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## "Toward the Highway": A Text for the New Year.

H. J. Patterson, M.A.

**A** NEW YEAR is no novelty. We have had enough of them to know what they are like. Some of us have had twenty, thirty, forty of them. Others have had fifty, sixty or seventy. A few mortals have had more. But we have all had enough of them to know what they really are. No one of us has failed to sample them. They have come to us of their own accord, not waiting for an invitation. We have not earned them. It has not been necessary to buy them. They have been given to us." Thank God for the New Year!

are always factors making for success or failure. And not the least of these is ourselves.

"It matters not how straight the gate,  
How fraught with pain the scroll;  
I am the master of my fate,  
I am the captain of my soul."

So for the New Year, "Set thee up waymarks, make thee guideposts: set thy heart toward the highway."

### Set thy heart toward the highway.

Let the great fundamental and foundational truths of Christianity fill our hearts and minds, and then set our heart and mind to the great *highways of service* for God and his church. By-paths and roads with dead-ends are not of very great value. Off the main road there may be a bit of scenery that is a delight to the lover of God's great and wonderful natural world, or there may be a short path which here serves a few souls. These are good as far as they go, but a country does not develop or grow on bits of scenery or a landscape. Great arterial roads and railways are essential for the making of a great nation. There may be a positive danger in the by-path, for which we may be tempted to forsake the highway. John Bunyan tells us Hopeful and Christian found this only too true. "The souls of the Pilgrims were much discouraged because of the way. Wherefore still as they went on they wished for a better Way. Now a little before them there was on the Left Hand of the road a Meadow, and a stile to go over into it." How good and pleasant By-Path Meadow seemed, but they were soon in difficulties. Then for their encouragement they heard the voice of one, saying, "Let thy heart be towards the highway; even the way thou wentest turn again." For the New Year, then, let this first be fixed in our mind, "Set thy heart toward the highway." Not the highway in commerce or politics, or art, or learning,

but the highway of truth and salvation which leadeth into life.

And this is not only the great highway of truth but the highway of service for God. In the church set thy heart toward the highway that leads to great success in an abiding work. John the Baptist was a man of the highway. "Prepare ye the way of the Lord, make his path straight." Would we had more in the churches to-day with a heart set toward the highway! Is it not true that most congregations are content to drift along from week to week, generally indifferent, with no plan except that which may be formulated in the mind of the preacher? There are the exceptions here and there. But, poor man, he often works alone. Imagine a government with no policy or budget for the year. Imagine if you can a company or co-operative business making success with such go-as-you-please methods. Can it be that there is no ambition for or interest in the growth of the kingdom of God? Set thy heart toward the highway.

### Set thee up waymarks.

Having set thy heart toward the highway, set thee up waymarks. Definite intermediate goals. Can we reach them? How many souls can we as a church win for Christ this year? Set thee up waymarks for each year till 1930, the nineteenth anniversary of Pentecost, and the first of our own organised Restoration Movement. What other waymarks can we set up? Is it that we can build a new chapel or school hall, or institute a literature department?

We can all set up the waymark or intermediate goal of a deeper spiritual life manifest in increased and increasing prayer, and a desire for saving the people of our community. This will soon be reflected in the mid-week prayer meeting, and in the Lord's day service. Realise the urgency of the need, and with the heart set toward

Yes, thank God, but what are we planning for it? Are we content to drift along as some did last year? Were you one of the some? Was I? The New Year, 1928, presents a challenge both to individuals and to churches. Here is a splendid text in the form of an exhortation: "Set thee up waymarks, make thee guide-posts: set thy heart toward the highway" (Jer. 31: 21). Jeremiah was not always in tears, and for the captives in exile he had a vision. He had an aim. We may have drifted a little during the old year. The path of least resistance, when we are tired, is so much easier and often more pleasant. But progress never came that way, nor, without effort after careful thought, was anything of value ever given to the world. There

the highway make this a waymark for the year 1928.

Many other waymarks may commend themselves to your mind as suitable for the New Year.

### *Make thee guide-posts.*

While the people were exhorted by Jeremiah to make guide-posts for themselves, might we consider the possibility of our being guide-posts for others? And such we are, whether we desire it or not. Jesus said, "Ye shall be witnesses unto me." Paul wrote to the Christians at Corinth, "Ye are our epistle, written in our hearts, known and read of all men . . . ye are an epistle of Christ." Titus was urged to exhort the slaves to such conduct, "that they may adorn the doctrine of God our Saviour in all things."

What kind of a guide am I for would-be travellers on the great highway? Am I

consistent? Have I the spirit of Jesus? God give me of that spirit. Make my life a little better each day. Ah, Lord, I myself need guide-posts for the way. I claim the promise, "Whatsoever ye shall ask in my name, that will I do." May thy truth be a guide-post for me by the way. "Ye shall know the truth, and the truth shall make you free."

"I asked the New Year for some motto sweet,  
Some rule of life by which to guide my feet;  
I asked and paused. He answered, soft and low:

'God's will to know.'

'Will knowledge, then, suffice, New Year?' I cried.

But ere the question into silence died,  
The answer came: 'Nay, this remember, too,  
'God's will to do.'

Once more I asked: 'Is there still more to tell?'  
And once again the answer sweetly fell;  
'Yea, this one thing all other things above,  
'God's will to love.'"

"Set thee up waymarks, make thee guide-posts: set thy heart toward the highway."

## More Beyond.

A New Year Message.

S. J. Southgate.

In the city of Valladolid, the ancient capital of Spain, there stands a monument erected in commemoration of the great discoveries made by Christopher Columbus. The most noticeable feature of the monument is a lion, represented by the sculptor as deliberately destroying part of the words which had formed Spain's national motto for centuries past.

Hundreds of years before the Romans came to Britain Phoenician sailors had ploughed the blue waters of the Mediterranean Sea as far westward as the narrow strait through which they sailed into the great Atlantic. Here they believed that they had reached the confines of the earth; Europe, Asia and Africa lay behind them, and nothing before them, as far as they knew, but the limitless expanse of the ocean. So the Spanish strand on which they beached their ships was to them a literal land's end, and this is how in the course of time Spain came to adopt as her national motto, engraved upon her coins and coat of arms, the three Latin words: "Ne plus ultra"—nothing beyond.

But when Columbus returned from his eventful voyage and reported that a vast continent and scores of islands lay far, far away beyond the place where the sun dipped beneath the line of the ocean, the motto was seen to be untrue. There was something beyond. And so in the monument at Valladolid the artist has represented the lion of Castile as tearing from the scroll the word, "Ne," and leaving the motto as it stands to-day, "Plus ultra," or More beyond.

This is symbolic of the life of the church and of the individual Christian, and is in harmony with the spirit of the New Year. The Christian life is one of high adventure,

of fearless exploration and new and surprising discoveries. Always, there is "more beyond." Always, the best that is to be, awaits discovery. Always, there is the exhilaration and joy of "finding." Each New Year gives promise of similar pleasures in which all that has passed is to be eclipsed by the splendor of future days. This is why we make New Year resolutions. These resolutions are not to be regarded lightly. The habit of forming new resolutions is no laughing matter. It is out of our resolutions that our acts grow. The wish to do better, to find more beyond, is the soil in which resolutions strike their roots, and grow into fine trees with colorful blossom and abundant fruit. May this not be another way of saying with Paul: "I count not myself to have apprehended; but this one thing I do: forgetting the things which are behind, and looking forward to the things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

There are some definite ways in which the Christian may find "more beyond" in the year 1928.

We all might make January 1 the birthday of a new year of deeper and more steadfast love to Christ. Recently I asked a member of the church to do a service for me: something which involved added labor during a Lord's day already apparently filled with loyal effort. So busy is the one concerned that I hesitated to ask for more service; but the answer was immediate and full of that grace which is characteristic of the Christ-possessed: "Yes, it would be a pleasure. From the day I became a Christian I decided that this day should always be, in a very special sense, Christ's day. You may depend on me. I

am anxious to do more and more for Christ."

This is seeing "more beyond." It is a prayer worth praying: "Lord make me long-sighted, that I may see thee ever before mine eyes in the coming year."

The new year is the time to see "more beyond" in the matter of our church relationships. How many times have we willingly absented ourselves from the services of the church during the year 1927? What has been our estimate of the worth of the communion of the body and blood of Christ? How much have we done to make and to keep the church healthy and happy? What part have we had in winning men to our Saviour? In all these things do we feel the lure of "more beyond"? Do we hear the voice of God speaking among us, and finding an echo in our own hearts? "Plus ultra" is a good motto for you and for me in considering our relationship to Christ's church during 1928.

To think on these things, then to put into practice that which we surely believe, will lead to "more beyond" in our individual lives. The great Atlantic of increasing fellowship and communion with Christ, the unexplored continents of selfless service, the undreamed of and delightful discovery of hidden riches, the great "find" of complete satisfaction in the knowledge of God, the power and charm of the possibilities of life—all this is the promise of the New Year to those who have sailed through the narrow strait of the dying year, and have looked out over the ocean of desire and of opportunity, where there is "more beyond."

"Plus ultra," More beyond, breathes the spirit of expectancy and of hopefulness. Moreover, it is the expression of a great challenge. The inspiration of each new year is always to adventure.

"Sail forth—steer for the deep waters only,  
Reckless, O soul, exploring, I with thee, and thou with me;

For we are bound where mariner has not yet dared to go,  
And we will risk the ship, ourselves and all.

"O my brave soul!  
O farther, farther sail!  
O daring joy, but safe; are they not all the seas of God?"

We can face the immediate prospect before us with noble resolves and high courage. Expectancy and hope always reach their fulfilment where God is, and the challenge to more worthy and more heroic accomplishment awakens in every true heart the undying spirit of conquest. This is not all; for there is "more beyond." The greatest achievements of the Christ, of his church, of each loyal disciple, are in the future. The best and brightest years are before us.

The future is big with promise because of the tremendous difficulties which confront us. Difficulty is the great incentive to endeavor. The year 1928 will be a year worth living in. It will be a difficult year—but difficult days are great days, and great

days produce great men, men who have made history and changed the destiny of nations. The utter hopelessness and despair of a people smarting under the tyranny of Pharaoh produced Moses. A corrupt, nation-destroying monarchy produced David. A nation of slaves, in imminent peril of extinction, produced Esther. In "the fulness of time," when the world was corrupt to the very core, God sent Jesus to be the Light and the Life of men. A Christendom divided against itself, and causing the world to look askance at the sorry spectacle, produced

Campbell. "A test does not come in easy, happy times. In these times one lives by what one accepts for granted; it is easy. It is when difficult times come, when every gain is the result of travail and toil that lessons fall away, and one does what one is raised up to do, what is in one."

So the difficulties which confront us will, if met in the spirit of men and women who realise the glory of the outcome, be our salvation, and the basis of our belief that our best days are not behind us, but before us; that the spirit of "more beyond" is the token of decisive victory.

## Studies in Ambiguous Texts.

FAITH AND ITS ASSURANCE.

(Heb. 11: 1).

Faith is the foundation principle of the Christian religion, that on which all else depends for its validity and efficacy. In the New Testament "faith" is used in different senses. The range of meaning is wide, from a belief on testimony up to a full confidence in and reliance upon a divine person. Faith concerns at once the cognitive, emotional and conative aspects of mind. Not intellect alone, but feeling and will, must be engaged, if the faith is to be of any avail. There has been a distinct loss when faith has been treated as if it were synonymous with intellectual assent. The faith which saves not only leads us to believe in the testimony regarding Jesus Christ, but to give ourselves in loving surrender to him; it is confident, reliant trust in him as our Saviour.

One of the great New Testament passages dealing with faith is Heb. 11: 1, where the writer gives an interesting description of its nature. The verse, which is variously translated and interpreted, reads as follows in the Common Version:

"Now faith is the substance of things hoped for, the evidence of things not seen."

The Revised Version reads as follows:

"Now faith is the assurance of things hoped for, the proving of things not seen."

### *Faith's power of realisation.*

The word "hupostasis," which is in the Common Version translated "substance" and in the Revision "assurance" means "something which stands underneath," "foundation," "ground of hope or confidence, and so assurance itself." In the New Testament the word occurs elsewhere in 2 Cor. 9: 4; 11: 17; Heb. 1: 3 and 3: 14. In one of these passages (Heb. 1: 3) the translation is "substance" in the sense of "substantial nature" or "essence." Christ is of the essence of God, "the very image of his substance." In the other three passages the undoubted meaning is "confidence," as even a casual reading will show.

