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Applicants for Baptism.

The Scriptural subjects of baptism are penitent believers in the Lord Jesus Christ who in their baptism are making a public committal of their lives to him. The ordinance has no meaning save for sincere believers. The symbolism of baptism indicates its subjects, as well as its action and import. The seeker for salvation somehow repeats in his own experience the experience of the Lord who for his sake died, was buried and rose again. Baptism is a burial, and is therefore only for those who have died to sin. It is deemed a monstrous thing when, as sometimes has happened in heathen lands, men are buried alive. It is no less dreadful when there is an ostensible burial in baptism of those who have not died to sin, and who therefore have not risen to walk in a new life with Christ. This in great part is the ground of our objection to infant baptism, which, on investigation, is found not only to be wholly unwarranted by Scripture but to be out of harmony with the symbolism of the Lord's ordinance.

A Baptist view.

A few weeks ago we reprinted a paragraph in which a Baptist writer issued a word of warning to his brethren. He feared that often "emotional people are hurried into the baptismal waters under the excitement of large evangelistic meetings." Sometimes parents and preachers unduly urge children of tender years to be baptised. "It is proper," he said, "to seek for evidence of death before people are buried."

Another Baptist contributor to the "Australian Baptist" writes a supplementary rather than a critical paragraph, in which the other side is presented in a manner which commends itself to us:

"We are in hearty sympathy with the practice of exercising care that those applying for immersion, and especially in the case of young people, should give evidence of the faith that is in them, and have reasonable understanding of the step they propose to take. But we wonder sometimes whether there is not error in the opposite direc-

tion, and too much expected by way of evidence and understanding. We have heard of young people held back, particularly in the matter of immersion, because they were just in their teens, and thought to be too young. The holding back proved disastrous. A year or two later the desire to confess Christ had been damped by other influences, the golden opportunity had gone, and a long interval of wasted years ensued. When we remember the tests sometimes applied to great companies of Christian workers, which almost invariably go to prove that at least 75 per cent. were soundly converted whilst still scholars in the Sunday school, we are inclined to encourage, rather than discourage, the fullest confession of Jesus Christ even though it involves taking a risk. By careful instruction in these matters the risk can be considerably minimised. We were certainly fortified in this opinion at the recent memorial rally in Brisbane in connection with the death of Dr. Clifford. One of the speakers stressed the fact that John Clifford was just 'a bit of a boy' when baptised, being 14 years and 8 months old, and all the other candidates, adults. But of that company it was 'the bit of a boy' who was to be

the outstanding witness for the Lord Jesus, and he always looked back to his baptism with gratitude, as the occasion when (to use his own expression) 'publicity was given to the fact of my surrender to Jesus Christ.'

These words are pertinent, and give a sufficient answer to those who would belittle the conversion and baptism of boys and girls. It is, or should be, well known that not only do the greatest number of conversions take place in the early teens, but that the quality of such conversions compares most favorably with those—comparatively few—who in much later life turn to the Saviour. The inestimable advantage of saving the life as well as the soul adds to the value of youthful consecration. Neither in the quoted words nor in any statement of ours can approval be found of undue pressure or appeal to children to confess Christ and be baptised. An immense amount of harm has been done by such unwise action. We are well aware that there have been professional evangelists who have raided Sunday schools and with much exhortation and persuasion have induced the children to make confession by scores. Bless their little hearts, they would oblige anybody; and if the preacher said it was good to come to the front, why, of course, they would come. For any man who would seek to add to his reputation as a preacher by running up the figures, and by over-persuasion of children of tender years, we may well have a feeling of contempt mingled with indignation. But, on the peril of our souls, let us do nothing to discount the value of early consecration. Let us not demand an impossible amount of knowledge from folk who love the Saviour and wish to serve him. Let us beware of holding back from obedience those who of their own will and with a sincere heart would obey the Lord Jesus. It would not hurt us to read again the solemn words in which our Saviour declared the awful fate of him who caused one of the little ones to stumble.

My Old Bible.

*Though the cover is worn,
And the pages are torn,
And though places bear traces of tears,
Yet more precious than gold
Is the Book, worn and old,
That can shatter and scatter my fears.*

*When I prayerfully look
In the precious old Book,
Many pleasures and treasures I see,
Many tokens of love
From the Father above,
Who is nearest and dearest to me.*

*This old Book is my guide,
'Tis a friend by my side,
It will lighten and brighten my way;
And each promise I find
Soothes and gladdens my mind
As I read it and heed it to-day.*

*To this Book I will cling,
Of its worth I will sing,
Though great losses and crosses be mine,
For I cannot despair,
Though surrounded by care,
While possessing this blessing divine.*

Probation is unscriptural.

It must be insisted that the New Testament knows of no mere age qualification for baptism. A man of eighty years is not necessarily any more a fitting subject of baptism than an infant of eight days. We do not plead for adult, in opposition to infant, baptism. We baptise believers who wish to serve the Christ; some of these are old, and some are very young. Members of churches known simply as Churches of Christ have always rejected as unscriptural the thought of putting candidates for baptism on probation. A prolonged catechumenate is absolutely foreign to the Word of God. When some of our religious friends urge that it would be better if children were "allowed some opportunity to bring forth fruit worthy of repentance before making the solemn profession," they are pleading for a probationary period which cannot be justified by an appeal to the Divine standards. The jailor and his household who were baptised "the same hour of the night" were fortunate in that they had to deal with an apostle rather than with a twentieth-century preacher anxious for church purity and possessed of a zeal "not according to knowledge." The three thousand baptised at Pentecost were allowed forthwith to obey their Lord and rejoice in his salvation, unhindered by the suspicion or caution of any disciple.

It may occur to the reader of this that there are other practices than a definitely planned system of probation which are out of harmony with the Scriptures. Undue postponement of baptism is fairly common to-day. The writer does not think that he is at all biased by the fact that his baptism took place within half-an-hour of his verbal confession of faith in Christ. He confesses that it pains him when one of our preachers pleads for a Scriptural order of baptism, quotes chapters 2 and 16 of the Book of Acts, and then lets many days elapse before the seekers for salvation are baptised into Christ. We gladly acknowledge the value of a personal talk with candidates, so that they may be helped at the time of their initial obedience, as well as in their later Christian life, and also so that if it be revealed that they have not the Scriptural qualifications they may be spared the evil of parodying the Divine ordinance. But undue delay, or postponement without sufficient cause, must be condemned as antagonistic to the position we occupy and out of harmony with the Scriptures.

There is a curious feeling against hurry in baptism. Not that we favor hurry, but why single out the baptismal act alone as the one thing to be unhurried? Why resolve a plea against hurry into a practice of delay and postponement? We never knew a man tell a person to be cautious about believing too soon or too quickly. We never heard one warning against a hastened repentance. Not even have we heard a single word about the wisdom of delaying a verbal confession of faith. It would be quite as sensible to urge delay in these things as to

urge cautious delay in baptism. We cannot help thinking that those who practice delay in baptism are showing traces of the denominationalism which ostensibly they have discarded.

There is another aspect of the subject which is important. We say, because the Scriptures say, that baptism is "into Christ." The penitent believer is "baptised in the name of Jesus Christ unto the remission of sins" and has the promise of "the gift of the Holy Spirit." Baptism is an initiatory rite. We are baptised into the body, which

is the church, and therefore into the privileges of church membership. If we really believe these things, how can we stand between a seeker of salvation and his enjoyment of such promises and privileges? How dare we for a week or two postpone the ordinance? If baptism is of no importance, the delay matters not. If baptism has for us its Scriptural value and import, we shall endeavor to eliminate all unnecessary delay in the burial with Christ of him who has died to sin.

The Value of the Insignificant.

Great things are not to be despised, but if we would see the basis of things, we must look through the microscope instead of the telescope. There we will discover that life is made up of little insignificant things which we, in our grasp for the big things, are in danger of ignoring. In fact, close inspection will show that the despised insignificant things constitute almost the whole of life. The body is made up of innumerable cells and these in turn are made up of smaller cells.

The big things are all made out of little things. Saharas are but accumulations of grains of sand. What appear to us small are the causes of great things. How important that we realise the preciousness of the insignificancies. Unless we save the minutes and the hours, we will not save the days and months and years. Idle moments must be used in acquiring an education, or multitudes will never gain that equipment for life. Think of what fifteen minutes a day would mean in growth of intellect and soul-power. Fifteen minutes a day mean ninety hours in a year.

The only way to find time to do everything is never to let time find us doing nothing. Life is just a little section of time cut out of eternity and given us to do our work in. An eternity before and an eternity after, and to us small space between. It is an old story that a master artist toiled long and patiently to make a stained-glass window for the Lincoln Cathedral which was to bring him immortality. His assistant gathered the bits of broken glass thrown aside by the master, and from these worthless pieces made a window which far excelled that of his master.

It is foolish to despise the little things, because great results often depend upon them. General Thomas used to say to his soldiers, "Boys, keep everything in order; a battle may turn upon a buckle or a lynchpin." Victor Hugo said, "A chip under the foot of a soldier may cause the tide of battle to turn." The splendid military strategy of Napoleon was never more conspicuous than in planning the battle of Waterloo, but a little strip of sunken road, overlooked by the engineers, disarranged his entire calcu-

lation and lost him the empire of Europe.

Dr. Maclaren says, "Ninety-nine and a half per cent. of every man's life consists of trifles." Life resembles the clock which ticks each second and strikes each hour. Were it not for the thirty-six hundred insignificant ticks there would not be the ringing stroke. Were the sun to reserve itself for the pyrotechnics it would be of little value. The plain civilities of life make it a blessing or a curse. Fuller says that William, Earl of Nassau, won a subject from the king of Spain every time he lifted his hat. A kind word may save a life that is ready to give up. A glance may make a heart drop blood. A word may plant a sting in memory which years cannot remove or the grave bury.

Few of us can do great things, but all can obey the apostle's command, "As we have opportunity let us do good unto all men." The sweetest commendation the Master ever uttered was on a woman who gave two mites to the temple service. No ministry is more pleasing to him than the performance of a lowly duty when there is no pen to write its history and no voice to proclaim its praise. We may not be able to build the Brooklyn bridge, over which thousands pass each day, but we can swing a board over a narrow stream and so shorten the road for some weary traveller. We may not be able to write a great book or a beautiful poem, but we can write a letter to some troubled soul that will be better than either book or poem. We may not be able to hold an audience spellbound by eloquence, but we can speak a word that will hang star-light in the dark heavens and so show some lost soul the way home. We may not be able to write a proclamation of emancipation, but we can help one soul to break the chains of sin that enslave it. "Better be small and shine than be big and cast a shadow." We live strongly when we live steadily. There are many lives, not one deed of which counts for much, yet as a whole they are an irresistible force for good. They do not write one conspicuous sentence, but the volume of their lives is an unanswerable argument for God.—"The United Presbyterian" (U.S.A.).

"There's a Gate."

A. R. Benn.

"He was such a dear little fellow, so different from ordinary children that now as I look back I'm not surprised that God took him. He was just as like an angel to look at and to live with, that I'm sure he wasn't intended for this world. And such a boy for his father: wherever father was, there he wanted to be, never happier than when he was going about with his dad. I've often worried a bit over how he would get on when he went to school; but that was not to be. And he thought such a lot of his father; there was no one so good and so near perfection as he was in the eyes of his angel boy. Many a time I've told my husband that it ought to make him good when he thinks how good his boy thought him. I don't know whether he believes me or not, but I've told him he has a boy in heaven, and he must never disappoint him by not getting there."

