. Clay is a very capable conductor. Whilst the tent is being repaired, Bro. Hagger will conduct the services in the chapel.—May Kirkman, Dec. 1.

SWAN HILL.—Attendances at preaching services improving; interest growing. Sunday School growing in numbers. Our evangelist was called away to Rupanyup last Wednesday, through the death of his mother. Our sympathy is extended to the bereaved in their loss. A social was held in the building on Nov. 15, the occasion being the departure from our midst of Sister Hinton for Bendigo, after having been associated with the church here for the past 15 months, and always regular in attendance at all services. The members presented our sister with a silver butter-cooler as a memento of her stay with us, and the high esteem in which she was held.—C.W.D.

MELBOURNE (Swanston-st.)—Our meetings last Lord's day were very good, considering the inclement weather. Two young ladies were received into membership who had been baptised during the previous fortnight, and one young man formerly connected with Twynholm Hall, Fulham Cross, London. Bro. Russell, junr., from Petersham, N.S.W., was amongst our visitors. Bro. Allen delivered a fine address on "Memory and Duty." In the evening Bro. Allen's subject was "A Manly Man," taken from the life of Daniel. The young men of the church sang as a male chorus "Dare to be a Daniel," and other special music was excellently rendered by the choir. There was splendid attention and interest.

STAWELL.—Our first Bible School picnic was held on November 13, at the Lake Reserve, Stawell-West. The day was all that could be desired, and the children had an enjoyable time. Bro. Hagger sprang a surprise visit on us this day, and his presence was much enjoyed. The young lady who confessed Christ on Nov. 7 has been baptised and added to the church. Plans for mission to commence in February are well under way. Bro. Burdeu exhorted the church last Lord's day, took the Bible Class in the afternoon, and preached in the evening to an acceptable audience, the writer being absent in Glen Thompson.—J. E. Shipway.

GLEN THOMPSON.—Nice meeting in the house of Mr. and Mrs. Scott on Lord's day, Nov. 24, when eight met round the Lord's table. In the evening a meeting was held at Strathmore, four miles west of Glen Thompson, when thirty gathered to hear the gospel. Among them were quite a number of our friends from beyond the seas who have come to work in this locality. More than half of the congregation consisted of men and boys, which looks healthy. We had a splendid time together, and the writer has been asked to go back again as soon as it is convenient. This he will gladly do.—J. E. Shipway.

CARLTON (Lygon-st.)—A wet morning on Sunday last, but a good meeting at the breaking of bread. Included amongst our visitors were Bro. and Sister T. H. Jennings, who have returned from N.Z.; Sister Roney, from Launceston; also Sister Zelus, senr., of Doncaster. Five added to the church (4 by obedience, 1 by letter). F. G. Dunn was the exhorter, and gave an address of a helpful character. Horace Kingsbury preached to a splendid audience at night upon "The Transfiguration of Man," and at the close of a fine discourse, a married lady confessed Christ. After a conversation with Bro. Kingsbury, a young man also desired to obey his Lord in Christian baptism, and was baptised the same hour of the night. Miss Olive McCance, who has been a faithful teacher in the school, and is leaving to be married, was presented with a cabinet fruit service as a token of good wishes from the teachers.—J.McC.

NORTH MELBOURNE.—Bro. Hutson has arrived from Boonah, Qld., to take up the work here. He gave a helpful message at the morning meeting, and preached to a good meeting in the evening. The church, Sunday School, and C.E. have sustained a sad loss during the week. Our Sister L. Fordham was called home by her Lord on Friday morning early. We pray that God will comfort and sustain her sorrowing relatives.—H.V.G.

