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"BAPTISM: OUR LORD'S COMMAND," BY A. R. MAIN, B.A.

A. Brief Review.

In our present issue we publish A. R. Main's final article on the subject of baptism. It will be remembered that the immediate cause of these articles being written was the activity displayed by our paedobaptist friends in attacking the position held by us. The success of the Scoville mission and the baptisms which took place every night, and the interest aroused thereby, were the cause of much questioning. Probably never in our history has the subject of baptism been so prominently before the public, nor has our position provoked so much hostility on the part of those of our religious neighbors who differ from us. It is one of the strange anomalies of the religious world, or rather that great part of it in opposition to us, that it can be on good terms with those who altogether ignore the New Testament ordinances, but is bitterly opposed to those who seek to give them their proper place and significance in the economy of things. This is a state of things very much to be regretted, but one for which we cannot hold ourselves to be blameworthy.

Undue importance.

It is altogether a mistake to assume that we attach more importance to baptism than do our religious neighbors. In some of their creeds or confessions, it is quite clear that an almost magical effect is ascribed to the baptism of an infant. In a previous issue, we cited the case of a vicar of the Church of England who resigned his position because he could not take upon his lips the well-known words of the baptismal service for infants, which are as follows:—"Seeing now, dearly beloved brethren, that this child is regenerate, and grafted into the body of Christ's church, let us give thanks unto Almighty God for these benefits. . . ." The wonder is that so many men can be found to subscribe to such a doc-

trine as this. Our position is poles asunder from it, and involves a conscious surrender to Christ of the candidate for baptism; without which conscious surrender, it becomes a mere ceremony without any spiritual value. It must be understood, however, that we do not underestimate the position that baptism occupies in New Testament teaching. As a command of our Lord's which he expects us to obey, its importance is sufficiently well defined. It is not necessary to say more, although much more might be said. As a command to be obeyed it remains of perpetual obligation; and the obligation to obey it in the fashion set forth by the New Testament is just as imperative. The head and front of our offending is found just here. We stand for a New Testament ordinance as against a church ordinance—for the divine as against the merely human.

In defence.

In view of these things we cannot allow our position to be assailed or misrepresented without making adequate reply. Moreover, we are very strongly of opinion that the question of Christian union can only be permanently settled by the recognition of the "one baptism," which is very clearly the immersion of the penitent believer. This is the only baptism which satisfies the plain teaching of the New Testament as well as adequately fitting its beautiful symbolism. For these reasons we felt it necessary on the appearance of two books in defence of infant baptism to enter into the field of controversy, the more especially as one of these, while attempting to defend its own position, also assailed our own. These two books were of a representative character, and were endorsed by their respective bodies, viz., the Methodists and the Presbyterians. The task of replying to these was entrusted to the Principal of our College, and we believe it will be generally conceded that he has done his work well. It will be noticed that he bestows more attention upon Mr. Madsen, the Methodist,

than upon Mr. Tait, the Presbyterian, the reason being that the former is more aggressive and unscrupulous, and commits himself to positions which the latter would scarcely care to occupy.

Work well done.

No one reading Bro. Main's articles can help but admire the admirable spirit in which they are written. We know of nothing that tries the patience of a writer more than the attempt to follow paedobaptist apologists in their meanderings. The temptation to say hard things is very great—a temptation which Mr. Main has successfully resisted. His favorite method is the *reductio ad absurdum*, in which in his quiet way he is admirably successful. The amount of industry involved in Mr. Main's work can only be understood by those who have occasion to consult authorities, especially when these are not easily accessible. And the work is still harder when, as in Mr. Main's case, care has been taken, where possible, to consult original sources. This is in marked contrast to Mr. Madsen's method of giving garbled statements, when the full text was at variance with the view he was advocating. Mr. Main's articles are admirable in many ways, but their chief value will be found to consist in the exposure of fallacious and reckless assertions. Mr. Madsen's book will be read by many who will believe all he says. If they read Mr. Main's book they will find that their confidence has been sadly misplaced.

Covers the ground.

In due course Mr. Main's articles will be published in book form. It will consist of about one hundred and eighty pages, and will cover the ground usually taken by paedobaptists. It will be a most useful book to those who have not access to authorities usually cited when the question of baptism is being discussed. The stock arguments indulged in by advocates of infant baptism are dealt with and their ineffectiveness clearly demonstrated. Altogether we regard the book as a valuable contribution to the sub-

ject under consideration. It is true that the New Testament, read intelligently, and without bias, is the best text book on the subject of baptism, but as many who deal with the question set at defiance all legitimate laws of interpretation, it is necessary that the errors into which they fall should be pointed out and the truth be demonstrated. On this question we have no reason to offer any apology for the position we hold; we might have occasion to do so if we found that sound scholarship was arrayed against us, but as it is not, but on the contrary is with us, we hold our ground and confidently wait for the triumph of truth over prejudice and theological sophistry.

Editorial Notes

Christmas.

Once again the season of the year reminds us of the advent of the Christ Child. We are so accustomed to the enjoyment of the blessings of Christianity that we are apt to overlook how much we owe to the historical fact of the birth of Jesus. What would have been the result if he had not been born? As one writer has put it, "There would have been no Christmas message, no Christian churches, hospitals or schools; no Christian books, no missions to save the drunkard and sinner, no missionaries to the degraded of Africa and Asia, no Christian preachers, no Christian Endeavor Societies, no Y.M.C.A., no Sunday School workers; no New Testament, no Christian family prayers or prayer-meetings, no inspiration from any Christian truths, examples and ideals. England and America would be no farther advanced in religion than ancient Rome and Greece, Persia and Egypt, no better than India, China, Japan, or perchance Africa before the first Christian missionary entered those lands. What restraining power would there be to offset the selfishness, cruelty, and impurity that show themselves in men and nations who know nothing of God as revealed in Jesus Christ and his gospel?" The opponent of Christianity may ridicule its supernatural claims, but he, himself, lives under and enjoys the privileges of the very truth he condemns. And the prosperity, security, enlightenment and freedom of Christian lands is a sufficient answer to those who tell us that Christianity is a failure. Our world would be dark and its inhabitants benighted indeed, were it not for the glory of the Lord that shone upon the plains of Bethléhem when the angelic announcement was made and the heavenly host burst forth in the first Christmas chorus.

Peace on Earth.

Students of prophecy are divided on the question of the immediate future. From the confident predictions of Russell, who foretells unprecedented revolution and strife

before the manifestation of Christ in October, 1914, to the conclusions of the post-millennarians, there is a wide range of view as to the immediate prospects of peace on earth. But in any case we have the assurance that whatever may be before us, swords shall ultimately be beaten into ploughshares and spears into pruning-hooks. Apart from questions of prophecy the student of history will note that peace principles are being actively promulgated, that while armies and armaments are increasing, nations are also resorting more and more to arbitration, and that national difficulties which would at one time have been settled by war are now being submitted to neutral authorities for decision. The Hague tribunal will meet again shortly, and we are not without ground for hope that a forward step will then be taken in the direction of universal peace. The poet, therefore, cannot be regarded as Utopian who sings:—

"The days are hastening on,
By prophet bards foretold,
When with the ever-circling years
Comes round the age of gold;
When peace shall o'er the earth
Its ancient splendors fling,
And the whole earth give back the song
Which now the angels sing."

Mrs. Eddy's Fortune.

The late Mrs. Eddy, founder of Christian Science, made her religion pay. She left in her will about two million dollars (£400,000) in trust for the movement she originated, but the Supreme Court of Massachusetts has declared the will null and void. "Just what disposition will now be made of the rather unusual fortune acquired by Mrs. Eddy, is a matter of conjecture," says the *Christian-Evangelist*. "It is possible new directors will be appointed and the fund administered as a charitable trust. In any event, it appears certain now that it cannot be devoted to the propagation of Christian Science as was originally intended." It is doubtful whether many of her followers will be able to extract as much money from their disciples as did Mrs. Eddy, but there are always credulous dupes waiting to be fleeced by plausible faddists, and there is a sufficient modicum of truth in the principles which underly psychic healing to enable them to impose upon the unwary.

The Queen of Sheba's Palace.

While destructive criticism is assailing the Biblical records and proving (?) their unreliability, archaeology is continually giving us fresh confirmation of their truth. No sooner is it demonstrated to the satisfaction of the sceptical that some Scriptural character did not exist or some Scriptural incident could not have occurred, than the examination of an old ruin brings inscriptions or monuments to light, upsetting the criticisms and covering the critics with confusion. "Once again," says an American contemporary, "the shifting Nubian sands

have yielded up new light on an old story of the Bible. Under the direction of Prof. John Yarstang, who was sent to Ethiopia by the Liverpool Institute of Archaeology, the home of the famous Queen of Sheba has been laid bare to the gaze of the twentieth century. There among the palace ruins at Meroe one finds ample confirmation of the visits of this queen to Solomon as recorded in the tenth chapter of First Kings. Among other things a bronze head of the famous wise man was found. One by one the older centres of civilisation are being resuscitated and almost invariably they yield some new light on the old, old truths of the good book." Thus the pick of the archaeologist is continually proving more powerful than the pen of the critic.

"I Love Thy Kingdom, Lord." Do We?

The majority of readers of this paper are enrolled as members of Churches of Christ. They profess to love the church, and often sing in the words of Dwight—"For her my tears shall fall, for her my prayers ascend, to her my toils and cares be given, till toils and cares shall end." And yet many of them frequently neglect the church services on the Lord's day, and the great majority avoid the prayer-meeting as though the bubonic plague raged there. They glibly affirm in sacred song that "beyond their highest joys they prize her heavenly ways," and show the worth of their professions by staying home or going for a walk. It is abundantly evident in too many cases that "her heavenly ways" are not so attractive as a concert or picture show. Men are needed at the mid-week services, but the lodge or political meeting has the prior claim, and the preacher must be verdant indeed who can expect the ordinary church member to neglect his lodge merely to attend church. Is it not time to agitate for a revised hymn book so that those saints may not sing untruths when they do meet for worship? Would not something of this sort more accurately express the minds of many singers: "I love thy kingdom, Lord, and sometimes care to go; but I prefer a cricket match, a lodge, or picture show"? If "actions speak louder than words," we really think such revision is necessary. We know churches where scarcely a tithe of the members attend the mid-week services. "One comes to worship, but where are the nine?" Surely there is something amiss somewhere. Is their Christianity, after all, only a thin veneer?

If a man is to be a pillar in the temple of his God by-and-by, he must be some kind of a prop in God's house to-day.—*M. D. Babcock.*

We are too fond of our own will. We want to be doing what we fancy mighty things; but the great point is, to do small things, when called to them, in a right spirit.—*R. Cecil.*

If I could unwrap fold after fold of God's universe, I should only unfold more and more blessing, and see deeper and deeper into the love which is at the heart of all.—*Elizabeth Clark.*



BAPTISM: OUR LORD'S COMMAND.

A. R. MAIN, B.A.

The Action of Baptism.

NEW TESTAMENT TEACHING.

1 Corinthians 10: 1, 2.

Amongst the passages which Mr. Madsen thinks definitely exclude immersion is the above. Paul says:—

"Our fathers were all under the cloud, and all passed through the sea; and were all baptised unto Moses in the cloud and in the sea."

It is plain that the chief point of the comparison made by Paul between the Israelites and the Christians to whom he was writing was that as the "fathers" were baptised into a new relationship to Moses, so were the Christians baptised into a new relation to Christ. As Prof. Findlay in "The Expositor's Greek Testament" puts it, "They all received their baptism unto Moses in the cloud and in the sea," since in this act they committed themselves to the guidance of Moses, entering through him into acknowledged fellowship with God." Does Paul's allusion show that baptism is not necessarily immersion? Mr. Madsen says:

"The baptism of the cloud was probably by rain drops, and of the sea by flying spray. But it was the glory of the passage through the sea that not a man of Israel's pilgrim people was immersed. When Pharaoh's host attempted the passage, they received immersion, with disastrous consequences."

Briefly we may reply: (1) The baptism of 1 Cor. 10: 1, 2 must surely be interpreted in harmony with what the same writer said in Rom. 6: 4 of baptism as a burial. (2) Mr. Madsen seems to imply that there was a baptism "of the cloud" and a baptism "of the sea." Now Paul gives no hint that there was a baptism in the cloud, or in the sea, *separately*; but "in the cloud and in the sea." "The cloud was over the upraised and congealed walls, and the people passed through this sea-cloud channel." (3) Mr. Madsen's rain-drops are imaginary ones; a reference to Ex. 13: 21, 22 will show that the cloud is not represented as a watery cloud, but that which led the people as a pillar of fire by night and as a cloud by day. (4) The alleged baptism by flying spray of the sea is out of harmony with two Biblical facts: (i) the waters were congealed (Ex. 15: 8); (ii) the Israelites passed over by dry ground (Ex. 14: 29). This forbids the sprinkling of rain as the baptism. Again, if spray had been blown across a channel wide enough to allow a company containing six hundred thousand men, besides children and cattle (Ex. 12: 37), to cross in a single night, let the reader judge how "dry" the ground on the one side must have been! (5) Yes, the "Egyptians were immersed, and more than immersed; they were drowned; but the Israelites were simply baptised."