When we come to Heb. 11: 1 it will be found that the context does not so definitely decide the meaning. The reading of the Common Version must, we think, be given up. Vincent says that "the meaning 'substance,' 'real being,' given by A.V., Vulgate and many earlier interpreters, suggests the true sense, but is philosophically inaccurate. 'Substance,' as used by these translators, is 'substantial nature'; the real nature of a thing which underlies and supports its outward form or properties. . . . It cannot be said that faith is substantial being. It apprehends reality; it is that to which the unseen objects of hope become real and substantial. 'Assurance' gives the true idea. It is the firm grasp of faith on unseen fact."

Dr. Weymouth's translation seems to us to express the meaning admirably: "Faith is a well-grounded assurance of that for which we hope, and a conviction of the reality of things which

we do not see." He adds in a footnote a helpful quotation from Vaughan: "Faith is that principle, that exercise of mind and soul, which has for its object things not seen but hoped for, and instead of sinking under them as too ponderous, whether from their difficulty or from their uncertainty, stands firm under them, supports and sustains their pressure—in other words, is assured of, confides in and relies on them."

The faith of a Christian, then, is the inner confidence which he has. Things which have not as yet appeared in actual form, but which are objects of hope, are by him apprehended as real. He is sure that his hopes will be realised, that the promises of God will be fulfilled. It is faith which gives us certainty of that which lies in the future. Just as Abraham left home and kindred, not knowing whither he went, but went forward trusting in the promises of God, so the Christian with serene confidence commits his way to the Lord and reckons that what God has promised is as good as received. We recall the Saviour's striking word regarding prayer. He said: "All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them" (Mark 11: 24, R.V.). It seems, at first, impossible to speak of believing that ye "have received" them. But yet a great lesson is taught. The prayer has to be offered in faith, and he who prays according to the will of God should be confident of the Father's answer, which is to be considered as good as here when the conditions of acceptable prayer are fulfilled.

One writer has well summed up the teaching of Heb. 11: 1: "Faith has a power of realisation, by which the invisible becomes visible and the future becomes present. While hope is the confident anticipation of a future regarded as future, faith appropriates that future as an experience of the present."

### *The title deeds of faith.*

The comparatively recent discoveries of business documents and ordinary correspondence written in the Greek language about the time when the New Testament was written have revealed an interesting use of the word "hupostasis." The late Dr. J. H. Jowett in one of his sermons commented as follows on the discovery and its meaning: "Among other words which have been disinterred there is the word which in my text is translated 'substance.' How do you think they used it? You would find an ordinary correspondent, using that word, or a man who was going to select or buy a house, or a seller of a house, using that word with the content of 'title-deed.' When they wanted to use our equivalent to the word 'title-deed,' they used the word which is hiding behind the word here translated 'substance.' Many have come to believe that the writer of the Epistle to the Hebrews must have had this content in mind when he was trying to express his

wonderful conception of Christian faith; for, look you, how life and color come into the word when we take this recovered meaning and insert it in my text: 'Now faith is the title-deed to things hoped for.' Yes, thrice blessed, the word leaps into actuality. It becomes fervid and full of color. You at once have the figure of a man with a title-deed in his hand to take possession of splendid estates. And to me the fine, significant figure is this, there are vast moral and spiritual estates waiting for their heirs, and faith is the title-deed which gives possession and makes them ours. Faith is the title-deed of a house. The house is yours. Faith is the title-deed to all the glorious things hoped for in the Word of God."

### *The firm conviction of the believer.*

The second part of the description of faith deals with "things not seen," which include more than the "things hoped for." "The latter is restricted to that which is purely future," while the former includes "not only future realities, but all that does not fall under the cognisance of the senses, whether past, present, or future."

There has been and still is much discussion regarding the meaning of "elenchos," which in the Common Version is rendered "evidence," and in the Revised Version "proving."

A usual meaning of "elenchos" is "proof," or "test," and many writers contend that "proof" must be its meaning here. Dr. Marcus Dods, who takes this view, says that "substantially the words mean that faith gives to things future, which as yet are only hoped for, all the reality of actual present existence; and irresistibly convinces us of the reality of things unseen and brings us into their presence. Things future and things unseen must become certainties to the mind if a balanced life is to be lived."

Dr. T. C. Edwards in "The Expositor's Bible" is another who takes "elenchos" to mean "proof." He writes: "Faith is this assurance of things hoped for, because it is a proof of their existence, and of the existence of the unseen generally." The writer, he says, "intentionally describes faith as occupying in reference to spiritual realities the place of demonstration. Faith in the unseen is itself a proof that the unseen exists." God's thoughts, he concludes, have manifested themselves in nature, in the incarnation of his Son, in the redemption of sinners. But the intellect that knows these things is the good heart of faith."

Most interpreters, however, think that the writer here attaches a subjective meaning to "elenchos." "Proof" brings to men "conviction"; and so by a figure of speech, wherein the effect is put for the cause, the word here denotes "persuasion" or "conviction." On the whole, this seems to be the best rendering, and it is adopted by the American Standard Revised Versions, by Weymouth, Moffatt and Rotherham. The meaning simply is that the Christian is fully convinced, "has a firm inner persuasion of the existence of unseen things, even as though they were manifest to one's eyes."

Some of the choicest passages of Holy Writ deal with the reality and the supremacy of the unseen. "Our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal" (2 Cor. 4: 17, 18). In Heb. 11: 27 we have a great phrase which looks back to the description of faith at the opening of the chapter: Moses endured, "as seeing him who is invisible." There is a higher vision than that which comes through the physical eye. It is a great mistake to take for granted that all knowledge comes through the intellect, or that the only reality is that which can be apprehended by the so-called "five senses." The Apostle Paul made a prayer for his brethren at Ephesus: "That the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit

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# The Bankruptcy of Rationalism.

T. H. Scambler.

No. I.

The word Rationalism ought to mean a system that is agreeable to reason, one that is rational. "It might be expected to mean the opposite of irrationality, crass ignorance, and perverse prejudice, and the growth of Rationalism would then mean the progress of civilisation, the development of the intellectual and moral nature of men and nations." (Chambers' Encyclopedia). It was in this sense largely that Lecky used the word.

But that is not the meaning of the word Rationalism as it exists in our midst. It has become simply a name for a system of unbelief, with a bitter denial of God and all that contributes to the religious life of man.

The name Rationalism is therefore a misnomer. There is, indeed, an interesting study in derivations that suggests that the term is quite correct. "Its root is ratio, but it is directly from rationalis that the word is derived. Now this word is good enough in itself, for it signifies what is conformable to reason, that which possesses the attributes and methods of reason. Man is a rational animal, and it is his rationality that distinguishes him from all other animals. So much for this part of the word Rationalism. The termination ism belongs to another language, and comes from the Greek ismos. If we examine certain words (in which this termination occurs) we shall find their common peculiarity is that the persons meant are not the real persons which the words seem to signify, but only act in their capacity." No true Mede the Medist; no true Spartan the Laconist, but only men who act the part. Hence the term Rationalist is one of contempt, and means one who is not really reasonable, but would like to pass for such.

This etymological study from an old German writer, Dr. Ruckert, will not be accepted, and is not presented, as an explanation of the fact that "Rationalism" does not now necessarily connote that which is reasonable. But it will serve to emphasise the fact. When a body of people adopts an attitude that is born of prejudice, no amount of incisive reasoning can give validity to its conclusions. The Hon. J. M. Robertson, in "The Historical Jesus" claims to be open minded, and seeks a reasoned conception of the origin of Christianity. He claims furthermore to have no foregone conclusions except the rejection of supernaturalism. But of course that is everything. Mr. Robertson is a clever writer, and, given his premises, a clear reasoner. In excepting the supernatural, he begs the whole question, and then argues upon it. Doubtless it was this sort of thing that led Lord Bacon to say: "The Rationalists are like spiders, they spin out of their own bowels. But give me a philosopher who, like the bee, hath a middle faculty, gathering from abroad, but digesting that which is gathered by its own virtue."

"Reason," says the Rationalist, "is absolutely supreme." A strong objection to the believer is that emotion largely helps to form his concepts. Thus Fielding, quoted in "The Churches and Modern Thought," says: "The great men, who have always been religious, do not invalidate what I say. There is no assumption more fallacious than that because a man is a keen reasoner in one subject he is also in another. Men who are strictly religious, who believe in their faith, whatever their faith may be, consider it above proof, beyond argument. It is emotion, not reason; feeling, not induction."

No one doubts that reason fills a large place in human life. But if by "reason" the Rationalist means to reject the volitional and the affective aspects of human consciousness, he is running counter to the drift of modern psychology and philosophic thought. In Bergson's thought, intuition is superior to intellect in reaching

reality. McDougall, perhaps the greatest living psychologist, says, "Some minds, even of persons who have little power of abstract thinking and little command of abstract terms, work in this way (by intuition) with marvellous subtlety; they are properly said to be gifted with intuition."

But we need not turn to the world's great thinkers to see the inadequacy of this arrogant system of negation. Rationalism is bankrupt; it cannot meet the demands of its depositors when they wish to draw on their accounts.

Rationalism is Bankrupt in that it cannot meet the Needs of the Heart.

Dr. Illingworth, in "Reason and Revelation," shows that it is absolutely rational to recognise that a revelation of God could not be addressed primarily to our reason. On the other hand, a revelation which exhibits God as loving us and demanding our response to his love, must necessarily be addressed to the emotions and the will. The reason alone could never appreciate the greatness of the love of God. It would not carry us very far in our human relationships. Apply your cold reason to love, or poetry, or personality, and see what happens. What is love worth that can be reasoned about, and calculated by mathematics, and set out in terms of cold logic. Yesterday I spent considerable time with a couple—husband and wife—who set out to me how much they had shown love and consideration to one another, each assuring me that the other was insanely blind to the thousand evidences of love that could be logically proved. I spent the last hour of the evening with them in the police station, seeking to arrange things amicably for the night. The love of God to man is a rational thing, but one cannot understand it, or appreciate it, by reason alone. Some other faculties are involved.

If e'er when faith had fallen asleep,  
I heard a voice, "Believe no more,"  
And heard an ever-breaking shore,  
That tumbled in the Godless deep;  
A warmth within the breast would melt  
The freezing reason's colder part;  
And like a man in wrath, the heart  
Stood up and answered, "I have felt."

F. W. Robertson well says, "There are two ways of reaching truth: by reasoning out, and by feeling out. All the profoundest truths are felt out. The deep glances into truth are got by love. Love a man. That is the best way of understanding him. Feel a truth. That is the only way of comprehending it."

Some years ago, a public man in Western Australia, who had become a sceptic, wrote in one of the daily papers concerning his abandonment of religious belief. He said, "To this day I never hear one of the old hymns I used to sing at my mother's knees without experiencing a pang of regret that, though I feel as I used to feel, I cannot believe as I used to believe." There is the tragedy—those pangs of regret must ever be experienced by those who close the avenues to reality.

Rationalism fails to meet the needs of the heart in the great crises of life.

"There is no flock, however watched and tended,  
But one dead lamb is there;  
There is no home, how'er defended,  
But has one vacant chair."

And in the great moments of sorrow, who is to be near to heal? What has Rationalism to say in moments like that? What comfort can there be in the cold and arid negations of scepticism? "But that is Christ's own hour. . . . Christianity has almost a monopoly of comfort." He came "to bind up the broken-hearted, to comfort all that mourn." What has Rationalism to say

to the heart in its instinctive yearnings for the future? It is silent. A tombstone in Kalgoolie has the inscription, "Fell into that dreamless sleep that kisses down his eyelids still." That is all.

What has Rationalism to offer the heart as it faces the great problems of life? Could you express a more depressing thought than this affirmative of Rationalism—that in this vast universe we are but animated specks of dust—unmeaning parts of an immense machine, in which is to be found no interest in our problems, no sympathy in our sorrows, and nothing but oblivion for our aspirations?

"Stately purpose, valor in battle, splendid annals  
of army and fleet,  
Death for the right cause, death for the wrong  
cause, songs of triumph, sighs of defeat;

Raving politics, never at rest while this poor  
earth's pale history runs,  
What is it all but the murmur of gnats in the  
gleam of a million million suns?"

No meaning in life, no cheer for the dis-  
heartened, no comfort in sorrow, no hope for  
the future—that is Rationalism—bankrupt!

## THE NEED OF THE HOUR.

Dr. Charles Brown, a Baptist leader in England, recently declared that a religious revival within the churches was the great need of the hour.

"The youth of England," he affirms, "is not concerned with the matters which have been so earnestly discussed at Lausanne. Matters that convulse ecclesiastical assemblies with excitement, as Orders, Apostolic Succession, Reservation of the Sacrament, Episcopacy or non-Episcopacy, leave them uninterested and cold. My fear is a drifting on the part of this nation into secularism, materialism, religious indifference, and moral laxity.