GEELONG.—Last week was rather a busy one among the auxiliaries of the church. On Tuesday at the Young Ladies' Club, Gifford Gordon delivered his last lecture on the great reformations. This series has been very instructive and much appreciated. Wednesday afternoon there was a good number of the married sisters at the Ladies' Aid Society. At the Young Men's Club a very instructive lecture was given by Dr. Darby on first aid, and this meeting proved to be the best the club has yet had. On Saturday night the Young Ladies' Club were the guests at a social given by the Young Men's Club, over 120 being present to enjoy a delightful evening. On Sunday last we were pleased to have with us Bro. Berry, from Colac; Bro. Taylor, Sister D. Taylor, also from Colac; Bro. E. Shearer, of South Yarra; Bro. and Sister Barnett, of Cheltenham; and Sister Johnstone, of Camperdown. Two were received into fellowship. Good congregation at night, and after an earnest address on "The Stoning of Jesus," one young lady confessed her faith in Christ.—E.B.

MEREDITH.—Good weather, good meetings, good addresses, good confessions, were the order of the day of our anniversary services, Nov. 24. Bro. Combridge, of Kyneton, was the preacher. The success of the meetings was largely due to his untiring efforts in visiting and personal invitations, which resulted in five souls stepping out on the Lord's side. The tea meeting on Monday, 25th, was a decided success, as was also the public meeting, presided over by Bro. Combridge. The programme was of an excellent character, and included a splendid address by Bro. Gordon, of Geelong.—A.M., Dec. 2.

PRESTON.—Last Saturday afternoon the Junior Endeavor Society celebrated its first anniversary. The chapel was filled with representatives and friends from various kindred societies, some coming all the way from Cheltenham. A good programme was given by the Juniors, also an address by Bro. Beiler, from Williamstown. Under the energetic and able superintendency of Miss C. Olney, the society has increased during the year from 14 to 40 members. Good meeting on Sunday morning, Bro. Forbes, of North Fitzroy, presiding. One sister received into fellowship by letter. Bro. Hall preached to a good audience in the evening. As Bro. Hall is shortly leaving the Commonwealth, the church have secured the services of Jos. Binney for a short period, and he will take up the work about Easter.—G.A.D.

KYNETON.—On Nov. 13, a very pretty wedding took place in the hall, the contracting parties being our treasurer, T. Price, and our organist, Sister F. Gibbs. The hall was very nicely decorated by the sisters. A four nights' mission has been held at Taradale, resulting in two confes-

sions and one restoration, the writer preaching three nights and Bro. Hagger one, assisted by Bren. Clay and Gale and others from Castlemaine. We are to have a tent mission in January.—J.R.C.

HORSHAM.—J. Butler gave a helpful address at Polkemmet on Sunday morning. Good gathering at the gospel service in the afternoon. Several new scholars at the Bible School at Horesham in the afternoon. Fine gospel meeting at Horsham at night. The writer spoke on the subject, "Sowing and Reaping." By the time this appears in print, we will have distributed some 3000 tracts and several hundred copies of the "Australian Christian" in the town. On Friday evening a young woman confessed her faith in Jesus and was baptised the same hour. Our sister has gone to Dimboola to live. We are praying and planning for a fortnight's mission with J. E. Allan in January.—F. J. Goodwin.

MONTROSE.—On Nov. 24 we had fine meetings all day. Bro. Noble, who has been laboring with the church in this place for two College years, but is leaving to take up work in N.Z., gave farewell addresses at all meetings. He spoke very nicely to the scholars of the S.S. Bro. Noble was a splendid worker amongst the young people. At our worship meeting he gave a fine address from Phil. 2: 5. In the evening to a crowded house our brother gave a powerful yet loving address from Acts 20: 27. On the Monday evening we held a social to give everybody an opportunity to say good-bye, when we had a splendid time together. Bro. Noble was the recipient of useful presents. The writer had the honor of making the presentation, after which Bren. Legg, Pratt and Chandler spoke of the splendid qualities of our brother, and predicted a good future for him. Bro. Noble feelingly replied. Bro. Pratt takes up the work now for a time, and we pray that he, like Bro. Noble, will do good work in this place.—Robt. Langley, Dec. 2.

