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The Making of Palimpsests.

The very number and magnitude of our blessings are apt to make us unmindful of them or too prodigal in their use. It has been seriously questioned whether the multitude of books which are yearly published is not a deterrent, rather than an incentive to wide and good reading. We skim where our forefathers earnestly conned and pondered. So with our writings; materials are so cheap that any thought, however poor, may be committed to paper, and get, if not immortality, at least a longer lease of life than its merits deserve. Possibly, thought itself is injured by the facilities for record which we have, through a temptation to diffuseness; a thought which is adequate for a sentence becomes attenuated to the point of futility or of boredom when spread over a foolscap.

In bygone ages, poor people found it difficult to get suitable writing material. Frequently they used fragments of broken earthenware, potsherds, ostraca; thousands of records on such material, belonging to the New Testament days, have been discovered. It is to these that we largely owe our present knowledge that New Testament Greek is not in a class by itself, but that the apostolic writings were written in the ordinary language of the common people of the day. Very many of the words which not long ago were only known to us in the pages of the New Testament have been revealed to us. The extract from J. H. Jowett's article on "The Title-deeds of Faith" on another page refers to the illumination often given.

Again, in the days when suitable writing materials were scarce and dear, it frequently happened that ancient writings were erased, the parchment being washed and diligently rubbed with pumice, in order to provide a comparatively clean surface for some work deemed more important or more interesting to the writer. It often was the case that very valuable writings were obliterated to make room for works, either in themselves or in comparison with that which they superseded, of little or no value. Very often, there could be traced, beneath the newer writing, the strokes of the old; and in many cases by careful treatment the original writing can be removed and the original restored. Such manuscripts are called palimpsests. Some of the manuscripts of the Bible are of this description, e.g., that called the Codex Ephræmi, from which the older writing was removed about the

twelfth century to make room for some works of Ephræm, a Syrian church father; the original text of which was restored seven centuries later by Dr. Tischendorf. Sometimes, as in the case of another New Testament manuscript, we have a double palimpsest, i.e., the original writing was erased and replaced by a newer, then a second erasure and over-writing took place. In such a case the difficulty of reading the original is of course greatly increased; still, with almost infinite patience, and with the use of chemical mixtures, the task has been accomplished.

We have naturally suggested to us what we may call palimpsests of another kind. Some who have not literally sought to erase from a parchment the words of holy writ in order to make a place for the record of their own thought, have yet in effect done such a thing as this. From those who ostensibly expound the Scriptures the people get not the sincere Word of God, but the interpretations of men. If we go back to the days of our Lord, we shall see that here was the great error of the official religious teachers of the day. A large part of the work of Jesus may be compared to the task of restoring the original writing of a palimpsest. Consider his conflict with the scribes. The Sacred Writings had superimposed upon them a great mass of human tradition beneath which the Word of God was scarcely legible, and those who had done the mischief considered, as is characteristic of such writers, that their work was the better.

Every Bible reader is familiar with the method of the scribes, and with the way in which men were bound by the authority of the traditions of the elders. In addition to the Old Testament Scriptures, there was a mass of tradition orally handed down which must be accepted. Then there were the interpretations of the great rabbis, which also were deemed authoritative. When the tradition conflicted with Scripture, then so much the worse for Scripture! "He who expounds the Scriptures in opposition to the Tradition," Rabbi Eleazar is quoted as saying, "has no share in the world to come." "The Bible was like water, the Traditions like wine, the commentaries on them like spiced wine." To the huge surprise of the people, and the disgust of the scribes, fond of appealing to rabbinical authority, the Lord Jesus decided against the traditions.

He was in favor of the original writing; he erased the new and restored the old as being of infinitely greater value. Against those rejoicing in their clever over-writing, their beautiful palimpsest, he launched the fearful accusation, "Ye have made void the Word of God because of your tradition," and recalled and applied to them the word of the Lord spoken through Isaiah, "In vain do they worship me, teaching as their doctrines the precepts of men."

Alas, men did not well learn the lesson thus given by the Master; for both his words and those of his apostles have been treated in the very manner he reprobated. Over the original teachings of our Lord—the directions given by him to his church regarding its faith and practice—teachers superimposed what they pleased: double and triple palimpsests resulted. Practices which he did not sanction were ordained in place of the ordinances of his appointment. Some nullified the Scriptures in the manner the rabbis did, declaring that those sacred writings were of priestly, as opposed to "private" interpretation; their interpretation, and not the Scripture itself, was what the people heard and read.

The evil work continued and increased, until a company of reformers who were raised up protested against leaving the Word for the tradition of men. Luther and others recalled men to the Bible, and to a great extent removed the worthless (and worse than worthless, since it made void the Word of God) human accretion then credited with authority. We give all honor to those men who labored for our good, even if in some cases, where there were various overwritings one on top of another, they failed to distinguish sufficiently between the old and the new, between the divine and the human writing. Where they failed to do this, we convey the highest tribute of praise, not by following where they so humanly erred, but by showing that we have so well learned the great lesson they taught us as to go to the Scriptures and read them and judge for themselves. Then, when we learn what God has caused to be written for us, when we see the clearness and beautiful simplicity of the divine revelation when un-mixed with human tradition, we shall accept it, and rejoice in it, since we know that thereby we escape the charge of worshipping vainly the Most High in that in place of his doctrines we have taught the precepts of men.

Editorial Notes

Missions and Luxuries.