"I am profoundly anxious that the Free Churches, to whom one owes all that is good in him, shall play their due part in preventing or rescuing the nation from that fate. It is living belief in God that matters, the God and Father whom Christ reveals. He whom we all profess to believe in and follow said nothing about Orders. He never mentioned bishops, priests, and deacons, nor left any instructions as to forms of church government. He did bid his followers, over and over, to love one another, to seek first, and pray for, the coming of the kingdom of God.

"Not because a church observes certain forms and accepts certain dogmas, or keeps certain sacraments, will it lay hold of men and save them, but because it is filled with the Spirit of Jesus Christ, and its members manifest that Spirit in all their dealings with their fellow-men."

## THE INFLUENCE OF REVIVALS.

All great revivals have been intensely moral and have fallen with terrific impact on society. If, in the revival that is coming, we are awakened to the injustice of our social order, to the horror of slums, the evils of competition, the organisation of nefarious traffics, that does not mean that our forefathers were blind when the Spirit of God came down on them in power—it means that their moral problems were not ours. Every age has its own line of battle. Every age has its peculiar moral problem. No two ages, if I might put it so, meet the devil in the same habiliments. But in every age, when there has been revival, that revival has been magnificently ethical along the line of battle God has set. Think of the influence of Francis upon Italy! Think of the influence of Luther upon Europe! Think of the influence of Wesley upon England! Think of the influence of Moody upon Scotland! Profound emotion used by the Spirit of God has thrown men into the battle-line of morals and has done so when all the philosophers have failed.—Dr. George H. Morrison, Moderator of the United Free Church of Scotland.

# If Thou Shouldst Go Away.

A TALE OF THE WIMMERA PIONEERS.

A. R. Benn.

## CHAPTER XIV.

### THE COMING OF PHILIP.

"An angel of the Lord spake unto Philip, saying, Arise and go towards the south; the same is desert."—Acts 8: 26.

I have said that father and mother were members of the Baptist Church when we had lived at M—, but as no such church existed at K— they were attending the Wesleyan services, which were the only ones available. More recently we had also been attending the Church of England services, which were held monthly. The minister was a very fine Christian man, and father especially appreciated his preaching. I must now relate something which to some extent altered those primitive conditions. One evening, just after we had returned from school, we were somewhat surprised to see an elderly gentleman ride up to the house. Having dismounted, he came to the door and introduced himself to mother as a Home Missionary of the Churches of Christ, and having one or two members in the district, and hearing that we were Baptists, he was paying a few visits with a view to starting meetings. When mother told him, in answer to his question, that she was neither a member of the Baptist nor any other church, he looked disappointed, and said that he hoped that she would some day. Mother asked him to come in and wait till father came home, and got us boys to take charge of his horse.

When father came home he was very pleased to see the missionary, and invited him to remain for the night; and after tea we had a time, reading and talking about things in the Bible. "How ever did you find your way to this place?" father asked. "Well," replied the preacher, "it was this way; you remember how Philip was commanded to go to a desert place; God guided me here. I went to H— thinking it might be a promising field of labor, and while I was there God led me to come on here." "How was it that you were guided?" father asked. "I heard first of all of a couple of our members who live about five miles from here, and then they told me that they had heard that you were a Baptist, and might be willing to help me in my pioneering work." Mother as usual was kind and lady-like; but it was not hard for me to see that she was not much interested in the main theme of the conversation, and whenever she did speak it was always quite away from the subject of religion. Fred, I think, was the most interested listener of us all, and once or twice even went so far as to ask a question.

I daresay we talked for three hours, and for the first time in my young life I found that an attempt had been made to restore the ancient unity of the church of the New Testament times, and to heal the divisions which existed among God's people. I remember that this preacher told us that a great deal of the things which divided one church from another were things which had no place in the Bible, and that the "Church of Christ" was an attempt to restore the first church of which Paul and Peter were members. It was a reformation which involved a restoration. The outcome of Mr. Smith's visit was that a meeting was arranged for a night on the following week, to be held, if possible, in the school. Failing the school it was to be in our house. Long afterwards I heard from mother herself that the preacher had a long talk with her the next morning, but without any apparent good result.

The night for the "gospel meeting," as they called it, came round; the school had been secured, and we four children, with the help of the teacher, got the place in readiness. Mr. Lynch was very kind in spite of his lack of interest in

matters religious. When eight o'clock came the old school looked quite church-like and fairly well lighted; though I must confess that we were easily satisfied in regard to luminants in those far-back days. Best of all the school was well filled by the people, mostly young, who had come, perhaps most of them, out of curiosity to see what kind of a meeting this new church might be holding. First there were hymns out of Sankey's book, which was then quite a new book; then came the prayer and Scripture reading, which I remember was the account of the conversion of the Ethiopian eunuch. Then came the sermon. Not a word of it do I remember, not even a thought of it; but I do still remember that the impression the preacher made was good. I had the idea then, perhaps I was mistaken, that everybody who was a Christian would be glad to be one, and that any person who was not a Christian must at least wish to become one. That what the preacher said was right I did not doubt, and that he was good and earnest was without question. But still I did not seem to be able to believe, or believe as I thought I ought. Then there was the invitation which forms a part of every Church of Christ gospel meeting, "Was there anyone who wished to confess his or her faith in Jesus, or anyone who, having accepted him, desired to follow him in the ordinance of Christian baptism? would such come to the front while the closing hymn was being sung?" Such was the purport of the invitation, as far as I can remember back these more than fifty years. It was while we were singing the second verse of that now well-known hymn, "A ruler once came to Jesus by night," that Fred walked quietly to the front. I think everyone forgot what they were singing as they watched him go forward. Almost immediately after him came Alan, and I noticed mother look at father. Then Mr. Smith spoke a few words before they sang the next verse, urging still more earnestly all who had never done so to confess Jesus before men. Nelly was standing by her mother, and next to her, on the outer side of the seat, was Colin. She said something to mother, who stooped down to listen. I afterwards learnt that she was asking if she might go forward as the others had; and mother said she might do as she pleased. Long after, in telling of it, mother said, "I don't know how I came so easily to consent; I really didn't believe in Christianity, and least of all did I care about that form of it that was represented by the Church of Christ; but I think God must have taken me in hand, and it was the best thing that I ever said to my darling child when I said she might please herself. In time it came to be what pleased me too, and above all, it pleased God."

For some reason it never occurred to Nelly to ask her mother to do what she herself wanted to do; but she turned to Colin and said, "I love Jesus, Colin, and I want to go forward like Fred has done; will you come too?" And she took hold of his hand, but he hesitated. Hard as it was for him to refuse her anything, he knew that this was too solemn an occasion to allow anything but the highest motive to move him, and that's why he hesitated. As he afterwards told us, he tried to think, and even prayed that God would help him to do what was right. Nelly still had hold of his hand, and very gently she drew him as she started to walk to the front. "I didn't know whether I ought to or not, but I thought I might stop her if I didn't," he explained. Then he would add, "I was never sorry for it; it was the beginning of my Christian life." I don't know whether this Scripture is applicable, but whenever I think of that night, I recall the words, "A little child shall lead them."

The tears were streaming from my eyes; I hardly knew why, and there were others who were using their handkerchiefs pretty freely. All four of them stood in front, and to each of them, as he took their hands, Mr. Smith asked the same question, "Do you believe that Jesus is the Son of God and your Saviour? and do you here and now confess your faith in him and promise to be his?" Fred, being the eldest, was the first to be asked, and his answer, "Yes," was firmly and clearly given. Then Alan and Colin, and last, Nelly. I think there was more interest in her confession than in that of the others.

After the meeting, when we were going out, Mr. Smith said to me, "I thought you were coming out for the Lord to-night, John; what about it?" "Not yet," was all I answered. Mother was very quiet and serious that night, and Nelly was afraid that she had displeased her by what she had done. Father and mother had a good talk after we got home, and this was what mother said: "I can't see it myself, but if the child wants to be what you call a Christian, it won't hurt her," and so it rested there. Mother was perhaps inconsistent in that she had taught Nelly to say her prayers every night, while she herself professed no faith in the things of God, or in the very existence of God; but, dear me, how can a sceptic be consistent? I have lived long enough to know that there is as much inconsistency and hypocrisy among unbelievers as there is among professing Christians. "Every night," as she afterwards confessed to me, "I taught her to pray. I thought it might do her good, but I hardly believed there was any God who would hear or take any notice of what my darling said." My stepmother was more than ordinarily intelligent and educated, yet she was less than ordinarily religious and yet, and here was the thing that was bad for me, she lived a beautiful life, and I knew in my inmost soul, though I was then only a boy, that her life would put to shame some people who were "good." Colin was the most like her in disposition; but I was nearer to her in my lack of real faith in the spiritual. All our family were now Christians except mother and me. Perhaps there was no one who could so sympathise with her in her want of faith as I. Together we seemed to see so much that made belief hard, for some reason faith appeared to be denied us. Poor mother; poor me.

(To be Continued.)

## STUDIES IN AMBIGUOUS TEXTS.

(Continued from page 3.)

of wisdom and revelation in the knowledge of him; having the eyes of your heart enlightened, that ye may know what is the hope of his calling, what the riches of his inheritance in the saints, and what the exceeding greatness of his power to us-ward who believe" (Eph. 1: 17-19). If one who was literally blind were to deny the glory or the reality of that field of vision on which we look, we should not be disturbed in mind, though we might pity him, whose deficiencies cramped his life and limited his understanding. We should be as little perturbed when those who have not "the eyes of their heart" enlightened deny the great spiritual realities by which we are surrounded. They who "walk by faith and not by sight" prove in their own experience the glorious reality of the spiritual life. This last comes very near to the thought of Hebrews 11, which deals with the lives of the great heroes of faith. The "for" of verse 2 introduces a proof of the statement concerning the nature of faith. "Faith has power to see and realise the unseen, 'for' the experience of the fathers proves it." Their experience may be ours.

"Now is the time! Ah, friend, no longer wait To scatter loving smiles and words of cheer To those around whose lives may be so drear. They may not need you in the coming year.

Now is the time!"

# The Home Circle.

Conducted by J. C. F. PITTMAN

## HITHERTO AND HENCEFORTH.

Hitherto the Lord hath blessed us,  
Guiding all the way;  
Henceforth let us trust him fully,  
Trust him all the day.

Hitherto the Lord hath loved us,  
Caring for his own;  
Henceforth let us love him better,  
Live for him alone.

Hitherto the Lord hath blessed us,  
Crowning all our days;  
Henceforth let us live to bless him,  
Live to show his praise.

## THOUGHTS ON NEW YEAR GREETINGS.

In the early season of the year friends and acquaintances commonly wish each other a happy new year—a compliment full of good wishes, but seldom comprehended. In its common use it expresses a condition the opposite of sorrowfulness—to be pleased, cheerful, agreeable. But to find in the word happy only pleasurable emotions is to miss its beauty and glory. People may be pleased and cheerful in their condition and surroundings without being happy, in the true and full sense of the word. To be happy is to be "blessed," blessedness being the primary meaning of the word. Who could say that the drunken brawler, who cheerfully spends time and money in the pot-house; or the giggling woman, who merrily sings her ditty in the small hours of the morning, are in a blessed condition? Yet such, with heavy eyes and aching heads, will say, what a happy time we had! It is possible then, to be pleased in a fool's paradise, and nine-tenths of the people would say they are happy while there. May we be happy, by being blessed with "spiritual blessings in heavenly places in Christ Jesus!"

Strange it is, yet true, that as we grow older the new years appear to approach with greater rapidity, as if Father Time said, Oil the axle of age and speed along, in order to make the journey of life appear shorter. The last year departed in full age, having lived its allotted 52 weeks, 365 days, 8,760 hours, but does it seem that long, when you look back? To the writer it appears but a few months since he, and others, were watching and praying on the last night of the previous year, waiting to tread the threshold of the new. And now that also makes its exit, and another follows on. Thank God he has spared us to see another new year.

Like all others, that have come and gone, it is sure to bring changes, some foreshadowed and provided for, some otherwise; but how wisely appointed, that we cannot foresee every change that will occur, nor comprehend the anxiety and emotion realised when the unforeseen happens. Then let us wait patiently, in loving obedience and Christian fortitude, till they come, striving to do the right in relation to them, so that when the end of the year's variations have been reached, it may be recorded, that we have done our duty as one more year has travelled over the royal road that leads to life eternal. Failing in this, and misled, distraction and suffering ensue. But we trust that the reader will not experience any change thus sad.