The speaker was a middle-aged woman, living in a rather poor home, whose face, despite what she had suffered, was not quite destitute of that beauty and attractiveness which had been hers when she stood at the altar with the man who had made vows more than he had kept. She had suffered as so many of our noble women had suffered. Life had been hard and largely a disappointment; but she had been brave and hopeful, and this had won for her some measure of reward. "I've got a boy in heaven, at any rate," she would sometimes say, "and if the rest of the children get there with him and me, it'll be all right." "But what about your husband?" a neighbor had once asked. "That would be good, indeed, too good to be ever; it would be more than a miracle. A man that's had the calls that he has had, and an angel to lead him to heaven, and yet hasn't repented, what more can God do?"

I was sitting in Mrs. C—'s humble home when she spoke the words with which the story begins. "How did the little boy die?" I asked, "was it sudden?" "No, not very; we were living in a place a long way from a doctor. I've many a time grieved that we didn't get the doctor sooner, but we were always poor, and we had to think twice before we incurred any expense; but I think now that it was all to be, it was God's will. When we got the doctor, he ordered the boy into the hospital, and so we took him right away. His father went with him, and that made the wee laddie quite satisfied. I said 'Good-bye,' and never saw him again alive. The nurses loved him, and so did everybody who ever had anything to do with him," continued the mother, "and just before he died he was heard to say 'There's a gate, and no one can open it but you, father.'"

This is the gist of a sweet story I heard from a bereaved mother some years ago, and through the intervening years I have often thought of that gate that no one but

father could open. No, I don't think that the little chap would miss heaven because the one who had such influence over him failed to tell him about Jesus, the children's friend, of him who said, "I am the door." But I do suspect that God knew how in the years to come this father, who ought to have the keys of the kingdom in his hands, would fail and would let this Pentecost of opportunity go by, and the gate, as far as this influential father was concerned, would remain shut. And so God took the lad to himself, and in so doing put it out of the power of this defaulting father to commit the crowning folly of his life—causing that little one to offend.

Surely there is suggestion of great opportunity of good or ill in the words of the dying boy. Between every child and a knowledge of Jesus there is a gate, which in many cases will remain closed if father or mother does not open it. Many a sweet boy or girl grows up to manhood and womanhood and misses the way to heaven because father or mother, who alone could open the gate, failed to do so. Hannah of old opened the right gate, so too, did Lois and Eunice, and many another happy parent. I wonder what would have happened to the household of the Philippian jailor if the head of the house had not led the way in belief and obedience. Perhaps no one else could have or ever would have rendered that service but the jailor himself.

The boy said "Father," but, of course, it might just as truly be mother or sister or brother or any other friend—perhaps a Sunday school teacher. You, reader, may be the one or I that have this great responsibility, just think of it—*No one but you.*

The gate that no one but you can open may not be the gate to heaven, but the gate to hell. Everyone of us may possess the power to open some gate, leading to drunkenness or other sin, some gate that had better remain for ever shut. Sam Hadley in his book, "Down in Water Street," tells the sad story of "Mamie," who as a little maiden was sent regularly to the saloon for a jug of beer for mother, and who in course of years became addicted to drink and went on and down from bad to worse, the last earthly step being suicide. The gate opening to drink, godlessness and self-destruction, was opened by the mother's hand. It may be, too, that the gate, of which you and I have the sole power to open, will be the gate through which we ourselves pass on either to heaven or hell. Let us pray "Our Father who art in heaven, in thy power and mercy sanctify this dying boy's message to all of us, and give us grace to respond wisely to the responsibility of the unopened gate of which we may have the key. We ask it in the name of thine only Son who died to open the gate to heaven. Amen."

Drifting.

(A Sermon in Rhyme.)

I drifted away from Jesus adown the stream of Time,
I lost the vision splendid, the gleam of heights sublime.
The will o' the wisp of pleasure, the voice of the Siren's song,
Allured me to rocks of danger, and lulled me to sleep ere long.

I knew not my soul was drifting, I forgot my destiny high,
Which had seemed in youth to call me, nor paused to question why,
I just drifted with the current adown the stream of Time,
And lost the vision splendid which looked in youth sublime.

The sea seemed so smooth and tranquil, sparkling with sunlit hues,
That I guessed not of the pleasures with the daylight I should lose,
As I sailed in life's calm morning, with never a thought of gloom,
And drifted away from Jesus, but recked not of coming doom.

Alas! my frail barque drifting encountered the storm full soon,
I woke with the wind and tempest, with my sun gone down at noon,
But my Master, who saw my danger afar from the mountain height,
At my call, swiftly hastened to help me, and set my frail barque right.

Now He is steering the vessel, and holds the helm of my life,
He will guide me across life's ocean past the dangers with which it is rife.
But alas! the hours I have wasted drifting away from Him,
And the bitter, bitter anguish when I found my light burned dim!

I drifted away from Jesus, though no great sin was mine,
No sin which the world calls sinning, just drifting from things divine.
Just going the way of the current, and giving this world my love,
Instead of devoting my powers wholly to things above.

"Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him." 1 John 2: 15.

The Searcher.

"Sometimes I feel that He has come to look for me;
I know Him near, and that He holds His crook o'er me;
Saying, 'Far have you strayed,'
Remorseful and afraid
I bend to earth; the loss
Is mine not His; the cross
Lies, where I left it, by the brook, for me;—
The brook of His sweet tears
Shed down the years.

"Softly I hear His tread, and I would cry to Him;
Rays pierce me from His heart, and I would fly to Him;
My hands and feet are bound—
No health in me is found.
Nor dare I stir, nor cry
Unworthy of His mercy.
Pray, by His Agony, I may not die to Him;
Pray, that I yet may see
Eternity."

—Evan Morgan, in the "New Witness."

Religious Notes and News.

W.C.T.U. Convention.

A large delegation anticipate attending the 12th Triennial Convention (Australasian) of the Women's Christian Temperance Union, to be held at Hobart next March, under the Presidency of Mrs. MacLeod (Victoria), who has recently visited America and England in the interests of the organisation.

Back to the Fundamentals.

It is eight years since an influential group of Presbyterian ministers and laymen in America issued a call to the church to resist the deadly work of Rationalism. Since then the spirit of unbelief has made great headway in all Christian denominations, and to a large extent it has kept at its work without challenge on the part of church leaders. By reason of its applicability to present-day conditions, the call is republished by the "Watchman-Examiner," of New York, as follows:—

"The undersigned members of the Presbyterian church appeal to our churches, ministers, church officers and church courts to unite in action in defence of the fundamentals of our common faith.

"In view of the deep unrest in the religious thought of the day, we believe pronounced and persistent emphasis should be placed on the integrity and authority of the Bible as the Word of God, the Deity of our Lord Jesus Christ, his Vicarious Atonement on the Cross—the only way of salvation—and his Resurrection.

"We believe these doctrines should be preached from our pulpits, and that the sessions of our churches should insist that this be done.

"We suggest, furthermore, when a church is seeking a minister to be its pastor, that it shall not call any man save one who unreservedly and heartily accepts the great fundamentals herein enumerated and taught by our standards.

"We have been led to express this belief and to offer these suggestions, under the deep conviction that only on such a basis can the church succeed in its mission, and the Gospel of Christ be propagated to his glory and according to his own will.

"May we not urge you to unite with us in prayer that all our churches, ministers, and officers may feel the supreme importance of this appeal?"

Dr. Macartney, who led the evangelical forces in the general assembly at Indianapolis recently, sent forth this plea to the evangelical people of all denominations: "Stand fast! Those who are in the forefront of this battle will find themselves very lonely and solitary at times; very much misrepresented and misunderstood, and their motives impugned. Above all, they who bear a part in this struggle for Christ must be men who can endure scorn and taunting, epithet and abuse. They must be men who will not suffer themselves to be goaded into any bitter rejoinder, or answer railing with railing. Let Christians everywhere pray for those who lead in the movement, that they may march very close to the Lord Jesus Christ."

"All Things Considered."

Under the above heading, Dr. John A. Hutton contributes a weekly article to the "Christian World" (London). Following is the striking opening paragraph of his first article:

I have agreed, not without some diffidence, to unwind my soul in this column week by week. It may not promise to be an attractive prospect for younger readers. And yet, if they will bear with me, even they may hear things or come within sight of things which, because of the acute pre-occupations of our time, they may one day discover they have missed. We have the deep saying of our Lord that "the stone which the builders rejected has become the head of the corner"—a saying which for myself has come to mean that

again and again in our onward march we suddenly discover that we have lost something, that something is awaiting to us of such a kind that without it we perceive life is going to be a poor thing even if we have our way on all the other counts, and we have simply to go back and pick it up. It will be well for us if, when "like a sad and infinite wail of the sea, we come in, we come home, we come back," we find the blessed thing still lurking somewhere. Even Plato—and we do well to differ from Plato only with profound misgiving—declared that there was perhaps no surer guidance through life than to pay heed to those who had made the passage before us. St. Paul most naturally observed, though to us astonishingly until we have reflected, that it is "experience which worketh hope." The tendency of youth is to despair. Whenever life has been roundly cursed it has been by young lips. I can recall at the moment a score of wild judgments passed on life by men of genius who at the time were little more than youths. What we are in the habit of calling hope or hopefulness in the case of young people is, strictly speaking, nothing but a natural ferment, a certain yeastiness and vitality—the kind of flying-start with which God launches us out on life. It would be a monstrous thing were youths and maidens hopeless in the sense of inert or unresilient. But such freshness is only a natural quality, and as natural it is destined to decay. True hope is the garland won only on the arena of life not without dust and heat.

The Countryside Chapel.

I motored from town to town to do my preaching. Going along quietly I saw a little chapel, and it was so small I got out and measured it, and that little chapel away up there in the Peak district was twenty-five feet square. Over that chapel there was a stone, and on the stone this engraving: "My house shall be a house of prayer for all the nations." I took my hat off, and I saw what happened there on Sundays. A group of men, farm laborers, and women, gnarled sons and daughters of toil, would gather there, and some man, perhaps a minister in regular work, or a lay preacher, would come and talk to that handful of people. What was he doing? Preaching the Kingdom of God, holding a few souls loyal to the Eternal Throne, holding on while the nation was in its agony. You can multiply that little chapel by thousands, and thousands, and all over England the Church of God did that by her ministries and her ministers. She held men, and held the nation, by her witness to the Kingship of God.—G. Campbell Morgan.

Multiplicity of Collections.

Retiring collections are multiplying. One now and again may give people an opportunity of helping some cause to which they are pleased to contribute. But this way of appealing for money may be overdone. Many church people contribute as citizens to philanthropic institutions. Are they expected to contribute again as church members? Perhaps already the officers find it difficult to meet all expenses, while making regular annual payments to various denominational and philanthropic objects, and they have a fear that the cry of the horseleach may produce a bad effect upon all attendants who are not very warmly attached. If it be said that no one is compelled to give, that they are only afforded an opportunity and can contribute or not as they feel able or inclined, we reply that that applies to all conditions. There are poor but sensible people who shrink from being specially noticed if after putting money on one plate they have to pass another held in front of them in the porch. When there come in appeals for retiring collections to cover every Sunday in one month, some of them must be ignored.—"Australian Baptist."

Shelton of Tibet.

