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Three Men in a Church: (2) Diotrophes the Hinderer.

There is but one Diotrophes in the New Testament, and one is quite sufficient. It was well that there was a compensating gain in the church, else the cause of Christ in the community had been greatly jeopardised. Gains had the love which seeks not its own but another's good. Diotrophes forgot that love is greater than ambition. He was proud and ambitious, haughty and presumptuous.

The Apostle John has described his character in unforgettable words: "Diotrophes, who loveth to have the pre-eminence among them, receiveth us not." This man would not yield place even to the inspired apostle of Christ. He would be pope and ruler. The Psalmist says he would rather be a doorkeeper in the house of God than dwell in the tents of wickedness. There are some people—and Diotrophes was one—who would express abhorrence of tents of wickedness, but yet would domicile there rather than assume a lowly position even in God's house. Diotrophes would be "Caesar or nothing." He was a fitting servant of his master whom the poet has described as counting it "better to reign in hell than serve in heaven."

Again, the apostle speaks of Diotrophes as "prating against us with wicked words." This wicked daring shows the confident power of the man. He felt that his word would carry weight, and that he could criticise God's apostle.

The view of the church held by Diotrophes is worthy of note. Men may have differing, and more or less adequate, opinions of the church of God. It may be regarded as a place of safety, of fellowship, of helpfulness, of service; to some it is a social club; to others a nursery, or a place to go to sleep in. Diotrophes regarded the church as his own domain, the sphere of his domain, an excellent place from which to cast out those of whom he did not approve! John writes: "Neither doth he himself receive the brethren, and them that would he

forbideth, and casteth them out of the church." He was a great man for discipline—not the discipline of those who in wicked lives bring dishonor upon the name of Christ, but of them who refused to bow down to his authority. Oh, if you had asked Diotrophes to explain his conduct, he would have been zealous for the cause of Christ. He would have been lamenting that people were not holding his "sound opinions." His views were right, and therefore others must be wrong, and if wrong they must be condemned. Laxity and insubordination could not be tolerated in the church of God.

The tribe of Diotrophes may be diminishing, but it is not yet extinct. Every man who sets up to be a judge of his fellows, every Christian who exalts his opinions and makes them rather than loyalty to Christ the test of another's standing in the church, every man who seeks by gifts or position or money power to dominate his fellow Christians, is a Diotrophes. *De te fabula?*

Who or what was Diotrophes? Nobody knows. He had a heathen name, meaning "nourished by Zeus," and his character was heathenish as his name. That might suffice, but men have speculated how he could have attained such power as with some to have his word regarded as more authoritative than that of an apostle.

The Great Example.

*Ye who would look for great examples,
O'er the wide historic page—
Teachers, who, with good examples,
Would the thoughts of youth engage!*

*To the sacred record turning,
There behold the perfect man!
There the light for ever burning,
Match its lustre if you can.*

*Imitate the Great Example,
Humbly, as a Christian should,
Live like that bright example,
Speaking well and doing good.—Egone.*

Was Diotrophes a preacher? Some of our brethren may think of the preacher as the man who seeks to possess, or as a fact does possess, too much power in the church. Well, it has to be confessed that a preacher may, consciously or unconsciously, become a martinet and do harm to the cause of Christ. We think we have known one or two who have thus acted. A preacher may as others be swollen with vanity, and it behoves every representative of Christ to be humble and willing to serve and not to rule. One of our preaching brethren humorously remarks that Diotrophes could not have been a preacher, because no preacher wishes to get folk out of the church and reduce the church roll! Whether this be cogent reasoning or not, we feel sure that Diotrophes was not a preacher; none such could be expected successfully to do what Diotrophes for a time did.

Was Diotrophes an "officer," to use the modern term, or an "elder," to be more scriptural? Quite possibly, or even probably. Elders, too, can forget that they are ministers and not overlords, else the Apostle Peter would not have penned his warning to them. Historically, it is interesting to note that the unscriptural supremacy of one man over his fellow servants or officers began in the eldership, and it was from the scriptural office that that most unscriptural and God-dishonoring institution the Papacy developed. Diotrophes may have been a presbyter exulting in power of office. We know not.

That Diotrophes was a rich man may be regarded as reasonably certain. His power is thus most easily explained. Money rightly obtained and properly used is a power for good. Men who glorify God and advance his cause by gifts of untainted money deserve to be had in honor. On the other hand, when a man of no special gifts or graces seeks to acquire, or is allowed by an obsequious church to obtain, a dominant influence through his money power alone, that

is an abomination. Herein was probably the sin of Diotrefes. Possibly his family is dying, but it is not quite extinct.

Diotrefes may, in addition to one or other of these opportunities for mastery, have been able to dominate by his mental power. His may have been a pride of intellect. Intellectual gifts are to be appreciated, and the man of transcendent merit will naturally influence others, but there is no one of gifts sufficient to justify lordship over God's people.

The supreme lesson for us is that there is no purely human lord over the church—there is no pope, no boss, no master. There is one Master, one Head, who in all things should have the pre-eminence. We are all ministers, and fellow servants too. We should seek each one to contribute what we can to the work, and ever remember the teaching and example of Him who came "not to be ministered unto but to minister," and Who said that all the great ones would be servants, and that the greatest would be the bond-servant of all.

It may interest some to note that even apostolic churches were not wholly perfect. All that God provided for the church was perfect, but the great Architect and Builder of the church has to use imperfect material. Some will not allow Him to have His way. Let us all heed the warning which the case of Diotrefes was intended to be to us.

The Snare of Words.

The Christian pulpit needs to be on guard against the snare of words. One of the greatest curses that can come to a young preacher is that of a glib tongue. It means almost certain ruin. How futile, no matter how pleasing, are the efforts of a mere ministerial rhetorician! Language was meant to reveal thought, to open up to human minds the vast riches of reality; often, however, words constitute simply a dust storm to conceal every vestige of truth. When a minister ceases to think and study he takes refuge in shibboleths, he shuffles the symbols, and "rings the changes" on old words and phrases, with many an appeal to the "faith of our fathers" and the "good old-time religion." Then straightway he becomes a problem for the bishop and the cabinet, for such a preacher's sole stock-in-trade is an outfit of moth-eaten verbalisms. He may be saved, of course, if he is willing to begin to buy books, to read, and to study; for in this way, and in this way only, can a speaker put new life into his words and give them meaning and content.

After all, the most important thing is to have something to say. If a mind be filled with the abundant resources of thought, the soul of man will come bursting through into eloquent speech, sometimes crowding even into a commonplace word marvels of beauty and power.—Selected.

The Facts of the Gospel.

Inasmuch as a number of writers have essayed to draw up a narrative of the established facts of our religion exactly as they have been handed down to us by the original eye-witnesses who were in the service of the gospel message, and inasmuch as I have gone carefully over them all myself from the very beginning, I have decided, O Theophilus, to write them out in order for your excellency, to let you know the solid truth of what you have been taught.—Luke 1: 1-4 (Moffatt).

These words contain the motive of the author of the third Gospel. In its literary unity it is said to be the most complete of any of the Gospels. As a finished product it reveals the accuracy of a careful mind. It assures us that the gospel is a fact.

An age of facts.

This is an age when facts loom large in the thinking and living of most people. This is the day of science, and science is characterised first of all by its passion for facts. Multitudes have turned from a theoretical interpretation of Christianity. They demand a religion of facts. They are not even satisfied with what tradition has called facts. They want to know what the latest investigations have established as facts. The unbelief of our day is persistent and dangerous.

Preachers of facts.

The apostolic preachers were preachers of facts. Peter at Pentecost, and before the Sanhedrin. Stephen facing the mob which stoned him to death. Paul in his great sermons at Athens and Corinth. These men were telling the simple facts of the death and resurrection of Jesus.

They all defined the gospel as a fact. John in his first Epistle says: (1 John 1: 1-4) Peter in his second Epistle says: (2 Peter 1: 16-18) Paul declared in his first letter to the church at Corinth: (1 Cor. 15: 1-11). It is small wonder that they turned their world upside down, for facts are powerful things.

The chief facts of the gospel.

What are the chief facts of this gospel which is itself a fact? First, that sin has cut man adrift from God, that he is a prodigal away from the Father's house. Luke 15th chapter. Second, that even in its sin, God's love for the world is supreme and unending. John 3: 16; Rom. 5: 8. Third, that Jesus died willingly on the cross to reveal the redemptive love of God. John 14: 12, 13. Fourth, that this same Jesus who died was raised up from the dead by the Father as the evidence of his Lordship, and as a pledge of the immortality of the human soul. Acts 2: 24; Acts 3: 15; John 11: 25. Fifth, that salvation for men and for human society is possible only through the name and power of Jesus Christ. John 14: 6; Acts 4: 12. Sixth, that there are certain definite things which a man must do in order to be saved. These early preachers told men to believe on Jesus as Lord and Saviour (Acts 16: 31); to repent and turn to-

ward a new life (Acts 2: 38); to make a public confession of faith (Rom. 10: 9, 10); and to be baptised in the name of Jesus Christ (Acts 2: 38). Seventh, that salvation means reconciliation with God and eternal life through Jesus Christ (Rom. 5: 10, 11; Rom. 6: 23).

Our first business.

Now may we consider the fact upon which the fact of the gospel rests and which gives meaning to all these other facts—the fact of Christ. In the words of Dr. Simpson (in his great book, "The Fact of Christ"): "The first business in any inquiry is to determine your data. It appears then, that according to Jesus, the data of Christianity are to be found in the fact of himself." Without Christ there is no gospel; and if there is no gospel, then we are "without God and without hope."

The main thing for most of us is not to discuss but to accept this gospel; not to try to explain all the data of Christianity, but to become Christians. Two voices speak continually in every honest soul. One is the voice within which speaks to a man about himself and his own personal needs before God. It is a voice that bids a man seek Jesus Christ as a Saviour for his own soul. The other voice is the voice of human need. It bids a man look from his own needs to the needs of others. It comes swelling up from a thousand sources. It brings a man face to face with the fact that without the love of Jesus Christ in his heart he cannot meet in any adequate way the needs of humanity. "These are the two voices that are ever speaking to the human heart. They are two voices, yet they bear one message. They are both a call to look and learn of Jesus Christ. We need him for our own sakes if we are to live rightly and die restfully; we need him for others' sake if in any real and deep way we would serve them."—H. H. Bruner in "Christian Evangelist."

Reasons for Loving.

We love Thee, Lord, because when we
Had err'd and gone astray,
Thou didst recall our wandering souls
Into the homeward way;
When helpless, hopeless, we were lost
In sin and sorrow's night,
Thou didst send forth a guiding ray
Of Thy benignant light.
Because when we forsook Thy ways,
Nor kept Thy holy will,
Thou wert not an avenging judge,
But a gracious Father still;
Because we have forgot Thee, Lord,
But Thou hast not forgot,
Because we have forsaken Thee,
But Thou forsakest not.
Because, O Lord, Thou lovedst us
With everlasting love;
Because Thou gav'st Thy Son to die,
That we might live above;
Because when we were heirs of wrath,
Thou gav'st the hopes of heaven,
We love because we much have sinned,
And much have been forgiven.