SOUTH YARRA.—The Literary and Debating Society, having received and accepted a challenge from the society of Brighton church to debate with them as to whether "the tongue is mightier than the pen," met their team in friendly contest at Brighton on Nov. 20. Messrs. Manifold, Boardman and O'Brien adjudicated. The South Yarra team, upholding the power of the pen, were successful in out-pointing their rivals, securing 715 points as against 575 for Brighton. A coffee supper was provided by the Brighton friends.—S.D.

HARCOURT.—At the meeting for worship last Lord's day morning T. Hagger gave a splendid exhortation. Topic: "I am the Good Shepherd." The writer visited Sutton Grange the same morning. Eight members travelled many miles through rain and mud to be present at the evening service. We had a good number of strangers present. The members are keenly interested in the Hagger-Clay mission at Castlemaine. The C.E. meeting is one of the good features of the work here. Nineteen present last meeting of the society, and many of these travel a long distance to the meeting.—R. Arnot, Dec. 3.

Here and There

Twenty-seven confessions up to Sunday night last in the Castlemaine, Vic., tent mission.

Thos. Hagger spoke at Harcourt, Vic., on Sunday morning last, and W. H. Clay at Castlemaine.

Cecil Hall, of the Bible College, is preaching for the church at Mosman, N.S.W., during the vacation.

D. R. Hall, Minister for Justice in N.S.W., is in a private hospital, having undergone a serious operation.

We had the pleasure of a visit from L. Russell, of Sydney, who has been in Melbourne for a few days on business.

F. G. Day's address is now "Wemyssfield," 41 Gover-st., North Adelaide, S.A.

The jubilee celebrations in connection with the church at Prahran, Vic., commence next Sunday. A great time is expected.

The Baptist brethren in Castlemaine, Vic., are taking quite a brotherly interest in the mission now being conducted there.

Reg. Arnot, one of the students of the College of the Bible, has been a welcome visitor at the Castlemaine, Vic., tent mission.

Last Sunday night the Mechanics' Hall at Castlemaine, Vic., was crowded to overflowing, gallery and all; and it was a wet day too.

Hawthorn's new vestry hall is well worth inspecting. Pay them a visit on Saturday, December 14, and see what can be done by an energetic evangelist and members.

The Austral has received a supply of the Christian Lesson Commentary for 1913. We compliment the Christian Publication Society for getting them out in good time.

The next great convention of our American churches is to be held in Canada. It is expected, says the *Courier-Journal*, that Lloyd George, the Chancellor of the British Exchequer, will be present on that occasion.

Narrabri is the premier Home Mission church of N.S.W. Every member pays a small sum weekly to the H.M. collector, and this in spite of a debt of £300 in connection with the chapel which they are building.

On Saturday, Nov. 30, Bro. Hagger and Bro. and Sister Clay journeyed to Taradale, Vic., and held an evangelistic service. Several brethren were present from Drummond, and Bro. Gale and some 14 others went down from Castlemaine. J. R. Combridge was also present. Altogether there was a nice company of nearly 100 at the service.

A big storm swept over Castlemaine, Vic., on Saturday last, about 5 p.m., which uprooted trees, unroofed houses, and wrecked the mission tent. The services on Sunday afternoon and night were held in the Mechanics' Hall, and have been continued in the chapel since. It was expected that the tent would be repaired and re-erected in the course of a few days.

W. A. Strongman writes: "My brother Arthur is progressing at Denver, Colorado, U.S.A. A letter to hand yesterday from him said that his case was diagnosed as being in the second stage of consumption, and many have been cured from it whose condition was worse than his. Denver is a mile above sea level, and seems to be specially adapted for that treatment."

Bible School Union (Vict.).—All delegates are asked to attend the general committee meeting, which will be held in the Christian chapel, Swanston-st., new hall, on Monday, December 9, at 8 p.m. An address will be given by the president, J. C. F. Pittman. The treasurer will be in attendance to receive cash from sale of tickets. Executive are requested to meet at 7 p.m.—J.Y.P.