Biography is one of the most fascinating forms of literature. The study of missionary biography is a sure means of stimulating interest in the Kingdom of God. Our readers are to some extent familiar with the work and martyrdom of Dr. A. L. Shelton, of Tibet, described by a writer in the "British Weekly" as "an outstanding pioneer made of the same grand sort of stuff as Livingstone and Chalmers were made of."

The Geo. H. Doran Co., of New York, has published a life of the martyred doctor. The simple title is "Shelton of Tibet," and the author is Mrs. A. L. Shelton, the companion of his service and adventures. The story could not fail to be of interest. In parts it is thrilling. Such a record of devotion to the cause of Christ shames us for our lukewarmness. Mrs. Shelton's volume is full of good things—stories quaint and interesting, life-like character sketches, descriptions of high life and low in the least-known country of the world.

Here is the story of how little Dorris Shelton was lifted into the arms of a dignified Chinese official and straightway proceeded to pull his beard. "He looked at her and said that for a lesser offence she might have lost her head in the olden times, for it was considered a great disgrace for a Chinaman to have his beard pulled."

Dr. Shelton made many attempts to photograph Tibetan children. The task was difficult, for they were frightened as partridges, and if the camera was pointed at them, they ran to cover. The old Tibetan teacher objected for a long time before he would consent to have his photograph taken. At last the reason was divulged. "He said he thought the soul was taken out of the body and put upon the card. A long time, afterward, when we saw Tibetans worship the many pictures of their gods and goddesses, believing them to be the real spirits, we understood his reason." We pity the ignorance and superstition of these heathen people. Oh, yes; but even educated folk in Christian lands will credulously believe the stories of spirit photographs which fill our magazines.

Rancid butter is one of the delicacies of the Tibetans. "This they lay away in a prepared sheep's stomach, and keep as long as possible. The older it is the better. I read the other day of a tribe in India, along the Peshawar River, which also kept butter stored and preferred it to be nearly one hundred years old before using!"

Mrs. Shelton's finest cow seemed to go mad. She nearly tore the house down, being in the lower, or stable, part of the Tibetan house in which the missionaries lived. Mr. Ogden therefore was asked to shoot the animal. "But the Tibetans had no fear of what was the matter with her, and carried her home joyfully to eat. The Tibetan has no fear of ptomaine poisoning, for even when cattle die of the rinderpest, they eat them. Sometimes the people suffer with great sores on their bodies from eating bad meat, but it never seems to keep them from doing it. A few days later, Mrs. Shelton writes, 'the wife of one of our men came in and brought me a long-darning needle which she said had been found in the stomach of the cow. She said it was the custom that when people wanted meat badly and could not afford to buy it, to take one of these long Chinese darning needles, put it in a ball of *tsamba*, and feed it to the cow. The cow does not always die, as we found needles later in other cows that had not seemed to be in pain. But this poor old cow suffered intensely, and there was nothing else to do, even had I known what was the matter with her.'

The new craze of auto-suggestion can be illustrated by Tibetan practice. "A firm belief in the fact that his enemy can pray him to death is inherent in every Tibetan, and often all a man has to do who has a grudge against another is to send his enemy word that he is praying daily for his special guardian idol to kill him; and this fact, coupled with the fear of the idol, usually accomplishes his purpose."

Mrs. Shelton tells a pathetic story of gratitude. Dr. Shelton had performed an operation on a

Tibetan. The injuries were so serious that no hope of recovery was entertained. When a speedy recovery took place, the doctor exclaimed: "Well, I did the best I could; but by all the knowledge of medicine I possess, that man should have been dead this morning. The Lord has healed him." "One day some three or four months later, as Dr. Shelton was coming to dinner from the dispensary he saw two old people—about fifty or sixty years of age, perhaps—coming towards him; and as they approached, down both went on their knees, bumping their heads on the ground. He asked, 'What is the matter? What do you want? Get up; we don't allow that.' They arose and took a few steps, and down they went once more, kotowing and pounding the ground with their foreheads! Again he told them to get up, and asked them what it was they wanted. They then said: 'Do you remember that man whose head was caved in? Well, he is our son, and we have come to thank you for saving his life?' They did not know that the foreign doctor had little to do with that; but, as they had never heard the name of Jesus, they could only think it was the foreigner. Being too poor to hire a horse, those two old people had come about one hundred miles on foot, about five or six days' journey, to thank this man for saving their son. Out of his dirty sheepskin gown the man pulled a chicken, a wad of butter, and some eggs as pay for this medical service. The money value wasn't much, but the heartfelt gratitude couldn't be measured in silver and gold. Lives wasted among these people? Ah, no; for in the Master's service, there is always compensation that is infinitely more of value than gold or precious stones."

We commend this handsome volume of about 320 pages to our readers. The Austral Co. will be glad to book orders; price, 8/6 posted.

A Hymn 1,600 Years Old.

The excavations in Egypt have yielded many treasures, but few of them can be used in this later age of ours. Among the papyri discovered at Oxyrhynchus during the last few years was found a fragment on which was written part of a Christian hymn, music as well as words, which was judged to date from about the year 300 A.D.

Dr. Witherow, the minister of St. Andrew's, obtained a copy of this very ancient hymn, and his son, Mr. Mervyn Witherow, in collaboration with Miss E. M. Lucas, the organist of the church, translated it into a form of words and music which could be produced by a twentieth-century choir. The following is the translation:—

"Of the light of the dawn let nought be silent,
Nor let the bright stars be wanting in praise.

Let all the fountains of the rivers lift up their song

To the Father and Son and to the Holy Spirit.
So let all powers on earth cry aloud, cry aloud
Amen, Amen.

Might and honor, glory and praise to God,
Only Giver of all that is good.
Amen, Amen."

The music is very interesting, and of a solid value very satisfying in these days of syncopation and meaningless noise. The melody was first sung in unison unaccompanied, and then repeated with a harmonised organ part.

Probably this hymn had not been sung for 1,600 years, and almost certainly has never before been sung in a church in this kingdom—a unique experience for those who took part and for those who heard.—"British Weekly."

Strength for the Day.

"Oh, ask not thou, 'How shall I bear
The burdens of to-morrow?'
Sufficient for the day the care,
Its evil and its sorrow;
God imparteth by the way
Strength sufficient for the day."

—Found in General Gordon's bedroom.

Is Christianity a Kill-joy?

J. Warren.

John 15: 11.

The disturbing question of to-day undoubtedly is the amusement question. Young people reject Christianity because of the idea that the acceptance of it creates a barrier to their joys in life. The causes of such an idea are found both inside and outside of the church. Some church members question all amusements, while others, who wish to live with one hand in the Lord's work and the other in the devil's work, contend that if we question one amusement we must question all. Some non-members contend that all amusements are good and healthy; some use the cry of question one, question all; but generally speaking, when they are brought face to face with reason, they are ready to condemn many of their so-called enjoyments and the church members who indulge in them. However there are:

Amusements and amusements.

There are some amusements in which the Christian cannot honestly indulge, but the enjoyment of the honest pleasures of the world is not incompatible with Christianity. Space will not permit a full discussion of all amusements, and such is not necessary, because amusements of a similar kind must receive a similar treatment. For our purpose, however, we shall briefly consider four of each kind, taking first the questionable amusements.

(1) Horse-racing must be placed under this heading, not because horse-racing itself is questioned (because we all enjoy the trotting and such like at our shows), but because of the legalised gambling associated with it. Gambling is evil, whether it be on a race-course or a penny raffle at a church bazaar. It is strange but true that many church members who readily take a ticket in a raffle will also condemn the bookmaker for making his living on the same system.

(2) Dancing to-day has been rightly termed "hugging set to music." A policeman informs us that if some of the things done in the dance room were done in the street he would be obliged to arrest the dancers for indecency. Many young men and young women would be living happier lives to-day if they had never entered the ball-room. Dancing has to do with the sexes and therefore should be avoided, and especially so where the tangoes and fox-trots are indulged in.

(3) The majority of picture shows (if we can judge by the advertisements of such) are of bad influence. It is unfortunate that many church members are prepared to take their little children and sit and look at pictures which would not be permitted into their own home. Our daily papers are sufficient evidence of the evil influence of picture-shows upon the young minds. The excuse often given in the police court is that they saw it at the pictures.

(4) Card playing can be carried on honestly, but the unfortunate thing is that it caters for a lot of dishonesty. How often the game is won under the table by trickery, or if above the table by signs and deceit. This is the amusement mostly resorted to when wishing to gamble. Card-playing has been the downfall of many people and the ruination of many homes.

On the other hand we believe:

(1) Football to be a manly game. It is rough, of course, but the laws allow for a certain amount of that, and nobody should play football unless prepared to rough it a bit. It is an open and healthy game. It is under the control of the man with the whistle, whose duty it is to penalise the unlawful doings.

(2) Cricket is a scientific game, and calls for a development of the finer nature and keener skill. It is one of the best field amusements in which one can honestly indulge.

(3) Draughts is one of the best table games. It is all played above the table, and no trickery can be introduced into it. It needs foresight, patience and skill.

(4) Quoits is also a good honest open game, and does not allow for deception. When throwing them each one is placed upon his own merits.

Questions for Christians.

The Christian, however, must look deeper into the amusements before making a decision of participation.

(1) Does it help me? If our participation is for the purpose of exercising a Christian influence upon others then it should be helpful.

(2) Does it hinder me? If we find that our Christianity is not respected then it is time to withdraw. We should compel others to respect our Christian principles or else cut ourselves free from them.

(3) Does it hinder others? At times certain amusements may not directly hinder us; in fact, we may enjoy them to a large extent, but if the influence of such amusements has a bad effect upon our brother or sister we should begin to consider our position a sorry one indeed. To see others falling at our feet is hindrance enough and sad enough to bar our enjoyment in such pleasures. Christians must learn the lesson of Christ in thinking of others before themselves.

(4) Can I ask the blessing of God upon it? Can we sketch our imagination to the extent of seeing someone upon his or her knees asking God to bless them on a race-course or in any gambling den, or whilst in a ball-room, or whilst looking at some filthy pictures flashed upon a screen, or even whilst indulging a pack of cards. If we can imagine God blessing the evil that is starving women and children by the husbands gambling away the bread money, or the evil influence that is daily dragging many young men and women into sin and which is gained in the ball-room, or the evil influence of the pictures which are a curse to the young lives at their parents' side, or even the influence that drags many men and women into evil because of the card party, our imaginations must be very, very elastic indeed. What cannot be done with the approval of God the Christian man and woman must refrain from.

Christianity is not a kill-joy.

The world's joy at its best, whatever the cause may be, can only be a partial joy, and can be dashed to pieces in any crisis. The Christian's joy, however, is a "full" joy. Christ said, "That my joy might remain in you, and that your joy might be full." The joy possessed by the Christian needs no feeding by the worldly joys because it is fed by Christ, and such a joy stands as a testimony for him even amongst the severest of trials. It is the joy of wedded union of the soul and the Lord, and the joy of fellowship with the eternal springs.

Christianity, then, is the only worth-while joy. This is the joy that we should take with us and exercise when participating in any amusements. When amusements are a blight on our Christian joy then they are incompatible with Christianity. If we have the joy of Christ in our hearts we shall not do anything that cannot receive his blessing.

The Strength Comes.

"I give thanks to-day that I was called to a work greater than the powers with which I came to it; that I saw from the first that, if I were ever to equal my task, it must be by continuous growth."
—George A. Gordon.

The Home Circle.