Yes, the year will bring many changes. Some will begin it in high spirits and firm resolves, and end it in laxity and failure. It may be begun with a heavy heart and dark forebodings, and end in joy and success. It may commence in vigour and health, and end in sickness and death. Some in health and strength, full of activity and life, with mind and eyes bright with lustre, may, with the aged and sickly, be at rest, awaiting the trumpet's call to resurrection and

judgment. To do well, let each live this new year so as to make sure that the new year of resurrection era shall be one of lasting bliss, that knows no change.

But, to us thus preparing, in this world of change, how comforting to know that we have a friend, an associate, one that cannot change. "Jesus Christ, the same yesterday, and to-day, and for ever." What a thought! What a hope! What a certainty! What a rock to rest on, to build on, to abide on! and to know that when storms are raging o'er the sea of life, we are secure in Jesus, the never-changing Friend—the tried Rock of Ages—the sure Tower of Refuge—the merciful Deliverer—the accepted Sacrifice—the perfect Pattern—the gracious Intercessor—the King of kings! The same yesterday, and to-day, and for ever.—"Plain Words."

## NEW YEAR'S ASPIRATIONS.

A New Year is dawning. Lord, let it be  
A new year of love and labor for thee!  
New be my motives, and new be my aim;  
Now be my efforts thy sweet smile to gain.  
Let, from the Life-tree, new leaves for me fall,  
Newly creating me—Christ in all.  
New confidence give me; trust in thy Word,  
New graces to deck me, son of my Lord.  
New faith the mountains of promise to scale,  
Away from the doubts beclouding the vale.  
New hope, its anchor to cast on the shore,  
Where sin-waves and sorrow-waves break no more.

New love-links to knit my spirit to thine,  
And keep me at work, with fervor divine.  
New vista-views grant of the world unknown,  
New strains of the anthem sung round the throne.  
New be my heart-thirst to see thy face shine;  
New be my life-way, thy blessed will mine!  
Thus may I look to receive a "new name,"  
Known in the realms of celestial fame.  
In "newness of life" let months roll along,  
Till I take my part in the grand "new song."

—J. Hiles Hitchens.

## VERY LIBERAL.

One day at Mrs. Kingslake's, the mother of the historian, there was a good deal of discussion over the case of a clergyman of the Established Church who had refused to read the burial service over a Nonconformist. Sydney Smith was present, and someone turned to him and asked him whether if he had been in the clergyman's place he would have behaved like him. "On the contrary," he replied, "I should be only too glad to bury them all."

## NOT SOLD TO HIM.

A colored brother, being in much trouble, went one day to interview a lawyer. After discussing his troubles for some time, he rose to leave. "Ten dollars are my charges," stated the lawyer. "What for?" asked the troubled man. "My advice," came the reply. "Well, boss," he answered. "I been computing it from all angles and I've decided not to take it."

## THE NEW PREACHER.

"Our new preacher is just wonderful. He brings things home to you that you never saw before."  
"Huh! I've got a laundryman who does the very same thing."

# The Family Altar.

J. C. F. P.

Monday.

Consider the lilies of the field, how they grow.—Matt. 6: 28.

"It is a good thing," wrote Dr. John Duncan, "to know all about a lily, its scientific ins and outs, its botany, its arclanology, its aesthetics, even its anatomy and 'organic radicals,' but it is a better thing to look at itself, and 'consider' how it grows—"

"White, radiant, spotless, exquisitely pure,"  
Reading—Matt. 6: 19-34.

Tuesday.

Judge not, that ye be not judged.—Matt. 7: 1.  
At the age of nineteen, Frederick Godet wrote in his journal: "Oh, how difficult it is not to judge! That is perhaps the reef that lies nearest to the haven, the rock on which the best and holiest strike: they judge! and yet it is written: Judge not, that ye be not judged." Reading—Matt. 7.

Wednesday.

And he stretched forth his hand, and touched him, saying, I will: be thou made clean.—Matt. 8: 3.

"Pere Didon notes that in the miracle of the healing of the leper, our Lord showed himself 'master of the Law.' In Leviticus 13 it was commanded that the leper should dwell alone in the camp, but Jesus 'stretched forth his hand and touched him.' The cure of leprosy, adds the same writer, was one of the most striking signs that a prophet could offer. The people would remember how Moses healed his sister Miriam, and Elisha wrought a cure on Naaman." Reading—Matt. 8: 1-17.

Thursday.

The Son of Man hath not where to lay his head.—Matt. 8: 20.

"The foxes found rest,  
And the birds their nest,  
In the shade of the cedar-tree:  
But thy couch was the sod,  
O thou Son of God,  
In the deserts of Galilee:  
O come to my heart, Lord Jesus;  
There is room in my heart for thee."  
Reading—Matt. 8: 18-34.

Friday.

Pray ye the Lord of the harvest, that he send forth laborers into his harvest.—Matt. 9: 38.

"Lord of harvest, let there be  
Joy and strength to work for thee,  
Till the nations far and near  
See thy light and learn thy fear."  
Reading—Matt. 9.

Saturday.

Behold, I send you forth as sheep in the midst of wolves.—Matt. 10: 16.

Martin Luther wrote: "Christ fights in a marvellous way with the devil: Satan acts with the utmost strength, with great numbers, in contumely and with simplicity; and yet Christ conquers. So he wished us to be sheep and our enemies wolves, but what an unequal struggle it is, to fight with ten or a hundred wolves! He sent twelve disciples into the world, and twelve among so many wolves—that it is a wonderful war and an amazing battle, in which also the sheep are killed and the wolves live. But that meal will be the death of all of them. Because God alone works miracles, and he will preserve his sheep in the midst of the wolves, and will break the jaws of the wolves for ever." Reading—Matt. 10: 1-22.

Sunday.

The very hairs of your head are all numbered.—Matt. 10: 30.

The Koran contains the following:—"Not an atom's weight in heaven or earth can escape his knowledge."

Reading—Matt. 10: 23-42.

## Prayer Meeting Topic.

January 11.

### THE WITNESS OF THE BAPTIST.

(John 1: 23.)

F. J. SIVYER, B.A.

"I am the voice of one crying in the wilderness, make straight the way of the Lord." John worked no miracle. He wrote no book. The world outside Palestine knew him not. He left behind him no great utterance as a memorial. The one enduring thing about John's memory is the witness that he bore to Christ. That witness he has forever enshrined in the words of our text: "I am the voice of one crying in the wilderness, make straight the way of the Lord."

#### Realisation.

The primary factor in John's successful witness to Christ was his intense realisation of the significance of the task before him. He was to awaken the conscience of the nation, and to rekindle their Messianic hope. They must repent or judgment and doom would follow. John's abstemious life and his convicting message are evidences that he fully appreciated the greatness of the task. We catch its note in his cry, "I am the voice of one crying in the wilderness, make straight the way of the Lord."

To be a Christian is a tremendous thing. For the Christian is called upon to witness by his manner of life to the character and saving grace of Jesus. The destiny of perhaps thousands is affected by the faithful or unfaithful witness of a single Christian. Well might we tremble before such a responsibility and ask: "Who is sufficient for these things?" The realisation of such a responsibility should bring us to the feet of Christ, to ask from him the grace and strength we need.

#### Concentration.

A second factor in John's brief but highly successful ministry was his passionate concentration upon his life's work. "John came neither eating nor drinking," said Jesus. He forsook the haunts, and pleasures, and ordinary tasks of ordinary men, in order to give himself up to God's appointment. He locked the world out in order that he might lock himself in. W. Bardsley Brash wrote of Keats, "He shut the door upon himself and beauty, until beauty became living and vibrant before his eyes, filling the whole landscape of life and becoming more and more lovely." To awaken the people, to lead them to repentance, to usher in the Christ and the larger day that was to be—that was John's one and only task, and to this he gave himself with passionate abandonment. And in a very few months not only the whole countryside, but crowds from distant cities and villages were drawn to the Jordan to hear the flaming evangel of this messenger from God.

"The world is seething with discontent and reeking with love of pleasure," says a recent journal. That is all the more reason why Christ's gospel, the only message that can save the world, should be preached. Passionate concentration upon the task of preaching the gospel is the greatest need of the hour.

#### Identification.

But there is a deeper note still in this cry of the Baptist's. He so completely lost sight of himself and his own interests, and so identified himself with his God-given task as to confess, "I am the voice . . ." Such consecration reminds us of Saint Francis, who so identified himself with the lot of the leper to whom he ministered, that he was content to eat out of a leper's porringer. That was John's way. It is also Christ's way—Love's way, and the only effective way of saving the lost.

TOPIC FOR JANUARY 18—NATHANAEL THE GUILILESS.—John 1: 47.

## Our Young People.

Conducted by Leslie C. McCallum, M.A.

### THE NEW LEAF.

"Now what is that noise?" said the glad New Year,

"What is that singular sound I hear,

As if all the paper in all the world

Was being shaken and twisted and twirled?"

"Oh! that," said the jolly old Earth, "is the noise

Made by the millions of girls and boys,

Turning over new leaves for you,

As everyone everywhere ought to do."

### MAKING A FRESH START.

I feel sure that every boy and girl likes making a fresh start. Don't you love getting a new drawing book? The clean white pages look just as if they were waiting for your pictures. You toss the old one carelessly aside; you feel that you are done with it. That is a pity, I think; old drawing books are very interesting. Take my advice and begin keeping yours.

New surroundings often help us to make fresh starts. Why, even if a little girl but gets a new dress, a new hat, and new shoes, she feels she is somebody more important than when she was dressed in her old clothes. But new clothes may have a better effect than that. They may make a girl feel that she wants to be tidy, to help mother, to be a real lady. Boys are just like girls, only different. What boy does not feel he is a new kind of being when he puts on his first suit that has lots of pockets in it? It makes him feel that he is climbing up, and he makes all sorts of good resolutions.

Now, I think Jesus Christ understood us very well. One of the most beautiful stories in the New Testament is about a fresh start. A young man went away into a far country and tried to forget his home, and the life he had lived there, but could not. He fell very low indeed, and when at last he "came to himself," and returned to his father, who had never ceased to love him, one of the first things the father did was to call for the best robe in the house and to put it on him.

Boys and girls, we are starting out on a New Year. All over the world the New Year is spoken of as a time for making fresh starts. Even in India, where the boys and girls get bewildered because of the many gods they are told about, there is a New Year goddess. "Her work is to look into every house on New Year's Day to see whether all is clean and in order. If she finds a dirty house she will send bad fortune all through the year. A week before she comes everybody is cleaning, and cleaning; all the dark corners are swept out; all the walls and the doorways are painted in grand patterns; all the idols are washed. Little girls wear their best dresses then, and put marigolds in their hair; fathers and mothers and all are clean and grand. Then all the lamps are lit so that Lakshmi may see into the corners, and everybody keeps the Feast of lamps and makes holiday."

Make a fresh start with the New Year. What can you do? There were days at school during the Old Year when you yourselves felt that you were mean and rather spiteful. Perhaps you lost your temper, or had unkind and suspicious thoughts about your fellows. Make a fresh start now by asking God to help you to be true and noble and kind and good. As citizens there is great work awaiting you—a work that will require all the earnestness of which you are capable, and you cannot wait until you are grown up to acquire it.

You will be happy in being earnest. You will play your games better; you will be better sons and daughters; you will be better brothers and

sisters; you will be better schoolfellows. There is not a man of us who does not wish he were in your place and could live to see what God has in store for us. We believe God has something good for you. Boys and girls, try to deserve it; then, even in making the effort, the New Year will be a happy one for you—happy in the highest and best sense.

### A NOVEL TEACHER'S CONFERENCE.

Recently the teachers of the Clanwilliam St. school, Sydney, held a tea-table conference. Forty teachers were present, and the preacher, Mr. H. Nolan, presided over a very happy gathering. Tables were laid in the school hall, and a host of good things were provided by the committee of ladies, to which every one applied themselves diligently.

After all had regaled themselves, slips of paper were handed around to each one present, and on each slip was a question relative to Sunday School work and spiritual life.

Two teachers were allotted to each question, the first to open and the second to comment, and then the question was open to discussion, each question having a time limit set to it.

Everyone spoke, and the result was excellent. A wide range of views was given, and much good was derived from the evening. These conferences form a regular part of the school's work, and prove a fine means of drawing the staff together in fellowship and discussion.—"Com. Banner."