The Furtherance of the Gospel.

A. W. Connor.

Phil. 1: 12-18.

"The things which have happened to me have fallen out rather unto the furtherance of the gospel. Christ is preached, and therein I do rejoice, yea, and I will rejoice."

Here is a most arresting revelation of the master passion of Paul: "Christ is preached." What matters everything else? Paul may be free, or a prisoner for Christ's sake, he may "see Rome," not as he anticipated, but coming as a bound herald; but God will bring good out of evil. In this paragraph he shows how this happened. The "imperial guards" were not likely to hear the gospel in the usual way, but as they guarded the prisoner they learned the story of his conversion, and marked the witness of his noble and genuine life. Then his own brethren found themselves caught by the infection of his brave confession, and self-sacrificing service. They, too, spake God's message with a new note of confidence. Even the Judaisers, who loved not the broad gospel of Paul, were stimulated to new zeal, and Christ was preached and the gospel was furthered.

Here is a suggestion that we may be either hinderers or helpers of the gospel. We may be either a channel or a plug: a channel through which will flow the water of life, or a plug hindering its copious flow. Which? The furtherance of the gospel is twofold. It is intensive, and it is expansive. Intensive in the sense that the gospel has an increasing grip on our heart and life. Larger and larger tracts of our being are surrendered to him. The church needs more of us in the sense of converts, but it also needs "a better brand of us." But the intensive and expansive sides of gospel progress are not independent, but mutually related. Evangelism waits on a deeper consecration, and consecration itself is deepened as we seek to win men to Christ. But that the expansive side of gospel progress may be at its highest, what is needed? Many things surely. We do not need a new gospel. The old gospel with its facts, commands and promises, is still God's power unto salvation. This gospel is sufficient for men's needs. But we need to read anew our marching orders, and realise that "our business is not to coddle the saints, but collar the sinners." But we do need among other things these:

(a) *More fervor* in prayer for the souls of men. There at the place of prayer shall we realise men's need of salvation, and have our own responsibility burned into our heart. If not interested enough in a person to pray, we are not likely to seek them for Christ.

(b) *More faith* in the gospel itself, and in God, who through his Holy Spirit is working with us. Trust the Word of God itself more and more. Preach the gospel. God will honor our faith in his gospel. Trust the Word of God.

(c) *More faithfulness* in life. The spirit of loyalty must possess us. Loyalty to Christ, and loyalty to his cause. One of the church's means for preaching the gospel is the usual Sunday evening service. It needs attenders, intercessors, bringers, encouragers. It needs not only a preacher, but supporters, who will help to create the atmosphere of earnestness, reverence and expectancy. How can disciples absent themselves and then offer cold criticism? Who has not seen the member who is all zeal for a short, brief spasm during a mission or other season, but who sits back and wonders why ordinary meetings are not what he would like! Let us, with the old gospel as our message, press on. If the furtherance of the gospel is with us, as with Paul, a master passion, then something more than the remnants of our time and service must be given to the church. Nor will we allow the presence of some godless or careless friends at our tea-table to lead us to neglect the gospel service. By so doing we do two wrongs: we weaken the church's witness, and we destroy our own, for our friends, whom we seek to please, decide in their mind that our religion does not mean much to us, when we so lightly neglect its duties to please them.

(d) *More fire*. In our love for Christ, and our efforts to win men, there must be a deeper earnestness, and a quenchless enthusiasm. Fervor in prayer, faith in the

gospel, faithfulness to the church's service, fervent enthusiasm. These things will make for the furtherance of the gospel. Let us make this our aim, "if by any means we may save some."

"Soon will the season of rescue be o'er,
Soon will they drift to eternity's shore;
So haste, then, my brother, no time for delay,
And throw out the life-line, and save them to-day."

The Things I Miss.

An easy thing, O Power Divine,
To thank Thee for these gifts of Thine.
For summer's sunshine, winter's snow,
For hearts that kindle, thoughts that glow.
But when shall I attain to this—
To thank Thee for the things I miss?

For all young Fancy's early gleams
And dreams of joys that still are dreams,
Hopes unfulfilled, and pleasures known,
Through others' fortunes not my own,
And blessings seen that are not given,
And ne'er will be this side of Heaven.

Had I, too, shared the joys to see,
Would there have been a heaven for me?
Could I have felt Thy presence near
Had I possessed what I hold dear?
My deepest fortune, highest bliss,
Have grown, perchance, from things I miss.

Sometimes there comes an hour of calm:
Grief turns to blessing, pain to balm.
A Power that works above my will
Still leads me onward, upward still,
And then my heart attains to that,
To thank Thee for the things I miss.

—Thomas Wentworth Higginson.

"Make thou me strong, O God!
Not to be first upon that way
Where hungry millions tread their day,
But if, at eve, when courage pales,
My step shall guide some foot that fails—
Thine be the path I tread!"

"As the Hart Panteth."

I visited, just recently, a famous health resort, where a great company of the sad children of pain had assembled. They were seeking to rid themselves of the ills of the flesh.

I saw deformity and malformation!

I saw bodies that were all twisted and drawn with pain!

I saw deep lines that had been chiselled by the merciless fingers of agony!

I saw those, incapable of motion themselves, who were carried by the gentle hands of ministering love!

I saw faces pinched and bloodless!

I saw little children that looked old and hopeless!

I saw old people who, not satisfied with threescore years and ten of living, were trying to add a cubit to the length of life!

There was something pathetic and tragic, yet noble and heroic, in this eager quest for health and life. And I said, in my soul, what a great world this would be were there no graves and no suffering!

And then I thought of the Book which God has given to the children of men, and

of the "precious and exceeding great promises" that adorn its pages. And, out of that splendid and wonderful rainbow of promises that arches, as a bridge of beauty, over the troubled hearts and the silent graves of the world, these two stood out in bold and beautiful relief:

"And there shall be no more death!"

"Neither shall there be any more pain!"

Surely the One who made these promises understands the deep, vital needs of man. And the eager gropings of these sick and weary ones after health and life—is not this also a prophecy and a guarantee that the good Father has them in store, and in richest plenty, for his children?

Thus Faith, looking at the things which God has promised, then at man's deep heart-hunger—hunger for these very things—is made strong, and looks up, with a fine courage, to the hope that is laid up for us in heaven! Christianity offers the things for which we constantly yearn! Let the sad world, therefore, thank God and press on towards the goal.—E. C. Baird.

Religious Notes and News.

Dancing in Church Halls.

A correspondent, says the Presbyterian "Messenger," is concerned about the likelihood of dancing being carried on in halls belonging to the Church. So far as we are aware, the Assembly has given no ruling on the subject; but Presbyteries, to our knowledge, have forbidden the use of church buildings for dancing purposes. With that decision we cordially agree. It is quite true, absolutely true, that many games played at church socials are but a hairbreadth from a dance, but there the matter should stop. Consistency is not the supreme virtue. We know of one minister who said that if his Session and Board sanctioned dancing on church premises it would not be with him as minister. That ended the matter. The world is mad enough for pleasure without the church turning itself into a dancing academy or a palais de danse.

Is Your Church Like This?

A woman writing for the "Public Ledger," Philadelphia, says:—"Since last June I have attended pretty regularly one particular church, and I am the same stranger there that I was ten months ago. The pastor greets me cordially. Others are intent, apparently, upon the circle of friends with whom they love to associate. They do not see new-comers. The denomination to which I particularly refer has just had a campaign to stimulate growth, and the leaders deplore the lack of results. I am not asked to put my finger on the weak spot in their system, but I make bold to suggest it to them. Cultivate a little unselfishness among the laity; let the average member 'want' new members and they will get them. I believe that many a lonely stranger would be not only made happy by a warm welcome in the church which he attends, but would, in many cases, become a working member of that church. I could tell you of many habitual church-goers who are also church workers who have succeeded only by persistent effort in getting into the active life of the church. It takes little imagination to see in these days of worldly attractions what becomes of those who do not care whether they attend church or not."

N.S.W. Governor on National Religion.

Sir Walter Davidson at a public meeting recently held in Sydney to promote the union of the Presbyterian, Methodist, and Congregational Churches, spoke as follows:—

"I preside at this important meeting to show that I am on your side in organising the resources of national religion against the forces of indifference as well as hostility.

"I look for the day—and that right soon—when the English-speaking churches will combine to form the National Church of Australia. I should prefer it to be under Episcopal governance, because the bulk of those who worship God in the vulgar tongue are of English descent and inherent English tradition. The cathedral and the church are of the essence of our people. Should you become the National Church of Australia you should be charged with the care of the national conscience—by which I mean that you shall guide public opinion, proclaim the right, and openly and collectively eschew any action of the nation which is manifestly evil in itself or in its tendency.

"The most tragic thing in life is to have done nothing in particular. I am sorting up my affairs and settling my accounts after a long public life; rearing up the incidents which are no longer worth while, and concentrating—while I still occupy a position of influence—on what still matters, the unfinished affairs which may be perfected. So must we all scrutinise the ledgers of our souls and see to what use we have put the talents entrusted to our care. 'Lest He returning chide.' If we have the same objects in view, and if we strive against each other; if one takes the high

road, and the other the low road, when our destination is the same; if we do this out of pride of race or creed, then we waste our talents.

"It is absurd at this period in the evolution of our Christian beliefs to waste our combined strength through overlapping. Stand, like Goodheart, the pilgrim, and his friends, against the forces of Vanity, against the idle scoffers of the City Pagan, against the Monster Ignorance and his satellites Indifference, Frivolity, and theimps of darkness who sow seeds of discord between man and man. There are yet lands which we must discover where men are brave but few, and hearten them all we can; the garrisons of Christ each hold some of these lands beyond."

Sir Rider Haggard on "Humility."

Speaking on "Humility," at a Norwich gathering, Sir Rider Haggard, the famous novelist, declared there was a humility which marked the highest in our race. His conviction was that in the individual and in nations pride had some inherent quality which evolved and evoked disaster. The world did not belong to the proud, but to the meek; for "the meek shall inherit the earth" was one of the greatest sayings of the Master. The national vanity came to its apex in this country in the Victorian era, and he feared the habit of self-glorification was growing again, especially amongst the young. There was no room for national pride, for the mighty powers and civilisations of the past had crumbled away. The grass and the sand had shown themselves stronger than Babylon and Tyre. The war revealed how near the savage was to the shirt of the civilised man, and how the native barbarism of the heart of man welled up when the effort to maintain civilisation was relaxed. And so in the individual one might ask: "Why boasteth thou thyself, O man?" Froud Napoleon plunged the world into misery, and died a miserable exile, and if the world had been preserved from the ex-Kaiser's pride, millions of men would have been alive today who are rotting in their graves, and the world would have been saved from an awful disaster. Such were the results of pride. No really great men were ever vain—he never knew one who was. It was the small men who were vain. When they met men who had done anything they would find them the humblest of creatures. Indeed, humility was the attribute of real greatness, as well it may be when man looks at the universe and knows he is a speck upon a speck.

The Lost Supper.