Conducted by J. C. F. PITTMAN

Look for Goodness.

Do not look for wrong and evil.
You will find them if you do;
As you measure for your neighbor,
He will measure back to you.

Look for goodness, look for gladness.
You will meet them all the while;
If you bring a smiling visage
To the glass, you meet a smile.

—Alice Cary.

A Brave Little Girl.

A little girl with a cut in her hand was brought to a physician. It was necessary to make a few stitches with a surgeon's needle. While the doctor was making preparations the little girl swung her foot nervously against the chair, and was gently cautioned by her mother.

"That will do no harm," said the doctor, kindly, "as long as you hold your hand still," adding, with a glance at the strained, anxious face of the child, "you may cry as much as you like."

"I would rather sing," replied the child.

"All right, that would be better. What can you sing?"

"I can sing, 'Give, give, give, said the little stream.' Do you know that?"

"I am not sure," said the doctor. "How does it begin?"

"That's beautiful!" said the doctor. "I want to hear the whole of it."

All the while the skilful fingers were sewing up the wound, the sweet childish voice sounded bravely through the room, and the only tears that were shed came from the eyes of the mother.

It is said to be a fact that some expression of one's feelings tends to lessen pain. Since weeping and groaning are distressing to one's friends, how would it do for all to try to sing instead? Jesus helps his children to sing even in trials and pain.—Selected.

A Dog at Church.

At one time Archbishop Benson, head of the Church of England, had a fine collie dog named "Watch." This dog, his son tells, invariably attended early morning chapel and the evening song services. A rug was placed for him under one of the windows and there Watch lay quietly throughout the services. On one occasion, Archbishop Benson was reading from the Scriptures a chapter in which the word "watch" occurs several times. The dog apparently had been asleep. But he raised his head when the word "watch" met his ears, and listened attentively. Finally the clergyman came to the sentence, "And what I say unto you I say unto all, 'Watch.'" At this the dog arose and went forward standing directly before the Archbishop and looking up into his face, patiently awaiting his further orders.—"The Presbyterian."

A Talking Turtle.

A Turtle lived in a pond at the foot of a hill. Two young wild geese, looking for food, saw the Turtle, and soon they were great friends.

"Friend Turtle," the Geese said one day, "we have a beautiful home far away. We are going to fly back to it to-morrow. Will you go with us?"

"How could I? I have no wings," said the Turtle.

"Oh, we will take you, if only you can keep your mouth shut and say not a word to anybody," they said.

"I can do that," said the Turtle. "Do take me with you. I will do exactly as you wish."

So the next day the Geese brought a stick and they held the ends of it. "Now take the middle of this in your mouth and don't say a word until we reach home," they said.

The Geese then sprang into the air with the Turtle between them, holding fast to the stick.

The village children saw the two Geese flying along with the Turtle and cried out: "Oh, see the Turtle up in the air! Look at the Geese carrying a Turtle with a stick! Did you ever see anything more ridiculous in your life?"

The Turtle looked down and began to say, "Well, if my friends carry me what business is that of yours?" when he let go and fell dead at the feet of the children.

As the two Geese flew on they heard the people say, when they came to see the poor Turtle, "That fellow could not keep his mouth shut. He had to talk back, and so lost his life.—Retold from "The Jatakas."

Ezra's Daughter's News from School.

"My daughter came home from school a few days ago bursting with merriment," writes "Ezra" in the "Methodist Recorder." "We've had such a lark, dad," she said, and Mildred Marsden's going to be expelled. Leastways we think she is, because Jimmy gave her a note to take to her mother."

"Jimmy," I may interject, is the name by which the headmistress is known to the girls. Her real name is Miss Johns, and so far as I can judge the sobriquet originated in this way—'Johns' naturally reminds you of 'John,' 'John' as inevitably reminds a Scriptural student of 'James,' and 'James' is predestined to be deprived into 'Jimmy.' I think I am right in this conjecture, as I am getting very skilful in the psychological processes of school-girls.

"Well," said I, when the cessation of giggles made it probable that I might get an answer, 'what has Mildred been up to this time?' 'Oh, dad, it was such a lark,' was the reply. 'Jimmy came to examine us this morning in geography, and she asked Mildred if she could describe an island. "Yes, Miss Johns," she said. "If I put a piece of wood in some water it would be an island, because it would be entirely surrounded by water."

"Jimmy said, 'That's a very good answer, Mildred. Now, can you tell me what a peninsula is?' And Mildred said—oh, dad, she was awful, but it was such a lark—she said, 'If I put that wood in the milk we get for lunch it would be a peninsula, for it would be almost entirely surrounded by water.' Dad, do you think they'll expel her?"

"Well," said I, putting on my most judicial air, 'I don't think she will, but she deserves to be.' 'I don't think she will,' said my youngster, 'for though Jimmy tried to look cross, she looked as if she really wanted to laugh. It was a lark, dad.'

Among Those Present.

"What was the text of the sermon to-day?"

"He giveth his beloved sheep."

"Who was there?"

"All the beloved, apparently."

Irresistible Logic.

"What do you believe is the reason for your long life, Uncle Aaron?" the reporter asked the colored centenarian.

"Becoz I was bawn a long time back, ah guess," said Aaron reflectively.

The Family Altar.

SUNDAY.

Ye are my friends.—John 15: 14.

"There are hermit souls that live withdrawn
In the peace of their self-content,
There are souls, like stars, that dwell apart,
In a fellowless firmament;
There are pioneer souls that blaze their paths
Where highways never ran;
But let me live by the side of the road
And be a friend to man."

Reading—John 15: 14-16.

MONDAY.

No longer do I call ye servants . . . but I have called you friends.—John 15: 15.

Ovid wrote:—"The way to be beloved is to be lovely." Emerson said: "The only way to have a friend is to be one." Seneca put it thus: "If you wish to gain affection, bestow it."

Reading—I Corinthians 13: 1-8.

TUESDAY.

A friend loveth at all times.—Proverbs 17: 17.

"If you have a friend worth loving, love him. Yes, and let him know that you love him, ere life's evening tinge his brow with sunset glow."

Reading—I Samuel 20: 35-42.

WEDNESDAY.

I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of women.—2 Samuel 1: 26.

"A true friend unbosoms freely, advises justly, assists readily, adventures boldly; takes all patiently, defends courageously, and continues a friend unchangeably."

Reading—2 Samuel 1: 23-27.

THURSDAY.

Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.—Proverbs 27: 17.

When asked the secret of his beautiful life, Charles Kingsley said: "I had a friend."

Reading—3 John 13-14.

FRIDAY.

Greater love hath no man than this, that a man lay down his life for his friends.—John 15: 13.

"Colonel Byrd, of Virginia, fell into the hands of the Cherokees, and was condemned to death. In the tribe was a chief that had before been his friend. At the approach of the executioners he threw himself upon his intended victim, saying: 'This man is my friend; before you can get at him you must kill me,' which saved him."

Reading—John 15: 9-13.

SATURDAY.

God commendeth his own love towards us, in that, while we were yet sinners, Christ died for us.—Romans 3: 8.

"When President Edwards came to die, his last words, after bidding his relations good-bye, were: 'Now, where is Jesus of Nazareth, my true and never-failing Friend?'"

Reading—Romans 3: 1-8.

Our life is like the dial of a clock. The hands are God's hands passing over and over again. The short hand, the Hand of Discipline; the long hand, the Hand of Mercy. Slowly and surely the Hand of Discipline must pass, and God speaks at each stroke; but over and over passes the Hand of Mercy, showering down sixty-fold of blessings for each stroke of discipline or trial; and both hands are fastened to one secure pivot, the great unchanging heart of a God of Love.—Florence A. Armstrong.

Prayer Meeting Topic

February 6.

The Wheat and the Tares.

(Matthew 13: 24-30.

Horace Kingsbury.

"The Greek verb from which the noun *parable* is derived means literally to place side by side, hence to compare; a parable compares one thing with another."

Writing of the kingdom of heaven, as used in Matthew 13, Dr. James M. Gray says: "It is Christendom that Christ is speaking of there, that outward visible aspect in which, during this dispensation, it includes all who profess to belong to him whether the confession be true or false."

Writing of the tares, J. G. Greenhough says: "The particular weed which our Saviour had in mind was a kind of wheat now called darnel, but a degenerate plant, a false wheat, useless and even poisonous. Yet it was so much like the real thing outwardly in all the early stages of growth that only the most practised eye could distinguish between the true and the false, and he who tried to separate them before the reaping time was almost sure to mistake the good for the bad and the bad for the good."

In response to a request from his disciples Jesus himself explained the parable. See verses 36 to 43. Here is Weymouth's translation: "The sower of the good seed is the Son of Man; the field is the world; the good seed—these are the sons of the kingdom; the darnel, the sons of the evil one. The enemy who sows the darnel is the Devil; the harvest is the close of the Age; the reapers are the angels. As then the darnel is collected together and burnt up with fire, so will it be at the close of the Age. The Son of Man will commission his angels, and they will gather out of his kingdom all causes of sin and all who violate his laws; and these they will throw into the fiery furnace. There will be the weeping aloud and the gnashing of teeth. Then will the righteous shine out like the sun in their Father's kingdom. Listen every one who has ears!"

Martha Tarbell writes: "We might divide people into all sorts of classes—the learned and the ignorant, the rich and the poor, the workers and the idlers, the well and the sick, the happy and the sad. Jesus divides them in our parable into—what?"

"And these two classes of people, the good and the bad, are usually found side by side, in the same street, home, school, crowd, just as the wheat and the tares were found in the same field. Who are the good people, whence do they spring? They are the children of the kingdom. Not merely people who are moral and respectable, but those who belong to the kingdom of God. Whence do the evil people come? They are the children of the evil one, who love evil and practise it."

"This parable and its explanation are sometimes urged as an argument against church discipline, but such a use of them is clearly erroneous. The field is not the church, but the world, and the teaching of the parable is that we are not to attempt to exterminate evil men." (The Fourfold Gospel.) "The harvest is the close of the Age."

To quote J. G. Greenhough again: "The Lord only knows beyond all mistake them that are his. He keeps his own church book, and lets no other eyes look into it. We shall only know what he knows when the final separation comes, and it is for each one of us to search ourselves, and watch and strive and pray that on the great harvest day we may be gathered with the wheat and not rejected with the tares."

"Lord of Harvest, grant that we
Wholesome grain and pure may be."

Suggested Hymns—Sankey's Collection.

778—Work, for the Night is Coming.

608—Take Time to be Holy.

134—Near the Cross.

743—God Holds the Key.

Our Young People.

Conducted by W. B. BLAKEMORE, B.A.

Rally Day, February 10.

A well-planned Rally Day can be effective for bringing into action the full strength of the school, both staff and scholars, after the holiday slump. It is far better to rally the forces in this way than to wait for several weeks for things to get back to "normal." The slogan for February 10 is: "Every scholar and teacher present."

Miss Gill's Articles.

The series of helpful and illuminating articles by Miss E. C. Gill on "The Kindergarten" finishes with this issue. Miss Gill is a trained and experienced teacher, and she has written in a capable and thorough way. Many who are interested in Kindergarten work in the Bible school will be pleased to learn that it is proposed to publish Miss Gill's articles in the form of a neat little handbook.

Wide-awake and Growing.