Isolated members' names and addresses are still being received by the Victorian H.M. Organising Secretary. He has sent out 113 letters to such. But many church secretaries and some of the evangelists have not thought it worth while, so far, to answer the letter sent in last August re such people. We are losing members in this way, and surely to send on the list is not much to do in the effort to reach all such, and perhaps save them to the cause. Please send on to Thos. Hagger, "Olney," Walsh-st., Coburg.

R.L.A. writes:—"Recently a member of the Norwood church, while on business in the back country east of the Murray in S.A., called at the home of a settler, and was surprised when a little child in the house showed him its 'only picture book,' which proved to be a copy of the F.M. number of the 'Christian,' which had been accidentally found in a hut in the locality, and had probably been left by a passing traveller. Truly your excellent paper finds its way into remote places, and who would try to gauge the good that thus accrues from its messages, and should we not use it more?"

We acknowledge with thanks the following contributions in regard to the little cripple girl mentioned in a previous issue:—Margaret Goudie Fund, 45; Geelong Bible Class, 15/-; Pentland, 5/-; Arnot, 1/-; Mrs. E., 5/-; F. McClean, 10/-; Mr. and Mrs. R. Lyall, 1/-; B. J. Kemp, 10/-; Box Hill S.S., 14/-; Ascot Vale Junior Endeavor, 2/6. These amounts, with promises still to come in, will about meet the case. We have forwarded our cheque for £12 to Dr. W. Colin Mackenzie, who is giving his professional services free, and who will use the amount sent in paying private hospital expenses. We very much appreciate Dr. Mackenzie's generosity.

The quarterly meeting of the officers of the Melbourne churches was held in the lecture hall, Swanston-st., on Monday evening last. F. G. Dunn occupied the chair. A paper on "The Engagement of Preachers," written by Reg. Enniss, was read by W. H. Allen, in the absence of Bro. Enniss, who is away in Tasmania. About fifty brethren were present, and the paper was freely discussed. At the close of the discussion the following resolution was carried, namely, "That it be a recommendation to the next Conference that an advisory board be appointed, to which churches desirous of engaging a preacher may obtain such information as it is possible for the board to give."

Convention Sermon.—It is no discredit to other eloquent speeches of the evening, says the *Christian-Evangelist*, to say that the sermon by Hugh McLellan, of San Antonio, was the master deliverance of the opening session. It is no small achievement for a speaker to hold the attention of thousands of people, beginning at 9.30, when there has already been a flood of oratory. But our poet-preacher from the southland did it—and he did it without unnecessary vociferation or gesticulation. He did it by the beauty, strength and lucidity of his statements. It struck the keynote of our great movement—that same note of safe progress in new truth without breaking with the old truth of the past—which it has been the mission of this journal to sound for nearly half a century. It is the note of progress in the truth, and not away from truth; of growing up into Christ and not away from him and his authority. Union we want—but not at the expense of truth or of any of Christ's appointments. Even if we could get it that way, it would not be Christian union.

The annual demonstration and distribution of prizes in connection with the Bible School Union of Churches of Christ in Victoria was held in the Christian chapel, Lygon-st., on Monday evening, Nov. 25, J. C. F. Pittman, President, presiding. The chairman thanked the large and enthusiastic audience for their attendance at the 31st anniversary, which betokened the interest they manifested in the work of our Bible Schools. He also briefly referred to the growth of the Union from its formation in 1881 up to the present time as regards (1) the number of schools connected therewith; (2) number of scholars and teachers enrolled, and also (3) as to the number of awards presented at our annual demonstrations; (4) number of entries and competitors at our examinations. In view of these facts he predicted great things in this department of church work in the near future. T. B. Fischer, past president, presented the prizes to the successful competitors, and the certificates to representatives of the various schools, congratulating them on their brilliant achievements. A splendid programme, con-

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sisting of recitations, action songs, and other items, given by scholars, was well rendered and much appreciated by the large assemblage.—J. Y. Potts, Hon. Sec.

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DECEMBER 12, 13, 14.—Sale of Gifts to be held in the Richmond Town Hall on December 12, 13, and 14, in aid of the new school building of the North Richmond Church.