### AMONG THE SCHOOLS.

Glenferrie.—On Wednesday evening, Dec. 14, the new school hall which has just been completed was officially opened. The preacher, Bro. T. H. Scambler, presided over the gathering, and representative speakers congratulated the church on its enterprise, and wished for it every success in its future work. The hall, which is built of brick, should be a decided asset in the work at Glenferrie. Apart altogether from Bible School work it will prove most helpful for social gatherings, for an up-to-date kitchen has been provided. The church at Glenferrie is to be congratulated on this forward move, for such a hall is not provided without a great deal of loving sacrifice on the part of many. However, we feel sure that all who have helped in the work will feel more than repaid when they see how the larger accommodation will help the work among the young people.

Chelsea.—The church at Chelsea has decided for the summer months at least to hold Bible School on Sunday morning instead of in the afternoon. The church is near the beach, and on hot Sundays many children, instead of coming to Bible School, spend the afternoon in the water. It was felt that by holding the school in the morning many would attend who might otherwise miss its teaching altogether. A circular was sent out to all the parents, and the decision for morning school was almost unanimous. The plan has been in operation for two Sundays, and on each occasion the attendances have been good.

### A HAPPY NEW YEAR.

"Onward, ever onward 'from strength to strength'  
we go,

While 'grace for grace' abundantly shall from  
his fulness flow.

To glory's full fruition, from glory's foretaste  
here,

Until his very presence crowns our happiest  
New Year."

## Foreign Missions.

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

### MY FIRST SERVICE ON OBA.

The first church service I attended was at Nduindui, Oba. It was a beautiful Lord's day—August 7, 1927.

#### The Call to Prayer.

The church bell is near the mission house. It is first rung by one of the boys at 10 a.m. This is to give timely notice to the people of the district. The service begins at 11 a.m.

#### The Church in the Dell.

The church building is about 200 yards from the mission compound. There is an avenue between the two compounds. On either side magnificent trees are growing, and their branches meet about thirty feet above the path, and give a delightful shade. On the edges of the path are lovely leaved Crotons. The avenue or path is carefully swept each Saturday by some of the younger boys and girls under the leadership of two or three women. This band of sweepers clean the paths of the church compound also. The church building is stone and mortar, with a beautiful thatch roof.

#### We are all here present to hear God's Word.

About 10.30 a.m. the people began to assemble. Some came from villages miles distant; some from a place eight miles away. It was easily seen that the church could not accommodate the crowds, so the seats were brought out of the church building and placed in order under the shade of the trees on one side of the church.

#### No Late-comers.

At 10.45 the second bell was rung, and all began to move to the seats. The seats were soon filled by men and boys, the women and girls sitting on cocoanut and banana leaves laid on the ground. At five minutes to eleven a small bell was tinkled, and quietness reigned. No talking, no movement. All exhibited the utmost reverence. Bro. MacKie presided. I sat with him at the table. There were 600 present, of whom 400 took of the bread and wine.

#### Bible Christians.

I should estimate that 75 per cent. of the Christians had their Bibles and hymn-books. They use Sankey's 1,200 edition.

#### Mutual Edification.

Several of the native brethren took part in the service. The New Testament was read by Isabel, a young girl who had been educated by Bro. and Sister Waters. Isabel is a teacher of the senior girls and boys in our day school of Nduindui. She is well instructed in the Scriptures. She can repeat from memory the 119th Psalm with 176 verses. She can repeat many other chapters in Old and New Testaments. She is a modest, unassuming, consecrated Christian young woman.

#### I Love Thy Word, O Lord.

I had never heard a sister read the lesson at a Lord's day meeting. I hope, however, I shall live long enough to hear Isabel read the Book she knows and loves. Her English was splendid. She showed her knowledge of the thought in the chapter (Rev. 3). Her emphasis was perfect. Her sympathetic voice brought out the meaning of the words. Moreover, the reading was impromptu. She did not know she had to read until I gave her the chapter. Not once did she stumble. I have never heard the Scriptures read more impressively than Isabel read this chapter.

#### Brethren, Pray for Us.

Several brethren offered prayer. The men pray and speak very fast. In all the prayers I noticed two sentences that greatly interested and impressed me. They never forgot to ask God's

blessing on the Churches of Christ in Australia. They are deeply grateful to Australia for sending them the gospel. They sent many messages of affection to our Australian brotherhood. I realised as I heard their prayers for us:

"Though sundered far, by faith we meet  
Around a common mercy seat."

Since returning home as I visualise this meeting and think of their prayers I can pray for them as never before.

#### When thou art Converted, Convert thy Brethren.

The second feature of their prayers was the way they prayed for God's help to win the heathen on this island. Their desire for the conversion of the heathen amounts almost to a passion.

#### Stand up and Bless the Lord.

All stood during the singing and prayers. At one service I asked all who had Bibles to hold them up. At once almost a forest of Bibles appeared.

"Holy Bible . . . thou art Mine."

As soon as men, women, boys or girls can read, they want to own a Bible. It is their only book. In this Book they find their only literature. This is their history, their poetry, their story book, their "daily counsellor." They find it a lamp to their feet as they tread the path where Nature casts so much darkness. A Bible costs them 25 per cent. of a week's wages, a hymnbook 15 per cent., yet hundreds own both. I brought away with me orders for nearly 100 Bibles.

#### What saith the Lord?

What the Bible says is to them an end of all controversy. One man said, "Brother, you buy for me two Bibles?" I said, "Yes." "Last month my two boys baptised. I want for them Bibles." He seemed so glad his two boys had confessed Jesus and followed their father into the waters of baptism, and he wanted them to have a "Jesus Book."

#### "Jesus, the Light of the World."

I spoke on "Jesus, the Light of the World," using Bro. MacKie's copy of Holman Hunt's picture. I spoke in pigeon English, and I was made very happy to hear of this dialogue. "Job, you savvy what Mr. Walden say?" "Oh, yes. I savvy plenty all he say."

#### Concerning the Collection.

After the Lord's Supper the offering was taken. It was all silver, and very few threepenny-bits.

#### God's Bethel.

I could not help thinking as I looked at this large audience, some friendly heathen, but the vast majority humble, faithful Christians, of "what God has wrought," and the service made me think of Jacob's words, "Surely God is in this place. This is none other than the house of God."

New South Wales reports additional Children's Day offerings as follow:—Granville, £2/9/-; Chatswood, £5; Taree, £7/2/6; Canley Vale, £1/8/-; North Auburn, £3; Wagga, £1/16/-; Mosman, £2/5/-; North Sydney, 5/- (add.); Paddington, £1; Lismore, £2/10/6.

One time I heard a missionary from Africa giving an address on his work there. In closing he said: "Don't pity us. We do not want luxury. All we ask is equipment to do our work. We have confidence that if our needs are known, they will be met. We shall have wealth in the world to come, and it will not fade away."—Selected.

### PEARL ANDERSON.

Pearl Anderson, the adopted daughter of Bro. and Sister Anderson, while staying with her mother and father and little Gwen at the C.I.M. Hostel in Sydney, wrote: "After every meal we come back from China, so we talk very much Chinese, and I understand very nicely. When we read I read my Chinese Bible, and they are very pleased to hear me, as they very much wish to go back to China to witness for God, and they like to talk Chinese. We have had a good time here. I wish God would open the way that these missionaries could go back to China and give the messages of Jesus to all those who do not know God."

### CHRISTIAN UNION IN INDIA.

"On Saturday, Oct. 8, prior to the Baramati anniversary services, the church had a meeting with Messrs. Deshpande and Nathoji on the subject of Christian Union. They had been sent to us from the Bombay Church Council of the United Church of Northern India. For two hours in the morning we listened while these brethren pleaded for union. In the afternoon our own position was stated by representative speakers. Afterwards we had a fruitful discussion, and finally decided to refer this question to the conference of our churches, and the mission for their consideration, with a suggestion that a fraternal delegation from our churches should attend the next meeting of the Bombay Church Council. It was pointed out that Indian Christians are united in a way that members of European Christian churches are not. They know nothing of the historical reasons for the various sects, and do not desire to perpetuate them. We were told that three years ago, when the United Church of India Northern was formed, many wished to call it the Church of Christ of Northern India, and some think that it may be adopted in the near future. In this united church they allow individual congregations the liberty of worshipping and of observing the sacraments as they think best. Uniformity is not aimed at, but the unity of the spirit in diversity of practice. It was very interesting for us to hear these large-hearted, liberal-minded servants of the Lord as they pleaded for union. May God speed the day when we can all come together in one body."

### A NEW BABY AT SHRIGONDA CHILDREN'S HOME.

I am afraid that few, if any of us, realise the tremendous amount of work and care and skill and love that are necessary in conducting a children's home in India. Oftentimes the children, when they are received at the orphanage, are in a very deplorable condition in regard to health, and need many months' care and attention before getting back into normal health. The following experience of a recent arrival at the children's home, Shrigonda, was sent by Miss Blake. It was not sent for publication, but in a private letter, and possibly the editor will receive a black mark for sending the news, but I think it is right that we should all hear at times something of the real work that looking after a hundred little orphan girls necessitates, from the time that they arrive as babies until they become women and have to be provided with husbands.

"A little baby of a Baramati school teacher has recently come to the children's home at Shrigonda. The mother died when the baby, named Manohur, was three weeks old. When I went over to Baramati for the Field Council meetings he was a skeleton. I just had to take him into the children's home. He had awful diarrhoea, and his poor little mouth and throat were ulcerated, and he couldn't swallow properly. We had very little hope for him. I wish you could see him now. He is quite a little picture, and a pretty baby. It is an answer to prayer that he lived. Our new little converts prayed so earnestly for him."

## Here and There.

We wish all our readers a very happy New Year.

Milang church, S.A., had two additions as a result of the mission held in Strathalbyn by Bro. Raymond.

At Dumbleton, N.S.W., where Bro. Roy Acland is doing week-end work under the H.M. Committee, several have confessed Christ lately.

Bro. J. R. Leach, B.A., commenced his work at Burwood, N.S.W., on Dec. 4. Attendances are increasing, and there were five confessions the first three Sunday evenings.

The N.S.W. Home Mission Organiser (Bro. T. Hagger) has recently held a few days' special services at Taree, on the Manning River, when nine young people confessed Christ.

In Queensland a Gympie-Kingaroy circuit has been established. Bro. Vanham will labor one week in four in Kingaroy district, and the remainder of the time in the Gympie centre.

Bro. C. Byrnes, evangelist in the Gilgandra district, N.S.W., has started gospel services at Balladoran. There were 46 present the first day. Efforts will be made to organise a Sunday School.

We learn that Bro. A. Anderson, our missionary from China, will for a time minister to the church at Malvern-Caulfield, Vic. We understand he will begin work there early in February.

The N.S.W. Home Missionary Organiser (Bro. Thos. Hagger) is anxious to get into touch with all members who are living in Albury and district. If any reader should know of such will he please send word to 242 Pitt-st., Sydney.

Grafton church, N.S.W., held the first of its regular services on Dec. 18, when Bro. Greenhalgh began his ministry. Twelve members were present at communion, nine were enrolled in the Bible School, and eleven were present at the gospel service. The church meets in the Protestant Hall.

The next annual convention of our American brethren will be held at Columbus, Ohio, from April 17 to 22, 1928. Mr. and Mrs. Robt. Lyall, of Melbourne, who expect to leave for U.S.A. at the beginning of March, will be Australian representatives. We learn that Bro. A. J. Elwes will attend as the representative of our British brethren.

"The New Zealand Christian" contains the following item: We notice by "The Roll Call," which is the organ of the C.E. Societies in Australasia, that Bro. A. L. Haddon, M.A., has prepared the Y.P. Topics. These Topic books are to help Endeavorers to develop "Active faith expressed in unselfish service." Bro. Haddon is the Australasian Bible Study superintendent.

With deep regret we report the death of Bro. J. Hindle, who passed away at Stanmore, N.S.W., on Dec. 29, at the age of 72 years. Bro. Hindle for very many years was a faithful disciple, and a tower of strength to the cause, especially in Enmore, N.S.W. Many brethren in different States will mourn his passing. We deeply sympathise with those who mourn. We hope soon to print a more adequate notice of our brother's life and work.

Mr. W. H. Rose, of the Band of Hope Union, 430 Bourke-st., Melbourne, invites leaders of young people's societies on the look out for a good evening for their syllabus to communicate with him. He will be pleased to send particulars of his lecture, "How they Catch Monkeys in Monkeyland." This lecture has been the means of attracting large audiences of young people in various parts of the State and presents the temperance message in an original form.

The N.S.W. annual offering for Home Missions promises to be a record one. Already £610/15/11 has been paid in. If any member in the State has not yet participated, it is not too late. The committee needs every penny that can be contributed, especially as there are other new fields awaiting our entry. Money may be sent direct to the office, 242 Pitt-st., Sydney.