Under the heading of "The Lost Supper," a writer in "The Methodist" (N.S.W.) writes as follows:—

In using this heading, the writer has no intention of being facetious; the subject is so important, the matters to be emphasised so sadly apparent. This is my inescapable conclusion: We Methodists have lost, or are losing, the Lord's Supper. The point to be stressed is not that of infrequency in celebration (though something might be said in that connection); no, we are losing the supper in legality. It is, surely, a far cry from the social grace of that earlier "breaking of bread" to this present day solemnly formal "taking of sacrament" with its indispensable accompaniment of officialism. Who that reads the Scripture record of that "last supper," and has listened anew to the Lord's departing words, could for one moment associate the scene and incident with our "sacramental" procedure? In the inspired narrative one becomes conscious of nearness, the distinctive feature of our "order of service" is formal distance. We have not gathered to "show forth the Lord's dying till He come"; rather have we, in the grip of sacramentalism, taken the place of those who "remember" (ride the General Confession) that they have "justly provoked the wrath and indignation" of an Almighty Judge! Having heard this recapitulation

of past offences, one turns readily to Hebrews 10: J. and finds the exact position. "...there is a remembrance made of sins year by year" (So's statute "month by month" and the agreement is complete.) The writer craves, and very deeply, "a heart that ever feels the Blood so freely shed for me"; yet, even here, something remains to be said. On that memorable night our blessed Redeemer did more than dispense the love gifts of bread and wine. He washed the feet of all present, and then taught them the importance of His priestly act, viz. that whilst His "one sacrifice" would constitute them "clean" respecting sin and, as the "bath" needed not to be repeated, their daily contact with a sinful world would call for "feet washing," a service He would daily perform as their High Priest in the Heavenly. Now, the incongruity of our General Confession is apparent; why recall in this fashion what our heavenly Father has forgotten—what our Lord Jesus Christ has washed away in his daily ministry? Is it not possible for we children of God to come to His table clean, and with the smile of a loving Father making glad our hearts within us? Or must we ever and anon scourge our hearts by "grievous remembrance" and thus square the account as surely (to our satisfaction) as does any Papist for whom we express concern that he should be so "dark amidst the blaze of gospel days?"

Victorian Drink Bill.

Mr. James Millar has compiled the figures relating to Victoria's Drink Bill, for the financial year 1921-1922. For many years we have been accustomed to receive similar work done by Mr. J. D. Merson. Mr. Merson did this duty with special care, and Mr. Millar is following faithfully upon Mr. Merson's lines. The returns for the year present some gratifying and encouraging features. Compared with the 1920-21 bill there is a decrease this year of £13,092/9/5, notwithstanding an increase of 31,117 in the estimated mean population. There was a decrease in the consumption of spirits of 26,609 gallons, of imported wine 37 gallons, and of beer 114,138 gallons. The amount per head spent was £2/3/5, which is a reduction of 1/9. Mr. Millar makes the brief and self-evident comment: "The effects of reduction in the number of hotels and restriction of the hours of sale are still seen in the consumption of intoxicating liquor." But the "Argus" will not have it so. After stating that "In spite of the fact that the population increased by many thousands, there was a decrease in expenditure of 1/9 per head, and, of course, a diminution in the consumption of drink"; it adds, "If the reverse had been the case, no great surprise, in the circumstances, would have been expressed."

The New Zealand Referendum.

At the liquor referendum in New Zealand, taken in conjunction with the general election on December 7, the issues are Continuation, State Control and National Prohibition, a bare majority to decide, but this means a majority of the total number of votes cast. At the last time of asking the voting was: Prohibition, 270,250, 49,600 per cent.; Continuation, 241,251, 44,368 per cent.; State Control, 32,201, 5,993 per cent. The 270,250 are spoken of as a "minority of cranks and fanatics." If Prohibition is carried it will take effect on June 30, 1923. No compensation will be paid. The adoption of State Control would mean State purchase, involving an expenditure estimated at least at £15,000,000, but that is quite an unlikely contingency.

"Courage."

We heartily endorse the advice contained in the first sentence of the following paragraph which appeared in the "Presbyterian Messenger":—"If you have nimpence to spare, and twopence postage, write at once for a copy of Sir J. M. Barrie's address on 'Courage.' This is the Rectorial Address delivered at St. Andrew's University on 3rd May. So highly was it esteemed that it was telegraphed verbatim to London, and published in 'The Times,' although it occupied four and a half columns."

Mutual Ministry.

By "Evangelist."

Ephesians 4: 11, 12.

The mutual ministry of the New Testament is of divine appointment. As Christians we believe that this system must be perfect; experience confirms this belief.

Our protest against priestcraft is an advocacy of this principle of mutual service, not merely on the public platform, but in the wider field of work for Christ and his church.

To the writer there appears a present danger of the few being given too much work, power and responsibility, with a future reversion to one of the evils which the pioneers of the Restoration sought to defeat when they raised the battle cry, "Back to Jerusalem."

The divinely appointed priesthood of the New Testament with its individual freedom of access to God is one of the greatest privileges of the church. It may appear a long road from this ideal priesthood to the evils which have become associated with the word "priest" in its common and unscriptural meaning, but there is danger that the mistakes discussed in this paper may turn our steps in that direction.

The responsibilities of evangelists are great, and the consideration of their relationship to the officers and the church is both timely and helpful.

The officers.

They have their ideas, and in the main these are correct, as to the scope of the work of the evangelist, and are prepared to resent any encroachments on their own rights and privileges; but in most cases are willing to allow the preacher to do the greater part of their work, and in many cases expect this of him. This is not so much the result of deliberation as of drift, though cases are common of men who would be hurt or annoyed if not elected to office, yet who do nothing to justify their appointment.

We particularly wish to refer to the eldership. It is true that many of our churches are without elders, but where this is the case there are usually a couple of old officers to whom time and custom have given the privileges of the eldership. Of elders (other than evangelists who have been appointed to that office), one may safely say that few carry out the duties of their office. This may appear a sweeping statement; perhaps it had better be qualified by saying that in the writer's experience an elder has rarely been known to do more than what may be described as the public part of his work. The personal work of the eldership has been neglected, or if there has been an evangelist connected with the church, tacitly referred to him. This is not the "keeping of the oversight," nor the "feeding of the flock" by the elders.

There is a church where the elders claimed an authority which would have overruled the decisions of the church itself; they almost split the assembly before they yielded the point at issue; but their work as elders practically ended with their attendance at officers' meetings, presiding at meetings, and speaking occasionally.

In actual fact, while an evangelist may have most of the work of the officers placed on him, most of the work of the officers placed on him, woe betide him if he should usurp the cherished privileges of the eldership or diaconate. On one occasion a preacher prefixed "Pastor" to his name. His action was resented; it was heresy. Yet many of the orthodox were willing that evangelists should spend more than half their time in pastoral work. This is not a plea for the change of our official title, but a demand for consistency.

The churches.

In the beginning of the Restoration movement in Australia, there was an idea that evangelists were not necessary, though useful, and in any case they should be under the direction and control of the churches—the evangelist being an assistant. Theoretically, there has been no change,

practically there has. Now the church assists the evangelist, and looks to him to lead. To illustrate and enforce this point, it is only needful to remember how much importance is being laid on organising ability in the preacher. If his work is to win converts by preaching in public and from house to house, why should administrative ability be indispensable? The answer is that we are leaving the "mutual ministry" and evolving a "ministry" in the denominational and objectional sense.

It is not contended that the evangelists of the primitive church did no pastoral work, but that primarily and principally they were preachers of the Word, and we, if the way we spend our time and the nature of the meetings we conduct be taken into consideration, are primarily and principally pastors. It cannot be denied that we are doing an undue amount of work that belongs to others.

Church history exhibits the development of Patriarch and Pope by and through preference and power conferred on a class. Is there not danger that we, in spite of any protests that we may make, may be drawn into the stream running in that direction to meet disaster on the rocks of sacerdotalism?

The churches are leaning on the preachers; the sturdy independence of earlier days is weakening. How many of our churches are willing to do without an evangelist? How many would survive if they did so? We have able brethren resting in idleness who could preach effectively, and do not; we have brethren and sisters who could visit saints and sinners, but will not. Their services are not used because of the idea that a minister is indispensable. We are continually calling for men to preach, and money to pay them (and we cannot have too much of either); but there is work being left undone which could and would be done if members recognised that a preacher, though helpful, is not essential in every church. When the church depends mainly on the evangelist as the human instrument for the saving of the sinner, and the sanctification of the saint, she will have lost one of God's best gifts, and opened her gates to abuses that will be her undoing.

The evil effects of this practice of the many riding on the shoulders of the one is seen already. Many of our members believe they have done their duty if they attend the meeting for the breaking of bread. They feel no obligation to attend any other, and rarely do so. They have contributed to the work, their preacher is there, he is paid to work, let him work. They may not reason it out in this cold-blooded fashion, but the practical conclusion is the same. Their absence is a refusal to admit responsibility (if they admit it and remain away their case is worse). They expect the preacher to show results in his work, and try to replace him if he does not—thus they repudiate their responsibility and proclaim his. This is not put forward as the only reason for their absence, but it is safe to say that if they recognised responsibility they would attend better.

It might be noted here that church members are not blameless with regard to the failure of officers to attend to pastoral work. An excellent brother would not accept appointment to the eldership, though he did, and did well, the work of that office. He stated as the result of considerable experience as a visitor, that the members did not care for an officer to call on them; they preferred the evangelist. It would be an interesting investigation to try to find if this feeling were a cause or an effect. It certainly illustrates the false ideas as to the work and importance of the evangelist.

Evangelists.

Would we justify the acceptance of the work and power that is being forced on us? There is a natural temptation here. Preachers in other

churches hold these by right; the influence of example and association may insensibly color our thoughts and bias our minds. Many of our converts, having been trained in sectarianism, are prepared to give us the concessions granted to the "clergy"; it is easier to take these than to warn against them.

If we are slowly being pushed nearer and nearer to clericalism; if the churches, more or less certainly if unconsciously, are forcing this evil on us, we are the men to warn and oppose. The old Adam in us might delightfully enjoy them, but gratification will blind us to danger.

It might be urged that better work could be done through added power and authority. The immediate result may appear better, but the ultimate result would be fatal. The loss of the help of those who would have been efficient, trained workers but for one man usurping their opportunities, and the dependence of the church when that one man had left it—these must be taken into account, even if we dare attempt to amend the divine method.

The scarcity of preachers may affect the problem. It is not asserted that they desire more power, or to usurp more authority, but it is certain that the scarcity of numbers gives powers that would not exist if men were more plentiful. Under present conditions churches may be prepared to tolerate a man whom they would soon discharge if he could easily be replaced. We know our independence, that other fields are available, and thus may arise the temptation to place an undue estimate on our importance. "Swelled head" is a complaint which may attack preachers. It can do thee no harm to place thyself below all other men, but it will hurt thee very much to prefer thyself even before one of thy fellow men." To the statement of A'Kemmis we may say that our preference for ourselves will hurt the church also.

General.

Much that has been said may appear unimportant. It has the value of the grains of sand which in their accumulation make the mountain. We are all too jealous of the honor of the church, and the vocation of its officers, including the evangelists, to desire that either should be tainted; too keenly alive to the value of the New Testament method of working knowingly to tolerate addition or alteration. We have been honored with the task of restoring primitive Christianity, and God is blessing our work. If we leave the "old paths" we will lose the work, the honor and the blessing. Better far not to leave that path, lest in the labyrinth of theological tracks we miss the way.