Not all paedobaptists are inclined to cavil at 1 Cor. 10: 1, 2. Schaff would infer immersion from this very passage. So would Prof. Knowling. Plummer gives it as his opinion that

"Being under the cloud points to submersion, while passing through the sea may signify emergence."—Article on "Baptism," in Hastings' Bible Dictionary.

Meyer, on 1 Cor. 10: 2, says of the preposition *en*, "in," that it is local, "indicating the element in which, by immersion and emergence, the baptism was effected."

Alford comments:

"Received baptism to Moses; entered by the act of such immersion into a solemn covenant with God." "The allegory is obviously not to be pressed minutely: for neither did they enter the cloud, nor were they wetted by the waters of the sea; but they passed under both, as the baptised pass under the water."—Commentary on 1 Cor. 10: 2.

1 Peter 3: 20, 21.

Peter says:

"While the ark was a preparing, wherein few, that is, eight souls, were saved through water; which also after a true likeness doth now save you, even baptism."

Whereupon Mr. Madsen remarks:

"These eight souls—saved through water—were not immersed; that was reserved for the people who remained outside the ark."

How does this help a man who says sprinkling or pouring is baptism? We thought the pouring also was reserved for the disobedient outsiders! It was not a little sprinkling that either saved Noah's company or drowned the others! Peter says that Noah was saved by water; he also says that in a sense water (in the antitype, baptism) saves the Christians. There is nothing here inconsistent with the thought of immersion.

Prof. Knowling, E. H. Plumptre and other paedobaptists believe that the type of the Flood presupposes immersion as baptism.

Baptism of Three Thousand.

From Acts 2: 41 is inferred the baptism of three thousand persons in one day. Mr. Madsen says that "to assert that these were all immersed is to defy probability." He quotes Mr. Rooney as saying that such immersion "was a physical and geographical impossibility." Jerusalem is on a hill, and there is no pool of water in which people could be immersed.

There were acres of water within easy distance, including the following pools: Bethesda, Solomon's Pool, Siloam, Old Pool, Pool of Hezekiah, Upper and Lower Gihon. Josephus mentions places of bathing in the Tower of Antonia.

Mr. Madsen brings in the usual objection that the Jews would not allow their waters to be polluted. From John 5: 1-4 and 9: 7-11, we learn

that such objection does not lie against Siloam and Bethesda. But it has been further objected that these pools were in the charge of the apostles' enemies; and so the use would be withheld. Mr. Madsen hints at this when he remarks on the improbability of water being available "for the sake of Christian baptism in the city which crucified Jesus Christ." It is wonderful how often the Scriptures contain answers to modern objectors: Luke annihilates the above objection when he says that the disciples had "favor with all the people" (Acts 2: 47).

But Mr. Rooney says it was a physical impossibility! How many qualified baptisers were there? We know not; there were twelve apostles, but numbers besides, for the company of disciples amounted to one hundred and twenty (Acts 1: 15), and it was long before the days when clerical hands alone were supposed to validate the sacraments. But suppose only the twelve apostles officiated. If Peter spoke for three hours (he began about 9 a.m.; see Acts 2: 15), then baptising could begin at noon. A man can easily immerse another in a minute; twelve could baptise twelve in a minute, seven hundred and twenty in an hour, and three thousand in four hours and ten minutes. So the apostles could have done it all themselves in an afternoon, with time enough to take a rest for one hour and three quarters in the middle of their work. Still, someone may say: You cannot do baptising according to the rule of three; theoretically it could be done, but, practically, not so. Well, in the Telugu country in India, on July 3rd, 1878, there were 2,222 baptised in one day. At six o'clock in the morning the two native preachers took their place in the river. When these two became tired, two others took their places, and they in turn were relieved by still other two. At eleven the work stopped for the usual midday meal and rest. It was resumed at two, and about five o'clock the 2,222 converts had been "buried with Christ in baptism" by six men, only two of them officiating at the same time.

Not all paedobaptists write foolishly about "a physical and geographical impossibility." E. H. Plumptre, in Ellscoat's New Testament Commentary, says of the baptism of the three thousand:

"(1) Immersion had clearly been practised by John, and was involved in the original meaning of the word, and it is not likely that the rite would have been curtailed of its full proportions at the very outset. (2) The symbolic meaning of the act required immersion in order that it might be clearly manifested, and Rom. 6: 4 and 1 Pet. 3: 21, seem almost of necessity to imply the more complete mode. The pools or swimming-baths of Bethesda and Siloam (see John 5: 7; 9: 7), or the so-called Pool of the Virgin, near the Temple enclosure, or the bathing-places within the Tower of Antonia (Jos. Wars, V. 5, section 8), may well have helped to make the process easy."

What of Rev. Rooney's "no pool" and "geographical impossibility" after this?

Baptism of the Samaritans.

Of the baptisms recorded in Acts 8: 12, Mr. Madsen writes:

"A similar difficulty as to the water supply has to be met in conceiving the Samaritan revival, with the subsequent baptism of multitudes, as being by immersion. If this transpired in the capital city, it would appear that Jacob's Well was its reservoir. Upon that supposition, it is to be remembered that, in Christ's time a woman of the city came out to the well to draw water. It is scarcely thinkable that the well could be used

for immersing the converts, since the woman of Samaria knew of no other place where water could be had" (p. 111).

No passage in "The Question of Baptism" shows more confusion or inaccuracy than this. Nobody ever suggested, in spite of Mr. Madsen's implication, that "the Samaritan revival" was "by immersion"! Mr. Madsen calmly takes it for granted that "the capital city" was the city from which the woman of Samaria referred to in John 4 came to draw water at Jacob's Well. John 4: 5 definitely tells us that Sychar was the city to which Jesus came. Now Sychar was not "the capital city." The capital city was of old called Samaria, and since the time of Herod the Great Sebaste; it was miles away from Jacob's Well. Nobody with knowledge of Palestinian geography fancies that the people of "the capital city" were dependent upon Jacob's Well for drinking or baptizing. The city of Sebaste had plenty of water of its own. Josephus says Hyrcanus "brought streams to drown it"; while this could only refer to the lower part of the city, it is clear that there was water enough near by. Sir Charles Wilson refers to "two fine springs" in the vicinity of the modern village, "from which small streams flow for a short distance." I may add that while it used to be argued whether Luke in Acts 8: 5 referred to "a city of Samaria," or to the capital city, the revisers, because of the weight of manuscript authority, have adopted the reading "the city of Samaria." This means "the capital city." Further, when Mr. Madsen says "the woman of Samaria knew of no other place where water could be had," he pens what he must know he could not prove if his life depended upon it.

We must express our sorrow at having to answer such an argument as that which we have quoted above from "The Question of Baptism." Whether it was due to the lamentable ignorance of the author thereof, or to his unbounded confidence in the ignorance of those he would be likely to succeed in keeping from baptism, we do not know.

EZEKIEL 36: 25.

The Methodist tract previously referred to cites Ezekiel 36: 25 as deciding by "word of prophecy" that sprinkling is baptism. It says:—

"How perfectly the change of heart in His people is described. Dr. Guthrie called it 'the Gospel in Ezekiel.' And God symbolises it by the sprinkling of water. 'Then will I sprinkle clean water upon you, and ye shall be clean. From all your filthiness and from all your idols will I cleanse you.' Is anything more beautiful than that?"

No; nothing is more beautiful than that; and nothing is more gratuitous or incapable of proof than that the prophecy refers to baptism. There is no such identification in Scripture. The tract writer refers to Dr. Guthrie. Guthrie in his book, "The Gospel in Ezekiel," correctly describes the "clean water" referred to by Ezekiel. He calls our attention to Num. 19, where the "water of separation" or purification is described. Guthrie writes:

"The water is such as the Jews understood by clean water—not free from impurity, and in itself clean, but that maketh clean—in the words of the ceremonial law, 'water of purifying.' This was prepared according to a divinely appointed ritual. Look how it was prepared, and you shall see it reddening and changing into blood" (p. 244).

After alluding to Num. 19 and the ashes of the red heifer therein referred to, Guthrie says:

"These [the ashes], being carefully collected, are mixed with pure water in a pure vessel—and that water is the clean water of my text" (p. 245).

Guthrie rightly finds such water typical of something higher even than baptism. A century ago the challenge was made by Alexander Campbell that anyone would show where sprinkling or pouring mere water on any person for any moral, ceremonial or religious use, was ever done by the authority of God since the world began. The challenge is not met by referring to Ezek. 36: 25; for illustrious paedobaptists confess that that "clean water" was not water by itself. The sprinkling of Ezek. 36: 25, moreover, was done by God; baptism in water has been committed to Christ's disciples as their work, and for the performance of that there is a going down into the water, a burial therein, and a coming up out of the water.

The Evil of Infant Rantism.

"Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven."—Matt. 5: 19.

"It is highly necessary that we remind ourselves, how great presumption it is to make light of any institutions of divine appointment; that our obligations to obey all God's commands whatever are absolute and indispensable; and that commands merely positive, admitted to be from him, lay us under a moral obligation to obey them, an obligation moral in the strictest and most proper sense."—BISHOP BUTLER, in "The Analogy of Religion."

There are to be found many people who confess that in apostolic days believers were immersed, but who acquiesce in the change to the sprinkling of water upon infants. After all, what does it matter? There are some who look upon the discussion regarding baptism as a dispute concerning such a little thing that it makes no difference whichever way it is decided. Convenience, taste, custom, seem to settle it one way or another: why should not each way be equally good? We wish therefore to make a brief statement of some reasons why we cannot agree that infant baptism or sprinkling is as good as the immersion of a penitent believer.

1. There is the question of divine warrant to be considered. Ministers of all paedobaptist churches repeat over infants, "I baptise thee in the name of the Father, and of the Son, and of the Holy Ghost." Not one of them can show any authority from Father, Son and Holy Spirit. Love of truth and reverence for God's name should keep us from using the Divine name without warrant.

2. Shall we do what God asks in the way he asks? Infant baptism v. believers' baptism, sprinkling v. immersion, is another way of saying disobedience v. obedience. Is obedience to God not an important enough thing for us to insist upon? Were we to allow that baptism is a little thing, still would not love to Christ make us regard that little thing he asks? Read the text at the head of this article, and see the Saviour's opinion about obedience to little commands.

3. Infant rantism tends to destroy the unity of the Spirit. See Eph. 4: 5; there is "one bap-

tism." We have quoted the admissions of many paedobaptists that infant baptism and sprinkling were not found in apostolic days. If the "one baptism" is for Paul necessary to "the unity of the Spirit," and if Christian Union is necessary for the conversion of the world, then it is a serious thing to put something else in place of the baptism for which we have explicit Scriptural authority.

4. There is often serious harm done to the subject of infant baptism. We frequently hear it said: "Well, at least it can do the child no harm." Is this so? What happens in the case of many "baptised" in infancy who grow up in a manifestly unconverted state? "Thousands grow up with the belief that in infancy they were made Christians—they speak of 'Our Saviour' and go now and then to church. That they are not Christians never enters their heads. Tell them so, and they indignantly ask whether you think them Jews or Pagans. Were they not born in a Christian land? and were they not made children of God in holy baptism? But for this delusion they might be brought to discern their true condition; and such discernment would lead in many instances to deep concern and true conversion."

5. It is sad to think how sprinkling of water on unconscious infants for baptism has obscured the symbolism of the ordinance. He who reads Rom. 6: 3, 4 should learn that immersion is not a purely arbitrary requirement. Our Lord Jesus died, was buried, and rose again: Paul lets us know that these are the great facts of the gospel (1 Cor. 15: 1-4), the ground of our hope. Every time a penitent believer is baptized, the great facts are in act confessed. The believer has died to sin, is buried with Christ, and rises from the watery grave to walk in a new life. Combeare and Howson, the well-known Church of England writers, say:

"Baptism was (unless in exceptional cases) administered by immersion, the convert being plunged beneath the surface of the water to represent his death to the life of sin, and then raised from this momentary burial to represent his resurrection to the life of righteousness. It must be a subject of regret that the general discontinuance of this original form of baptism (though perhaps necessary in our northern climates) has rendered obscure to popular apprehension some very important passages of Scripture."

We altogether disagree with the parenthetical words in the above; but the writers' remarks are otherwise noteworthy.

It would be well for all to do just what God would have them do, and to trust the Divine Wisdom, which will lay upon us no unreasonable command. God wishes us to become "obedient from the heart to that form of teaching" delivered by him (Rom. 6: 17).

"Thy will is good and just,
Shall I Thy will withstand?
If Jesus bids me lick the dust,
I bow at His command."

To know our duty and do it not is sin. Continuance in the sin of neglect arrests the life and stunts the growth. And the serious thing about that is that it becomes more difficult for God to move us. If God cannot move us in this present year, I do not see how he is going to do it later on.—John R. Mott.



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

Concluded.