The Junior Society whose photo, we present this week is a wide-awake and growing youngster. Some time ago they aimed at an attendance of fifty. On December 9, 52 were present, and on Dec. 16, the record of 55 was reached. Of that number 48 were under sixteen. Can any other J.C.E. Society beat that? If so, send along your photo. The Box Hill Society is not satisfied with its past achievements, and is planning bigger things for 1924.

The Kindergarten—The Cradle Roll.

(Concluded.)

Emily C. Gill.

Special Days.

In order to keep the aim of the Cradle Roll before the parents and children, it is a good plan to make a special feature of it at an anniversary, or any other special service.

A Cradle Roll Sunday could also be held in the Kindergarten, when mothers and babies will be invited to attend. Special items would be provided, and the main portion of the service would centre round the babies.

A meeting of mothers may sometimes be arranged, when Cradle Roll methods could be explained, and talks on subjects of interest to mothers could be given.

Occasionally a Bible story as told to little children would be enjoyed by all. A Cradle Roll party and parents' social affords an opportunity of bringing the mothers together, and of becoming acquainted. At these gatherings Cradle Roll

songs might be sung, and Kindergarten games played. This social time is attractive to the mothers, and brings teachers, children, and mothers together in happy fellowship.

Equipment.

The outfit necessary for equipping a Cradle Roll Department is inexpensive. The following will be needed:—

1. Enrolment Cards.
2. Birthday Cards.
3. Certificates.
4. A miniature Cradle.
5. A Cradle roll with spaces for the babies' names and dates of birth. It is advisable when mounting this to have a frame with removable back, so that there will be no difficulty in adding a new name. Names may be written on the roll, or on gummed slips of paper to be added to the roll.
6. Cradle Roll Record or Register. This should have spaces for name, address, date of birth, date of enrolment of each child; visits paid to homes, and removal from district, or death of any Cradle Roll baby.

(All equipment for the Cradle Roll Department can be secured from the Austral Printing and Publishing Co., 530 Elizabeth St., Melbourne.

Some Cradle Roll hymns and prayers.

There are blessings from God, all around us.

We thank him for gifts great and small;

But the gift of a dear little baby

Needs the very best "Thank you" of all

'Twas God who taught our mothers dear,

In loving arms to keep

Their tiny babies safe from fear

While waking or asleep.

And when the little Christ-child came,

A Baby, soft and wee,

He had a cradle, just the same

As baby bird and me.

Who will take little baby?—Child Songs Part II.

God bless and keep the babies dear

Upon this Cradle Roll.

May Jesus light their pathway here

And heaven be their goal.

Welcome, Welcome, baby band!

Here's our heart, and here's our hand,

When you older, stronger grow,

You will join us here, we know.

Here we hope you'll always find

Every class-mate true and kind.

Jesus Loves you, babies dear,

Loves to have you ever near.

In his arms he loves to hold,

Gives to you his love untold.

Jesus keep you pure and sweet,

Safely guide your little feet.

Little, darling baby,

Sweet and dear, and true,

Some day you'll be coming

To our Sunday school.

The Ideal.

"Good, better, best—
Let us never rest
Till our good is better
And our better's best."



Box Hill (Vic.) J.C.E. Society.

News of the Churches.

Tasmania.

The church at Hobart is being drawn closer to the Master. Sister Miss V. Blake, missionary from India, has left the sweet influence of her consecrated life and beautiful messages to inspire. Bro. P. Lewis, converted Jew, gave a thrilling account of his conversion and call to service.

Meetings at Launceston have been smaller during the holidays owing to large numbers of members holidaying. The choir, which has been in recess during the past few Sundays, was greatly missed. Fellowship with a number of visitors from the mainland has been enjoyed. On Sunday, Jan. 6, morning and afternoon, and on Monday night, Miss Blake, missionary from India, helped much with her interesting talks. Bro. Campbell preached a fine Gospel address on Sunday night. The esteemed Bro. R. Harrison is seriously ill, and the sympathy and prayers of the brethren go out to him. A great mission effort begins on Feb. 10.

Western Australia.

At Subiaco all meetings on Lord's day, Jan. 13, were well attended. Bro. R. Ewers addressed the church, and the evening service was addressed by Bro. W. H. Clay. At the previous Sunday evening meeting, a boy and girl from the Bible school confessed Christ, and also a young man. At the prayer meetings the average attendance for the first two meetings of this year has been about 70, without any special effort.

The attendances at Lake St., Perth, through the holiday season have kept up well, and show a very big advance over the attendances during the corresponding season of last year. A young lady baptised believer was received to membership on Jan. 6. The church has enjoyed addresses from F. G. Filmer, from the New Hebrides, Robt. Harkness, of Adelaide, and F. A. Youens, from the College of the Bible. Bro. A. Lucraft, one of the tried and true of this State, spoke on Lord's day morning, Dec. 30, and dealt with the Modernist view of the Bible. The mid-week prayer services for 1924 were commenced on Jan. 10, when 48 attended.

The church at Maylands has enjoyed the fellowship of Bro. Fred. Youens. His addresses have been a joy and inspiration. All enjoyed the visit and addresses of Bro. Stephenson. The church faces the New Year thoroughly united, full of faith and confidence in the rich promises of our God. During 1923, 21 have responded to Bro. Stirling's appeals for obedience to the Lord's commands. Owing to the influence of some of the endeavorers a promising youth, Ivan Ware, at one of the Gospel meetings confessed his Saviour and was baptised. A little later, whilst biking he collided with a cart, and after a few days of suffering his spirit went to meet the Saviour.

Victoria.

At Cheltenham on Sunday the meetings were very enjoyable. Bro. P. R. Baker preached two most impressive sermons, telling of the importance of being really and truly on the Lord's side.

At Hampton on Thursday, Jan. 17, Bro. G. P. Pittman gave a talk on "The Life of an Indian Villager." Bro. Tinkler spoke on Sunday morning and the gospel message was delivered by Bro. R. T. Pittman.

Good meetings at Middle Park on Sunday. At the morning service Bro. Les. Clay delivered a fine address. In the evening Bro. Graham spoke on "The X-Ray of the Gospel." At the close a lad from the Bible school confessed Jesus Christ.

At Parkdale since last report meetings have been the best yet held, the church having fellowship with many visitors from Essendon, Lygon St., and other churches, including Bro. and Sister McGregor Abercrombie. Bro. A. Wedd is leaving this week for Adelaide. Bro. A. Wilson will follow up the preaching for some weeks.

Gardiner church has enjoyed fellowship of many visitors in recent weeks. Sister Mrs. Whately, of Enmore, was present on Sunday, when Bro. Kingsbury conducted both services. On Jan. 13, Bren. Blakemore and J. W. Enniss very acceptably preached in the absence of Bro. Kingsbury at his father's bedside in Sydney. Interest and attendances are good.

On Saturday evening, Jan. 12, a very pretty wedding took place at East Kew, the parties being Miss King and Mr. Warren. Bro. W. H. Hinrichsen, of Northcote, officiated. Bro. Eaton was the speaker on Jan. 20. He delivered two inspiring addresses. The Ladies' Aid Society, after donating £50 to the building fund, has presented the church with a very fine organ.

Meetings at Ararat have been well attended during the last couple of weeks. One confession on Sunday, 13th, and at the close of Bro. Combridge's address on Sunday night, 20th, five responded to the invitation. Three have been baptised since. Bro. Combridge and wife are now on their annual holiday, and the meetings will be conducted by local brethren for the next four weeks.

Attendances at Swanston St., on Sunday, were good. Visitors were present from other States. Bro. Shipway discoursed in the evening on the subject: "The Pre-eminence of Jesus." Mrs. Vernon Walker sang a couple of solos in splendid style at the Gospel service. Some are still away on holidays. Special prayer was offered on behalf of the beloved Home Mission secretary.

At Box Hill on the morning of Jan. 20, Bro. and Sister Davey were received into fellowship by letter from Blackburn church. A very successful annual business meeting was held on January 16. Satisfactory reports were received from all departments, and a spirit of optimism for the New Year prevails. Officers elected:—Bren. Burchill, Henley, Sharp, Ward (re-elected) Earl, Graham and A. Cameron; Deaconesses: Sisters Cameron and Henley; Secretary, Bro. Ralph Ward; Treasurer, Bro. C. Gill; Bible School Superintendent, Bro. Stan. Buckmaster.

Meetings at Footscray are fairly good and growing larger, for members are returning from holidays. The recently appointed church secretary has lost his mother, Mrs. Lins, who passed away recently. Bro. A. Ley and family have removed to Gardiner. For a number of years Bro. Ley was secretary of the church, and helped to place the church on its present firm standing. During last week a few of the young members met at a social evening to say good-bye to Sister Edna Ley, when a presentation was made of a silver ink-stand, suitably engraved.

On Sunday morning at Brighton Bro. Schwab, of Bambra Road church, gave a very profitable address which was greatly appreciated. There was a large attendance in the evening. Bro. Huntsman preached on the conversion of the Philippians. At the close four persons made the good confession. The new chapel is completed, and is greatly admired for its beauty and conveniences. The renovation and enlargement of the old building for Bible school and young people's work will be finished in time for the opening services on the first Sunday in February.

At South Yarra most of the holiday-makers have returned. Bro. Cameron is doing fine and effective work. On the 13th, Bro. D. Lewis exhorted, and in the evening Bro. Wm. Quirk addressed a fine meeting, several of the members taking part; Miss Stevens, soloist. Last Lord's day Bro. Cameron spoke morning and evening, and both discourses were of very high order. Amongst visitors were Bro. Kirk and Sister Crisp, from Wedderburn. The mid-week meetings are very well attended. At the half-yearly business meeting of the church, held on 16th inst., reports from all departments were encouraging.

Hawthorn held a special memorial service for Mrs. W. Hunter on Sunday evening. Bro. T. H. Scambler spoke on "Eternity." Since last report the services have kindly been assisted by Bren. G. T. Black, J. Kenley, E. Eaton, and R. G. Cameron.

Work at Burnley is proceeding well. Meetings are keeping up splendidly. Bro. Rasmussen spoke at both services on Sunday. Evening subject, "New Clothing," at the close of which two made the good confession, one of whom was immersed straightway. One sister was received into fellowship. Mid-week prayer meetings are a great encouragement. The open-air services are a great help.

At North Richmond the meetings are fairly attended. All departments are settling down to usual work, after being slightly disorganised through the holidays. The church is indebted to Bro. J. Smith, of Collingwood, also to Bro. H. Watkins, who occupied the platform during Bro. R. Payne's sojourn in the country. Lord's day, 13th, Bro. R. Payne addressed the church, also the Gospel meeting, the addresses were most enjoyable. Lord's day, 20th, the church enjoyed the exhortation of Bro. Andrews, also the fellowship of many visitors. Bro. R. Payne occupied the platform at night.

After the holidays, meetings at Montrose are settling down to normal, and on Sunday there was a fine meeting. A fair number of visiting brethren, amongst whom was Sister Hilford (mother of the esteemed preacher), who is on a visit from Western Australia. The church has lost a number of members lately. Bro. and Sister Joyce and family have gone to settle in Croydon, and Bro. and Sister Hammond have gone to live at Chelsea. These valued brethren were regular attendants and a good help to the church. During the past month, whilst the organist has been on holiday, Sister Gray has very kindly acted as organist.

Queensland.