Believing that the matters presented here are growing dangers, they are stated for consideration, and none will be happier than I to find that the facts have been misunderstood or misstated, or the deductions incorrectly made.

The only merit this article possesses in the eyes of the writer is that of sincerity; let this atone for its errors, if such there be.

The Song of Life.

A fell in the noise and busy strife,
We sat and talked on the ways of life.
"I am glad I shall leave one song," he said,
"To cheer sad hearts when I am dead."

At night, beside my fire, it seemed
I should leave nothing; then I dreamed
An angel led me through one day,
So like the rest which paved my way.

Each little task fulfilled aright,
Glowed 'neath his touch of love and light,
With notes, vibrating yet again
Till other sounds took up the strain.

And sitting by my fire, along
The silence came a finished song;
And now I know each day I tread
May live a song when I am dead.

—Selected.

Unbiased Enquirer Proves Dry Law's Value in America.

["The Christian Science Monitor" (U.S.A.) in its issue of September 14 publishes the following interesting account of an interview with Mr. Gifford Gordon.—Ed.]

"Has the prohibition amendment in effect since 1920 accomplished what its proponents expected? Have living conditions in the great Republic improved as a result of the operation of the law which prohibits the manufacture and sale of alcoholic beverages?"

The foregoing questions are far from unique in the United States since the Eighteenth Amendment became a fact through the Volstead Enforcement Act. These questions have been asked repeatedly and as frequently answered, the reply being a negation or affirmation according to the witness or dryness of the respondent. Now comes an impartial investigator, having no preconceived opinions as to the efficacy or inefficacy of the amendment—a visitor and student from Australia—who propounds the questions and gives answer in most emphatic affirmation.

Subject thoroughly studied.

The visitor is Gifford Gordon, duly accredited representative of the Victorian Anti-Liquor League, of Melbourne, Australia, who was intrusted with the mission of carefully investigating and reporting upon the effects of prohibition in the United States. He arrived in New York in July, 1921, and spent more than a year in travel and inquiry. During that time he covered a distance of 25,000 miles, visited almost every large city, pursued his investigations in rural communities, interviewed leaders in every walk of life—Labor leaders, Labor employers, criminologists, physicians, alienists, Federal, State and city officials and private individuals—studied newspapers and magazines, and, in short, made every possible effort to obtain accurate and reliable information.

The result of this searching inquiry has just been made public in a 16-page pamphlet, entitled, "Hold Fast, America," published by the World League Against Alcoholism, Westerville, Ohio. His answer to the two questions originally asked follows:—

"After twelve months of thorough investigation I am convinced that prohibition in the United States has succeeded. Moreover, I have collected facts and statistics, and direct testimony, which support this verdict, and which I believe will be accepted as conclusive by any fair-minded, impartial judge." His statement that he collected "facts and statistics" is fully borne out by his pamphlet, which in part reads:

Found air of discouragement.

When I landed in New York my first impression was one of doubt and discouragement. I found many excellent Christian people who believed that prohibition had not achieved its purpose. The cause of their discouragement soon became evident when I read the newspapers and listened to the talks of groups of average citizens, men and women, who had made no attempt to learn the facts, and whose only source of knowledge was idle gossip.

In my travels I have been amazed to find the lack of knowledge about the operation of prohibition which existed in every part of the country. Not only a lack of knowledge, but a distorted belief due to newspaper accounts of bootlegging and deaths due to drinking poisonous liquor. Whenever I have delivered my message, the people have flocked about me. "Mr. Gordon," they said, "the people of this country do not know these facts. Most of them have no idea that prohibition has been so successful."

The whole world is watching this experiment of yours. As goes prohibition in America, so will prohibition go in Australia, and eventually all over the world.

Real points to be settled.

I did not come to America to find out whether prohibition absolutely prohibited. I knew it did not. No one expected that it would. I came to find out if prohibition, in the face of tremendous handicaps, had justified itself. I wanted to know if it had decreased drunkenness, reduced crime, improved living conditions, encouraged industry, helped the submerged classes, and been a blessing to the great mass of the people.

It has done all of these things—perhaps not in full measure, but certainly to the extent that it has overwhelmingly justified the enactment of the anti-liquor constitutional amendment.

Has prohibition decreased drunkenness?

You would not think so if you lived in a foreign country, and obtained your knowledge from the American cable dispatches. You would not think so if you listened to the loose talk that is abroad in this country to-day. But what are the facts? Here are just a few:

ARRESTS FOR DRUNKENNESS.

	1915	1921	Decrease.
New York	22,635	8,169	14,466
Portland, Ore	6,655	2,904	3,751
San Francisco, Cal.	17,354	5,817	11,537
Detroit, Mich.	17,409	7,220	10,189
Los Angeles, Cal.	17,510	6,839	10,671
Des Moines, Ia.	4,428	1,949	2,479

Representative figures.

Do the figures of these cities represent conditions in the country at large? They do. I have the assertion of Judge Gemmill, of the Municipal Court, of Chicago, who has made a study of this question.

You have heard it said that prohibition is responsible for a great increase in crime. There was only one place to go for information on that subject, and I went there. I visited the gaols and prisons.

In Birmingham, Ala., I walked through a gaol that cost 100,000 dollars to build. It was practically new, having been in use only a few years before Alabama voted dry. For a long time it stood empty, and now it is used as a juvenile court and receiving home.

In Pittsburg, Pa., I was taken through the county gaol by John McNeil, the assistant warden. "Mr. Gordon," he said to me, "we have 840 cells in this gaol, and in the days before prohibition we often had as many as 940 prisoners. Today 315 of our cells are empty."

Another gaol I visited was in Seattle, Wash. (You see I am picking my cases from widely separated parts of the country.) The Seattle authorities told me that this building would accommodate 300 prisoners. On the day I visited it, there were only 95 prisoners there.

The industrial leaders of America are virtually unanimous in declaring that the effect of prohibition on business has fulfilled all expectations.

James Duncan, Secretary of the American Federation of Labor, in Seattle, Wash., is one of the labor leaders who stands ready to confirm this assertion. Mr. Duncan declares that Samuel Gompers, in his attitude opposing the Volstead law, does not represent the 3,000,000 members of the American Federation of Labor, which he heads. If the prohibition question was put to a vote tomorrow, Mr. Duncan believes that it would receive a big majority vote from the laboring men of the country.

Big advantage to children.

Of all the results of this beneficent law in the United States, none is more important than the improved condition of American child life. As a result of the suppression of the liquor traffic, the wide opportunities, are bound to have a far better chance for life and happiness.

The present generation of children has already begun to feel these benefits. Never before have the schools and colleges of the United States been as crowded as they are now. In every city and town new school buildings are being erected to take care of the increasing demand for education. It seems to me that I did not enter a city without seeing new school buildings in course of erection.

The enactment of the prohibition amendment was the greatest piece of humanitarian legislation ever put through by any Government.

Has prohibition had a square deal? My own emphatic opinion, gained from a year of careful investigation, is that it has not.

How can prohibition have a fair trial with judges deliberately refusing to convict "bootleggers" caught with the goods in their possession, when newspapers lend their columns to ridiculing the Volstead Act, when vaudeville theatres and picture houses seem to be in league to make a joke of the whole thing. Yet in spite of these handicaps, think what prohibition has accomplished, and then think what it might accomplish if the police did their duty—if judges were stern in their convictions, and if many of the newspapers heralded its triumphs as vividly as they describe its violations.

Resolution of the Social Questions' Committee of the Churches of Christ in Victoria.

That the Social Questions' Committee of the Churches of Christ in Victoria strongly protest against the postponement of the Local Option Poll which was granted to the people of Victoria by the Act of 1906, as the result of many years of agitation.

Whilst offering no objection to increasing the powers of the Court for efficient administration, they are of opinion it would be a dangerous and retrograde step to place in the hands of the Licensing Board power to increase licences or to dictate the general policy of the law, a right which belongs to the electors, and is conceded to them in all progressive communities.

It respectfully points out that for over thirteen years the public patiently waited to deal with the traffic, and any attempt at postponement after only one Poll would be resented by a great body of electors, who would not quietly submit to such proposal.

The Churches of Christ will use all constitutional means to prevent any backward step in liquor reform, believing that such a great social question as the liquor traffic rightfully belongs to the people, and its fate should be determined by them.

C. M. Gordon, President
J. G. Hare, Hon. Sec.

Sympathy.

Hearts are not lightened on life's way
By hymns we sing nor prayers we pray;
But by the kindness that we weave
Into each day.

By unobtrusive love that shows
In gracious giving of a rose
That turns to lilting poetry
A line of prose.

It's human sympathy that brings
To countless little common things:
A word, a hand-clasp, or a smile—
A joy that sings!

—Selected

The Realm of the Bible School.

Conducted by W. B. Blakemore, B.A.

An Appalling Waste.

Recently a questionnaire was sent to Bible Schools in Victoria, asking, "How many scholars have you between the ages of 10 and 14?" "How many between the ages of 14 and 17?" The facts gathered from this enquiry are appalling, and should arrest the attention of every church officer and preacher as well as every Bible School superintendent and teacher. Of the total number in our schools in Victoria between the ages of 10 and 14, 63 per cent. drop out of school in the middle teen age, i.e., between 14 and 17. In other words, of every three children brought up in our Bible Schools, two of them break away from the school at the most critical period of their spiritual development, when more than at any other time they need wise and sympathetic leadership, protection, and training. This fact is tragic. For, in the vast majority of instances, when a boy or girl breaks away from school, they break away from the influence of the church, and are seldom brought back again. They are lost to the service and interests of the kingdom of God. Vast numbers forget Christ altogether, and are overwhelmed in the maelstrom of sin.

If we had held our scholars and led them to Christ, what a great army of workers would fill the ranks of the church to-day! If we had held our own young people, we could have shown an increase in church membership double what we now have. Is it nothing to you, all ye church officers who are set as stewards over the things of the church? Is it nothing to you, all ye preachers who yearn for the salvation of precious souls? Is it nothing to you, all ye members of the church for which Christ died? Is it nothing to you, all ye superintendents and teachers who give years of faithful service for the little ones? Is it nothing to you, all ye parents whose chief concern should be the moral and spiritual welfare of your children? Is it nothing to you, that year after year, out of every three lads and lassies we lose two? Two out of three are lost! Turn up last week's "Christian" and read again, "The Lost Boy," and try to realise the tragedy of the fact as it applies both to the individual and to the work of the church. Lift up your eyes, O Church of God, and behold the Bible School, your richest and most productive field, and see two-thirds of the harvest going to waste for lack of proper attention and leadership. When will this appalling waste arouse the church to give more of its thought, financial support, and personal service to the work of religious education and the training of the young?

Victorian Notes.