The second message from the voice behind is, as I have said, wisdom. Out of the experience of a people come many lessons. For over a century we have sat at the feet of experience, and we must be dull pupils indeed if we have not attained to something of wisdom. By wisdom I do not mean an accumulation of facts; rather do I mean light for discrimination. In our history we have made mistakes and had troubles, and looking back now we can see that we did not have the light to judge. This light is especially needful to a people who make much of authority, for the misuse of authority makes for dogmatism. The continual appeal to divine warrant is so easily overdone that we get to the pass where we can not discriminate between what is fundamental and what is superficial. We fail to see the line between the essential and the accidental. We need wisdom to know what is to be settled by divine authority, and what may be adjusted by our own reason. We must beware lest we mistake our own voice for the voice of God. Looking back, we recall the days of debate concerning the use of instrumental music in the churches, and the other question of missionary societies. Because those questions were argued on the plane of authority and not on the plane of wisdom, there arose a schism in the church. Because a multitude of people believed that the organ involved the authority of Jesus, they left us. We say it could not happen to-day. Perhaps not. We smile as we recall it. It is no smiling matter. Brethren, it is a sad thing that fifty-thousand non-progressive Christians, fine people, noble people, have no lot or part in this Convention, simply because our troubles came before our light. Now, out of such experience a voice is speaking. It is the word of wisdom. So that as we are confronted by similar questions to-day we may have light to judge. There are such questions—questions of evangelism, questions of unification, questions of missionary administration, questions of religious journalism. All these are to be settled. But the great thing to know is on what plane to discuss them. Are they things to be settled on the plane of authority? If so, then to the law and the testimony! Or are they to be settled, as I believe they are, on the plane of reason? If so, then let us reason together, and may God grant us light. But let us not pray for what we already have. Let us not ascend

into heaven to bring Christ down, nor descend into the abyss to bring Christ up, when he is nigh thee, even in thy mouth and in thy heart. We have the light. It is that lesson of wisdom bitterly learned in our experience and calling to us out of our past. It is the second word spoken by the voice behind.

The third word uttered by this backward voice is the word, "culture." This is the principle which makes for character. Culture is the refinement of character, the sheen on character. It is an indescribable grace and charm. This culture comes from behind. It grows up out of the years. A

man may walk through the streets of Clay City, Kan., and fail to be inspired. Nobody blames him. But he is a dull man if he can walk unmoved through the streets of Rome when he knows that every time he puts his foot down he sinks ankle-deep into history. The difference between the cities is a difference in age and experience and consequent culture. Rome has heard the voice behind. Texas University is a fine institution, but it is not Oxford. We have enough land in Texas to make a bigger university than Oxford. We have enough money in Texas to make a richer university than Oxford. But we have not enough land and money in Texas to buy one single tradition from Oxford to drape upon our Texas halls. Our institution lacks history and romance and rumor and dead kings and great names and antique processions. That is why we lack a literature and influence. There is a strength and influence of character which starts into being only as the roots of life sink deep into the years. A new fortune makes a plutocrat; an old fortune makes an aristocrat.

Well, we are a young people. I suppose we know it, for the thing has been often enough cast into our teeth. Besides that, we have plenty of evidences. The fact that we have no world-wide literature like the



The Journey to Bethlehem.

And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David;) to be taxed with Mary his espoused wife.—Luke 2: 1-5.

older bodies is a sure sign. The soil is not deep enough. Our general architecture shows it. Our large number of illy-equipped colleges and the lack of a great educational centre show it. Our literalism hints it. We lack great sacrificial struggles. We have no St. Bartholomew's Day. We have behind us no Solemn League and Covenant. We have lost no blood. We have no martyrs, and consequently no mystics. We lack graves and shrines and places. However, youth is not a calamity. It is not an irreparable fault. It is something every day will mend. We have the beginnings of a past, for as we ascend the mountain there is forming behind us a grouping view. It has outline and direction, and we are beginning to feel our trend. Our record is changing into history. We have a few temples and we have some choice graves. We have Wharton's grave in India, and Jacob Kenoly's grave in Africa, and a lonely grave in the Canary Islands. Yes, and there are some precious mounds in Lexington and Bethany. The soil is being fertilised. More and more as our past takes form and mounts behind us shall we enter into the meaning of the third message of the voice behind—culture.

It is necessary that we achieve this plane of culture in order to solve some problems which are not to be solved on the planes of authority and reason. We solve a problem on the plane of authority by reason of what we believe. We solve those on the plane of reason by virtue of what we know. We solve some on the plane of culture by reason of what we are. I shall dismiss all except our greatest problem—that of Christian union. We have been working at the problem of union for a long time, and we have something to show for this work. We have tried it on the plane of authority, and there is a place for the authority of Christ in the settlement of this question. We have tried logic and argument, and there is a place for reason in the outcome. But I have an idea that when the Christian union problem is solved, it will be solved in the realm of feeling. I think so because I believe that Christian union, when it comes, will be a union of people. To what extent there will be doctrinal agreement, is uncertain; but there must be personal agreement. There must be sympathy and fellowship. Christians were not made for Christian union, but Christian union for Christians. The people are the chief thing. Therefore it is well to note that on the plane of Christian culture we have the most effective means of drawing God's people together. We have been trying for a century to get people to like our plea. We ought to begin now trying to get people to like us. The two elements of culture which will make most for this are tolerance and patience.

I plead for the grace of tolerance, because I do not believe that any plan of union, no matter how excellent, can be rammed down people's throats. In bringing people together, consideration is vastly more effective than dogmatism. Tolerance is the edge of the blade. It cuts easily. Tolerance is

the oil to the hinge. It turns easily. A man or a people, no matter how wrong they may be, are turned from error only as they feel our sympathetic understanding of their position. I think that in the past we have often jumped rough-shod upon people without knowing why they differed from us, or how those differences came into being. It was not that we lacked truth; we lacked grace. Tolerance is only Christian courtesy. It draws people to you. It makes for union. It is a unifying principle in the church of God. It is the unifying way of preaching Christian union. We have a unifying plea; let us have a unifying manner.

The second element of culture which makes for union is patience; or, if you please, poise. We need restraint. I think we are in too great a hurry for Christian union. Not that we are not anxious for its coming; indeed, we are. But I think we have been trying to hustle the union idea; and, in its nature, it is a thing which will not hustle. We must learn to labor and to wait. It is easier to labor than it is to wait. It is easier to run and not be weary than it is to walk and not faint. We may have to wait for others; we certainly have to wait for ourselves. Jesus prayed that his people might be one, but he did not say when. He set no time limit. However, there are among us some precipitous advocates of union who do not know this. They want union now. We pray that it may come as speedily as possible, but who can say that it ought to come now? The Christian bodies are not yet extracted from the clay. One is narrow and another aloof. One is legalistic and another rationalistic. If we had an immediate union, it would not only be a union of Christian graces, but a union of Christian vices. Perhaps the Lord means for Christian culture to play a larger part in the preparation. But some are in a hurry. Already there are those who are ready to compromise doctrine and position and arbitrarily fabricate a form of union immediately. This would ultimately be seen to be not a union as it is now seen to be not Christian. It is like the evangelisation of the world. The Lord told us to go out and evangelise all nations, but he did not limit us in the matter of time. However, there are some who go shouting through space that we must evangelise the world in this generation. The Lord said evangelise the world, but he did not say "in this generation." If we were to evangelise the world in this generation, I am afraid we would make a sorry mess of it. It is likely that the Lord has something for the next generation to do in the preaching of the good news. The trouble is that men are in a hurry and the Lord is not.

I admit that I do not know the details of ultimate union. I am not here to discuss the plan. However, I do not think it comes by observation or overseeking. Certainly not by haste. It is like happiness. If a man make a task of seeking happiness, he will wander through a paradise of fools and never find it. He will be unhappy in his quest. But if he find his place and do his

God-given task, happiness unseen will enfold him like a garment. He will wonder how it is. So it is with Christian union. If we in an unwise haste—a haste unknown to God—violently try to rush through a form of union, we shall labor in vain. Let us do our task. Let us preach the word the Lord has put into our mouth. Let us not try short cuts to union. Let us be true to the Christ and our mission, then Christian union will come. It may not be the union we planned, but it will be the union God desires. It will come perhaps quickly, perhaps slowly, but it will come. It will come as comes the day after the night, as comes the spring after the winter, as comes the tide slowly and irresistibly from out the boundless deep; and we may not be aware of it until the shining waves are lapping at our feet.

Now, in conclusion, I would not create the impression that our part in the solution of this great problem is a mere folding of the hands. We are not a negation. There is something tremendously constructive in the very nature of our movement. We shall have a large place in the ultimate union and we can render a large service in bringing it to pass. This contribution, in my judgment, will not be so much a formula, scheme or plan of union as it will be a *people prepared for union*. That is, I believe our greatest contribution will be ourselves. To see how this is, we must remember what we are. In addition to being a communion of saints, like the other religious bodies, and in addition to being an evangelistic force in the kingdom, like the rest, we have this unique distinction, that we are to-day the world's best expression of democracy in religion. When the Campbells began this reformation they were living in revolutionary times. The republic had just been launched. The War of 1812 was impending. The United States was still in the agony of conflict against monarchical oppression. It was in this period that this conception of Christianity took place. It was natural that an American conception of government should influence an American conception of Christianity. It did. Note, will you, the democratic parallel between the republic and the Reformation?

1. In the republic there is a fundamental recognition of equality among citizens before the Constitution.

In the Reformation we deny the ecclesiastical distinctions which recognise spiritual lords and overlords. We stand for that Christian democracy in which we are all one before Christ.

2. The republic discards all titles—royal and blood. Thus the whole system of titular snobbery of counts, earls, dukes and kings is not to be compared with the simple dignity of the title American.

In like manner we, too, scorn the vain flunkeyism which ramifies ecclesiasticism, and we stand for the democratic breadth and dignity of the name Christian.

3. Are not the rights of the States a parallel to the integrity of our congregations?

4. Does not the broad freedom of life and

Winning the Boy.

opinion for all races and tongues, and the infinite variety of political expression, ever subordinated to one loyal Americanism? Does not that correspond with surprising accuracy to the freedom of opinion among our people, so that the very widest divergence in matters of opinion is still consistent with the most devoted loyalty to the Christ? Just as the United States offers a free boundary and a free opportunity for a man to make his own living, so we offer to men of every type an ample ground in which to do their own thinking. And if Lincoln prayed that the government of the people, for the people and by the people might not perish from the face of the earth, so may we also pray that this conception of Christianity, which I believe to be the fairest and best among men to-day, might never pass away.

When that day comes, that day spoken of by the poet, when there will be a parliament of man and a federation of the world, will not the conception of government, as expressed by the republic, be a great element in that parliament and federation? It will lead the way because it is into the channels of democracy that the nations of the earth are turning. So, brethren, when the union of Christendom comes in the parliament of saints and the federation of believers, will not the democracy of religion which lies at the heart of our plea be an influential factor in that union? It must be, because into the channels of religious democracy the faiths of men are turning. Therefore the United States can render the greatest service to humanity by being true to itself and its ideals. And we, too, can render our largest service to Christendom, not by timidity and compromise, but by being true to our ideals and ourselves. This rising equal to our light and privilege is what I mean by culture. This is what is meant by a people prepared for union. This is the point in saying that our greatest service to union is ourselves. Our plea is perfect, but we are not. We must not lower the plea, but we must lift ourselves up. It is not enough that we get people to like our plea; we must be such that they will like us. For us culture is holiness.

This is the message of the voice behind. Ah! brothers, did I say a voice behind? That is only half true. It is also the voice in front. This voice is the voice of God. There is no yesterday or to-morrow with him who speaks to us. We are a people led of God. The Christ is not only an ancient faith, but a progressive ideal. He is with us always. He follows behind—a pillar of cloud. He goes before—a pillar of fire. Jesus is the true progressive, and the people who follow him most closely lead the world.

We ought to be ashamed of being careful for riches, how we may acquire them in greatest abundance, and for glory and honor, but care not nor take thought for wisdom and truth, and for our souls, how they may be made most perfect.—Socrates.

It is a well-known fact that boys between the ages of ten and fifteen are more interested in religious matters than they are at any other period of their lives. It seems a pity that so few workers possess the sense or the tact to give the boys the best thing that will ever come to them at a time when it will be most readily received.

Sometimes, however, we are so much concerned about there being enough religion in our plans for the boy, that we forget to leave enough boy in them!

"When I go fishing for trout," said Amos R. Wells, "I do not consider what I liked for breakfast, nor what I want for dinner; I consider what the trout's mouth is watering for."

Study the tastes and talents of the boy and use them in reaching him. A Sunday School teacher had a boy in his class who gave him a great deal of trouble. He finally went to the mother of the boy to talk with her about his needs. "Don't talk to me about that boy," she blurted out, as soon as she discovered his mission. "I have trouble enough with him; he is a great trial to me. Just come into the kitchen with me, and see what he has done there." The teacher followed the tired mother into the kitchen, and there on the walls were drawn pictures of animals and landscapes and people. They were well drawn, and the teacher saw the artist in embryo. He said to the mother: "I thank you for bringing me into the kitchen. You have given me the key to your boy's heart."

Next Sunday he was at his place with a pad of paper and a good soft lead pencil, and he used it in the class. He wanted a map drawn that day, and he asked the boy if he would draw it. He said to him: "I have learned that you can draw. Just make that outline with the water line, then draw these mountains, and put in these rivers and mark the towns."

The boy did it; he was a partner in the concern that day, and it marked the end of all trouble in the class, so far as that particular boy was concerned.