On Dec. 18 Bro. R. Greenhalgh commenced his work at Grafton, on the Clarence River, N.S.W. It is expected that this field will be slower in responding than some others, but it is an important town of over 7,000 people. We have some fine brethren there, and ultimately we expect a strong church will be built up. On Jan. 22 a tent mission will commence with Bro. P. C. Bennett as preacher and Bro. R. Greenhalgh as song leader.

We learn with pleasure that at the recent examinations of Melbourne University Messrs. Ken Connor and Alf Richards completed their second year of the Science Course, the former gaining honors in Natural Philosophy II., and the latter in Chemistry II. and Natural Philosophy II. R. D. Main completed the second year of the Metallurgical Engineering course, obtaining honors in Chemistry II. We learn also that Miss Lorna Connor has qualified for the A.L.C.M. degree in music.

The following interesting news item from Sydney appeared in the public press of last week: "Costing £800 a De Havilland Moth aeroplane will be landed at Melbourne this week for use by the Rev. Leonard Daniels, of Wilcannia (N.S.W.). In March Mr. Daniels, who held a commission in the Royal Air Force during the war, will fly the machine to his headquarters. The projected use of the aeroplane is a significant phase in church activity in out-back areas. At present country clergymen are obliged to cover great distances in motor-cars, or even on horse back, to reach the outlying portions of their parishes. Sometimes a journey of 200 miles occupies almost a week, whereas if aeroplanes were used the distances would be bridged in a few hours."

Dr. John L. Brandt, who has been with the church at Swanston-st., Melbourne, for the past fifteen months, has decided to return to America with his family, and accordingly resigned from his work as from the first Sunday in March next. They expect to leave by steamer early in that month. The church has therefore invited Bro. George E. Moore as successor, and he is expected to leave Vancouver, with Mrs. Moore and their family of two boys, by the "Niagara" on Feb. 8, which is due to arrive in Sydney on March 3 all being well, and probably they will reach Melbourne within a day or two after that date. Bro. Moore has been Professor in the Department of Religion in Eureka College, Eureka, Illinois, U.S.A., for the past seven years, besides preaching each Sunday. His last appointment was with a church of one thousand members. As Bro. Moore was born in Melbourne, he will not be a stranger here. Mrs. Moore will be glad to return to see her aged mother, Mrs. Morley, who with her family was prominent in the church at Corowa, N.S.W., many years ago.

At the national conference of the Church of England Men's Society held last week at Ballarat, the subject of pernicious literature was discussed and the following motion carried:—"That this national conference of the Church of England Men's Society in Australia, while thankfully recognising the value of healthy fiction to the human mind, deeply deploras the publication and dissemination of a considerable amount of most unclean and unhealthy literature in Aus-

tralia, and urges churchmen everywhere to take steps to eliminate it as being most injurious to the moral health of the community. It urges branches of the society to watch libraries, bookshops, and book-stalls, and by personal representation or otherwise to secure the withdrawal of such books and papers. It further requests the national executive to get into touch with representatives of other denominations with a view to forming a deputation to the Minister for Customs (Mr. Pratten) to require him to appoint a censor board to deal with literature of this kind on the lines of the film censorship."

"Catch-My-Pal" Patterson is now in Melbourne, having come at the invitation of the Australian Prohibition Council to launch the "Catch-My-Pal" crusade here. Mr. Patterson's work in Western Australia and South Australia has been very successful, and much is hoped for as a result of the remaining months of his Australian campaign. Mr. Patterson is an Irishman. He studied Law and obtained the degree of LL.B. at Dublin. He studied Theology in Edinburgh and Belfast, and was ordained as a Presbyterian minister in Armagh, where he labored for some years till, in 1909, he was led, in a wonderful way, which he tells in his book and on the platform, to found the "Catch-My-Pal" Movement. He caught six drinkers at a lamp-post in an Armagh street; asked them to come to his house; persuaded them to sign the total-abstinence pledge, but would not permit them to sign unless each man would undertake to catch a drinking pal and bring him to sign at the next meeting. The men agreed. At the next meeting there were 12 men; at the next, 31; at the next, 105; and so the movement grew till the city was astounded and practically revolutionised in its drinking habits. Other cities got into the whirl; about 150,000 persons signed the pledge within a year; other temperance societies felt the impact of the movement, and increased in membership; public opinion against drinking rose to a higher level than ever before; hundreds of homes were made happy, drunkenness and crime greatly decreased; the value of saloon property declined by almost 50 per cent., and a new inspiration was given to Christian work throughout the country.

### VICTORIAN CHRISTIAN ENDEAVOR UNION.

In accordance with their annual custom, Victorian Endeavorers will celebrate early in February, the 47th anniversary of the commencement of the first C.E. Society. An excursion will be made to Portarlington on Saturday afternoon, Feb. 4, and this will be followed by a public meeting in one of the Melbourne church halls on Monday evening, Feb. 6.

The Methodist C.E. Committee has enrolled nearly 200 Endeavorers in a special C.E. choir for the annual young people's demonstration early in the New Year.

The Sunshine Committee of the Churches of Christ C.E. Union has the splendid plan of holding a half-yearly "grocery-day." On the last occasion almost a cart-load of groceries was collected, and distributed to needy cases.

A review of the work done by the C.E. District Unions of Victoria during the past twelve months, indicates the wide field of activity open to Christian Endeavor. Acting unitedly, the district unions were responsible at Easter time for distributing more than three thousand messages of cheer to patients in the public hospitals, later in the year they donated some 13,000 oranges and 6,000 eggs to the hospitals, representing a monetary value of at least £200. There are now about twenty-five district unions in Victoria, including country unions in such centres as Ballarat, Bendigo, Geelong, Horsham, Avoca and Warrnambool, and these unions in addition to the holding of their half-yearly rallies and frequent committee meetings have been responsible for many forms of community service. Open-air meetings, arranging evangelistic services, lantern lectures, providing outings for aged people, and many visits to hospitals, convalescent homes and benevolent asylums.

## Our Book Table.

### PARALLEL NEW TESTAMENT, GREEK AND ENGLISH.

In their sermon preparations, preachers have constantly to compare the readings of the Common and Revised Versions and have also to look at the original Greek text. It takes considerable time to do this when three separate volumes have to be consulted. The Oxford University Press publishes a volume which places the preacher and student under a debt of gratitude, for it is one of the most labor-saving of books. It is a New Testament which contains in parallel columns on one page the Common and the Revised Versions and on the opposite page the Greek Text followed in the Revised Version, to which are added the readings followed in the Common Version, and the readings noted in the margin of the Revised Version. So at any opening of the book the student has complete information before him. An appendix gives the list of readings and renderings preferred by the American Committee, which are incorporated in the text of the American Standard Revised Version. The value of such a work as this to the preacher and student can hardly be overestimated. As a time-saver it is unsurpassed. Few books would be more acceptable than this to a Bible student. The Austral Co. will be glad to fill orders, and is able to do so at the very moderate price of 20/-; posted, 21/-.

### A VOLUME OF SERMONS.

Dr. J. H. O. Smith is one of our well-known American preachers. He has been a successful evangelist, over 30,000 having been won to Christ during his ministry. For nineteen years he preached in College and University centres, and has exercised a wide influence on men of every shade of thought. "He has seen infidels turn Christian, sectarians accept the non-sectarian church of Christ, and students by the thousand confess their faith."

The Standard Publishing Co., of Cincinnati, U.S.A., has published a "Pentecostal Edition" of Dr. Smith's sermons, under the title of the first of these, "What Think Ye of Christ?" These are strong sermons, interesting and helpful. The book shows the kind of message which is being effective in the conversion of multitudes of men. Amongst the themes discussed in the twenty-two sermons of the volume are these: "Historical Proofs of Christ's Resurrection," "The Triumphs of the Bible," "Christ's Way," "If the Church Should Come to Christ," "What Must I Think to be Saved?" "Apostolic and Modern Evangelism," "My Church," "Our Plea in the Cities." A closing sermon on "Mary, the Mother of the Messiah," is by Mrs. J. H. O. Smith. It is a beautiful and helpful sermon, and forms a fitting close. The Austral Co. will be glad to fill orders as soon as the book can be obtained from America. Price, 7/-; posted, 7/6.

### "CREATION AND SCIENCE."

The Standard Publishing Co. has issued a handsome volume of 300 pages dealing with "Creation and Science." The author is Prof. Glenn Gates Cole, of Wheaton College, Illinois. The attitude of the author is well indicated in the following statement: The modern conflict is one between assumptions in both science and the Bible. Reputable science has lent its methods and findings to a full and complete vindication of the reliability of the Scriptural account, and has left an acceptance of its inspiration as the only reasonable conclusion. This work will contribute towards a better understanding of the subject.

The plan of this book is new. The book is so arranged that the first recognised source of authority is invariably the Holy Scriptures. Then an attempt is made to show the possibility of adjusting the doctrines of accepted science to these Scriptural truths. No attempt is made to adjust the Biblical account with the speculations of science.

Considerable space is given in the opening

chapters to a discussion of the content of science and its correct orientation as a branch of knowledge.

In the first chapters of the book, attention is called to the severe and unjust attacks upon the revelation of God, the doctrines of evangelical Christianity and the gospel of salvation. Following this, the various translations of the Hebrew of Genesis is set forth so far as it pertains to the subject.

The Scriptural teachings are taken up, day by day, for the marvellous creation week; the possible adjustment of scientific doctrine being shown as conformable to the strict literal interpretation of the Scriptures. The work reaches a culmination in an extended consideration of man in his relation to God as taught in his revelation and as confirmed by the best of modern science. Quite naturally, this consideration leads to a brief comparison of God's two revelations, by inspiration and in nature, with some concluding thoughts on the integrity of the Scriptures.

As usual the publishers have done their work well. The Austral Co. will be pleased to fill orders as soon as the book can be obtained from America. Price 7/-; posted, 7/6.

### COLLEGE OF THE BIBLE.

#### HONORS LIST, THIRD TERM, 1927.

The following students, having received a grade of at least 80 per cent. of marks, passed with honor in the work of the third term. A grade of 60 per cent. is necessary for a pass.

New Testament.—R. L. Arnold, 87; E. L. Williams, 86; I. J. Chivell, R. J. Manning and J. O. Methven (equal), 84; Miss E. M. Drysdale and C. Fortune (equal), 83; F. G. T. Turner, 82. 17 others passed.

Old Testament.—E. L. Williams, 90; Miss E. M. Drysdale, 88; C. Fortune and R. J. Manning (equal), 87; J. O. Methven, 86; R. L. Arnold, L. R. H. Beaumont and I. J. Chivell (equal), 84; J. J. English and V. C. Stafford (equal), 82; A. R. Lloyd, 81; G. M. Mathieson, 80. 15 others passed.

Church History I.—E. L. Williams, 91; J. O. Methven, 86; R. L. Arnold, 85; V. C. Stafford, 83. 7 others passed.

Christian Doctrine.—J. O. Methven and E. L. Williams (equal), 90; R. L. Arnold, 83; L. R. H. Beaumont, 82; G. M. Mathieson, V. C. Stafford and F. G. T. Turner (equal), 81. 4 others passed.

Church History II.—A. N. Hinrichsen, 88; R. J. H. Greenhalgh and A. W. Ladbroke, 86. 3 others passed.

Homiletics I. and Practical Church Work.—W. T. Atkin, C. Fortune and R. J. Manning (equal), 94; J. J. English, 87; T. Bamford and I. J. Chivell (equal), 82; Miss L. Foreman, 80. 9 others passed.

Homiletics II.—R. L. Arnold, L. R. H. Beaumont, V. C. Stafford and E. L. Williams (equal), 83; G. M. Mathieson and F. G. T. Turner (equal), 80. 4 others passed.

Homiletics III.—A. N. Hinrichsen and A. W. Ladbroke (equal), 90; R. J. H. Greenhalgh, 84; R. C. Bolduan, 82. 3 others passed.

Apologetics.—A. N. Hinrichsen, 98; A. W. Lad-

brook, 96; R. J. H. Greenhalgh, 84. 3 others passed.

Hermeneutics and Exegesis.—A. N. Hinrichsen, 93; A. W. Ladbroke, 92; R. J. H. Greenhalgh, 85. 4 others passed.

Logic.—A. N. Hinrichsen, 91; A. W. Ladbroke, 90; R. J. H. Greenhalgh, 80. 4 others passed.

Psychology.—A. N. Hinrichsen, 91; A. W. Ladbroke, 88. 6 others passed.