The demonstration and distribution of prizes in connection with the annual examination was held in Lygon-st. chapel on Monday, November 27, before a large and interested audience. An exceptionally good programme was provided by the schools taking part. Thirty-seven prizes were distributed among twenty schools. Several of the country schools were among the number. Brighton stood first in the number of prizes gained, five being the number; Hawthorn and Lygon-st. came next, each gaining four prizes. Several of the small schools figured in the prize list, among them Ringwood, Bayswater, and Blackburn. North Richmond again headed the list with the largest number sitting for the examination. Those desiring the use of an orchestra for anniversary services or other special occasions should communicate with Mr. T. J. Warne, 15 Chapman-st., North Melbourne. Mr. Warne is conductor and secretary of the Churches of Christ Permanent Orchestra, and would be glad to oblige any of our schools or churches. The church at St. Kilda has entered upon a new era. The building has been extended and reno-

vated, vestries have been built, and a hall has been erected at the rear for Kindergarten and social purposes. The building presents an exceedingly pleasing appearance, and is a wonderful improvement over the old premises. Anniversary services were conducted on November 26. There were splendid meetings all day. Bro. J. E. Webb was the speaker at the morning meeting, the Bible School Organiser at the afternoon service, and Bro. T. R. Morris in the evening. The school is in splendid condition, and full of enthusiasm for the work. One notable feature of the past year was the fact that twenty-five scholars did not miss a Sunday during the twelve months. Such regularity on the part of scholars, with the faithful service of teachers, is bound to bring good results. The membership of the school is steadily increasing. There was an average attendance for the year of eighty-seven, and twelve of the scholars confessed Christ.

The Bay excursion, under the auspices of the Bible School and Young People's Department, is to be run on Monday evening, January 22, 1923. The "Hygeia" has been chartered, and a happy and successful outing is anticipated. It is hoped that every school in the metropolis will be represented by a large contingent.

The last report from the Increase Campaign in the Hawthorn School is seventy new members added, among them four teachers. Very fine interest and keen enthusiasm is evident in all departments of the work. The campaign has two more weeks to run, and it is anticipated that several more new scholars will be secured.

What Has the Christian Endeavor Done for the Sunday School?

Marion MacLean Finney.

It is a fair question, and greatly in evidence to one who visits various Sunday Schools. How much is the success of the Sunday School with modern methods due to the Christian Endeavor Society? Yet the query is answered only in results, for how few of us think back to the source of our inspiration, even if we are generous enough to give credit where it belongs? Nevertheless, the Christian Endeavor Society has been established sufficiently long to have proved itself by its works.

How often have we overheard chance remarks like this: "I never knew Claude could talk so well until I heard him leading the Christian Endeavor meeting to-night," or this: "Helen was always so shy a girl, but she has developed positive executive ability since she has been serving on the Christian Endeavor committee!" A superintendent was complimenting a teen-age girl upon the way she had conducted a class lesson-discussion in the unexpected absence of the teacher. "Oh, I never could have undertaken it," she confessed, "if it had not been for the training I have had in Christian Endeavor meetings."

Her case is not exceptional. A visit to more than fifty church schools of different denominations revealed the surprising fact that the most active workers in organised Sunday School classes attribute their efficiency to work in the Christian Endeavor Society. Going a step farther, it is noticeable that the organised class has the same type of organisation as Christian Endeavor and the same reaching out after expressional activities. A nationally known Sunday School man gave this advice at a recent convention of Sunday School teachers: "Don't teach the lesson, but discuss it with your young people." Was he not following the same plan which Christian Endeavor has already made popular?

The church is enlarging its scope. The interests of young people are being more and more considered; the young people themselves are taking more responsibility, and are executing their

tasks to the amazement and admiration of their elders. "Has your very active Christian Endeavor Society anything to do with the large numbers of young people who attend your church services?" a pastor was asked. "It has everything to do with it," he replied, "for that is where they get their vision of a larger service and their training to do it well."

Other ministers were asked the same question, some forty men who took a keen interest in the young people of their churches; and invariably the answer was the same in effect. The last one approached turned a surprised face. "Do I think that the church of the future will be indebted to the Christian Endeavor Society of to-day? Undoubtedly. So much so that it is patent to any thoughtful observer without taking time to discuss it."

The visitor meekly desisted from further efforts to elicit opinions on a subject so obvious. Any way, a glance over the notebook revealed a wonderful unanimity. Yes, it has instilled high ideals; it has developed resourcefulness; it has made a practical appeal for a livable Christianity among our young people. It has helped the Sunday School; it is helping the church, having graduated its first pupils into the responsibilities of maturity, and now taking their sons and daughters into its fold.

Is it possible that some good Sunday School teachers in those far-off days when they knew nothing of child-psychology as a science; when they had no specialists on methods; when they had no Sunday School conventions, nothing but the grace of God in their hearts and a burning desire that every pupil should be "saved," is it possible that their earnestness prepared the soil in which our beloved Francis E. Clark was later to sow the seed of Christian Endeavor standards? Might those same standards have been watered by their tears and lifted on their prayer-ready for his cultivation and harvesting? The Christian Endeavor Society has indeed done much for the Sunday School, and it may be that the Sunday School all unconsciously has done much for Christian Endeavor.—"C.E. World."

A Church in a House.

Thos. Hagger.

Early Christianity was characterised by great simplicity, even we find that it neither depended upon the erection of a building specially dedicated to the worship and work of God, nor the presence of an evangelist or an official. In Romans 16: 5; 1 Cor. 16: 19; Col. 4: 5, and Philemon 2, we read of churches in the houses of certain individuals.

It is good to build chapels, and to support men to devote their whole time to the preaching of the Word, but if the work is to be held up in certain places until these can be, then what becomes of our effort to restore apostolic Christianity? Disciples can meet on the first day of the week to break bread (Acts 20: 7), and can carry on work for the Lord without a chapel or an evangelist, although both might enable them to render better service.

There are scores of places throughout Australia where there are a few scattered brethren, who, instead of seeking established denominational bodies, and spending their efforts with them, should set up a church in a house, meeting regularly to break bread, and endeavoring to win others for Jesus Christ. This was done a good deal by brethren in the days that are past, and some of our present strong churches owe their origin to such humble efforts. It is done occasionally to-day, but should be much more common. Perhaps if we taught more thoroughly that a church is simply a group of Christians meeting in a given locality for worship, and that it is the privilege of all to minister, we should find more often the setting up of churches in houses or other places by brethren who become isolated from the existing churches which stand for New Testament Christianity.

Foreign Missions.

Conducted by G. T. Walden, M.A.
(74 Edmund Avenue, Unley, South Australia.)

H. Watson at Work.

Bro. Watson writes:—I only wish the months were longer, that I could fulfil the demands made upon me in my work. My day begins at 7 a.m. and goes right on until 7 p.m.; then by way of diversion, just as one is retiring to rest, after the usual meal, and an hour or two of reading and letter-writing, some sick person will send a messenger to call me to attend to his case. This may mean to some village six or seven miles away to the sick man. After getting the necessary medicine together, if we go in a vehicle or on horseback, sometimes to some way-back village in the mountains. After attending to the patient and instructing the people what to do to help the sick one, I start off back again for home, and arrive in time to have early breakfast, and to see the day's work started at the station. At the beginning of the day, at 7 a.m., I take a walk through the compound to see the workmen properly started at their work; then the mail arrives, and correspondence is read and answered. This takes me till 9 o'clock, when the sick people begin to gather at the Dispensary, and the compounder tells them of the Great Physician and Saviour, Jesus Christ. Some of these poor folk listen with rapt attention to the story of God's love, and how Jesus laid down his life to save sinners from death and hell, by rising again from the dead, and how he ascended into heaven to prepare a place for all who believe in him. This is an entirely new story to millions of people in India. There is nothing to be compared to it in any of the scriptures of the Hindus; as a strong light dazzles the eyes, so the first revelation of God's great love is almost too much for them to take in, but time tells, and quite a number have been brought to Jesus in this way. We have hundreds of cases every month to attend to at our Shrigonda Dispensary. Some of them show signs of awful neglect.

One lad was brought for treatment. I examined his head, and found it was a heaving mass right down to his ears and eyes. I made some free incisions, and extracted 120 maggots from under the scalp. The boy was under treatment for a fortnight, and got quite well. When he was leaving for his home, a little village, he and his parents thanked us profusely for all we had done for him, then he repeated some of the stories he had learned while attending the Dispensary, of Jesus, the Friend of sinners. They took some tracts and gospel portions with them to their distant village. We pray God to use this lad to bring men to Christ.

Another case was that of a little girl who was accidentally burned, and was almost beyond hope, but by prayer and good medicines, God gave us back the life of this little Indian girl. The parents now think there is something in Christian teachings that they cannot find in Hinduism. We have hope that in the near future these people will believe in Jesus and serve him.

By the grace of God we have been able to save three people from death through medical treatments this month. We have been able to help a number of sufferers. One was a woman, a widow with three children, a Christian woman. She and two of the children were suffering from lung trouble. We did what we could to help her. After some weeks of treatment she recovered sufficiently to do some light work for the support of herself and children. She is now testifying to her neighbors of Jesus. We find old friends (former patients) in nearly every village we visit. These help us considerably in backing up the gospel message to the people. We visited twenty-three villages, and had good attention to the gospel message. I believe India will move rapidly to Christ when once she starts. So our mission needs to have workers ready for the great event.

The devil has been busy lately. A few weeks ago, a fine missionary, Mr. Tom Dobson, was struck down to his death by the dagger of a Mohammedan; and then just three days ago we heard that our friend, Mr. Gates, at Sholapur, had been murdered by a Mohammedan with a sword.

You will be glad that we have opened up two more villages to the gospel, by placing a preacher-schoolmaster to take charge of the schooling of the children. The first village was Khasti (No. 32 on map). There the people have given us a house for our master, and a building for the school. We have placed a good man there, and we are hoping for good results. Already the people are showing extra friendliness towards us by making tea when we visit them. We have started with 10 children in attendance. This is a town of 1200 inhabitants. A large cattle and grain bazaar is held here every Saturday in which fully 3000 people assemble for business. We have sometimes 300 people listening to the gospel at one time. There is a fine river flowing by the town, so there is no trouble about water supply for our master and his family. The next town to open to the gospel was Nimbagan (No. 37 on map). The people invited us to open a school for their children so they have let us occupy a large place in the centre of the village. We have made a start with 30 scholars, and the work is looking promising. The other schools are doing well at Pargaon, Lem and Lintangan. With the Orphanage school we now have six schools in Shrigonda district, which are centres of Christian influence. We had the joy of baptising four adults this month—two women and two men. The Orphanage house and wall are going up nicely, and should be finished by November. The work is growing in our district, so that I would like to spend more time in helping our Christian community. After all, it is their testimony that will tell for Christ in the future. I have two classes weekly for Christians. At present we are having Bible expositions, homiletics, and doctrinal teaching. This seems to help the Christians much. Some of the Christian men here have decided to voluntarily work the Dhond bazaar on the first Sunday in the month. This is a start for them, and I hope to have them busy as volunteers in the Lord's work. The Indian is very slow at initiation, but when once started he can plod on even in the face of opposition.

The motor is still going well, and is a great boon to us in this work. It multiplies my power for work, and helps me to keep in close touch with the work needing my help. We ask your prayers continually for us as we face problems that arise from time to time. We need a doctor sahib to supervise all our medical work, and to

start a hospital at Dhond; also more men and women to give their whole time to the evangelistic side of our mission. I long to see the day when our districts will be fully manned, and the places flooded with the gospel.