There is nothing like getting into the homes of the boys in order to reach them. An incident which occurred during the early part of my career as a Sunday School teacher has often helped me to bear with an unruly boy. This particular boy had been quite troublesome, and seemed to be demoralising the entire class. I told the superintendent that he must be taken out of the class. It did not occur to me at the time just where he was to go. I was simply anxious to get rid of him. During the week that followed I called at the boy's home because I was not altogether satisfied with my own course. I met his mother and sisters, as well as the boy himself, and spent a very pleasant evening, nothing being said about the trouble in the class.

On the next Sunday I went to the superintendent and told him that I had decided

to keep the boy. I have never forgotten the look of pleasure and relief which came into his face. Later, when I became a superintendent I understood what that look meant. Soon after the boy came into the class. He had a small package which he handed to me with some embarrassment. I found that it contained his photograph. I never regretted that I held on to that boy. Shortly afterwards I left the city, but returned about ten years later. One night after I had been addressing several hundred young mechanics at a technical school, a strapping fellow stepped forward with a smile to tell me that he was formerly my scholar in that old Sunday School class. He was the boy who had worried me so sorely when I was teaching that group of city youngsters. He was then in a good position, exerting a splendid influence because of his strong Christian character.

A Christian Duty.

Joy is a Christian duty. God wants all his children to be happy. Do they never have any troubles? Yes, many. Still God wants us to rejoice. We must notice, however, what kind of joy it is which we are so earnestly urged to have. It is not the world's joy—"Be glad in the Lord." Those whose gladness depends only on earthly things have no assurance of its lasting long, for all earthly things are transitory. When it is the love of Christ that gives us gladness, our joy is sure beyond failure, for he loveth us to the end. To be glad in the Lord is to do day by day our simple duty, leaving to him all the care, all providing, all protecting, never allowing a shadow of anxiety to cross our mind.—J. R. Miller.

Take now Thy Son.—In a recent sermon Dr. J. H. Jowett pictured the difference between superficial giving and giving from the heart. "Here is a man who can spare five dollars for the foreign field. He has no hesitation about the offering. Nay, he can even relegate the matter to a clerk, and on the recurring days the amount is paid with the regularity of the sunrise. It occasions him little or no thought. He is dealing with superfluities, with the mere selvage of the web, and the forceful riches of life remain untouched. But he has one son, the pride of his heart, the hope of his life. One day a strange fire is kindled in the lad's heart, and a strange light comes into his eyes, and the lad knows himself to be called of God to the foreign field. 'Father, I want to be a missionary.' The light fades out of the father's sky, and the hopes of a life tumble down like temples built in dreams. That is the experience which shatters. That is where existence ripens into life. The sovereign was given, and nothing with it. The lad was given, and a life went with him; and there were blood-marks all along the way. It is the things we cannot spare which make our offerings alive."

In the Realm of the Bible School.

A. R. MAIN, B.A.

We return again to Old Testament studies. For 1913 the lessons deal with the history recorded in the first six books of the Bible, from the Creation to the settlement in Canaan. We have the Creation, the Flood, the Lives of the Patriarchs, the Bondage in Egypt, the Exodus and Wilderness Wanderings and the Conquest of Canaan.

As we study these lessons, let us not think but little of them on the ground that we are now under the New Covenant. We must remember that the Old Testament Scriptures were inspired of God. We remember, too, the old couplet:

"The New is in the Old concealed;
The Old is in the New revealed."

The apostle bids us consider that "whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the Scriptures we might have hope" (Rom. 15: 4).

THE CREATION.

Sunday School Lesson for January 5, 1913.

Genesis 1: 1-2: 3.

Our first studies for the year are in the book of Genesis. The word "Genesis" denotes that this is the book of beginnings, or originations. It tells of the origin of the material universe, of man, of evil, of the family, of nations, of the plan for redeeming men. The book is divided into two great parts; the first (1: 1 to 11: 26) telling of the history of the world to the settlement of the various nations; the second (11: 26-50) dealing with patriarchal history. Each of these parts has five sections, each clearly marked and introduced by the Hebrew word *toledoth*, or "generations" (see 2: 4; 5: 1; 6: 9; 10: 1; 11: 10; 11: 27; 25: 12; 25: 19; 36: 1; 37: 2).

"In the beginning, God."

He who ponders the matter at all, will be struck with the sublimity of the opening of the Bible. Genesis is a marvellous chapter. Some have cavilled at our taking its statements as an accurate account. We shall continue to do so until something better is offered. The very question which is so often asked *re* Genesis 1 is noteworthy. Who ever enquires regarding the Babylonian or the Indian account of the Creation, is it true? No Huxley labors to disprove these accounts. How came there to be in this early Bible book an account which in so many ways marvellously anticipates modern science? Inspiration seems the only answer. The union of simplicity of expression with profundity of thought which gives true sublimity is especially characteristic of the opening chapters of the book. See, for instance, verse 4: in words of one syllable the greatest truths are presented. There is a striking resemblance here between Genesis and the prologue of the fourth Gospel.

"In the beginning." This great word is all we are told of the time of Creation. We do not say

the earth was created in B.C. 4004. "In the beginning" allows all the time that may be demanded on any reasonable theory. If it were definitely proved that tens of thousands and even millions of years elapsed since the earth came into existence, "in the beginning" would not conflict with that.

Let us add another word to the phrase, and we get one of the most blessed thoughts: "In the beginning—God." Joseph Parker said: "If we remove the term God from this chapter, we leave behind a mystery of darkness; when we reinsert the term God we impart a nobler mystery of light"; and again: "God created—And God saw—And God called—And God made—And God set—And God blessed—God. That is the cause." "I like the superb organ tones of those primeval words of the primal book, 'In the beginning God,'" says Alexander McKenzie; "there reason and imagination rest; at the first, before all things, or even creation had issued into the void of space, was the Eternal, the Almighty."

We feel that the following words represent truth: "Had the writer of Genesis written nothing but the words of our lesson to-day, his place in the world's history would have been imperishably fixed. As a simple, sublime and sufficient explanation of the universe the words stand in a class by themselves, unparalleled and incomparable."

"God created."

"The most rational explanation of the existing order of things is that which the Bible gives. Only three conceptions are possible: 1. All things have forever existed as they now do. 2. The universe, with its wondrous order, and this world, with its diverse and yet unified life, have all come by chance. 3. The present system has been developed according to a steadfast plan, and under uniform laws. But this last hypothesis (which is the only one the enlightened reason can for a moment accept) is impossible and unthinkable, unless we accept an intelligent Designer and Law-giver—a great Creator. Without troubling ourselves at the present to adjust every item, we may say that there is a marvellous agreement between nature and the Bible in the bolder and more general outlines of the story of Creation."

The word "create" is used only three times in the story of Genesis 1: (1) For the origination of matter (verse 1); (2) Of the origination of life (v. 21); (3) Of the origination of soul (verse repeated, verse 27). It has often been mentioned that "it is remarkable that these are exactly the points where Nature has said to science, Thus far and no farther. All the powers of modern science have failed to originate matter, or life or soul. After they have these, men can go on developing, but they cannot create. Here must come in a personal God who can create." No talk about evolution can get rid of a God, a divine Creator. We do not mean that evolutionists necessarily disbelieve in God. Charles Darwin said, "In my most extreme fluctuations

I have never been an atheist in the sense of denying the existence of a God"; and again: "The impossibility of conceiving that this grand and wondrous universe, with our conscious selves, arose through chance, seems to me the chief argument for the existence of God."

The work of the days.

It will be noted that the six days seem to fall into two groups of three, which correspond to each other, thus:

<p>1st Day: Light.</p> <p>2nd Day: Air and Waters.</p> <p>3rd Day: Land.</p>	<p>4th Day: Luminaries.</p> <p>5th Day: Animals of Air and Water.</p> <p>6th Day: Land Animals.</p>
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The lesson may be considered from the point of view that, as Pope said, "Order is Heaven's first law." God worked in an orderly fashion. Step by step the world was arranged, prepared for man's coming. F. W. Robertson said: "God was represented as evolving harmony from discord, as repressing the unruly elements and bringing them into obedience. And herein men were taught the divine character of order; that it is the law of man's existence; that the unregulated or unruly heart is like the ship with an insubordinate crew which is wrecked on the ocean; that order is to pervade the church, to rule the state, to regulate the family, to influence man's personal happiness."

Marcus Dods well summarises the chief points in the narrative: "1st, that all things originate from God; 2nd, that the Creator is a free, intelligent personal Being; 3rd, that things were created not all at once, but in a regular order; 4th, that man, made in God's image, was the crown and guiding object of this order." Our next lesson deals with man as the crown of creation; so we need not dwell on this now.

The world is good.

Five times we are told that God saw his work was good. We might have expected this, believing that God made it; but it is well to have the reiterated statement and reminder. When man, the crown of Creation, appeared, we are told that he saw everything he had made, and, "behold, it was very good." Whatever of evil exists should not blind us to this divine pronouncement. Some of God's Creation has been marred by sin; but still we believe his work is good, and that God is not only the great Creator, but also the great Restorer. "The world is a good world," wrote Almani Peloni, "for good largely predominates in the world. Though there is much in it that tells of evil, even the evil in it points to larger, ultimate good. The storms bring us a purer air and fruitful showers; earthquakes and volcanic eruptions are but the occasional outbreaks of the gracious interior fire which keeps the surface of the earth warm and fertile all the year round; autumnal decay enriches the soil."

Our God, we thank thee, thou hast made
The earth so bright,
So full of splendor and of joy,
Beauty and light.
So many glorious things are here,
Noble and right. —A. A. Proctor.

Nothing short of a whole world for Jesus; a whole gospel for the world; and a wholly consecrated life is acceptable to God. Give him all.



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Notes from the N.S.W. Committee.

By F. T. Saunders.



THE students of the Chinese Mission, or some of them, have paid visits to Auburn and North Sydney during November, assisting in the Children's Day programme at each place. Their assistance was much appreciated, and their solos, especially that of little Norman Jame, son of our esteemed evangelist, were much enjoyed by all.

The Committee has for sale in Sydney some arrowroot sent up by the natives of Oba as a contribution for the work. This is fine hand prepared arrowroot, and can be had for sixpence per pound, in one or seven pound lots.

The Secretary had the pleasure of addressing a meeting of the young men at Petersham during November. The meeting was not a great one in point of numbers, but the fellow who is haunted by statistics would have had a fright had he been there. It was a great meeting, and the whole of the company was made happy indeed, when a fine young man rose and said he had decided to give his life for the work in the regions beyond. We will hear more of this brother.

We trust that the members of the churches will not overlook the need for old linen for bandages on the islands. It is not our province to make reports in this paper, but we wish that brethren could see the need as it is shown in recent letters from Oba. Send any quantity to Bro. Saunders, at 16 Hayberry-st., North Sydney. Bible School picture rolls that have served their purpose here can be made of almost perpetual service on the islands, and will be thankfully received by the workers.

The Committee has had pleasure in appointing Sister Miss May Oldfield to the position of Superintendent of the newly-formed Mission Study Department. Miss Oldfield has had experience in this work that peculiarly fits her for the position, and we believe that the work will grow under her leadership. A beginning will be made after the holiday season is over.

When in Sydney Bro. Filmer had a picture of the family taken, which is a particularly good one of Phyllis. Copies of this may be obtained from the photographer, and if sufficient inducement is offered, a supply will be obtained for sale. Write to Bro. Saunders.

In remitting money to the New South Wales Secretary, by postal notes, or post office orders, please make them payable to Crow's Nest Office. It will help Bro. Saunders and save time.

A Visitor's Impressions of Japan.

I have just had the pleasure of visiting our esteemed Bro. and Sister Davey, in Tokyo, and thought perhaps you would like to have a few of my impressions.

Let me say that I think Australia has reason to be proud of its representatives in Japan. One cannot meet and talk long with Bro. Davey without being impressed with his whole-hearted consecration, earnestness and zeal in the work. He is a man of tireless energy, and is always to the fore in all movements tending to the advance-

THE FOREIGN MISSIONARY COMMITTEE

wish all supporters and friends
THE SEASON'S GREETINGS.

The brotherhood has loyally stood by and supported the Committee during the year 1912, and for this the Committee expresses its deep gratitude. Money has freely been given, and prayers have been fervently offered by hundreds of interested churches and members, and the Committee, heartened by the splendid support accorded, has striven to faithfully carry out the task placed in its hands. On the threshold of another year, with thankfulness in our hearts, the year 1913 is entered full of hope for a year of increased activity in the Foreign Mission enterprise. May God grant to each reader and friend of missions

A HAPPY NEW YEAR.

ment of Christianity. At present he is one of the leading men in the National Sunday School movement, and has devoted a great deal of time to organising this movement. For the past three years he has been treasurer of the Federated Mission Board of Japan. He has a Bible Class of young men who are students at one of the leading nobles' schools in Tokyo, and just now is giving them a series of lectures on "What is Christianity?" Baron Katsura, the present Imperial Lord Chancellor, the first man in the Empire next to the Emperor, was patron of this college last year, and was present at the graduation ceremonies to which Bro. Davey had also been invited. During the evening they had several conversations, and at the dinner afterwards he honored Bro. Davey by asking him to sit at his table with others of high rank.