One of the pioneer members of the church in Maryborough, Sister Stephen O'Brien, passed to her rest at the residence of her son, Bro. William O'Brien, of the Bank of New South Wales, Emerald, Queensland; and was buried in the Maryborough cemetery. Our late sister was born in Bristol 83 years ago, and for 60 years has resided in Queensland. She was the second person to be baptised in the Roma church. With her husband and father she was one of the founders of the Maryborough church, and is remembered lovingly for her beautiful Christian character and faithful service. A memorial service was held on Sunday evening, Jan. 13. Bro. William O'Brien gave the morning exhortation, and delighted the brethren, particularly the older members, with his reminiscences of the days that have gone.

South Australia.

Attendances at all meetings at Strathalbyn are well maintained. Preparations are well in hand for church anniversary and Southern Conference meetings to be held on Feb. 17 and 19 respectively. Great difficulty has been experienced for some time in obtaining supplies to carry on the work while Bro. Mason is at Milang and Pt. Sturt, but arrangements are being made whereby this difficulty may be overcome. Bro. F. F. Evans, of Mile End church, has agreed to pay fortnightly visits to Strathalbyn, and commenced work on the 20th inst.

At Wallaroo on Tuesday evening, Jan. 15, the Kadina C.E. Society conducted the meeting. Musical items were given by members of the Society, also a solo by Bro. E. G. Warren. Bro. Rootes spoke words of farewell. A social gathering in the school-room terminated a very successful meeting. Mrs. E. G. Warren at 10 a.m. addressed the J.C.E., 23 present. Bro. Hill presided over a splendid service at breaking of bread. Mrs. Cherry, of Mile End, was a visitor. Bro. Warren helped with his address on "The Garden of the Lord." Nice attendance at school. At night the evangelist discoursed to a fair audience on "Christ's Reception of Sinners."

Meetings at Cowandilla have greatly increased since the coming of Bro. and Sister Brooke. The church regrets that the period of service will only be for the College vacation. A successor is urgently needed. The new rooms for kindergarten and Bible class are nearly completed, and will be greatly appreciated by the school. Jan. 20, Bro. J. E. Smith preached at night in the absence of Bro. Brooke, who was preaching at Mile End.

Several members have been away from Port Pirie during the Christmas holidays, but are returning. Last Lord's day evening Bro. Arnold gave a particularly fine address to one of the best congregations for some time. All regret that Bro. Arnold is leaving at the end of this month. During his stay he has helped the church considerably. The young people's class and Lord's day school are settling down to another year's work after the holidays.

Bro. Horsell paid Moonta church a visit recently, and preached at night. His address was much appreciated. At the close a lady confessed Christ. Bro. Oram has had two hymn services, subject being, "Hymns Your Mother Sang." The congregations were good, and the singing hearty. Despite the financial depression and loss of members, the church is increasing its subsidy to the H.M. Committee. The church sympathises with Sister Bridges in the sad loss of her brother. Sister Bridges lovingly nursed him for many months during his suffering with a painful malady.

New South Wales.

At Hornsby the help of Bro. H. W. Cust in taking the meetings in the absence of Bro. Payne on holiday is appreciated. Bro. Payne has been presented by the boys' club with a music edition of the 1,200 Sankey Hymns.

The new cause at Epping advances steadily. Land is being purchased for a building. Gospel services are being started. The church is fully organised, and officers appointed. Bro. H. T. Edwards is the secretary, and J. O. Holt the treasurer; the latter has been doing the secretarial work since the inception of the movement.

At Enmore on Sunday evening, Jan. 13, Bro. Dr. Porter gave a fine address at the Gospel service. Wed. evening, Jan. 16, a married couple made the good confession and were baptised. Sunday, Jan. 20, Bro. Walden spoke at both services. The evening service, a particularly fine one, was a men's service. A large number were present. Bro. Whately takes up his duties on Feb. 10. The welcome social takes place on Feb. 7.

At Petersham Miss Lock, who has spent 21 years as a missionary to the Australian aborigines, gave a very interesting talk on her work at Sunday Island, W.A., at the morning service. Miss Hyde, a newly inducted missionary, was also present. Miss Lock gave a talk to the school in the afternoon, at which there was a good attendance. Bro. Arnott preached at night on "The Sabbath was Made for Man, not Man for the Sabbath."

A four weeks' mission at Rockdale was commenced on Sunday evening, Jan. 20. The missionary was Bro. H. G. Harward, who gave a stirring address on "Crowned or Crucified." There was a good attendance. At the morning service the church was spiritually uplifted by Bro. Harward's instructive exhortation. At 7 a.m., a fine "sun-rise" prayer meeting was held; these meetings will be continued each Sunday morning while the mission is being held.

Elder W. Atkin, sen., was in charge at Lismore City Temple on Jan. 13. Amongst visitors were Bro. Ken. McKenzie (Sydney), Miss Winter (Toowoomba), and Mrs. T. Murray (Byron Bay). At night Bro. P. J. Pond delivered a New Year's message. Bro. W. T. Atkin, church financial secretary, has prepared a budget statement of estimated expenditure, and amount needed each week in collections. This statement has been printed, and a copy supplied to each member.

The church at Belmore had good meetings on Jan. 13. Bro. Chapple gave a helpful address at the morning service. Bro. Thomas preached on

"The Rich Fool" at the evening service. One young lady made the good confession. During decision month seven young people from the Bible school decided to follow Christ. The deepest sympathy of the church is extended to the relatives of Bro. H. J. Hawkins, who passed away on Dec. 15; also to the relatives of Bro. J. A. Pierce, who was suddenly called to rest on Dec. 30.

At Chatswood on Sunday, Jan. 13, Bro. Davis, of Mosman, exhorted the church. At the gospel meeting one young woman put on Christ in baptism. Bro. Whelan's message was greatly appreciated by the fine congregation. Theme: "The Great Fundamentals of the Church of Jesus Christ." On Jan. 20, in the morning one young sister was received into fellowship by baptism, also Bro. and Sister Tingate and daughter, by letter from North Sydney. Visitor, Sister Cust, mother of H. W. Cust. Bro. J. Whelan gave a beautiful spiritual talk to the church on "Limiting God." At the gospel meeting his message was greatly appreciated. The mid-week service was well attended; 38 present.

Advice to Preachers.

Some time ago I was invited to speak to Divinity students on "Preaching," and I thought I had better buy some books on the subject so as to know something about it. They were all very interesting, though again and again I found myself saying to myself what Gambetta said to his countrymen with regard to the disasters which led up to 1871: "Let us think of these things, but let us not speak of them!" One thing all those counsellors on "Preaching," from Augustine to Father O'Dowd, were agreed upon. When one preaches without a manuscript, one, it was unanimously urged, ought to write out the very words with which one closes; and one should never allow himself to go beyond those premeditated final words, however in the stir and exaltation of the moment he may be tempted.

I suppose it is good advice that our last words shall be words that bear thinking about, for we ourselves have thought about them. I cannot recommend, for it is dishonorable, the use of paste and scissors for this purpose. But if, out of a man's most personal and persistent reading, a recollection one day when his heart is warm leaps into his mind—like God's recompense to him upon his own faithful labors—great is his gratitude, and, I believe, great is his reward.

I remember one of my authorities made some excellent play over the hackneyed endings to sermons. I recall particularly some quite legitimate banter over "that over-wrought domestic," namely, "the well-done, good and faithful servant."—Dr. J. A. Hutton.

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New, Furnished Cottage to let; lovely position; beautiful mountain scenery; 1,000 ft. above sea; ideal summer resort; book early.—Miss Nightingale, Emerald, Vic.

BIRTH.

NIGHTINGALE.—To Mr. and Mrs. W. H. Nightingale, at 69 Goulburn St., Hobart, on Jan. 11, a daughter (Joan Lilanes Hobia).

DEATH.

HUNTER.—On Jan. 13, at the residence of her brother-in-law (Mr. J. R. Hunter), 10 Peverill St., Canterbury, Rebecca, widow of the late W. Hunter, veterinary surgeon, of Hawthorn, aged 69 years. No mourning by request.

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Holding the Ropes.

Down beneath the mighty ocean
Divers plunge for treasures rare,
But men hold the ropes above them,
So they breathe the upper air;
Seeking pearls of richest value,
Braver hearts have dared to go:
But our hands must every moment
Hold the ropes that reach below.

So amid the heathen darkness
There are men and women brave,
Shrinking not from death or danger,
Bearing all to help and save,
But they cry "Oh, do not leave us
Mid these dreadful depths to drown.
Let us feel your prayers around us,
Hold the ropes as we go down."

Was it only for your brother
Jesus spake his last commands?
Is there naught for you to suffer
For these lost and Christless lands?
If you cannot go to save them,
There are those whom you can send;
And, with loving hearts to help them,
Hold the ropes while they descend.

Hold the ropes with hands more loyal;
Pray with faith and hope more strong;
Love that never fails upholds them
Through their night of dark so long.
Lay your treasure on the altar;
Let us give our children too;
There's a part for every helper
And the Lord has need of you.

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Foreign Missions.

Conducted by G. T. WALDEN, M.A.

Miss Caldicott Tells of the Arrival of Mr. and Mrs. Coventry.

Mission Bungalow, Baramati,
Dec. 7, 1923.

The arrival of Bro. and Sister Coventry with their two dear little children brought joy to the hearts of all. The Bhampta Settlement people had been waiting for their return for many months, their constant question was "When will Sahib return?" So it was no wonder that, on the Sunday morning of their arrival, a crowd of the settlers were on the railway station to meet and welcome them, and that they conducted them through an

sweets, etc., etc. Why, even each missionary received a sweet little article of glassware as a Christmas gift from the Brighton Mission Band, Victoria. For this and for all the lovely rugs, clothing, etc., sent by this mission band we especially thank them all. Being a South Australian, I was naturally very pleased and proud of the number of things sent from my own loved State this year. Besides the beautiful big box of clothes, rugs, toys, soap, etc., there was a special gift in the shape of a large box of beautiful sweets. Our mouths watered and our eyes glistened when we opened the tins and packets of almond rock, almond comforts, caramels, mixed sticks, prize



Welcome given to Mr. and Mrs. Coventry by the Bhampta settlers, Baramati, India. All the missionaries were garlanded.
Back Row.—Mr. Leach, Miss Redman, Mrs. Killey, Mr. Killey
Front Row.—Mrs. Leach, Mr. Coventry, Margaret Coventry, Mrs. Coventry, Miss Caldicott.

avenue of decorations strung throughout the settlement property reaching to the gate of the compound surrounding the bungalow. To fix all the decorations the settlement people had to stay up nearly all night, because the Coventry family arrived a day earlier than expected. Still, the welcome both by all the Indian Christians, as well as Bhamptas people, was none the less sincere because of the hurried arrival. This was fully shown in the two welcome gatherings held, one by the Indian Christians in the chapel building, and the other by the Bhampta people in the school on the settlement property. At these gatherings welcome songs were sung, speeches made, and beautiful garlands of flowers were placed around our necks, thus showing their love and respect for us all, and most particularly for Mr. and Mrs. Coventry, whom God has brought safely back to India again. But the Indian people were not the only ones who were pleased to welcome back our missionaries. All of the other missionaries here were also filled with joy at their return, not only for their own sakes, the fellowship, sympathy and help of which has already been an inspiration to many of us, but also because they brought back with them so many greetings, love from home folks and tokens of many kinds, showing the kind thoughtfulness and interest of all our brethren and sisters in Christ in Australia. For these one and all we say, "Thank you." This year we certainly feel our brethren and sisters have excelled themselves in sending us so many garments, rugs, toys,

packets, etc., all of which was in the best of condition, and such a lovely lot sent by our esteemed Bro. W. A. Blakabey, of Grote St. church. We are sure all the boys and girls of our orphanages and many of the adults who will be privileged in receiving some at Christmas will say with us missionaries, who could not resist the temptation of tasting them before hand. "Thank you, Bro. Blakabey, for your generous gift." There is nothing so nice as Australian sweets when one receives them in far away India. So you will see already, dear brethren and sisters, we have had lots of joy and excitement opening the box. That pleasure will be doubled when we distribute the contents to the needy ones. We realise much thought for us and prayer for us have been offered to God while the preparation was going on. We pray God has given you as much joy and blessing in the giving as is ours and will be of those who will receive your lovely gifts on Christmas day. With Christian greetings to the brethren and sisters in the Home land, I remain, yours in His service, Elsie M. Caldicott.