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EVERLASTING DOCTRINE.

It is impossible to outgrow the teaching of such Scriptures as Ephesians 1, or 1 Corinthians 13. Even when this world shall be no more, an eternity spent in a better world shall but prove that even there, as here, Christ is the greatest person, and love is the greatest virtue. Love is the supreme power in creation, for in love the world was created, and is still controlled; it is the supreme power in the new creation, for love has redeemed us; and preserved us, and by the cultivation of this grace the saved soul may reach its highest possibilities. But without this virtue, not one step of the ladder of Christian virtues can be taken. Minus love, all other qualities are in vain. None can live aright without it, yet the humblest and poorest may possess it. How? By linking themselves to Omnipotence, which can only be done by acceptance of and obedience to the peerless Son of God and Saviour of the world. "Hereby know we love, because He laid down His life for us." "We love, because He first loved us." "And now abideth faith, hope, love, these three; but the greatest of these is love."

DECEMBER 11.

The Name of Christ.

"To sum up all things in Christ."—Eph. 1: 10.

"Sweet Name, in Thy each syllable
A thousand blest Arabias dwell;
A thousand hills of frankincense,
Mountains of myrrh and beds of spices,
And ten thousand paradises.
The soul that tastes Thee takes from thence
How many unknown worlds there are
Of comforts which Thou hast in keeping!
How many thousand mercies there
In pity's soft lap lie a-sleeping!
Happy he who has the art
To awake them
And to take them
Home and lodge them in his heart."
—Richard Crashaw.

Bible Reading—Ephesians 1: 1-14.

DECEMBER 12.

The Battle of Life.

For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places.—Ephesians 6: 12.

"Life is no holiday game, nor is it a clever book, nor is it a school of instruction, nor a valley of tears; but it is a hard fight, a struggle, a wrestling with the Principle of Evil, hand to hand, foot to foot. Every inch of the way must be disputed. The night is given us to take breath, to pray, to drink deep at the fountain of power. The day, to use the strength which has been given us, to go forth to work with it till the evening."—Florence Nightingale.

Bible Reading—Ephesians 6: 10-17.

DECEMBER 13.

"I Can Plod."

"Watching thereunto in all perseverance."—Ephesians 6: 18.

William Carey once spoke these words to his nephew: "Eustace, if after my removal anyone should think it worth while to write my life, I will give you a criterion by which you may judge of its correctness. If he give me credit for being a plodder, he will describe me justly. Anything beyond this will be too much. I can plod, I can persevere in any definite pursuit. To this I owe everything."

Bible Reading—Ephesians 6: 18-20.

DECEMBER 14.

"The Fellowship of His Sufferings."

"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being conformed unto his death."—Philippians 1: 10.

"There is surely something very affecting in the fact that the sufferings of Christ should lie so much closer to the hearts of his people than all that these sufferings have won for them; that it should be ever the anguish endured and not the glory obtained, which touches all the finest, deepest chords of the renewed nature. It is to the Cross, not to the crown, that the last look turns, the lingering grasp cleaves; and the latest conscious effort of the believer is sometimes to lift himself to Him who was lifted up, through the half-instructive repetition of some words like those of Gerhardt's Hymn on the Passion, the grandest of uninspired compositions:

'O head so full of bruises,
So full of scorn and pain!"

—Dora Greenwell.

Bible Reading—Philippians 3: 8-12.

DECEMBER 15.

Rejoicing Always.

"Rejoice in the Lord always; again I will say, Rejoice."—Philippians 4: 4.

Canon Liddon wrote, "Light-heartedness is at once the right and the duty of a redeemed Christian whose conscience is in fairly good order."

Bible Reading—Philippians 4: 1-7.

DECEMBER 16.

"Put on Love."

"And above all things put on love, which is the bond of perfectness."—Colossians 3: 14.

"Love much. Earth has enough of bitter in it. Cast sweets into his cup when'er you can; No heart is hard but love at last may win it. Love is the grand primeval quest of man. All hate is foreign to the first great plan.

"Love much. Men's souls contract with cold suspicion; Shine on them with warm love and they expand.

'Tis love, not creeds, that from a low condition Leads mankind up to heights supreme and grand.

Oh, that the world could see and understand."

Bible Reading—Colossians 3: 12-17.

DECEMBER 17.

"Be Not Weary."

"But ye, brethren, be not weary in well-doing."—2 Thessalonians 3: 13.

Bishop Collins, of Gibraltar, used to tell a favorite story of an Indian who composed a hymn which simply contained the words: "Go on, go on, go on, go on," repeated in every line. "It is not a hymn suited for congregational singing," he once said, "yet it is the very secret of the Christian life."

Bible Reading—2 Thessalonians 3: 7-18.

PRAYER.

Lord Jesus, thou knowest how far short I have fallen of the wonderful ideals thou hast made it possible that I should reach. I am so prone to do those things thou hast warned us against, and to cultivate the very qualities thou desirest us to shun. Lord, increase my love. May I be kind, courteous, humble-minded, patient, unselfish. Give me more faith, hope, love, and help me to remember that the greatest of these is love; for thy name's sake. Amen.

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**Queensland Bible School Union
Scripture Examination.**

September, 1922.

Following are the results of the Scripture Examination held on September 17 by the Q.B.S.U.:
Rosewood.—Book Prizes: Hope Bassard, 97; Lily Bade, 97; Francis Edgeworth, 95; Naomi Bassard, 94; Andrew Miller, 94; Bert Bade, 94; Evelyn Domrow, 93; Leslie Tribbuck, 93; Hazel Hawkins, 93; Gertrude Wass, 91; Mary Bade, 90; Florrie Edgeworth, 90; James Coleman, 90.
 Honor Certificates: Percy Hohnke, 88; Sarah Domrow, 87; Lily Zornig, 87; Gordon Chalk, 87; Ivy McIvor, 85; Peggy Coleman, 82; William Domrow, 82. Pass Certificate: Willie Domrow, 77.

Harlaxton.—Book Prize: Elsie Schumann, 91. Honor Certificates: Charles Day, 85; Ernest Otto, 83; Pearl Schumann, 82; Vernon Schumann, 80. Pass Certificates: Edgar Hindmarsh, 74; Ilma Schumann, 70; Elsie Otto, 67. One failed.

South End, Toowoomba.—Book Prizes: Harold Bishop, 93; Joshua Adcock, 93; Gladys Bailey, 91. Honor Certificates: Mervin Bailey, 85; Eileen Adcock, 82. Pass Certificates: Dorothy Merritt, 67; Elsie Spieker, 60. Four failed.

Zillmere.—Book Prize: Essie Alfredson, 92. Honor Certificate: Lily Horn, 88.

Albion.—Book Prizes: Olive Enchelmaier, 96; Myra Pollard, 94; Jean Burnham, 93; Mabel Gager, 91; Colin Hall, 91; Edna Ash, 90. Honor Certificates: Eric Enchelmaier, 87; Fred Enchelmaier, 87; Nella Russell, 85; Pearl Walters, 83; Dorothy Walters, 82. Pass Certificates: Leslie Enchelmaier, 72; Thelma Pollard, 70. Two failed.

Maryborough.—Book Prizes: Clem Price, 98; Reg Price, 97; May Pascoe, 96; Roy Wilson, 95; Robert Ritchie, 93. Honor Certificate: Ivy Ingham, 83. Pass Certificate: William Mullen, 78.

Elliott.—Book Prizes: Dorothy Asmus, 98; Edna Asmus, 97; Arthur Asmus, 97; Jean Cullen, 96; Vincent Asmus, 95; Lucinda Cullen, 91. Honor Certificates: Norman Wissman, 87; Alexander Christoffel, 84.

Marburg.—Book Prizes: Victor Boettcher, 95; Ivy Berlin, 92; Olga Boettcher, 91. Honor Certificates: Thelma Kiebusch, 89; Alma Boettcher, 84; Gertrude Kiebusch, 83; Matilda Berlin, 81.

Brisbane.—Book Prizes: Roderick O'Connell, 97; Nancy Miles, 96; Linda Smyth, 94; Dorothy Clapham, 93; Grace Brown, 90. Honor Certificates: Nina Green, 89; Leslie Smyth, 89; Thomas Martin, 89; Jean Home, 88; Oliver Potter, 88; Leslie Coward, 88; Rita Smyth, 82. Pass Certificates: Hugh O'Connell, 79; Ruth Cockroft, 74; Dorothy Horne, 73; Doris Garven, 70; Lily Green, 68; John Martin, 68; Doreen Handy, 62. Two failed.

Sunnybank.—Book Prize: Bonnie Woff, 93. Honor Certificates: Cyril Woff, 88; Jack Streeter, 88; Nancy Shaw, 85. Pass Certificates: Joseph Gager, 79; Dorothy Judge, 79; Elsie Judge, 74; Dorothy Aroin, 60. Three failed.

Rosevale.—Book Prizes: Ernest Christensen, 95; Edgar Primus, 95; Stanley Primus, 93; Elsie Lobegreger, 90. Honor Certificates: Norman Christensen, 85; Victor Christensen, 80. Pass Certificates: Annie Christensen, 73; Edna Primus, 72; Caroline Christensen, 70.

Toowoomba.—Book Prizes: Stanley Winter, 98; Fred Winter, 96; Maude Burns, 94; Bob Burns, 94. Honor Certificates: Nessie Martin, 87; Dorothy Waghorn, 82; Claude Anderson, 81; Alick Elliott, 81. Pass Certificates: John Day, 76; Douglas Waghorn, 74; Violet Draney, 70; Hilda Sherman, 68; Lettie Payne, 62.

Hawthorne.—Book Prizes: Bessie Stainton, 98; Evelyn Phillips, 94; Clifford Berry, 97; Elsie Andress, 92; Frank Andress, 91; Annie Andress, 90. Pass Certificates: Florrie Stokes, 72; Owen Davis, 62; Amy Sloggett, 60.

Annerley.—Book Prizes: Percy Rieck, 97; Vera Wyeth, 95. Honor Certificates: Norman Smith, 89; Willie Finger, 81. Pass Certificate: Ben Smith, 66. Two failed.

Ma Ma Creek.—Book Prizes: Vera Bade, 96; Gladys Cole, 96; Alma Bade, 95. Honor Certificates: Mabel Roberts, 89; Dorothy Thomas, 87.

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Special Awards.

The Senior Gold Medal was awarded to Dorothy Bade, Rosewood, who obtained 99 per cent.
 The Junior Gold Medal was won by Lillian Radcliffe, Hawthorne, with 100 per cent.
 Silver Medalists (highest competitor in each division if gaining 90 per cent. or over):—Division 1 (8 to 9 years):—Highest competitor in this Division won the Junior Gold Medal. Division 2 (10 to 11 years):—Clarice Berry, Hawthorne, and George Burns, Toowoomba, tied with 99 per cent. Division 3 (12 to 13 years):—Isabella Ritchie, Maryborough, 99 per cent. Division 4 (14 to 15

years):—Francis Cane and Walter Mills, Brisbane, tied with 98 per cent. Division 5 (16 to 17 years):—Ruth Bailey, South End, Toowoomba, 98 per cent. Division 6 (18 to 20 years):—Millie Adermann, Albion, 93 per cent. Division 7 (21 to 25 years):—Highest competitor in this Division won the Senior Gold Medal. Division 8 (26 years and over):—No award. Highest competitor, C. Woff, Sunnybank, 88 per cent.