That Mrs. Davey is a worthy helpmeet may be gauged from her work on Sunday last, which of course is only one day out of seven. Before 10 o'clock she had been to two Sunday Schools. At the meeting for worship she officiated at the organ. In the afternoon she had classes for two hours, and in the evening a Bible Class at chapel. The other days are taken up with visiting women in their homes, and with various meetings in her own home.

Our brethren have three chapels in Tokyo. The two I saw are finely appointed and in good parts of the city, one being right opposite the Imperial University. Besides these chapels they have school buildings which cost £8500 to erect.

Bro. Davey's church at Kojishakawa has a membership of 60. Last Lord's day there were between 30 and 40 present, mostly bright young men and women attending the schools. As they only attend these schools for three years, and then go to different parts of the country to take official positions or go back to their homes, it is not possible to build up a very strong church; but the influence of these young people will count for good wherever they go, and no one can tell what the harvest will be in the years to come. The Japanese pastor took charge of the service, and gave an address on "Self Sacrifice." The singing of these Japanese Christians surprised me. The average Japanese voice and music is anything but musical or pleasing to Western ears, but these folk sang well. A good deal of credit for this is due to Mrs. Davey.

In the afternoon I met Bro. W. D. Cunningham and Sisters Miss M. Johnson and Rioch. Miss Rioch sends her regards to all friends in Australia. Also met a Bro. Nichols, from Des Moines, Iowa, who knows Bro. Pond, and several other Australians at Drake University.

Sunday evening Bro. Davey took me along to the chapel, where he had charge previous to leaving for Australia last furlough. Bro. Hagen introduced me to a young Japanese who had given up his work in the Arsenal so that he could do something for Christ. He is now a Bible colporteur, going away to country districts where they have never seen the gospel, in all kinds of weather.

Bro. Davey thinks that the conquest of Japan for Christ will not be by any wonderful revival sweeping over the country, such as that witnessed in Korea, but rather by a gradual leavening of the whole lump as the truths of Christianity work their way into the hearts of the people.

Shintoism, which is practically ancestor or hero worship, seems to have a very strong hold on the people of every rank, and the death of the late Emperor and General Nogi has apparently given it a new lease of life. I am, yours very sincerely,—Wilfred T. Fenn.

[Bro. Fenn is one of our highly respected members in Melbourne, and we gladly give his letter as above.—The P.M. Secretary.]



West Australia.

NORTH PERTH.—The work still goes quietly along, and with the exception of the Wednesday night meeting, our attendances are satisfactory. We had the pleasure of receiving two into fellowship by letter on December 1. D. M. Wilson was with us on that day, and gave us a fine address on "Prayer." Our primary department in the Bible School is proving a success, and new scholars are coming. Our Adult Class is also growing rapidly. On Wednesday afternoon, December 4, Sister Miss Margaret Burt was married to Bro. Dunkley. The chapel was very prettily decorated for the occasion, and at the close of the ceremony the writer presented them with a large Bible from the church in recognition of its being the first wedding in the North Perth chapel.—A. J. Ingham, Dec. 9.

PERTH.—At our meeting on December 1, A. Bell spoke upon the text, "Remember Lot." At night Bro. Blakemore addressed the gospel meeting, and at the close two scholars from the school made the good confession. On December 8, we had the privilege of receiving into our fellowship Mrs. Raymond, from Northcote, Vic., and Miss Slaughter, from England. The exhortation was given by Bro. Blakemore, who spoke emphatically against the tendency to popularise the church at the expense of truth.—W.A., Dec. 9.

Tasmania.

WEST ULVERSTONE.—On October 27 we held our anniversary, when A. Taylor gave a splendid address to children and parents, and distributed the prizes. On the following day we held the picnic, which was greatly enjoyed by all. Have had several Bands of Hope meetings in the writer's house. A. Taylor acted as chairman; songs and recitations from Bible School scholars and friends, also suitable songs from Bro. Taylor's phonograph, addresses from Bro. Hutton and the writer. Sixteen signed the pledge. Our last meeting ended with a coffee supper. We are badly in need of a building in this district. We cannot take all the children we would like to attend our Bible School, as we have not room for them.—F. Dent.

LAUNCESTON.—Since last report we have had Bro. Enniss, of Lygon-st., with us. Our brother arrived on Saturday by the s.s. Loongana, and in the afternoon a hearty welcome was extended him at the "Gorge." Bro. Enniss addressed the church on Lord's day morning, and preached in the evening to a fine audience. Both addresses were highly appreciated. Our thanks are due to the Federal Executive for sending our brother here, and we trust his visit and talks are going to greatly assist us in the forthcoming mission.—N. J. Warmbrunn, Dec. 6.

New Zealand.

GORE.—Meetings have continued healthy and full of interest. Seven have been added by faith and baptism since last report. In the prayer meetings we are taking our studies from Acts of Apostles, and these services are proving very profitable. Our Improvement Class has run its course for the season, and is now closing down with an open-air meeting in the Park. We enjoyed immensely C. M. Gordon's visit and address. Bad weather kept away country members and gave us

only a medium gathering, but our brother took away promises to the amount of £19/15/- for the Bible College.

ASHBURTON.—A farewell social was tendered to Miss Duthie, who has returned to her home in Mataura. Appreciation of her services in church and Sunday School was expressed in the gift of a handsome silver-mounted comb and brush. Bro. Innes, evangelist, who has been ill, is taking a fortnight's furlough to regain his usual health. The church has decided to ask Bro. Innes to continue his labors for another year.—W. Shearer, Dec. 2.

MATAURA.—We enjoyed the visit of C. M. Gordon, who gave us an inspiring talk on the College of the Bible. Some of us promised financial help. Mr. Norris E. King, who has been 17 years with the China Inland Mission, gave us an interesting talk on December 2. Contact with workers from the mission field helps to broaden and deepen our interest in the work. Yesterday two Sisters Henderson, from the North Sydney church, had fellowship with us.—T.J.B., Dec. 9.

AUCKLAND (Ponsonby-rd.).—We are glad to report that our esteemed Bro. Turner has so far recovered health that he is able to preach and resume other services. The operations of the church have been well maintained by able and zealous brethren during his illness. One Lord's day worship meeting H. Downey gave a stirring address. Two of his cousins were on the platform with him, one our Sunday School superintendent, the other a deacon and church treasurer. Other cousins, all willing and efficient workers in the church, were also present. On December 8 F. Evans gave a good address on "What is your Life?" and a sister commended by the church at Nelson was received.—E.C.

NELSON.—Lord's day, December 1, the meeting for worship was well attended. Visitors: Bro. Bodie, from Auckland, and Bro. Lane. The night meeting was a good one, there being a large number present. Bro. Verco preached on "Our Responsibility." Last week a competition was held in recitations, reading, vocal and instrumental music, among the Bands of Hope and Bible Schools of the city. There were 26 entries from our school, the largest number of competitors from one institution. Quite a number gained prizes and certificates. We heartily congratulate the successful ones.—E.M.J., Dec. 5.

AUCKLAND (Ponsonby-rd.).—The Sisters' Executive Council arranged for the last rally of sisters for 1912 to be held in Richmond chapel on Friday, November 29, when 40 sisters assembled. Sister Downey, president, conducted the meeting. The roll call of the churches was heartily responded to by the following:—Richmond, Ponsonby-rd., Dominion-rd., Onehunga, Avondale, Point Chevalier and Dock-st. Mission. Messages of love and encouragement were read from our country sisters in Pukekohe, North Albertland, Wellsford, Te Arui, Hukaru, Opatiki, and Papakura. The reports of the Dorcas Class, Home Visiting, Temperance, and Hospital Visiting Committees were most cheering. In reviewing the work accomplished by the Executive, it was clear that great progress had been made. The Home and Foreign Mission Committees had benefited financially, and there was a much deeper interest manifested by the sisters in the work of both committees. The penny-per-week scheme for the benefit of the Home Mission Fund was working satisfactorily, and had already contributed £11/13/2 to the funds. Mime boxes had also been distributed and would doubtless augment the amount. A varied and interesting

programme was rendered by Sisters Yockney, E. Turner, Jones, Prime and Poole. Sister Hanham contributed an excellent paper on "Prayer." Sister Mason addressed the meeting on the "Bare Majority Vote" question, and exhorted her audience to work strenuously in the coming campaign. Supper was served by the Richmond sisters.—J.C.M.

Queensland.

MARYBOROUGH.—Splendid meetings. One young man made the good confession and was baptised on the following Lord's day evening, also a young woman from the Lord's day school, who came out under Bro. Parslow, during his late visit to our city. Both had the right hand of fellowship extended to them. The young man has proffered his services to help in the Lord's day school, and was gladly accepted by the superintendent and teachers. W. B. Hayes delivers some very stirring addresses to good gatherings, but can only be with us every second Lord's day.—W. Stiller.

ALBION.—Bro. Enchelmaier exhorted last Lord's day. In the Bible School Sister M. Helson's class again carried off the bannerette. This is a very popular monthly competition among the children. We are right in the midst of the tent mission. Bro. Forbes is faithfully proclaiming the good news. On Sunday night an open-air song service was held previous to the gospel meeting. The tent was afterwards filled. The mission closes this week. Mrs. Forbes is powerfully assisting the mission by her singing of the gospel message. We thankfully acknowledge 15/6, retiring offering from Lismore, N.S.W., towards building fund.—H.C.S., Dec. 9.

TOOWOOMBA DISTRICT.—A number of meetings have been held amongst the country brethren in Toowoomba District during November. The district evangelist, T. C. Harward, travelled over a thousand miles, conducting services at Mt. Tyson, Drillham, Greenmount, Oakey, Horsham and Chinchilla. The meetings in general have been well attended. A weekly meeting for breaking of bread has been started in Bro. Anderson's home at Oakey. Bro. Bert Hembrow renders valuable assistance here. The table is spread every Lord's day at Bren. Flett's, Chinchilla; W. Smith's, Horsham Settlement; C. V. Roberts', Drillham, and B. W. Collins', Crow's Nest. T. C. Harward will be pleased to hear from any isolated brethren in Toowoomba district who have not yet received a letter from him. Any members between Wallumbilla and Toowoomba will receive attention.

South Australia.

WAMPOONY.—We held our anniversary on November 17 and 20. E. Edwards spoke twice on Sunday, also at the public meeting on Wednesday, at which meeting T. B. Verco took the chair. The Bordertown church supplied the music and singing. The anniversary was the most successful held for many years.—F.R.D., Dec. 10.

UNLEY.—We had the pleasure of a visit from Barton W. Manning on Wednesday last, and he gave an address at the prayer meeting. The collection for Church Extension Building Fund amounts to £9/8/9.—P.S.M., Dec. 16.

NORTH ADELAIDE.—The anniversary of the Sunday School was held on Lord's day afternoon, December 15, when Mr. Stephen Wickes gave an interesting "chalk talk" on the "Conversion of Peter," illustrating his remarks by drawing with lightning rapidity in colored chalks. Mr. Claud Verco gave an excellent recitation entitled "Belshazzar's Feast," and the superintendent, H. Moore, distributed the prizes. In the evening there was a good attendance, and the Gard family contributed several gospel items in song.—V.B.T., Dec. 16.

MAYLANDS.—Children's Foreign Mission Day was observed this afternoon and aroused interest. The offering amounted to over £2. The

items were allotted and nicely arranged by Misses Manger and Charlton and Bro. F. Sando. Prizes for the year were also distributed by H. R. Taylor. 100 broke bread to-day, and one was received by obedience. Good attendances, despite the hot weather.—R.L.A., Dec. 15.

SEMAPHORE.—Good meetings to-day. Hall was full for gospel service. Sister Florence Rees was received into fellowship. Saturday was a notable day in the church's history, the occasion being the laying of the foundation stone for the chapel. A splendid representation from sister churches gathered with the church. Sister M. A. Bloor laid the stone. Mr. Warland, the contractor, presented the trowel. The erection of the building is under the superintendency of Cowell and Cowell, architects. Words of congratulation were given by visiting preachers on behalf of the churches for which they labor. H. J. Horsell, in the absence of President W. Morrow, spoke on behalf of the Home Mission Committee. Bro. Jas. Manning spoke on behalf of the Church Extension Committee. Refreshments were provided by ladies of the church.—W. J. Taylor.

GROTE-ST.—Bro. Thomas addressed the church both morning and evening to-day. The ballot taken to decide where the new building should be erected resulted as follows:—228 favor building on present site; 37 favor building in front of school. Brethren and sisters, do not delay sending in your promise slips.—W.J.M., Dec. 15.

BORDERTOWN.—The preacher's house is now out of the contractor's hands, and the preacher, E. Edwards, has moved into it from his former residence. Last Wednesday a number of the members met at the house, and after the opening ceremony, which was conducted by Sister E. W. Milne, who is one of the few foundation members of the church here, the members inspected the house and were entertained by Bro. and Sister Edwards. Meetings keeping up well at Bordertown, the building being comfortably full at the Lord's day services. One received by faith and obedience yesterday.—E. P. Verco, Dec. 16.