New Testament Greek.—C. Fortune, 94; R. J. Manning, 92; W. T. Atkin, 89; A. R. Lloyd, 88; I. J. Chivell, 87; J. J. English, 85. 6 others passed.

Missions.—Miss E. M. Drysdale, 92; L. R. H. Beaumont and E. L. Williams (equal), 91; R. L. Arnold and W. T. Atkin (equal), 89; Miss L. Foreman, C. Fortune and R. J. Manning (equal), 88; J. J. English and V. C. Stafford (equal), 86; J. O. Methven, 83; A. R. Lloyd, 82; G. M. Mathieson, 80. 14 others passed.

Elocution I.—W. T. Atkin, 90; R. L. Williams, 88; R. J. Manning, 86; A. R. Lloyd, 85; C. Fortune, 83; Miss L. Foreman, 82; A. H. Stanford, 81; I. J. Chivell, J. J. English and E. J. Miles (equal), 80. 6 others passed.

Elocution II.—R. L. Arnold and V. C. Stafford (equal), 90; H. E. Greenwood, 85; E. L. Williams, 84; G. M. Mathieson, 82; L. R. H. Beaumont, 80. 4 others passed.

Ancient Civil History.—W. T. Atkin and C. Fortune (equal), 93; J. J. English and A. R. Lloyd (equal), 92; T. Bamford, 90; R. J. Manning, 87; I. J. Chivell and R. L. Williams (equal), 84; C. J. Robinson, 82; K. A. Jones and V. C. Whelan (equal), 81. 7 others passed.

English (Intermediate).—5 passed.

English (Leaving).—3 passed.

British History and Civics (Intermediate).—T. W. Sisterson, 80. 9 others passed.

Economics (Leaving).—T. W. Sisterson, 84; R. J. Manning, 82. 6 others passed.

Geography (Intermediate).—T. W. Sisterson, 85; L. C. Viney, 80. 4 others passed.

French (Intermediate).—1 passed.

Latin.—1 passed.

Algebra (Intermediate).—L. C. Viney, 92; T. W. Sisterson, 88. 7 others passed.—A. R. Main-

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**OBITUARY.**

**MORRISON.**—On Nov. 22, after an illness of many months, Bro. J. D. Morrison, of the church at Dawson-st., Ballarat, Vic., passed away. He was baptised by the late Bro. Chas. Morris in 1888, and has ever since been a faithful member of the church. For 36 years he was the leader of song, and 30 years one of the officers. At one period he filled the office of secretary, and ever manifested a loyal devotion to the work of the Master. The respect in which he was held was shown by a large gathering, including representatives from the G.U.O.O.F. and Masonic Orders at the chapel service before the burial. Bro. G. T. Fitzgerald held a memorial service on Dec. 1. Sympathy and prayers are with Sister Mrs. Morrison and her son and daughter, Bro. Jos. Morrison and Sister Hetty Morrison.

Affection can withstand very severe storms of rigor, but not a long polar frost of downright indifference. Love will subsist on wonderfully little hope, but not altogether without it.—Sir Walter Scott.

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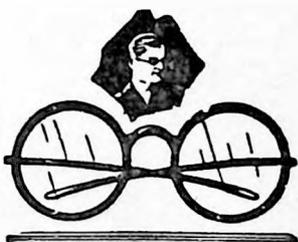
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## News of the Churches.

### Tasmania.

**Devonport.**—The Bible School annual picnic at Mersey Bluff on Dec. 26 proved most enjoyable.

**West Ulverstone.**—The church enjoyed the fellowship of many visitors on Christmas Day, chiefly from Launceston and including Bren. P. Duff (Conference President), and H. V. Stevens, who delivered helpful messages. Miss Jessie Snooks sang sweetly at the gospel service.

### Western Australia.

**Perth.**—Attendances on Christmas Day were exceptionally good. Bro. Schwab's morning message was, "Where is the Christ?" A Christmas gospel service was held in the evening. Items were rendered by the choir. Bro. Henry Wright and Mrs. Thompson helped the meetings.

**Northam.**—There were good attendances on Dec. 18. Bro. Buckingham speaking. In the morning three brethren who had been baptised were welcomed into fellowship. Two more confessions were made at the gospel service. The K.S.P. club held an enjoyable social to wind up the year on Dec. 20.

**Bassendean.**—On Dec. 13 the half-yearly church business meeting was held. Bro. L. Peacock's resignation as evangelist was received with regret. The church hopes to secure the services of a full-time evangelist. On Sunday, Dec. 18, Bro. Hutson gave an uplifting message. Bro. Jacques led the meeting on Wednesday, Dec. 21, and gave a helpful address. On Sunday, Dec. 25, bright meetings were held. In the evening Bro. Peacock delivered a Christmas message. }

### Queensland.

**Albion.**—A successful young people's launch trip was held on evening of Dec. 10. The Sunday School Christmas tree was held on 16th. Bro. H. G. Payne is on holidays.

**Hawthorne.**—The church held a welcome social on Dec. 13 to the new evangelist, Bro. J. Martin. A successful Christmas tree was held on Dec. 15, an enjoyable time being spent.

**New Veteran.**—On Dec. 15 the building was well filled, when a lantern lecture by Mr. C. S. Trudgian was given on "Queensland's Beauty Spots." A short concert programme followed. For the children a Christmas tree was provided. Supper was served.

**Kingaroy.**—The visit of Bro. Combridge was an inspiration. As a result a Gympie-Kingaroy Circuit has been formed, with Bro. Vanham as evangelist. The latter paid a visit on Dec. 4 to complete arrangements. As a result of Bro. Combridge's visit a mission is contemplated, and a fund to finance same is now opened.

**Gympie.**—Services on Dec. 18 were conducted by Bro. S. Vanham. It has been decided to erect a new fence in front of the building. The price of a paling, post, rail, etc., was announced, and an appeal launched which resulted in promises at the first announcement which will almost erect the fence. Heavy rains hampered meetings on Dec. 25. It was impossible to hold the morning service, and at night only a few could attend. At this meeting Bro. C. S. Trudgian gave the address.

**Toowoomba.**—Bro. Swenson, of Harlaxton, journeyed to Ravensbourne recently and held a meeting there. One was baptised by him, and three confessed Christ. Bro. Anderson's mission meeting had to be postponed on account of rain, but was held on his return to Toowoomba on Dec. 20. He visited Harlaxton the following evening. Christmas trees were enjoyed by scholars of both Central and Harlaxton schools, and awards made during recent examination were presented. Christmas ser-

vices at Central church were conducted by Bro. Vanham. There were several visitors.

**Maryborough.**—Bro. J. R. Combridge paid a week-end visit for special services on Dec. 10, 11 and 12. On the Saturday the Bible School anniversary and Christmas tree night was held, the attendance being the largest in the building since the church purchased it. The report of the superintendent, Bro. A. J. Payne, showed that the school concluded the year with a net gain of eleven scholars. Bro. Combridge spoke on the Sunday morning and night and on the Monday night to large congregations. A children's choir of eighty voices sang at several of the meetings.

### Victoria.

**Croydon.**—Bro. A. J. Ammon is now the preacher, and his addresses are much appreciated.

**Cheltenham.**—New Year's Day services were large and inspiring, with many holiday visitors. In the evening Bro. D. Wakeley preached well on "Our Leader." The brothers, Chas. and Horace Brough rendered an enjoyable duet.

**Berwick.**—One has been added from the Bible School. During Bro. Turner's absence on vacation Bro. Mortimer has occupied the platform, and at the close of last address a lad from the Bible School made the good confession.

**Mildura.**—On Dec. 25 Bro. Cave preached farewell sermons. In the evening the choir rendered two fine Christmas anthems, and at the close of Bro. Cave's address three young ladies made the good confession. Two were baptised the same hour.

**Warragul.**—Meetings were well attended on Jan. 1. Helpful addresses were given by Bro. Wigney. One sister was immersed at the close of the gospel service. A splendid prayer meeting was held on Dec. 29. The church has decided to re-engage Bro. Wigney for twelve months.

**South Melbourne.**—Bro. Waterman has organised a class for the senior boys of the Bible School. Each boy is an S.A.C., or "Seeker After Christ." Every scholar of kindergarten and Bible School was presented with a Christmas gift. The junior girls' club terminated the year with a social evening.

**Balwyn.**—Meetings have been good. There was a fine watch-night service. Mrs. E. H. Kentish and daughter, of Dulwich, S.A., were welcome visitors on Sunday. Jas. E. Thomas spoke each Sunday morning and evening. The preacher and his family left for a two weeks' motor trip to Sydney on Monday morning.

**Hampton.**—An offering was made on Dec. 18 for the B. and F. Bible Society. The mornings of Dec. 25 and Jan. 1 were almost records for attendance, owing to the large number of visitors. The evening meetings were also well supported, and after R. T. Pittman's gospel address last Sunday a young lady made the good confession.

**Yarrowonga.**—Meetings were good during the holidays. Several visitors have been present. Sisters Mrs. Goring, senr., and Mrs. A. R. Chappell and Bro. Vic. Knuckey were welcomed after some weeks' absence through illness. On Jan. 1, at the close of a very fine gospel address by Bro. Pratt, a young married man and his wife made the good confession.

**Drumcondra.**—Appropriate Christmas messages were delivered by Bro. Banks on Dec. 25. At the close of the gospel address one young lad decided for Christ. On January 1 New Year messages were delivered by Bro. Banks. Several visitors were present. Splendid meeting at night. "Why Christ Came to this Earth," was the subject, at the close of which two young ladies and two men decided to follow Christ.

**South Richmond.**—Bro. C. Jackel has completed twelve months' service with the church, and will stay for another twelve months. The young people's society invited the church officers to their annual social, and a very enjoyable evening was spent. The president, Mr. E. Ward, reported that the society has made good progress. Bro. Jenner spoke at both services last Sunday.

**Doncaster.**—The church is having good congregations, Bro. Hargreaves preaching. On Tuesday, Dec. 20, the Bible School had a Christmas tree for the kindergarten scholars. Sister Nellie Lee, who has been in hospital for some time, is steadily improving. On Christmas and New Year Sundays Bro. Hargreaves gave special addresses to large congregations. The choir rendered suitable anthems.

**Bet Bet.**—On Dec. 25 meetings were well attended. At the close of the gospel meeting Bro. Newell made a presentation on behalf of the sisters to Sister Ada Chiswell on the eve of her marriage. On Dec. 28 Sister Chiswell and Bro. Cave were married, Bro. Withers, of Maryborough, officiating. The Bible Class held its annual picnic on Boxing Day. The Sunday School has commenced anniversary practices.

**Carlton (Lygon-st.).**—Meetings during the holidays have been good. Many members have taken the opportunity of going from the city, and the church has had the pleasure of seeing their places filled by visiting brethren and sisters from the country, and other States. Bro. A. G. Saunders, B.A., has given splendid addresses morning and evening during the past two Lord's days, which have been appropriate to the season.

**Colac.**—There were good meetings on Dec. 25. A feature at the morning meeting was the attendance of all the Bible School. Bro. Bird gave a suitable Christmas address. The young ladies of the Sunshine Club had charge of the evening service. Miss Edna Wheaton rendered a fine solo. Bro. Bird's subject was "Almost." Sister Elsie Hager, of Geelong church, and Mr. Frank Heinze were united in matrimony on Dec. 17, Bro. Bird officiating.

**Warrnambool.**—A Christmas tree was held on Dec. 19, the toys being sold and proceeds going to help furnish the new children's ward in the local hospital. On Christmas day the services were all of a special nature. After Sunday School the scholars and teachers visited the hospital for carol singing. At night a Y.P. choir rendered several new carols, and an offering was received for the B. and F. Bible Society. Several visitors were present. One was received in by faith and obedience on Dec. 25.

**Brunswick.**—On Dec. 25 Bro. Lovell spoke on "The Fact of Christ." At night Bro. Fitzgerald preached on Jonah 2 and 3. A letter was read from aged Sister Mrs. Nash, referring to Christ and the church's activities. Bro. Alfred Mann was handed a box of handkerchiefs as a Christmas gift from the Junior Christian Endeavor Society. On Jan. 1 Bro. William Jackson, a visitor, presided. Bro. Mann exhorted on "Adornment, or Putting on Christ." At night his gospel theme was "Life or Death?" Sister Mrs. W. B. Jenkin throughout the year has supplied and arranged gum leaves for the platform. During the vacation she presided at the organ vice Sister Adams on holiday.