School Proficiency Banners.

Banner No. 1 (40 scholars and under on roll). Won by Rosewood, who obtained a grand total of 95.4 per cent. South End, Toowoomba, second. Banner No. 2 (over 40 scholars). Won by Toowoomba, with 64.4 per cent. Harlaxton second.
 —Ruby Wendorf, Secretary, Q.B.S.U.

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News of the Churches.

Tasmania.

On Nov. 26 Bro. Nightingale held a service at Kingston. Bro. A. E. Heard spoke at Collins-st., Hobart, and Bro. Reg. Ennis preached the gospel and set forth the claims of the Bible College at night. Offering for the College this year is the best yet.

Queensland.

Bro. Rankine delivered farewell messages to Brisbane church on Nov. 26. Attendances were good. At the morning meeting Bro. G. H. Earle, of Wombo Creek, was received into fellowship. Bro. Earle proposes to enter the College of the Bible during the coming year. During the afternoon a few of the brethren met to break bread at the home of Sister Colvin, who is still confined to her bed.

West Australia.

Subiaco had splendid attendances on Nov. 26. Bro. Clay delivered a fine Home Missionary address in the morning. One lady received the hand of fellowship. The prayer service at 6.40 was well attended. The song service led by Bro. Clay proves helpful. During the past few weeks Bro. Clay has been dealing with the story of Elijah and Ahab. Last Sunday evening the address on "While I was busy here a little and there a little, he was gone," was particularly impressive, and six confessed Jesus. Nov. 29, a helpful inspiring prayer service. The church congratulates W.A. University students. Miss Phyllis Turvey has been successful in obtaining her B.A. degree, with honors in several subjects. Mr. L. E. Clay and Mr. H. Ennis were also successful in the subjects taken.

New South Wales.

At Chatswood on Dec. 3 several visitors were present in the morning, including Bro. Morris, from Brighton, Vic. He gave an address to the church, which was greatly appreciated. Bro. J. Whelan gave a splendid gospel address. Ted Wilson, who confessed Christ the previous Sunday, was baptised. Splendid meetings all day.

At Wagga Bro. A. R. Main, who is spending a holiday with his sister (Sister Turnbull) gave an interesting address at Sunday morning's meeting. It being Children's Day, there was a special service given by the children, which was enjoyed by all. Bro. Way also spoke on Foreign Mission work to a well-attended meeting. With deep sorrow the sudden death of Sister Mrs. Bertha Humphrys (nee Rapley) is reported.

At Lismore on Nov. 26 Bro. T. Houlden was presiding elder. At night Bro. P. J. Pond preached on "The New Testament Church and Unity." Large attendance and several new scholars in the Bible School. Several of the scholars decided to follow Christ in baptism. Last week the Dorcas and Missionary Society met at the home of Sister Mrs. Newton, to bid farewell to Sister Kimpton on the eve of her departure to Mullumbimby. A presentation was made by the sisters.

At Enmore on Nov. 26 Bro. Sivyer spoke at both services. At 7 o'clock service special reference was made to the late Bro. J. Evans. Collection for Prince Alfred Hospital amounted to 49. A pledge-signing campaign was held in connection with the school, large numbers of scholars signing it. On Nov. 28 a fine concert, arranged by the choir, was given to provide toys for 700 poor children in the districts around. On Wednesday last the K.S.P. club conducted the mid-week prayer meeting. There was a fairly good attendance of members. Sunday, Dec. 3, H. M. Day, Bro. C. Hall gave a fine address, the collection amounting to £112. Bro. Sivyer gave a stirring gospel address at night.

South Australia.

Norwood church regret to report that Bro. Molineaux, after an illness lasting several months, passed away on Sunday, December 3. The loving sympathy of the church is extended to those who mourn.

At Port Pirie on Nov. 19 Bro. Shipway spoke morning and evening. On Thursday evening, at the close of the prayer meeting, four S.S. scholars were baptised. On Nov. 26 Bro. Shipway gave a splendid address on "The Baptismal Equation." The first meeting of the Young People's Society was held on Tuesday evening. Three ten-minute addresses were given, by R. Arnold on "The Shepherd," R. O. Bottrill on "The Sheep," Bro. Shipway on "The Pasture."

At Unley on Nov. 20 Mr. Edward Reeves, the elocutionist, gave a recital under the auspices of the Park-st. Brotherhood. On the following Monday the members of the Brotherhood held a Shakespeare evening; a nice number attended. Bro. J. E. Webb, of Collingwood church, Victoria, has accepted an invitation to labor with the church, his time of service to begin on the first Sunday in March, 1923. On Sunday a successful Children's Day service was held, and an instructive address was given by Bro. E. Black, lately returned from the New Hebrides.

Walleroo on Lord's day, Nov. 25, had good meetings. In the evening the new quartette party rendered good service. The evangelist preached on "The Greatest Preacher in the World." Evening congregation still increasing. Tuesday evening, Miss Hilda Campbell delivered her farewell address to the Senior C.E. On Thursday evening the church tendered her a farewell social. There was a splendid attendance. Musical and elocutionary items were given by Misses Smelt, Peckham, Cameron and Mr. and Mrs. E. G. Warren. The church, Bible School and C.E. made valuable presentations. A warm welcome was extended to Bro. and Sister Troubridge, from Walkerville church. The Lord's day evening prayer meetings are an inspiration, and always well attended. All the officers of the church take part. The evangelist gave his sixth Bible study on 1 Cor. 13 in the afternoon. In the evening he preached on "The Cost of Obedience" to a good congregation.

At York during last month a social was tendered to Bro. Chappell, who recently concluded his ministry with the church, and a presentation was made consisting of a wallet of notes. Opportunity was taken to welcome Bro. H. L. Davie, who has taken up week-end work, and is doing well. The aged Sister Mrs. Bruer passed away on Nov. 12, after a few months' indisposition. She was 93 years of age. Bro. Horsell conducted the burial service. The building has undergone a complete renovation, and was reopened on Sunday. At conclusion of Bro. Davie's address a young lady from the Bible School (Florrie Shipton) confessed Christ. The choir rendered special anthems. After the gospel service, a girl from the school (Jean Young) was baptised. The Junior C.E. Society held its annual demonstration last week, when the members performed very creditably under the able direction of Bro. Bennett and his helpers. A presentation of a C.E. brooch was made by the committee (from their private donations) to Jean Young, for having written a paper every week for over eighteen months. A happy social gathering concluded this popular annual event.

Hindmarsh reports good meetings, but a lot of sickness. Girls' Club finished the season with a successful social. Dorcas is doing good work; gave about £7 worth of new clothes and several dozen tins of milk to Armenian relief. Church, £11/14/-; school, £3/6/-. Manse has been renovated and papered by the church. Another financial record for church history for the quarter. Bro. T. P. Richardson has been elected president of Young Men's Class; E. J. Paternoster vice-superintendent of school. Anniversary was a great success. The cantata, "Under the Palms," was rendered in excellent style; Bro. W. Hall, conductor, and Sister Mavis Hele, pianist. Visiting speakers, Bren, Southgate, Walden, Wright and Ira Paternoster. A girl from the school confessed Christ at the close of Bro. Ira Paternoster's address. Footballers' supporters gave the club and friends a dinner in honor of their having become

premiers; social evening after. Two by letter from Mile End. Christmas thanksgiving was received on Dec. 3; £100 expected. Bro. Saunders, from Horsham church, passed away in Adelaide Hospital on the 14th. Bro. Paternoster conducted the funeral in Hindmarsh burial ground. Sympathies go to the bereaved. Bro. T. H. Brooker, superintendent, on the afternoon of the anniversary, presented each officer and teacher of the S.S. with a token of love and esteem, and appreciation of services rendered. The Y.M.I. are arranging a concert in aid of the poor of the district, to be given in the Town Hall. Bro. W. Graham, from Glen Iris, was present on Nov. 26. Meetings good.

Victoria.

At Kaniva on Nov. 26, Bro. Ingham, of Hocksham, paid an enjoyable visit. He spoke at Lillimur, South Lillimur, and Kaniva. Meetings were fairly well attended, and the information and messages given were much appreciated.

Meetings at Middle Park were good last Lord's day. One young man was received into fellowship, who the week before was baptised. The gospel service was aided by the Phi Beta Pi club. Special singing by them was a marked feature. Bro. Brookes' messages are highly interesting.

At Cheltenham on Nov. 21, the East Malvern Baptist Church choir paid a visit and rendered a splendid cantata entitled "The Rolling Seasons," in aid of the manse building fund. It was a great success in every way. On Nov. 26 Bro. Bagley spoke to the church in prospect of the Home Mission offering.

Children's Day at East Camberwell was very successful, collection being £3/11/-. Over 100 parents and children were present. On Nov. 26 Bro. and Sisters Mrs. and Miss Barnacle, from Hawthorn, were received into fellowship. The North Richmond widow appeal in the evening realised £2/14/-.

At Red Hill on Nov. 5 and 19 letters were received for three who have been in attendance for some time. Bro. Pratt, the student preacher, is spending the vacation in the district. Any visitors to adjoining seaside and tourist resorts are reminded of and invited to worship meetings during the coming holidays.

Fitzroy had good meetings during past month. Bro. Dawson, of Footscray, and Bro. McKean, of Ivanhoe, gave morning exhortations. Bro. Brown has preached acceptably, and one young man took his stand for Christ. On Nov. 24 and 25 a sale of gifts was a great success. H.M. offering is doing well. All departments going steadily forward.

During the first three weeks of Colac mission, good seed has been sown, but the visible results up to December 3 are only three additions. The work from the platform and in the home is continuing with unabated energy, and the prayers of the brotherhood are earnestly asked for, that the remaining weeks may see the reaping of a rich harvest of precious souls.

Hawthorn had the joy of receiving eleven confessions of faith on Sunday night, T. H. Scambler preaching. A fine men's choir, under the conductorship of W. F. Nankivell, led the singing. There was a very good attendance. On Saturday the choir gave a concert at the Austin Hospital. The aeroplane competition in the Bible School is nearing home at fine speed.

During the past fortnight bright, helpful services have been held at Moreland. Last Lord's day Bro. Gale spoke at both services; good attendances. In the afternoon a special Children's Day service was held. Special items were rendered by the scholars. Bro. Gale presented the certificates to the scholars who were successful at the annual Sunday School examination.

On Nov. 20, at Brighton, four from Hampton were baptised. A helpful united service was held, conducted by Bro. Huntsman, with Bro. Wakeley as speaker. At the annual business meeting of the Hampton Sunday School, all office-bearers were re-elected. Morning and evening meetings, addressed by Bro. Wakeley, were very helpful. The four recently baptised were welcomed into fellowship.