NORTH CROYDON.—Splendid meetings on December 8. In the morning H. J. Horsell presided, and F. Plant exhorted. Our Bible School had 143 scholars present. At the gospel service H. J. Horsell gave a stirring address, "A Great Race, and How to Win It." Good meetings at our Brotherhood. At last Monday's meeting we had impromptu speeches and readings. At the C.E. consecration evening we had a splendid night; seven new members joined the society. Good meetings on December 15. In the morning E. Bartlett presided, and T. J. Gore exhorted. Bible School, good attendance. Gospel service, H. J. Horsell gave an excellent address, "Making Like the Pattern."

MURRAY BRIDGE.—Since last report one has been added by letter and four formerly baptised, two of these from the Seoville mission, who have handed in their cards. On December 1, we commenced a tent mission, S. G. Griffith being with us. Attendances of the first week were disappointing, but during the second week an improvement began, and to-day the attendance at the evening meeting was by far the largest during the mission, and was very encouraging. Up to the present one young man has confessed his faith in Christ and was baptised to-night.—J.T.T., Dec. 15.

WALKERVILLE.—At the conclusion of the usual service for worship this morning a special meeting was held, at which it was unanimously decided to merge from the mission stage into a church. Seventeen disciples have given their names as foundation members, and more are expected. This movement is to be completed and members received into fellowship on Jan. 5, just twelve months from commencement of morning meetings, and eighteen from the beginning of the mission. The secretary would be glad to receive names of members moving to this district from time to time, that he may get into communication with them.—F. D. Clark, Magill-rd., Norwood.

YORK.—The work of painting and repairing our church property is just completed, and now our young women and young men are planning

to re-furnish their rooms. When finished, will give a nice appearance to that part of the building. There has been quite a marked improvement lately in both classes. This morning the Junior and Intermediate C.E.s were favored with a visit from Mr. Stanley, of the Seamen's Mission, who gave them an interesting talk. Next Wednesday an opportunity will be given to contribute magazines, etc., for that laudable work. To-night, instead of the usual service, a service of song, "Reclaimed," was given in a first-class manner by our choir. There was a large attendance. Bro. Paternoster gave the reading. Bro. Fiedler was conductor, and Bro. Hewitt organist. Our golden offering reached £28.—W.B., Dec. 15.

MILANG.—The meetings in connection with the church here of late have been good both morning and evening on the Lord's day. The week-night meetings are also fairly well attended. At the meeting this morning we had the joy of receiving two of our Sunday School scholars into the church. We have well attended Bible Classes on Sunday afternoons, male and female. We are holding a Bible Class social on Dec. 19 to try and gain a few more new scholars. We were pleased to have Sister Goldsworthy, senr., meeting with us once again this morning, after a long illness. Bro. Jarvis preached to-night to a good audience; a nice, bright meeting.—S.H.G.

ADELAIDE STUDENTS' TRAINING CLASS.—The annual demonstration was held in the Grote-st. chapel, on December 11; the audience was the largest on record, the building being well filled. J. E. Thomas occupied the chair, and led the audience in singing, "All Hail the Power of Jesus' Name," after which L. A. Paternoster led in prayer. The programme was then entered upon, the items being interspersed by choruses by the students, who were led by R. O. Mayman. T. J. Gore gave his report of satisfactory work accomplished by the students, showing an average attendance of fifteen for the year, and one examination with a high percentage. A Scripture recitation by B. W. Rivett was followed by an essay by H. Burdon, a reading by W. E. Mortimer, an oration by R. O. Mayman, and an essay by W. G. Jarvis. Six of the students engaged in a discussion on the proposition, "That the influence of moving picture shows is injurious to character." The affirmative was taken by L. A. Bowes, T. Glover, and T. W. Cooley; the negative by H. R. Coventry, J. S. H. Ferris, W. Matthews. The judges' decision was given in favor of the negative.

New South Wales.

MARRICKVILLE.—Large meetings to-day, especially the gospel service, it being Bro. Watt's last Lord's day with us. At the children's service in the afternoon we were pleased to see two of the scholars step forward at the close of an address by Bro. Watt. At the evening service a young lad, also from the Bible School, came forward, Bro. Watt's subject being "Almost Persuaded." At the usual meeting of the Dorcas Class held on December 4, a presentation of a handbag was made to Sister Watt as a token of love and esteem. Sister Watt has been superintendent of the Dorcas Class for some time. Bro. Rush and family are expected to arrive on December 21, but will not take up the work until January 5. Intending visitors to Marrickville church are advised that the new tram to "Undercliff" passes the chapel door. Leave the car first stop after crossing the Marrickville Railway Station.—W.H.H., Dec. 8.

BLACKHEATH.—For several Sundays the few disciples at this place have met together in Bro. Brown's house to commemorate the Saviour's death. After a meeting on Sunday last, it was decided to meet together each Lord's day to break bread. As no suitable place for meeting could be obtained, it was decided to meet at Bro. Brown's house. I might state that our brother is the evangelist for Belmore, and during his stay up here on holidays he regularly held the meeting in his house, and wished for their continuance.

The population of this mountain town is not great, but visitors are numerous, and it is probable that a good many disciples will find their way up to this part. We shall be glad to see them. We are making inquiries to try and obtain a more central place of meeting.—H. E. Tewkesbury.

INVERELL.—Meetings good last Lord's day. In the morning Bro. Cook presided. Bro. Cuest gave a very helpful exhortation, taking for his theme, "Bear ye one another's burdens." In the afternoon E. J. Waters proclaimed the gospel at Oakwood, and one young girl made the good confession. In the evening the evangelist gave a splendid gospel address.—G.B., Dec. 10.

BANGALOW.—Two sisters received into fellowship this morning, daughters of our late Sister Beckinsale. At the close of the morning session the church decided to confer with Byron Bay members with a view of supporting an evangelist between the two places, and thus allow the present evangelist, or his successor, to work the Tweed end of the district to better advantage. Bren. Snow and Wells were appointed to act on behalf of Bangalow, and, with Bren. Walker and Strongman, they met the Bay folk at 2.30, when it was decided to ask the district committee to further canvas the isolated members in this part for their assistance. Prospects are good so far. Bangalow will guarantee about 21/- per week, and Byron Bay 15/6. A large congregation attended the in memoriam service at Bangalow in the evening, Sister Beckinsale being much loved. The Oddfellows attended in regalia. "At even, ere the sun was set"—our sister's favorite hymn—was sung. Sister Dyer sang, "Sleep on, beloved," and the writer preached on Heb. 9: 27. About 80 persons were present.—W.A.S., Dec. 11.

TYALGUM.—Splendid roll-up of members on Sunday morning. Fifteen broke bread, and Bro. Fred. Brown began by giving his first address. On Monday evening a gospel meeting was held, when the evangelist preached on Christ's statement, "Ye will not come to me that ye might have life." The builder, Bro. C. L. Savill, has promised to return and finish the chapel early in the new year.—W.A.S., Dec. 12.

WAGGA.—One confession at the close of the gospel service last night. We have to thank J. F. Astwood for £2 toward our building.—A.B., Dec. 16.

BROKEN HILL.—Our evening services are splendidly attended. Quite a number of our members have been laid aside by sickness, but are on the way to recovery. One sister is still very ill. Are glad to have with us for a while Bro. Webber, from Sydney, of whom we are making good use. Our brother exhorted this morning. Bro. Tuck went to Railwaytown, to take Bro. Jones' place, who has been ill. Sorry to lose Bro. Thomas, our Sunday School superintendent, who is going back to Kadima, S.A. Would be pleased to know of any brethren or sisters coming to our city during the holidays.—R. J. House, Dec. 15.

PETERSHAM.—Owing to wet weather the lantern lecture by Bro. Payne on H.M. work was put off on Wednesday last. We had the pleasure of receiving one young brother, who was baptised a fortnight ago, into our fellowship this morning. We also had the pleasure of welcoming Sister Newland from Ann-st., Brisbane, as a visitor. Bro. Burns, of Taree, gave a very helpful address. We are to have a Christmas tree in connection with Lord's day School on December 23. Open-air meetings on Lord's day evening have proved very successful so far.—T.L., Dec. 15.

SYDNEY.—Good meetings and splendid attendance to-day. Three received into fellowship. Bro. Bagley gave a fine exhortation on the morning's lesson. Visitors: Sister McMillan, from Windsor, Vic.; Sister Iris Day, Belmore; Bro. and Sister Gibbons, from Petersham; Bro. Reg. Arnott, College of the Bible. At the conclusion of the gospel address on "Self Justification," one young man came forward, and two others were baptised. On Saturday the young people of the church tendered to Bren. L. and F. Holmes a

Continued on page 880.

Sisters' Department.

VICTORIA.

"Be not afraid. Remember God."

Secretary, Miss Rometsch, 59 St-Vincent-st., Albert Park.

The Executive met in the Hall, Swanston-st., on December 6th.

The President, Mrs. Chown, presided.

Devotional was led by Mrs. Huntsman, who took for her Bible lesson, 1 Philippians. Prayer by Mrs. Ludbrook.

Mrs. W. C. Thurgood gave a thoughtful paper on Hospital Work, "Interesting Cases I Have Met."

Apologies were received from Sisters Martin, Smith, E. Pittman, Fischer. Loving sympathy was extended to Mrs. Ray in her severe illness; also to our aged Sister Morris in her bereavement. Mrs. Manifold will act as Vice-President until Conference, and Mrs. Thos. Hagger has kindly consented to write the essay. Mrs. W. H. Allen resigned.

Miss Jerrens reported £103 collected for Home Mission Rally. The Conference programme has been left in the hands of the Executive Council.

The next meeting will be held on February 1, when Mrs. C. H. Martin will give a paper on Dorcas work.

Additions from Bible Schools.—Box Hill, 4; North Fitzroy, 2; Moreland, 2.

Home Mission work is going on steadily; 31 confessions at Castlemaine.

During the month a visit was made by the Foreign Mission Superintendent to the Mission Study Circle at Essendon. Several young men and women meet at Mrs. W. A. Kemp's home to study S. K. Datta's book, "The Desire of India," under the able leadership of Mrs. Manifold.

A good attendance and fine programme marked the second anniversary of the Brighton Girls' Mission Band on Monday, December 2. T. B. Fischer gave a very interesting talk on India, and things he saw whilst there. Mr. and Mrs. Waters each gave interesting talks.—H.C.L., Supt.

The General Dorcas met on Wednesday, November 20; 13 garments cut out and made; distributed 8 garments to four needy cases.

Wednesday, December 18, will be the last meeting this year. We ask the sisters to make a special effort to be present, as several Christmas parcels are to be sent to the poor and needy.—L. R. Martin, Supt.

Hospital Visitation.—Mrs. Tully has paid two visits to Eye and Ear Hospital; 18 books and papers distributed. Mrs. Cameron: Old Folks' Home and Alfred Hospital—2 visits each; 65 books given away; also dolls for the children. Mrs. Thurgood: Melbourne and Women's Hospitals—2 visits each; Homoeopathic, 1 visit; 90 books and magazines distributed. Miss Petchey: 2 visits Alfred, and 1 visit to Homoeopathic Hospitals; magazines, cakes and lollies given away. Mrs. Morris has visited Queen Victoria, Melbourne, St. Vincent's and Children's Hospitals; home comforts, 30 books and illustrated papers distributed. Members of following churches visited:—Assot Vale, Berwick, Middle Park, Box Hill, Bendigo, Newmarket. Thanks are due to Sisters Robertson, Cousins, Chown, Pendlebury, and Mr. Moore, of Caulfield, for books and magazines.—E. C. Thurgood, Supt.

The Temperance Committee visited Murrumbena in November. There was a good attendance. Mrs. Lindsay presided and gave a helpful talk on "Influence." Mrs. R. Thompson sang a solo, and Mrs. Manifold spoke on "Some Results of the Liquor Traffic."—A. Manifold, Supt.

SOUTH AUSTRALIA.

The Executive met on December 5. The Prayer Meeting Committee had charge of the devotional exercises. Mrs. C. L. Thurgood presided.

The business session was presided over by the President, Mrs. Manger.

Sunday School Additions.—Mile End, 1; North Adelaide, 1; Norwood, 3; Glenelg, 2; Grote-st., 35. Total, 42.

Roll call of delegates.—24 responded.

Collection, 17/4.

Treasurer's Report (Mrs. Bond).—Home Mission Receipts: £4/3/3; in hand, £3/6/3½; total, £7/9/6½; Foreign Mission Receipts, £3/5/7½; in hand, £2/17/0½; total, £6/2/8. General Fund: Collection, £1/0/9; in hand, £7/15/7; total, £8 16/4. Expenditure.—Home Mission Committee, 10/-; Foreign Mission Committee, 10/-; Mrs. Ewers for Home Mission mite boxes, 7/3; total, £17/7/3. Balance, £7/9/1.

Hospital Committee (November).—The sisters of the Hospital Committee have visited the various institutions. Hospital, 17; Destitute, 2; Sick and Aged, 8; Convalescent Home, 5; Home for Incurables, 5; magazines, 223; also gifts of eggs, fruit, cakes, sweets, fish, jellies, and flowers, have been distributed to the patients. We thank the sisters for their donation of £2 to the Committee. (December).—Committee visited Adelaide Hospital, 13; Destitute, 22; Home for Incurables, 7; Sick and Aged, 27; Convalescent Home, 4; magazines, 248; fruit, flowers, sweets, cakes, jellies and fish. The Robert-st. Y.P. Endeavor held an orange evening and sent 8 dozen, and the York Society sent a parcel of eggs to be distributed to the inmates of the Destitute, which we heartily thank them for.—E. West, Asst. Supt.