China News.

The latest news from China tells us of the prospective departure on December 10 of Mr. and Mrs. Anderson and Miss Masters for Hueilichow. It was fully expected that Mr. and Mrs. Waterman would accompany them, leaving Dr. Killmier and Mrs. Killmier at Yunnanfu, but at the last it was found that Mr. Waterman would have to

remain in Yunnanfu for some necessary medical treatment, and this decision was arrived at by the China Field Council on the advice of Dr. Killmier and the hospital doctor. It is nothing very serious, but it was thought best for Bro. Waterman not to take the journey at present.

Dr. Killmier is very busy at the Yunnanfu hospital, getting a good insight into eastern diseases and their treatment.

Miss Masters writes:—"I was somewhat disappointed at having to leave Yunnanfu so soon, but I feel I cannot do otherwise than go forward, as Hueili is too isolated a spot to allow any of the party to go into without some medical advice handy. The coolies were about the compound nearly all day yesterday, weighing up our things, getting them roped together with little wooden frames, so that on Monday morning the wooden frames need only to be placed on the horses."

Bro. Waterman writes:—"Since I wrote you last I have travelled from Hueili, wooed, won, married and honeymooned with the "first lady student at the College." On December 9, Bro. Waterman writes:—"Mr. and Mrs. Anderson leave tomorrow morning. They have just gone off to the foreign service. The coolies have come along to choose their loads. There will be 40 mule loads, 130 lbs. loads each, 38 coolie loads, 60-65 lbs. each, and two chairs each carried by four men; add to this the horsemen, one cook, one horse boy and general servant, and the military escort. We will have a big caravan of 100 men most likely and 40-odd horses."

Will correspondents please note that all letters for Dr. and Mrs. Waterman must be addressed—c/o C.I.M., Yunnanfu, Yunnan, China. All letters for Mr. and Mrs. Anderson and Miss Masters must be addressed—Hueilichow, Szechuan, via Hong Kong and French Indo China, China.

Building at Diksal, India.

Your letter dated Sept. 27 just to hand; it is laden with good news, and I can assure you it has made our hearts rejoice. I consider it worthy of an immediate reply.

We had just come in from Sunday service, and the conversation turned on our immediate need of money to complete the building of the bungalow now in course of erection. I said to my beloved wife, "I believe it will be all right. The Lord knows our need and will provide." A little later your letter came with the intimation that as soon as the Committee could they would increase the sum already granted. Praise the Lord for that.

You will have received my last letter telling of building operations having been commenced. The following morning after our return from the Shrigonda annual meeting, we set to dismantle half of our bungalow. When we tapped it we found it to be but a shell. It is now a fortnight since we commenced, and in that time we have demolished the old building, and raised on the old site three rooms and a bath room of the new, while by the end of next week we hope to have all the walls completed ready for the roof. Our great need at present is finance to complete it. We are living in two rooms of the old, when the new rooms are completed we will move into them after which the remaining old rooms will be demolished and the remaining new built. I can assure you it has been a rush to do it as quick as possible and keep down expense.

It has been a question of taking time by the forelock and striking out to attempt to accomplish the seeming impossible with the small amount of money at our disposal.—H. Watson.

State Foreign Mission Secretaries.

Please send offerings to the following:—

Victoria.—J. E. Allan, 51 Watts-st., Box Hill.
N.S.W.—J. Clydesdale, 9 Grand-Par., Brighton-le-Sands.
S.A.—G. T. Walden, 74 Edmund-ave., Unley.
W.A.—W. Clay, 9 Chester-st., Subiaco.
Qld.—H. W. Hermann, Francis-st., Eagle Junction, Brisbane.

Queensland Home Mission Notes.

A. J. Fisher.

A New Circuit.—As a result of the Hinrichsen-Brooker mission, the Annerley church now must have a permanent preacher. In order to also assist the cause at Sunnybank, these two churches are being formed into a circuit, and in future Sunnybank will have two gospel services each month. Recently the organiser conducted a service there, and the attendance was most encouraging. This was the first gospel service held in the district for years. The local brethren are most enthusiastic over the plan. Sunnybank is of strategic value, for it is the terminus of the suburban railway.

Bundaberg.—As a result of the Home Mission enterprise in holding a mission here, there is now a strong church, which since December has been self-supporting. Bro. J. R. Combridge has accepted an engagement as permanent evangelist, to the mutual satisfaction of all. Since the mission there have been nine confessions.

Chinchilla.—Through local generosity and enterprise a splendid building has been secured, and a church is being organised. Early in February, a brief mission will be held. Pray for a rich ingathering.

Western District.—The Western District Conference will be held at Roma in the middle of February. Under the leadership of Bren. H. C. Spratt and S. Vanham, splendid work has been done during the year. Many new centres are being entered, and several Bible schools have been formed over this large area.

"Go-to-Church Sunday."—The Brisbane Church Federation has set apart Sunday, March 30, for the above purpose. This recommendation is passed on to all of our churches, and the committee would like to hear of any churches which adopt the plan. Will all church secretaries please place this matter before the officers?

Isolated Members.—A Christmas greeting has recently been sent to all isolated members known to the committee. Several appreciative replies have been received. One wonders whether the average church members realise the difficulties of isolation. These are well illustrated by the following words, taken from one of the replies:—"We are very isolated members, being miles from any place of worship, and your welcome letter made me feel as though I have been to a service of some kind."

Resignation.—Owing to his removal to Jondaryan, Bro. W. Trudgian has resigned from the committee. He has been a most valuable member, and a special resolution of appreciation has been placed upon the minutes. He was also an auditor for the Conference, so Bro. Cottey was appointed auditor in his place.

Finance.—The committee is now on an overdraft of £185, and urgently appeals for a liberal offering on Feb. 3. Any churches having H.M. money are asked to send it along at once to help save interest. The money contributed by the churches for the Japanese Relief Fund, totalling £23/5/7, has been paid in, and a detailed account will be given at Conference.

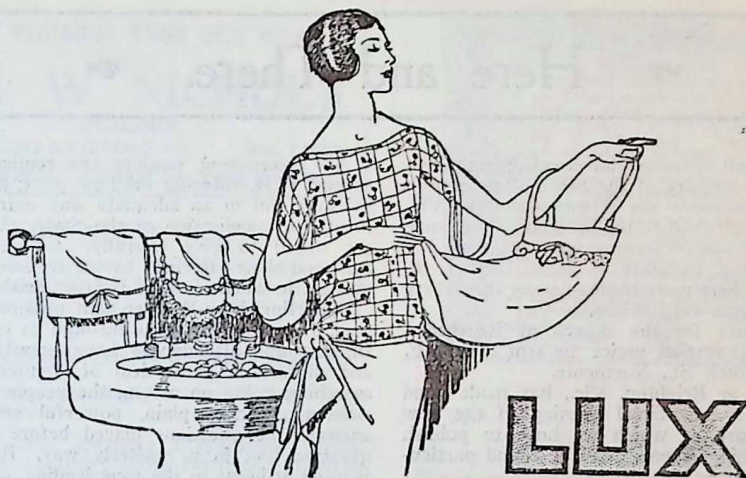
Easter Conference will be held from April 16-21, and plans are being prepared to make it one of the best. Special features will be introduced relating to the country centres, and a big country delegation is anticipated.

Change of Address.—From January 26, the organiser's permanent address will be:—A. J. Fisher, "Belvidere," cr. Clara St. and Verner Rd., Annerley, Queensland.

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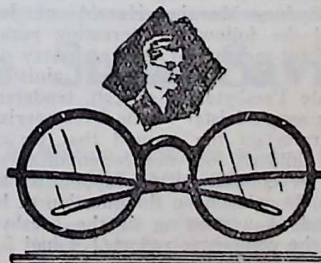
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Here and There.

E. G. Overall, Commercial Road, Strathalbyn, S.A., is now secretary of the Strathalbyn church. Correspondence for the Preston church, Vic., may now be addressed to the secretary, I. Quaife, "Airlie," Collins St., Preston.

The following telegram is from Bro. J. R. Combridge:—"Five more confessions at Bundaberg (Qld.); prospects very bright."

Correspondence for the church at Northcote, Vic., should till further notice be sent to Mr. F. Gibbons, 21 Gotch St., Northcote.

The church at Brighton, Vic., has made good preparation for the official opening of the new chapel, a picture of which we hope to publish soon. In "Coming Events" will be found particulars of the services.

Bro. T. J. Bull, of Auckland, N.Z., is spending a holiday in Australia. He has visited his old home at Port Fairy, and spoke both morning and evening at Warrnambool on Jan. 13. Last Sunday he was at Dandenong.

Bro. E. C. Hinrichsen is anxious to secure extra copies of the song-book, "King of Glory," for the mission at Launceston. All who can help in this way are asked to send at once to post office, Devonport, Tasmania, at printed papers rate of postage (4 oz., 1d.).

Letters for Dr. and Mrs. Killmier and Mr. and Mrs. Waterman should be addressed c/o C.I.M., Yunnanfu, Yunnan, China. Those for Mr. and Mrs. Anderson and Miss Masters should be addressed Hweilichow, Szechuan, via Hong Kong and French Indo-China, China.

Complaints from South Australia indicate that the postal authorities are not delivering the "Christian" promptly. In some cases copies were not received till the Wednesday after publication. We advise subscribers to make definite complaint to the G.P.O., stating that all copies are lodged in the post office at Melbourne by noon each Thursday.

The church at Red Cliffs, Vic., is looking forward with eager enthusiasm to the opening of its spiritual home on Feb. 3. It is hoped to have a representative of the Home Mission Committee present, and a cordial reception is assured whoever may come. An opening social is planned for Feb. 6. Bro. E. H. Randall exhorted on Jan. 20, and delivered an appreciated message on "Spiritual Growth."

Bro. C. Burdeu, secretary, Department of Social Service, Churches of Christ, Victoria, reports that several churches have forwarded their petitions concerning the Condominium. There are, however, quite a number of churches whose lists he has not yet received. He will be glad to receive same at an early date. The following are acknowledged:—Bambra Road, Carnegie, Merbein, Richmond, Wedderburn, Williamstown North.

The Chinese Mission, Queensberry St., Carlton, Vic., needs more teachers, in view of the coming of eight young boys from China, and brethren and sisters who are interested in foreign mission work are invited to help. Workers are needed for Monday, Tuesday and Thursday evenings, and for Sunday afternoons. Miss A. Baker, the secretary, would be delighted to interview any who need further information concerning the work.