The church at Brim enjoyed splendid meetings on Dec. 3. Bro. Eagle's addresses in the afternoon and evening were greatly appreciated. The attendance at the gospel address in the evening is now very good. £18/11/- has been raised by the church for Home Missions.

At Footscray Bro. Dawson's messages in the morning and evening were excellent. Over 200 present at Bible School. Good reports from the Senior and Junior C.E. The choir and orchestra, under the leadership of Mr. H. Brown, are preparing special items for Christmas.

Since last report the church at Stawell has had good meetings; morning and evening services well attended. Last Lord's day evening Bro. Baker preached a powerful address on "Some More Convenient Day." The Bible School children are practising hard for the anniversary. Sister Miss A. Bates is again an inmate of the local hospital.

The Collingwood church has greatly enjoyed addresses from Bren. Robbins, Coward and Garnett recently. On Nov. 26 Bro. A. G. Brown addressed the church. In the evening one of the Bible School scholars was baptised before a good audience, and at the close of the gospel address a bright young lady confessed Jesus as Lord. Last Saturday a working-bee was held, and splendid progress was made with the erection of the new hall.

At the close of the C.E. meeting on Saturday night at Emerald, a social evening was held to close the work with Bro. G. Tease, who is going to South Yarra. The church presented him with a wallet of notes. A welcome was extended to Bro. Robinson, who takes up the work next year. Bren. G. B. Moysey and T. Collins also spoke, and a number of items were rendered. Good meetings on Lord's day. Three received the hand of fellowship.

At Maryborough on Nov. 26 all services were well attended. Two were received by letter. Thursday evening was the final of the Young People's rally; 90 present, and an excellent programme by the "Reds." The "Blues" lost by a small margin. Plans are being considered for a similar effort next year. Sunday, Dec. 3, services were well attended. H.M. offering more than the aim set. Evening service largely attended. Bro. Young took as his subject, "At the Bar of Justice." Sister Hansen sang sweetly, "No Night There."

At North Richmond on Nov. 26 meetings were bright. Bro. Allan spoke at both services. Bible School in healthy condition. As the result of the appeal for eggs from the scholars, the Ear and Eye Hospital benefited to the extent of eight dozen. At the close of the gospel service one young lady took her stand for Christ. Dec. 3, Bro. Geo. Hughes gave a farewell address; he is leaving to take up the work of the Master in the Echuca district. The church wishes him every success. At the B.S., certificates won by scholars in the recent examinations were presented. Prayers are being offered on behalf of the aged Mrs. Fisher, who is seriously ill in Melbourne Hospital.

At St. Kilda a climax in the Bible School anniversary was reached on Nov. 26. The singing by scholars, led by Bro. Carl Hall, of North Richmond, was excellent. Addresses delivered in the morning by Bro. J. E. Webb; afternoon, Bro. W. R. Blakemore; evening, Bro. R. T. Morris, were enjoyed by all. After the afternoon session a teachers' tea was held. Bren. Blakemore and Morris spoke words of encouragement. A splendid demonstration was given by the scholars on did demonstration was given by the scholars on Nov. 29 to a crowded house. On Dec. 3 Bro. Nov. 29 to a crowded house. On Dec. 3 Bro. H. B. Coward, of Queensland, presided. Bro. H. B. Robbins delivered a splendid message. The Bible School is growing rapidly. Good interest was manifest in the evening service.

At Oakleigh Bro. Mortimer's addresses at worship have been helpful. Since last report two new converts were baptised. Three new members welcomed to fellowship. A Bible lecture meeting for men was started on Sunday afternoon, Nov. 19, with promise of good results for the church. Last Sunday afternoon the meeting was transferred to the local Memorial Hall for greater comfort to the local Memorial Hall for greater comfort. Bro. Mortimer is the leader. The

church has decided to arrange for a Christmas thank-offering for building fund reduction account. Interest is sustained in Bro. Mortimer's gospel addresses. The kindergarten entertainment passed off well, and gave good returns for equipment.

Bro. Youens' services at Rochester terminated on Sunday last, when he preached to interested audiences. A farewell social and presentation was given him on Monday evening.

Swanston-st. had very good meetings on Sunday, and the Home Mission offering amounted to £250. Bro. T. Hagley was the morning speaker, and after Bro. Kingsbury's address at night there were two confessions.

The work at Dunolly is progressing. Bro. Taylor having relinquished his work, the Endeavor gave him a social, and presented him with a wallet of notes. The same evening Bro. Taylor had the privilege of presenting the prizes to the Sunday School.

W. B. Blakemore was the speaker at North Fitzroy last Sunday morning, and his address was much appreciated. There was a very encouraging increase in the attendance at the gospel service, and at the close of J. W. Baker's address a man confessed Christ.

At Blackburn, Children's Day was held on Dec. 3, the building being almost full. The children had a successful afternoon, and great satisfaction was expressed with them. On Nov. 21 a farewell social was given to the past evangelist, Bro. H. J. Jackel. A present was given in appreciation of his good work. Bro. Jackel suitably responded. A welcome was given to Bro. Graham, who is taking up the work for a time.

At South Melbourne since last report two have been added by faith and obedience, and one by letter. The anniversary services passed off well. Addresses were given by Bren. Reg. Clark, of Malvern, and P. D. McCallum, on the first Sunday, and Bren. L. C. McCallum in the morning, and Roy Coventry, from India, in the afternoon and evening of the second Sunday. These addresses were much appreciated. The children sang well under the baton of Bro. P. D. McCallum. Sister Mary Thompson also paid a visit. The ladies of the church united with the Phi Beta Pi in this meeting, and all thoroughly enjoyed the talk from our sister. The young people of the church are very interested, and they attend the meetings well.

OBITUARY.

BRUER.—On Lord's day, Nov. 12, at even, ere the sun set, and just as the closing hymn was being sung in the York chapel close by, our venerable sister, Grandma Bruer, at the age of 93 years, in the home of Bro. and Sister Greig Glastonbury, passed from this earthly house to the heavenly mansions. Although for some time past she had been ailing, yet at favorable times she was able to meet with her brethren on the Lord's day at the Lord's table, where she loved to be; but on the day of her departure she was unable to do so. In the afternoon she was taken to her bed, and a few hours later she passed peacefully away. Our sister was baptised on Sept. 13, 1898, and united with the church at York, S.A., where ever since she has been a faithful follower of Jesus Christ. Her consistent life has been an inspiration to all. We shall miss her, but the memory of her life will long remain. The funeral took place on Tuesday at the Hindmarsh Cemetery, where her deceased husband had lain for many years. Bro. Horsell conducted the service. She leaves one son and one daughter, and several grandchildren, one of the latter being the highly esteemed wife of our Bro. R. Watson.—W.B., York, S.A.

DEATH.

DALE.—On the 26th November, at "Shirley," 138 Dryburgh-st., North Melbourne, Eliza, beloved wife of Newburn Dale, and loved mother of Hannah (Mrs. Ball, Sydney), Florence, Sarah (Mrs. Bowman, Murrumbidgee), Frederick (deceased), Percy (Sydney), Lilian (Mrs. Barkla, Essendon), Leslie (Kennington) and grandmother and guardian of Elsie, aged 75 years.

"He giveth His beloved sleep."

IN MEMORIAM.

BODLE.—In fond memory of dear Percy, who fell asleep December 7, 1908, aged 14 years.

—Inserted by the family, Lemon ave., Mildura, Vic.

DICKENS.—In loving memory of my dear husband, Frederick William Dickens, and fond father of Myrtle, who passed away at Perth, Dec. 1, 1918.

—Inserted by his wife and daughter.

HANCOCK.—In loving memory of my dear friend Alice, Mrs. W. Hancock, who passed away at private hospital, Malvern, on December 6, 1921.

Oh, when the Saviour shall make up his jewels,
When the bright crowns of rejoicing are won;
Then will his faithful and weary disciples
All be remembered by what they have done.

—Inserted by E. Dixon, Drummond, Vic.

THANKS.

Mrs. and Mr. A. J. Fraser, late of Erskineville, N.S.W., Church of Christ, thank their many friends for tokens of remembrance while engaged in the work at Erskineville during the past two and a half years. We appreciate your love and interest in that field. As late secretary of the church and superintendent of the Bible School, I thank you all most sincerely, especially the teaching staff, who helped me and supported me. We appreciate your social gathering and lovely presents, and your handshake of lasting friendship. Again, many thanks to the teachers and friends for their presentations to us, also Bro. J. Barclay and J. Rosser for the Scofield Bible, and little Miss Nita Bickley for the silver pencil. May God bless and keep thee.—Yours in His service, A. J. Fraser.

COMING EVENTS.

DECEMBER 10.—Lygon-st. Home-coming Day, 10 a.m., Junior Endeavor Rally, 11, Family Service. Jas. E. Thomas will speak on "Helps on the Homeward Way," 3 o'clock, Children's Day Mission Service. H. R. Coventry, of India, will speak 7, Evangelistic Service. Jas. E. Thomas will speak on "When We Come Home."

ROY COVENTRY MISSIONARY RALLIES.

- Dec. 12, Tuesday, Hawthorn chapel:
chairman, T. H. Scambler, B.A.
Dec. 13, Wednesday, Brighton chapel:
chairman, B. W. Huetsman
Dec. 14, Thursday, North Williamstown chapel:
chairman, L. Johnston.

DECEMBER 19.—The Church of Christ Permanent Orchestra will hold its first annual social on Tuesday, December 19, at 8 p.m., in the "Loco Hall," Victoria-st., North Melbourne. We desire a representative gathering, and invite each school and Endeavor Society to send four representatives. Please respond before 14th inst., stating number of persons accepting.—T. J. Warne, Sec., 15 Chapman-st., North Melbourne.

WANTED.

Wanted, pastor-evangelist for Church of Christ, Wanganui, New Zealand. Services to commence about early January. Full particulars by communicating with Jas. E. Bell, Secretary, Springvale-road, Wanganui. Correspondence treated confidentially.

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Tent Mission at Newcastle, N.S.W.

The tent mission at Newcastle, conducted by A. G. Martin, closed with a social and thanksgiving service on Nov. 3. The mission was a success, considering the difficulties. The tent had to be lowered twice, owing to strong winds, and the tent was damaged; the third Sunday night service had to be cancelled. It was then decided to remove to a better place, and the tent was re-erected at Hamilton. Interest increased, and it was necessary for the evangelist to hold services on Saturday evenings and Sunday afternoons. On Nov. 6, another strong wind brought the tent to the ground. It was decided not to give up, so the service was held alongside the fallen tent in the open air. By Tuesday night the damage was repaired, and at the close of the mission everyone was disappointed that the tent could not remain longer. Owing to the great interest, and the many requests from the Hamilton folk, the evangelist has taken the Masonic Hall for Thursday evenings for three months, to deliver a series of special addresses. Bro. Mercer, with the colporteur van, was of great service, also the Merewether brethren. On Sunday evening, Nov. 26, Bro. Martin preached to a large audience at Merewether, and three adults made the great confession. There were eleven confessions during the tent mission.

"Blessed is the man that feareth the Lord.
 For he shall never be moved;
 He shall not be afraid of evil tidings;
 His heart is fixed, trusting in the Lord."

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