Foreign Missions.—On Tuesday, November 12, the box containing the garments for the lepers was packed and sent by the P & O. mail steamer leaving Adelaide on November 21. Its destination was the Leper Asylum, superintended by Miss Hatch, in the Madras Presidency, and we hope the box may reach there in time for Christmas. A short but interesting letter has been received from Sister Tilley, of Baramati. We regret to hear that Bro. Goodwin has to return to Australia, from Oba, on account of ill-health, and trust that he may soon be restored. We are pleased that T. B. Fischer has safely returned from his visit to India, and to note what pleasure his visit gave to the missionaries. We feel sure that much good must result from the visit of one who has such a keen interest in Foreign Mission work, and who is so well qualified to put the knowledge gained to practical account. During the month 18 mite boxes have been sent to churches in the country. Three dozen more mite boxes have been made and given us by a kindly donor. The amounts are as follows:—Grote-st. mite box, 8/9; Sister from Mallala, 9/-; Unley, £1/7/4; York, 5/4; Grote-st., 4/6; Norwood, 11/-; Queenstown, 9/10; total, £3/15/9.—C. Norman, Supt.

Interesting letters were read from Mrs. Filmer and Mrs. Goodwin, by Mrs. P. A. Dickson; and from Miss Tilley by Miss Norman.

Home Mission Amounts.—Unley, £1/17/5; Norwood, 2/-; Grote-st., 2/4; total, £2/1/9.

Leader for next devotional meeting in February, Miss Norman.

Proposed and seconded that £3 be given to the Hospital Committee for Christmas cheer.

Miss Evans, of the Norwood church, was elected on the Prayer Meeting Committee in the place of Mrs. Fisher, who wished to be relieved.

There will be no meeting in January. Resume the first Thursday in February, 1913.

At the close of the meeting the President wished the sisters a Happy Christmas and a Prosperous New Year.—A. E. Manning, Sec., North Parade, Torrensville.

Obituary.

GARDINER.—Mrs. Betsy Gardiner, wife of the late John Gardiner, of Melbourne, was called home on Thursday, November 27. She had reached the good age of 76, and died trusting in her Saviour. She united with the church at Lygon-st., Carlton, many years ago, where she brought up a large family. Five of her children survive her: Mrs. Murray Little, Mrs. A. C. Campbell, Mrs. P. A. Ohlson and Mr. John Gardiner, of West Australia, and Andrew Gardiner, of Melbourne. "Asleep in Jesus."—W.B.B., Perth, W.A.

FORDHAM.—On November 29, Sister Miss Lily Fordham was called from our midst after a

Books to Give to Your Friends.

Blue Grass and Wattle, by M. A. Bayne.

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few weeks' illness. Our late sister had been a member of the church almost four years. She had been brought up in the church and Bible School, and passing through the school and Bible Class, had been a teacher for two years. She was also a member of the C.E. Society and choir. An active, quiet and unobtrusive, valuable and consistent worker in every department; one who was loved by those who knew her, and whose presence and activities will be missed. A memorial service was held on Sunday, December 8, when Bro. Hutson preached on "The Blessed Dead." The chapel was suitably draped by the young people. We all sincerely pray that God will comfort her sorrowing parents and relatives.—H.V.G., North Melbourne, Vic.

AH CHING.—At his home, in one of Wedderburn's fairest spots, alone and unattended, our Bro. Willie Ah Ching answered to the home-call. We laid his body to rest on Saturday, Nov. 30. Bro. Ah Ching was about 55 years of age, some of which had been spent in Wedderburn. During the Harward-Pittman tent mission some ten years ago, our brother united with the church, and his consistent life, since that time, might well put some of his more favored brethren to shame. Though it meant a seven or eight mile walk, yet he was not remiss in his attendance at the Lord's day morning meetings. The townspeople spoke of him as "a white man," and his brethren held in high esteem his genial disposition, high integrity, and intelligent grasp of the truth. We were proud to call him brother.—J.W.M., Wedderburn, Vic.

BECKINSALE.—The angel that giveth sleep has visited the little church at Bangalow and has taken from us our dear Sister Mrs. Hannah Beckinsale. Born in Wales in 1836, our late sister began her Christian life 17 years later, uniting with the Baptists. Her promotion came on Thursday, November 28, 1912. Thus for nearly 50 years her life was hid with Christ in God. She met with the Disciples of Christ since her family moved to Bangalow. Her life was of that sweet character which is the fruit of many years of faithful service. Loved and honored by all, our sister helped others when ill herself. She was a mother solicitous for the spiritual welfare of her family, and, if unable herself to attend the Lord's day services, would endeavor to be represented there by some members of her family. Her last week was one of much suffering, but her end was peace, twelve hours of sweet rest preceding her falling asleep. In her album was found the following verse, treasured for many years, the ink having almost completely faded off. The words were most appropriate to herself:—

"Her sufferings ended with the day, yet lived she at its close,
And breathed the long, long night away, in statue-like repose.
But when the sun in all his state lit up the Eastern skies,
She passed through morning's glory gate, and walked in Paradise."

Bro. Stevens and the writer conducted the service at the grave side.—W. A. Strongman, Bangalow, N.S.W.

Church of Christ, Hampton.

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From the Field—Continued.

launch picnic on the Harbor. Both have done excellent work here, and we are sorry to lose them, also Sister McRoberts. They all are returning to Victoria by the end of the year. The Young Men's Improvement Class are holding a social evening on December 16, the Women's Bible Class and the church officers being invited, to bring to a close the work of the Improvement Class for 1912.—J.C.

CHINESE MISSION, SYDNEY.—We have been called upon to part with Bro. James Yow, he being called up higher. Bro. Yow was baptised about four months ago. He took ill, and was in the hospital about three weeks, when he died. Bro. James and several teachers of the mission visited him. His last testimony was that he was happy in Jesus, though he was in great bodily pain. News comes from China of Bro. Djin Lock (better known to the brethren as Ah Lock, baptised with Bro. James by Bro. Dickson, early in the Sydney mission). Hearing of the death of his two children, he returned to China. When home only a few months he himself also passed away.—E. J. Friddeth.

PADDINGTON.—The annual school picnic took place yesterday. Rain caused a financial deficit to this event, but a very happy day was spent. The Baptist Band were engaged, and rendered a fine programme of sacred music. Every child received a toy, and nothing was wanting in the arrangements. Walter Fox spoke this morning, whilst Bro. Burns, from Taree, delivered the gospel address. Our evangelist presided over both services. Bro. Burns' gospel solo was "Jesus Every Day the Same." Sickness continues in the home of Bro. Franklyn—his mother is now seriously ill. We sorrow with our Bro. Hubbard, who has just lost his mother.—S.G.G., Dec. 15.

MOSMAN.—The annual picnic of the Bible School was held on Saturday, December 8, at Balmoral Beach. It was a beautiful day, and everyone had a very happy time. The sports' committee did good work in promoting several races and novelty competitions. This morning Sister Len. Gole, of Brisbane, was with us, and E. Gole gave a helpful address on "Our Possessions or the Lord's?" Cecil Hall proclaimed the glad tidings in the evening, his subject being "The Great Teacher." Bro. Hall's series of addresses at the mid-week prayer meetings on different phases of the Apostle Paul's life are very interesting and instructive. We are glad to have fellowship again with Bro. Bert. Oldfield, who is spending his vacation from the College of the Bible with his home folks.—S.G., Dec. 15.

MARRICKVILLE.—The farewell meeting to Bro. and Sister Watt on December 11 was, as far as the attendance is concerned, spoiled by a severe thunderstorm. However, we were pleased to see a number of visiting brethren and a large number of local members present. Farewell speeches were made by T. Walker, on behalf of Bible School, Dorcas Class and Junior C.E.; Bro. Taylor for the Training Class; Bro. McEwing for the church, and A. E. Illingworth as President of the Conference. Bro. Taylor made a presentation of a suit case on behalf of the Class, and Bro. McEwing a purse of sovereigns from the church. The Dorcas Class had already presented to Sister Watt a hand-bag. The speakers conveyed the best wishes of all concerned to Bro. and Sister Watt for the future. During the meeting the choir sang several anthems, and at the close the congregation stood and sang 494 in Sankey's. The usual cup of tea was provided.—W.H.H., Dec. 16.

Victoria.

SHEPPARTON.—Good meeting this morning. Bro. Hunt present. Splendid meeting at night, when Bro. Clipstone spoke to a full building on "Not far from the kingdom." At the close two made the good confession.—F. A. Knight, Dec. 8.

COSGROVE.—Last Lord's day, Bro. and Sister Gillespie and Bro. Knight, of Shepparton, met

with us. Bro. Clipstone held an in memoriam service for Bro. Black, senr., who fell asleep last Lord's day at his home in Eyres Peninsula. The deceased brother met with us for many years, and only recently went to reside in South Australia. He was a man of sterling qualities, and very highly respected by all. There was a fine gathering, and Bro. Clipstone took for his text, "What is your life?" His message was powerful, and full of sympathy for the bereaved ones.—J.C.S., Dec. 9.

HORSHAM.—The young woman who was recently baptised was received into fellowship with the Polkenmett church yesterday. Good gathering at the gospel service in the afternoon. We had the fellowship of Brea, Knipe, and Jeparit, and McCallum, of Ascot Vale. Bro. McCallum delivered a very helpful exhortation to the church at Horsham in the morning. Good meeting at night; no confessions. We are looking forward to our mission.—F. J. Goodwin.

YANDO.—To-day J. Hogarth, of Barker's Creek, broke bread with us, and gave a very helpful talk on "Rising to Our Responsibilities." We expect Bro. Hagger in the district before the close of the year, when we hope to get the scattered brethren in the district together with a view to organising and planning for regular meetings in Boort, which is more central. The few members at Yando, who up to the present have met regularly at the house of J. Stayner, have decided to co-operate, and eventually we hope to erect a chapel. With this end in view we have just secured a block of land for £70, with 50 feet frontage to a business street, and in a most central position, and look forward to great things for the Master in this place.—S.G.L., Dec. 8.

CASTLEMAINE.—The mission has come to a close. Splendid work has been done. Forty confessions were made. To-day we have had glorious meetings. This morning Bro. Hagger exhorted to a good congregation. Two were received into fellowship. We held a Bible School rally in the tent this afternoon. It resulted in about 14 joining the Bible Class, besides scholars to the school. To-night Bro. Hagger gave a splendid address to a crowded meeting, about 600 being present. His theme, "God's Call and Man's Refusal," was greatly appreciated. Six made the good confession. Twenty-five have been received into fellowship, but more are yet to be received. The splendid sum of about £19 is to be forwarded to the Home Mission Fund as a thankoffering.—May Kirkman, Dec. 15.

PRAHRAN.—The week of meetings in connection with the diamond jubilee of the church here, and of the founding of the cause in Victoria, was a splendid success. The following were the speakers: H. Kingsbury, M. McLellan, W. C. Craigie, M. W. Green, J. W. Marrows, R. Lyall, J. W. Baker, J. Muddford, F. G. Dunn, H. E. Knott, R. C. Edwards, A. C. Rankine, W. D. More, J. Proctor, Jos. Pittman, T. M. Davis, Jas. Sharp, W. Meyers, B. J. Kemp, and C. A. Quick. The combined choir did splendidly under the leadership of Bro. Hickling, and Sister Murphy was all that was required as organist. We have to thank many who took part, and rallied so well from many churches, some even coming from beyond the State. Bro. and Sister Davidson were with us from Wagga, and others. Golden thank-offering, for the reduction of debt on buildings, after so many years. Any old member or others, who would care to send offering for same, may send same to W. H. Downing, 92 Chapel-st., and it will be thankfully acknowledged.—P. J. Pond.

COLAC.—Good meetings all last Lord's day. One baptism at close of evening service, a young lady who made the good confession the previous week. Bro. Chandler spoke to a good audience on "Almost a Christian." Visitors: Sisters Herring, Husse and daughter, from Birregurra. Sunshine Park and Tennis Court was opened last Saturday afternoon. The official opening was performed by Mr. Walter Sellwood, J.P., who hoped the Park and tennis court would be a boon to the young people of the town. Ice cream, drinks, tea, and dainty eatables, were handed round by the ladies, and highly appreciated. The Federal Band, leader Mr. John Nelson, rendered selections during the afternoon. A team of Colac

Tennis Club played the opening game.—E. J. Sheldrick, Dec. 16.

HAWTHORN.—On Wednesday evening, Dec. 11, Mr. John Urquhart addressed a good gathering on "Signs of the Times and the Second Coming of Christ." The address was much enjoyed. On Saturday last Bro. Campbell Edwards opened the sale of gifts in aid of the new hall. The proceeds will total nearly £50. The hall was much admired. Our meetings were good yesterday.—A. C. Rankine, Dec. 15.

STAWELL.—About 70 present on Sunday evening. At the morning meeting we had present Bro. and Sister Watson, father and sister of H. Watson, of Diksal, India, where they have recently been staying. They are to tell us of the work there on some convenient evening. The Bible Class is growing in numbers and interest. There are now 14 names on the roll.—A.P.A.B., Dec. 13.