Our readers will be interested to know that the "Austral" is changing machines. For many years the "Christian" has been printed on a stop-cylinder press, and the time has come for better and speedier production. An American "Miehle" quad crown two revolution press is being installed. A double crown machine of the same design has also been erected, for smaller work, and recently other helpful additions to the plant have been made, in order to bring it quite up to date. The directors of the "Austral" solicit the continued support of the brotherhood, and urge all who owe money to the company to help at this time by prompt remittance.

All Queensland readers are reminded of the special H.M. offering on Feb. 3. £750 is needed to carry out in an adequate way extensive plans for the evangelisation of the State. All members are urged to give liberally. Isolated members can send their offerings to the treasurer, G. Colvin, Earle Terr., Bowen Bridge, Brisbane.

The Hinrichsen-Warren tent mission at Devonport, Tasmania, has gone through its second week. Interest and attendances have greatly increased, and there is a great deal of enquiry and Bible searching going on among the people. Bro. Hinrichsen preaches plain, powerful sermons, and answers the questions placed before him in the question box in a masterly way. Bro. Warren is quite at home in the song leading, and his solos are greatly appreciated. There were four decisions during the week—three young girls and one young lady—making a total of ten for the fortnight. Prior to this effort, our people had not conducted any services in this town. On Sunday, Jan. 13, the first morning service was conducted, when fifteen people were present, including the missionaries.

A pleasant afternoon in connection with South Australian Sisters' Auxiliary was spent on Jan. 10 for the purpose of bidding farewell to Mrs. E. W. Pittman, who with her husband will shortly be leaving for Mt. Compass. Mrs. Ross Graham sang a solo, and Mesdames Green (of Gawler) and Shearing (of Henley Beach) contributed recitations. Mrs. Mauger spoke of her happy association with Mrs. Pittman since the inception of the Sisters' Auxiliary. Other sisters spoke appreciatively of their association with Mrs. Pittman in church work. The President (Mrs. Fischer), in a few well-chosen words, presented Mrs. Pittman with a silver-mounted oak tray, suitably inscribed, as a token of love and esteem from the sisters. Mrs. Pittman feelingly replied. Afternoon tea and social intercourse brought a happy meeting to a close.

Mr. Tennyson Smith has accepted an engagement to conduct a campaign throughout Western Australia. The W.A. Alliance, being dissatisfied with the existing legislation, held a conference on December 10 last, issued a manifesto to the Government demanding certain alterations in the conditions governing the prohibition poll which is fixed for 1925, and in view of the Parliamentary elections which are to take place in March, they decided to carry on an aggressive prohibition campaign in Perth and other places prior to the election, so as to promote the return of candidates pledged to support the legislative demands of the temperance party, and they requested Mr. Tennyson Smith to visit the State to assist the contest. He is to commence his work in the State early in February, when there will be a reception followed by an inaugural campaign in Perth. Western Australia is the only State in which Mr. Tennyson Smith has not previously conducted a campaign.

The "Sydney Morning Herald" of January 9 contained the following interesting paragraph:—"At a recent meeting of the presbytery of Sydney the Rev. L. C. M. Donaldson, minister of the Annandale Presbyterian church, tendered his resignation as a minister of the Presbyterian church of Australia on the ground that he could not baptise children of non-communicants of the church. A committee was appointed to confer with Mr. Donaldson on the question of his objections, and at a meeting of the presbytery last evening the committee reported it had found that Mr. Donaldson had a strong objection to infant sprinkling in any circumstances, and that he would not baptise any child. The committee, therefore, recommended that the resignation of Mr. Donaldson, from the pastorate of the Annandale church, and from the Presbyterian Church of Australia, be accepted, and that the presbytery express its appreciation of his past services to the Presbyterian

church, and wish him God-speed in the future. The Rev. Dr. Burgess said that Mr. Donaldson had, at the time of sending in his resignation, applied for admission to the Baptist church of New South Wales."

After the Foreign Mission page was printed we noticed two errors. (a) The letter from Diksal should have been signed: T. Escott; (b) in "China News," the fifth line from end should read: "for Dr. and Mrs. Killmier and Mr. and Mrs. Waterman," etc.

W. R. Avenell, treasurer of our N.S.W. Foreign Mission Committee, sends an appreciation of the work and character of Dr. J. H. Jowett, whose death is widely mourned. Bro. Avenell, who lived in Birmingham, the home of Dr. Jowett, and who frequently went to hear him, writes:—"His death has caused a heavy loss to sacred scholarship, oratory, and moral and spiritual influence in the ecclesiastical and political world which cannot be filled from the ranks of present-day preachers. Dr. J. S. Carruthers speaks of the late Dr. Jowett as the most prominent preacher and the most outstanding personality of British Christianity. The doctor is probably right in this exceedingly high estimate, and by his death a very serious loss is felt in Great Britain, America and the Dominions. Dr. Jowett was a man with a large heart, a cultured mind, arresting speech, and a magnetic personality, and his outlook on the life of our times was comprehensive and deeply understanding. No one has done more to awaken the whole Christian Church to a sense of its duty in respect to the critical times through which we have been passing. The recent movements of the nations of Europe, and the history of the past year, all tend to re-echo the clamant tones of the deceased leader reminding the churches of the working of the subterranean fires of bitterness and hatred and suspicion and ill-will, which, if not checked, must burst out into the horrors of a fresh war. The League of Nations has shown how right Dr. Jowett was in demanding the concentrated effort of united Christendom in creating the spirit without which the best efforts of the political experts will be in vain. A crowd of memories rush into my mind as I recall his remarks when he said he was unworthy to succeed notable men as Dr. Dale and Dr. Angell James at the historic Carr's Lane Church, Birmingham; but his sturdy manliness, and profound learning and his gracious bearing, combined with his charming simplicity, has won him a name by no means inferior to that of his distinguished predecessors. My interest in the great preacher has never waned during the time I have lived in Australia. Though dead he speaketh."

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COMING EVENTS.

JANUARY 30.—Cheltenham, Wednesday, Jan. 30, at 8 p.m. sharp. Farewell to Bro. and Sister Baker and family, and welcome to Bro. and Sister G. P. Pittman. Brethren everywhere invited.

FEBRUARY 3.—Help broadcast the Gospel throughout Queensland by contributing to the H.M. offering. £750 needed now for aggressive evangelisation.

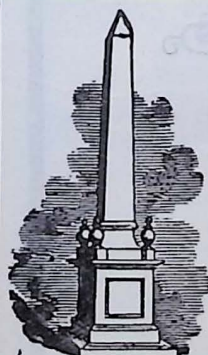
FEBRUARY 3, 4 and 6.—Brighton, Vic., Wilson and Male St. Special opening services of the new buildings. Sunday, 10.30 a.m., Devotional Service, 11 a.m., J. E. Thomas. (Thanksgiving offerings.) 3 p.m., W. B. Blakemore, B.A., 7 p.m., B. W. Huntsman. Monday, 8 p.m., "Brighton Community Night." Wednesday, 8 p.m., "Church Night." Presidents of Conference Committees, former members of Brighton church and all friends cordially invited. Take trains to Middle Brighton station.

OBITUARY.

EMMETT.—On Nov. 4, at his home, "Bonny Glen," Mt. Smart Road, Onchunga, N.Z., our much beloved brother, Charles Henry Emmett, fell asleep in Jesus at the daybreak hour. Born in St. Antony, Cornwall, Eng., 67 years ago, our brother came to N.Z., first landing at Duredin at the age of 26 years. After a short time in the south island, Bro. Emmett came to the north where for the first time he heard the unadulterated Gospel faithfully proclaimed, and yielded in submission to its holy claims. A much-travelled man, with a fairly long life full of all the customary experiences and varying vicissitudes of pioneering in many lands, he knew life in all its phases, and his greatest joy for many years has been association with his brethren in the Lord. Bro. Emmett was sheep farming in Tasmania near Launceston for about five years, during which time he fellowshipped with the church at Margaret St. For the past four years our late brother has been an officer at Onchunga, and the little church here will miss him much. His sister-wife and family of four sons and two daughters have the prayers and loving sympathy of a very wide circle of brethren and friends.—A. A. C.

JONES.—The first member of the Balwyn church to be called home was Bro. Lloyd Jones, who passed away in Adelaide on Oct. 31, 1923. He was one of those baptised at the commencement of the church at Balwyn, and was greatly beloved by all who knew him. He was a sufferer for some years, but gave witness for Jesus in all he endured. He was buried at Mitcham, South Australia, by Bro. Jas. E. Webb, on Nov. 2. He had reached the age of 17 years. The church and Sunday school unite in sincere sympathy for all the bereaved. We will meet in that home where partings never come.—Jas. E. Thomas, Balwyn, Vic.

JONES.—At her late residence, Harriett St., Marrickville, N.S.W., on the morning of Jan. 1, Sister Mrs. Thomas Jones passed away. She had been ill for several years, and towards the end suffered greatly. Her faith, however, triumphed over her circumstances. She had no doubts as to her Father's goodness, or her Saviour's sufficiency. In her prime, our late sister was a most active and efficient worker. A foundation member at Marrickville, she threw her whole soul into the local work, and that her interests were broad is shown in the fact that in 1901 she was elected president of the Sisters' Conference of N.S.W., and retained the office for five successive years. A large circle of friends bear witness to her fidelity. We rejoice for her sake that her sufferings are past, and trust that those who remain may enter fully into the consolation of Christ.—C.



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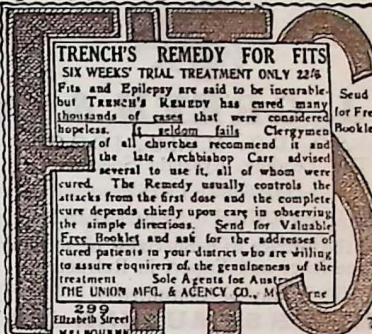
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laden

With comfort strangely sweet:
And seen the face where utmost pity blended
With each rebuke of wrong,
I would have left my lattice and descended
And followed with the throng.

"Foxes have holes"—I think my heart had
broken

To hear the words so said—
While Christ had not—were sadder ever
spoken?—

A place to lay His head.
I would have flung abroad my doors before
Him,
And in my joy have been
First on the threshold, eager to adore Him,
And crave His entrance in.

"Ah, would you so? without a recognition
You passed Him yesterday,
Jostled aside unhelped, His mute petition,
And calmly went your way.
Ah, dreamers! Dreaming that your faith is
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All service free from blot,
Christ daily walks your streets—sick, suffer-
ing, weeping,
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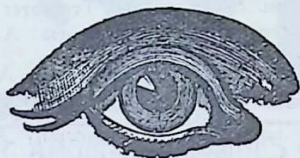
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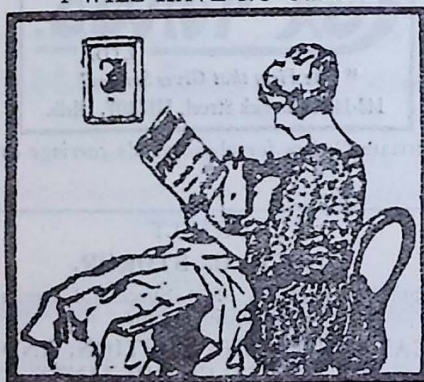
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Burwood Boys' Home

Contributions can be sent to the Treasurer, Members of the Committee, or Austral Co. Reference can be made to the Committee and officers. Of all the work in which Christians can engage, this is the most encouraging and reproductive. You sow to-day, and to-morrow you reap the harvest. Readers everywhere are asked to assist the great work of saving the boys.

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