DECEMBER 14.—Paddington, N.S.W., Monster Picnic to Mortlake. Have you bought your ticket yet? 1/- each, obtainable from any church secretary in Sydney or suburbs.

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.

SILVER WEDDING.

CORNISH—WHITFORD.—On Dec. 7, 1887, at West Melbourne, by the Rev. J. W. Crisp, Thomas, the second son of John Cornish, of Northcote, late of Buninyong, to Eliza Ann, eldest daughter of the late Thomas Whitford, of Stawell. Present address, Gingell-st., Castlemaine.

IN MEMORIAM.

BOAK.—In loving memory of mother, Christina Boak, who departed this life Dec. 7, 1911; also father, who passed away April 7, 1905, both at Murrumbidgee.

The reward that is promised the faithful

Oh, let us strive to attain,

And then in those mansions in glory,

We will hope to meet them again.

—Inserted by their daughters, J.M., Kalgoolie, W.A.; M.B., Murrumbidgee, Vic.

BURROWS.—In loving memory of William Amess, who died December 19, 1898; also, Ronald George, who died December 10, 1909; and Alan Watson, who died December 27, 1909, the dearly loved sons of W. W. and M. Burrows, and grandchildren of E. Amess, of North Melbourne.

"For of such is the kingdom of heaven."

DAVOREN.—In loving memory of "our Addie," who went home to God Dec. 7, 1911.

—Inserted by the Lygon-st. Christian Endeavor Society.

DAVOREN.—In loving remembrance of our dear friend, Addie, who was called to higher service on Dec. 7, 1911. "For ever with the Lord."

—Inserted by her friends, E. M. Clements and M. R. Walden.

DAVOREN.—In loving memory of our dear Addie, who was called home Dec. 7, 1911.

"Fond love never dies."

—Inserted by her loving sister, Nancy, and her dear friends, M.S., M.McD., F.McL., E.McD., F.O., L.P., and F.J.

HEXON.—In loving memory of our dear mother, who passed away on December 7, 1911; also our dear father, who died Sept. 22, 1908. Sadly missed.

BOULE.—In fond memory of dear Percy, who fell asleep December 7, 1908, aged 13½ years; also his mate, Clarence Tuck, who went home one week before him.

This is a day of remembrance to all,

This is a day of a sad recall.

—Inserted by his parents, brother and sisters, A. and M. Bodle, Mildura.

The Society of Christian Endeavor.

The Bible—2 Kings.

Topic for December 9.

Daily Readings.

Elijah translated. 2 Kings 2: 1-11.

His worthy successor. 2 Kings 2: 12-22.

The passing of Israel. 2 Kings 17: 6-18.

Hezekiah the restorer. 2 Kings 18: 1-7.

Josiah's discovery. 2 Kings 22: 8-13.

Judah's captivity. 2 Kings 25: 1-11.

Topic—National Destruction through National Defection. Matt. 23: 37-39.

How is prayer a spiritual chariot?

How does neglect of the Bible weaken national life?

How may we lose our spiritual inheritance and blessings?

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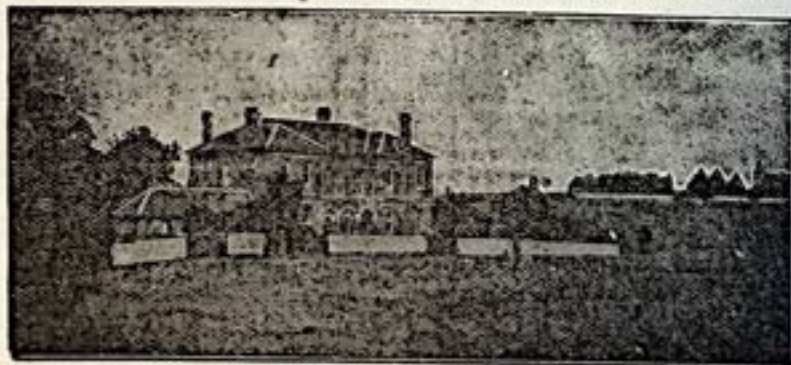
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