MELBOURNE (Swanston-st.)—We had a splendid day on Sunday. Good meeting in the morning. Bro. Dunn gave a very fine address on "Witnessing for Christ." Bright Bible School gathering in the afternoon, 50 being in Bro. Allen's class. We took a Christmas offering for the Melbourne Children's City Mission. This, we hope, will help some of the poor children of Melbourne to spend a happy Christmas. In the evening we had a special Christmas service, and a crowded meeting. The choir, under Bro. Tippett, had prepared some appropriate music for the occasion, and rendered it splendidly. Among the pieces given were, "And the Glory of the Lord," "The Hallelujah Chorus," and a solo, "Come unto Me," by Sister Mrs. Hocking. Bro. Allen's address on "The Glory of Israel" was listened to most attentively by the large audience. Altogether we had a most helpful day.—L.

FAIRFIELD PARK.—Meetings both morning and evening continue good. Hubert Edwards for the past three Sunday evenings occupying the platform, Bro. Bennett having a rest, commencing again to-night. Good feeling all through the meetings. Good many strangers. Looking for results.—A.McG.

NORTHCOTE.—Splendid attendances at all our meetings on Lord's day, December 15. One received in by letter. Our officers have decided to post the "Australian Christian" to our isolated members, so as to keep them in touch with our work. Every family in our church has taken the church almanac for 1913.

SWAN HILL.—"Favorite Hymns and Their Authors" was Bro. Oram's subject last night, announced as a hymn service. Many interesting facts were mentioned in connection with the writing of some of those beautiful hymns, and a strong appeal made to come to him whose loving sacrifice on the cross has been the inspiration for countless numbers of such songs. A young woman made the good confession. One received in this morning who made the confession the previous Sunday, and was baptised the same hour. Sister Smith, from Colac, who has a position here, was welcomed. Sister Mary Smith, from Bendigo, is in the public hospital. We pray for her speedy recovery.—W.G.O.

NORTH MELBOURNE.—Greatly improved attendance at the gospel meetings the last two Sundays. Three received by letter. We had visitors in Bro. Jennings, Auckland, N.Z.; Sister Collins, Auburn, N.S.W. Sisters held their prayer meeting on Thursday last, and decided to go into recess till February.—H.V.G.

CHELtenham.—The Y.P.S.C.E. closed this year's work with a social cup of coffee, and invited the Juniors, spending a pleasant evening. The Cheltenham church sends greetings to all past and present friends, and wishes the brotherhood a year of great spiritual prosperity during 1913.—T.B.F.

NORTH FITZROY.—Splendid meetings both morning and evening. At the close of a masterly address by Bro. Baker, one made the good confession. Our Junior Endeavor Society is in a flourishing condition. They won the banner for the largest membership in the Clifton Hill Union

(200). Foreign Mission one penny per week collection amounted to over £8 for the quarter.—A.J.H., Dec. 15.

BRIGHTON.—Half-yearly meeting of the congregation was held last week. All departments of church work show steady growth. The church extended a unanimous call to Bro. Manifold for another term. Two additions, a husband and wife, at last night's gospel service.

CARLTON (Lygon-st.).—Three great services on Lord's day. Over 300 present at the breaking of bread. Eight received by letter, one of these being from the Baptist Church, Glasgow. T. W. Smith was the speaker for the morning, giving a very fine address. Large attendance at the Bible School. There were 167 reported present in the Century Bible Class. At night Horace Kingsbury delivered a powerful discourse to a packed meeting, taking for his subject "Be sure your sin will find you out." The election of officers for the ensuing twelve months has just taken place, with the result that all have been re-elected, and in addition three helps have been appointed.—J.M.C.

PRESTON.—Good meeting in the morning. Bro. Page exhorted. Two received into fellowship by letter. Bro. Hall preached to an attentive audience in the evening. One sister, the mother of a family in the church, made the good confession.—G.A.D.

HORSHAM.—Good meetings at Polkenmett yesterday. Nice meetings at Horsham all day. Bro. Millar gave a fine exhortation in the morning. At the conclusion of the gospel service in the evening there was one confession.—F. J. Goodwin.

EMERALD.—During the past month things have been moving along nicely. For several Sundays our meetings were small owing to the rough weather. Last Lord's day saw finer weather and larger meetings. One young lady made the good confession last Sunday evening, Bro. Alcorn being the preacher.—L.C.M.C., Dec. 17.

GEELONG.—To wind up the year's work the Young Ladies' Club held a motor-launch excursion on the Barwon River last Saturday evening, a most enjoyable time being spent. The kindergarten class were also given a social by the supt., Miss Fanny Alford, and a very happy time was spent by the little ones. The last relic of the early days of the church here, the site of the chapel in Hope-st., was disposed of last week. The chapel itself was bought some time ago by the Methodists and shifted to North Geelong, and on Saturday last the ground was put up by auction, and brought a very satisfactory amount. Since last report there has been one more confession, which makes 95 so far this year, and we are hoping that ere this year closes we will be able to report 100 confessions for 1912.—E.B.

PAKENHAM.—Good meetings on Sunday, when we were pleased to have with us Bro. and Sister Robert Lyall and daughter. Bro. Lyall's words of counsel and exhortation were much appreciated. Bro. Wakefield, of the Bible College, is preaching here during the vacation.—H.R., Dec. 16.

Here and There

Bro. D. R. Hall, M.L.C., of Sydney, is making a good recovery from his operation.

Chas. Watt left Sydney for Auckland on Saturday, December 14, by the "Malwa."

The thankoffering in connection with the Castlemaine (Vic.) mission totals about £19.

G. Burns, of Taree, with his wife and child, is spending a holiday in Sydney.

In order to give the employees the full advantage of the Christmas holidays, the Austral Publishing Company's office will be closed from Dec. 24 to Jan. 2, 1913. There will be no issue of the "Christian" that week.

Early in the new year we expect some descriptive articles on India from the pen of T. B. Fischer.

The address of A. E. Forbes, evangelist of the Albion church, Brisbane, is now Whitecliffe Estate, Sandgate-rd., Albion.

The subject of Christian unity is much discussed to-day, but only rarely is the New Testament turned to when the basis of such unity is being sought.

H. G. Harward closes his work in New Zealand with a mission at Kaitangata, after which he will take up his work in New South Wales as State evangelist.

Students of the College of the Bible are asked to send in their reports as soon as possible to W. C. Swan at Berwick, Vic., for the vacation issue of the *B.C. Magazine*.

The next issue of the "Christian" will be published on the 24th inst. If items of church news are shut out it will be because we have gone to press too early for them to appear.

The tent mission at Castlemaine (Vic.) closed on Sunday night last with 41 confessions. Twenty-five of these have so far been received into fellowship. There were great meetings all day.

The Baptists of Australia intend starting a publishing house of their own. A company is to be formed called "The Australian Baptist Publishing House." Its capital is to consist of 5000 shares of £1 each.

The various Unions have agreed to support one paper, which is to be called the *Australian Baptist*, and which is to be regarded as the official organ of the Commonwealth, and have further agreed "that no other paper of similar character is to be sanctioned or recognised."

A. R. Main's articles on "Baptism," which have been appearing in the "Christian," will be published in book form early in January. The price will be 6d. per copy, or post free, 7d. Twelve copies will be supplied post free for 6/.

The young men in camp at Cheltenham will be pleased to welcome visitors during Christmas holidays. Boxing Day (Dec. 26) has been set apart as "Visitors' Day," when hot water and milk will be provided by campers.

Friends of A. B. Chappell will be glad to know he had a splendid trip as far as Norfolk Island en route to Oba, South Seas. The sea trip enabled him to overcome the effects of the sickness he suffered in N.S.W. prior to his departure.

During January the N.S.W. Home Mission lantern lecture will be given by the Organising Secretary, as follows:—8th, Brookwood; 11th, Canley Vale; 15th, Paddington; 22nd, Sydney; 29th, Petersham. Dates in January have been offered to two other churches.

The brethren at Fairfield Park, Vic., desire it to be known that the little cripple girl, through the benevolence of the brethren in providing the necessary means for treatment by Dr. McKenzie, has so far recovered as to be able to leave the hospital and return home to her parents.

The Prahran brethren got out a very nice souvenir in connection with the 60th anniversary of the church in that place, and the founding of the cause in Victoria. It has pictures of the pioneers, and the first of our buildings in Victoria. Brethren desiring copies can have same at 3d. each. Apply A. E. Moody, 89 Wilson-st., Hawksburn.

Bible School Union, Vic.—Teachers' Conference, third anniversary, to be held in the Christian chapel, Williamstown, on Monday, Jan. 27 (Foundation Day). Prominent speakers, good programme. Tea will be provided at 9d. per head during interval between the afternoon and evening sessions. All interested in the work of our Bible School are particularly requested to keep this date free and come.—J. C. F. Pittman, Pres.; J. Y. Potts, Sec.

Sometimes churches say that they do not agree with some one or two actions of a Home Missionary Committee, and so they will not contribute to the Christ-honoring work of Home Missions. It would be necessary to have a Committee consisting of angels if no mistakes are to be

made. And for a church to withhold contributions on such a ground does not punish the Committee for its blunders, but hinders the spread of the cause and prevents the preaching of the simple gospel to some perishing souls. Surely such an action cannot be guiltless in the sight of our Master.

H. F. Phillippi writes from Zionsville, Indiana, under date Nov. 5, as follows: "We are home again. We had a fine trip almost all the way, and thank God for his protecting care during our journey. We got to the Convention* for one day. I am not working with Dr. Scoville now, but will take up church work. 1 Cor. 15: 58. Kind regards to all I know."

The *British Weekly* reviews a recent book entitled "The Day that Changed the World." It says: "The anonymous author of this book has hit on a remarkable idea. He describes the events of a single day in London—a day of divine wonders. 'For one day those who believed in God lived as if their belief was true, and the result of that one day changed the face of the world.'"

A Mr. Cairns, formerly Presbyterian home missionary in the Lamerook district, was baptised by D. A. Ewers on December 6, and received into the Mile End church on the following Lord's day. While engaged in his work this young man fell in with D. Hammond and other brethren, who lent him "Oy the Rock," and had several talks, with the result that being unable to conscientiously remain in the Presbyterian service he resigned and was baptised. It is his desire, after adequate preparation, to devote his life to the advocacy of the primitive gospel.

On Tuesday evening, December 10, Miss Jeannie Dickens was honored by the Sunday School teachers, the members of the choir, and others of the Lygon-st. church, Carlton. A social was held in her honor on the eve of her departure for a holiday in Nelson, New Zealand. Kind words were spoken, and a first-class return ticket and a purse of sovereigns were presented as tangible expressions of appreciation. Miss Dickens has given her musical talent cheerfully and unreservedly to the Lygon-st. church and the Victorian brotherhood for many years past. We hope she will spend a pleasant and restful time in New Zealand, and soon return to her good work in Victoria.

DEATH.

ARMSTRONG.—At "Leura," Chandos-st., North Sydney, William, beloved husband of Ellen Armstrong, and eldest son of William Armstrong, of Seville, Vic., aged 49 years; beloved brother of Mrs. Walter Oke and Lilly Armstrong, of Seville, Mrs. Charles Nicholls, Launceston, Tas., Harold Armstrong, Y.M.C.A., Sydney, and Walter Armstrong, Taree, Manning River, N.S.W. Gone to be with Christ, which is far better, leaving a loving wife and one son and two daughters to mourn their loss.

IN MEMORIAM.

SIMPSON.—In fond and loving memory of my dear wife, who was called to her rest on December 20, 1910.

She served the dear Lord gladly
While here on earth below;
I miss her, oh, how sadly,
None but He can know.

—Inserted by her sorrowing husband, W. Simpson.

VICTORIAN MISSION FUND.

Churches—Horsham, £5; Colac, £11/8/4; St. Melbourne, £8; do, per Miss Mills, £1/13/3; Ascot Vale, per sisters, £1/12/1; Swanston-st., per Miss Harris, 4/7; per Miss Ethel Kemp, £1/4/3; per Miss Huntsman, £1/1/4; Castlemaine, £10; Warrnambool, £5; Drummond, £4; Shepparton, £12/3/-; St. Kilda, per Mrs. Holmond, 17/-; Newmarket, per Miss Hatty, 14/-.

Women's Rally, Masonic Hall.

Collection at meeting, £37/16/9; amounts per Miss Jerrems, £71/4/6; L.C., as promised, £10; W. H. Clay, as promised, 10/6; total to date, £119 11/9.

The Society of Christian Endeavor.

Christmas—God Manifest in the Flesh.

Topic for December 23.

Daily Readings.

As sinless boy, Luke 2: 40-52.

As perfect man, John 18: 29-40.

As the light of the world, John 9: 1-7.

As the way to God, John 14: 1-11.

As Saviour of the lost, Luke 15: 1-10.

As Perfecter of faith, Hebrews 12: 1-12.

Topic—God manifest in the flesh, John 1: 1-18.

Have you had a spiritual Christmas in your life?

Is God at all manifest in your flesh?

Does your Christmas make Christmas for any one else?

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