**Surrey Hills.**—Services during and immediately preceding the holiday season have been well attended. Bro. B. J. Combridge has given appropriate exhortations and gospel addresses. On Dec. 18, at the morning service, the secretary of the ladies' guild (Mrs. S. J. Wilson) presented to the officers of the church, on behalf of the guild, a cheque for £42/10/10, being its final payment clearing off the debt on the school hall and extension plan. The treasurer, Bro. H. Murray, on behalf of the officers, expressed gratitude to the sisters on the completion of their voluntary obligation, and paid a high tribute to the work of the guild and its sustained and successful efforts in the financial

and social work of the church. In the week preceding Christmas a very enjoyable Bible School social was held in the school hall.

**South Yarra.**—Bro. V. Griffin closed his ministry with the church on Dec. 11, and left for Sydney by train on the 13th to join the boat for the United States. Five young girls made the confession at his farewell gospel address. Bro. Allen Searle has consented to carry on the work until a regular preacher can be procured. At the close of his address on Dec. 18 one lad from the Bible School made the confession. On the 14th Bro. A. G. Saunders visited the C.E. Society at their midweek meeting, and at the close attended to the ordinance of baptism, when two were immersed. Bro. A. Searle baptised the remainder of the converts, who have all been received into fellowship. On the last two Lord's days Bro. H. G. Rasmussen occupied the platform. Bro. Horace Lee, 108 Greville-st., Prahran, is now Bible School secretary.

**Red Cliffs.**—On Dec. 15, members and friends met to bid farewell to Bro. and Sister R. G. Cameron. Words of appreciation and esteem were spoken by Bro. A. J. Brown on behalf of the members; Bren. Cave and Orford, of Mildura and Merbein, respectively; Messrs. Rush and Spencer, Methodist and Presbyterian (Ministers' Fraternal). Bro. McCoughtry, on behalf of the church, presented Bro. Cameron with an umbrella, and Sister Mayall presented Sister Cameron with a nicely-bound church hymn-book. A baptismal service preceded the service. On Sunday, Dec. 18, Bro. Cameron preached farewell sermons. The two brethren who stepped forward the Sunday evening, Dec. 11, were welcomed to fellowship. Two of the suburban churches, hearing of the damage of vines by frost, decided to do something for the settlement children by way of a Christmas treat. Their efforts resulted in the purchase of a considerable number of toys, and on Dec. 22 a Christmas tree was provided for all children who came along. About 100 were present.

### New South Wales.

**Grafton.**—Christmas services were held on Dec. 25. Strangers were present at night. All the members are working for and looking forward to the mission. A site in the heart of the town has been promised.

**Paddington.**—On Dec. 25 Bro. Chapple spoke at both meetings. Among the visitors were Bro. and Sister E. A. Gillanders, from Preston, Victoria. Sister Miss Madge Harris, superintendent of kindergarten, is on an extended holiday in Tasmania and Melbourne.

**Hurstville.**—On Dec. 25, at the morning meeting, visitors included Sister Green and family, from Essendon, Vic., Sister Kemp, from Swans-ton-st., Vic. Bro. Livingston's subject was "Christ, the Babe, the Youth, and the Messiah." Bro. Hinrichsen at the evening service gave a fine address. The C.E. choir rendered special singing.

**Dumbleton.**—On Dec. 4 Bro. Acland's message to the church was "Quench not the Spirit." At night he preached on "No Man can Serve Two Masters." On Dec. 11 Bro. Acland's address in the afternoon to the monthly meeting of men and women was on "Why I Belong to the Church of Christ." There was a large gathering. Bro. Acland also preached in the evening. On Dec. 18 Bro. Saintry exhorted, and Bro. Acland spoke in the evening.

### South Australia.

**Henley Beach.**—It is twelve months since Bro. Harry Manning commenced work here, and his messages inspire all. Meetings are well attended, and the gospel is preached faithfully. Children's F.M. Day was much enjoyed; Mrs. Nicholls gave an interesting talk on her work in inland China.

**Cottonville.**—The final C.E. meeting for last year was held on Dec. 15, 36 present. Mrs. Adams was received into fellowship by transfer from Prospect. Splendid morning service on 18th, Bro. J. Butler being the speaker. Bro. W.

Jackson is giving the gospel messages until the arrival of Bro. Hughes. The Sunday School is aiming for 150 scholars in January; 2 more new scholars on Dec. 18.

**Queenstown.**—On Dec. 25 Christmas services were held. At the morning service Bro. Brooker gave an interesting talk on "The Fact of the Birth of Christ." At Bible School the classes were visited by Mr. A. Harris, superintendent, and Mr. Brooker, who gave every scholar a Christmas card. In the evening Bro. Brooker spoke on "A True Story." The choir rendered five beautiful Christmas anthems. On Dec. 19 the Christmas Band of Hope meeting was held, and a pleasant evening enjoyed. Nine new members were proposed.

**Norwood.**—During the holidays meetings have been well maintained. On Wednesday, Dec. 21, Bro. J. English, of the College of the Bible, addressed the mid-week service. On the morning of Lord's day, Dec. 25, Bro. English again addressed the church; his message was much appreciated. Bro. Baker addressed both meetings on Lord's day, Jan. 1. Sister Miss Bennett was received by letter, and at the evening service a young girl from the Sunday School made the good confession. Bro. and Sister Len Smith and family, from Moreland, Vic., and Bro. Clem Rose, from N.S.W., were visitors during the day.

**Semaphore.**—Christmas services were very inspiring, Bro. Beiler speaking at all meetings. The singing by the choir under the leadership of Mrs. L. V. Mathews, L.A.B., was much enjoyed. A number of the young men are in camp at Mylor. Some families in need were helped by the gifts of the young people. Miss Mavis Joy (superintendent of kindergarten), and Bro. E. Smith, teacher in the Bible School, were married on Dec. 24, Bro. Beiler officiating. The church presented the young couple with a handsome clock. The sympathy of the church has been extended to Bro. Beiler in the loss of his father, who received the home-call on Dec. 26, at the ripe old age of 86 years. A helpful watchnight service was held. Splendid gatherings on Jan. 1. Bro. Beiler exhorted on "The Way to Walk." Fellowship was enjoyed with a number of visitors. Good congregation in the evening, when Bro. Beiler's subject was "Things that Cannot be Shaken."

### ADDRESSES.

R. A. Clydesdale (acting secretary Shepparton church, Vic.)—Young-st., Moorooopna.  
C. P. Hughes (preacher Cottonville church, S.A.)—51 Angus-rd., Lower Mitcham, S.A.  
A. E. Hurren (preacher Bendigo church, Vic.)—98 Queen-st., Bendigo.  
L. Milne (secretary St. Morris church, S.A.)—Glynde-rd., Firlie.

### PUBLIC DISCUSSION, MASONIC HALL, COLLINS-STREET

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DR. JOHN L. BRANDT,  
Minister Church of Christ, Swanston-st., Melb.  
— and —  
MR. J. S. LANGLEY,

Secretary Rationalist Association of Australia.

Tuesday Evening, January 10, 8 o'clock.  
Subject, "Why I Believe in the Resurrection of Jesus Christ."

Affirmative, Dr. Brandt; negative, Mr. Langley.

Tuesday Evening, January 17, 8 o'clock.  
Subject, "Is Jesus the Christ the Son of God?"  
Negative, Mr. Langley; affirmative, Dr. Brandt.

Admission—Reserved Seats, 1/-; unreserved, 6d.

All surplus above expenses to Melbourne and Children's Hospitals.

Tickets obtainable from W. C. Craigie, 265 Lit. Collins-st., Melbourne, and Austral Publishing Co. Ltd., 530 Elizabeth-st., Melbourne; also at Masonic Hall on night of meetings.

### COMING EVENTS.

**JANUARY 11 and 15.**—Oakleigh. First Anniversary of Bro. Mudge's ministry. Wed., 8 p.m., Social Re-union. Sunday, 11 a.m. and 7 p.m., Special Services. Home-coming Day. Every member present. All old members and friends cordially invited. Come.

**JANUARY 21.**—Saturday, 3 p.m., North Sydney Church. Setting of commemoration stones by S. J. Southgate (Conference President) and R. O. Sutton. Speaker, Thos. Hagger. Musical items. Afternoon tea. Offering for Building Fund. Come (or send) over to North Sydney and help us. F. A. Horsey, Secretary, Ashmore-ave., Pymble, N.S.W.

**JANUARY 21 and 22.**—Opening of Kyneton Chapel. Arrange to be present at the opening of the new Church of Christ Chapel at Kyneton on Saturday afternoon, Jan. 21, and at the special Sunday services on Jan. 22. Meals provided. Good motor trip.

**JANUARY 29.**—Chellenham Church of Christ. Hinrichsen-Brooker Great Tent Mission, commencing Sunday, Jan. 29. Brethren everywhere invited.

### DEATH.

**BEILER.**—On December 26, at Tusmore, S.A., John, the loving father of Will Beiler, preacher of Semaphore Church of Christ, age 86 years and 6 months. "Rest after weariness."

**LOWNE.**—On November 30, at Meredith, Vic., Harry, the dearly loved husband of Mahel, and loving father of Bertha, Hilda, Phyllis and Doris. "He giveth his beloved sleep."

### IN MEMORIAM.

**DONALDSON.**—In loving memory of Ruby Grace, dearly loved daughter of James L. and S. Donaldson, who died on New Year's Day, 1913.

As we loved you, so we miss you,  
In our memory you are dear;  
Loved, remembered, longed for always,  
As it dawns another year.

—Inserted by her parents, sisters and brother.

**MOYSEY.**—In memory of our beloved parents, who were called to higher service on Dec. 26, 1926, and Nov. 14, 1924; also our dear brother, Syd., called home Feb. 3, 1924. Our treasured memories.

### THANKS.

Mr. and Mrs. A. H. Willson and Amery family of Belmore, N.S.W., return thanks for brotherly fellowship to all for sympathy and comfort through the bereavement of their father, Bro. R. Amery, late of Paddington church.

### WANTED.

The church at Ma Ma Creek, Queensland, wishes to secure the services of a preacher. Particulars from J. S. Metcalf, Mt. Whitestone, Grantham, Qld.

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### WESTERN AUSTRALIAN WOMEN'S AUXILIARY.

The quarterly meeting was held in Lake-st. hall on Tuesday, Dec. 6. The devotional session was led by Mrs. Grist (hospital superintendent). Mrs. Wakefield read a beautiful paper entitled, "The Ministry of a Quiet Life," and Mrs. Abbott sang a sweet solo.

The business session was led by the president (Mrs. Robinson). Minutes of previous meeting were read and confirmed. The collection amounted to 9/6; hospital collection, 10/3.

The treasurer's report by Mrs. Ingham proved finances to be satisfactory.

Quarterly reports were read. The Home Mission report (Mrs. Lushey) showed marked increase since last quarter. £54/19/4½ has been received through the envelopes. The Home Mission tea and rally proved a great success, total received being £29/4/4, of which amount Kalgoolie sisters sent in £5 and Harvey sisters £2/2/-.

The Foreign Mission report (Mrs. Yelland) was very encouraging. £52/10/0½ was contributed for the quarter. The "vanishing tea" scheme resulted in £25/12/- being received so far. The committee has written to our Foreign Missionaries.

The prayer committee (Mrs. Nelson for Mrs. Robinson) have paid visits to Maylands, Inglewood, Bassendean and North Perth. All visits proved very helpful.

Hospital visitation (Mrs. Grist) has been faithfully carried on at the following institutions:—Perth Public, Fremantle, Kalgoolie and Convalescent Home.

Woorooloo Sanatorium has been visited each month, and articles of comfort and cheer have been distributed.—Mrs. Oates.

Several sales of work have been held by Dorcas Class which have proved profitable and successful.

Arrangements were discussed for catering for refreshments for river trip on Dec. 16.

No meeting of the Auxiliary will be held during January, but work will be resumed in February.—M. Wilson, Secretary.

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Members of Committee: W. E. Day, A. Morris, T. E. Rofe, L. Rossell, F. S. Steer, J. Stimson and W. H. Hall (Hon. Sec. and Treasurer).

Representative in Victoria: A. R. Lyall, Royal Park, Melbourne.

Representative in South Australia: General S. Price Weir, 2nd Avenue, East Adelaide.

Representative in Western Australia: D. M. Wilson, 33 Carr-st., Perth.

The Objects of the Fund are:

- 1st. To assist financially Aged and Infirm and Retired Preachers.
- 2nd. To control and manage an Endowment Fund to which Preachers may contribute.

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Please forward contributions to W. H. Hall, 107 Pitt-st., Sydney, N.S.W., making money orders and postal notes payable at G.P.O., Sydney. Contributions may also be sent to A. R. Lyall, S. Price Weir and D. M. Wilson.

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