There is a common impression in Australia that the people of the United States are a missionary people, and it is certain that they lead the world, with the possible exception of the United Kingdom, in missionary enterprise; and yet according to the American paper, "Christian Work," more than five billion of dollars—one billion of pounds sterling (an American billion is one thousand millions)—was spent last year for luxuries as against two millions four hundred thousand pounds for Christian missions. The cost of some of the "unnecessaries of life," according to Dr. W. E. Bilderwolf was:— Jewellery, £16,000,000; candy, £40,000,000; chewing gum, £4,250,000; soft drinks, £24,000,000; theatres, £186,000,000; tobacco, £250,000,000; millinery, £19,000,000; intoxicating drinks, £400,000,000. We doubt if Australia would make a much better showing. Where is the Christianity of a nation that spends 250 millions on tobacco, and less than two and a half on missions? Figures like the above make us realise that we have not reached the millennium yet.

The War Spirit.

It is difficult to avoid being led away by the military feeling of the time, and especially difficult to arrive at right conclusions concerning the progress of the war and the spirit of the combatants. Our hearts have been shocked by the reports of the awful cruelties of the Germans, and we are apt to conclude that all the atrocities are committed by them. But our papers tell us very little of the complaints of outrages lodged at Washington by the Germans and Austrians against the Russians. It is safe to say that were the Germans our allies, and the Russians our foes, we should hear much of Russian atrocities and much less of German. The fact is that war develops the baser passions, and that soldiers in the excitement of battle and flush of victory are not likely to be influenced by chivalrous sentiments. War is essentially diabolical, and we may not lay the flattering unction to our souls that our Allies are angels of light while our enemies are devils incarnate. Nor should we lose our heads about our Australian fellows of German descent. Many of them are in this country because they or their parents were driven from their Fatherland by the curse of militarism. They prize the liberty enjoyed beneath the Union Jack, and have no sympathy with the spirit actuating the war lords of Germany. While the Government is justified in taking every precaution against espionage and sedition, there is no need for us to engage in the wholesale denunciation of men of German birth or parentage. That those who have near relatives engaged in the war will feel some amount of sympathy is but reasonable, as we should do were we in a German coun-

try, and we can afford to make allowance accordingly. Unfortunately, feeling runs high, and we are alive to the fact that even the expression of such views as the above may lay us open to the absurd charge of being unpatriotic or pro-German. We must remember that we only hear what a strict censorship sees fit we should, and allow for the sources from which our news comes. Even the information we get will naturally be colored by the channels through which it flows. While we are persuaded of the ultimate downfall of Germany, it seems clear, in spite of the continual news of great victories, that the Allies have suffered some severe reverses, and it may be a long while before the ultimate triumph is assured. When it does come, we trust that peace will be permanent, and that no disagreement about the spoils of victory will lead to further extension of hostilities. In the meantime we can pray for the restoration of peace and the triumph of righteousness, and can rest in the conviction that God rules and over rules.

An Editor on Organic Union.

Mr. Ruth, of Collins-st. Baptist Church, Melbourne, is one of the most popular preachers of his denomination, but his public utterances do not always meet with the endorsement of his brethren, and the "Australian Baptist" of last week has been taking him to task. Commenting on the prayer of the Saviour, in an address at the Victorian School of Theology, Mr. Ruth said: "Christ's ideal church was 'that they all may be one,' catholic and comprehensive. He was overwhelmed with the conviction that the crucifixion of Christ was not by the world to-day, but by the church. The church is his body, and yet that body to-day is broken to bits. His prayer meant organic union. The waste of time on things that didn't matter was simply appalling, while that spent on things that mattered was infinitesimal." Except for the almost pardonable exaggeration of the last sentence of this quotation, there is nothing that we cannot heartily endorse; but the worthy editor of the "Baptist" devotes nearly a column in a weak attempt to show that Christ's prayer did not mean organic union. It certainly meant such a visible union that it could be seen and appreciated, for it was to influence the world to believe in Christ. The editor asks: "What gain would there be in a world-wide church outwardly one, organically one, if inwardly it should become a place of skulls, marking only the place where our Lord had been crucified?" and he contends "There would be more danger of crucifixion under organic union than with denominationalism." All of which goes to prove that the first Christians were poorly instructed by the apostles when they consisted of but one body and were visibly united. Perhaps, after all, Paul made a mistake when he so strongly condemned the incipient denominationalism in Corinth. He should have told them, in the words of the editor of the "Baptist," "There is a legitimate, a holy rivalry, which would be lost under organic union."

Loyalty to Denominationalism.

Mr. Ruth, in the address referred to in the preceding note, said, "He was not a born Baptist, but a can't-help-it-Baptist, because of Baptist logic and loyalty to principle, and yet denominational division was a greater evil than infant baptism. We are so divided we cannot tackle any social problem successfully. Trust deeds, traditions, etc., prevented many Baptists from realising Christ's ideal. He believed the divine mission of our denomination was to labor for its own extinction. He appreciated his Baptist brethren, but to be only a Baptist meant being a bigot. To go to a Baptist heaven would possess no charm for him.... The thing that mattered most was not loyalty to denominationalism, but obedience to God's will." For these statements the speaker is somewhat warmly criticised in his denominational paper. The editor says, "His picture of Baptists is more than an exaggeration, it is a caricature, calculated to belittle Baptists and misrepresent their attitude toward other Christian churches." He is especially severe on the contention that the mission of the Baptist denomination is "to labor for its own extinction." And yet if sectarianism is unscriptural, if denominationalism is wrong, if Christians should be one as Christ prayed they should, —must not every Baptist and every other Christian agree with the pious Wesley, "Let names and sects and parties fall, and Jesus Christ be all in all." We presume Mr. Ruth's critic would not object to all being one if that one were a Baptist, though, to be fair, he does not say so, and in fact states that "Baptists are not necessarily better Christians because they affirm Baptist principles." If not, are these principles worth affirming, seeing they lead to separation rather than union? Mr. Ruth's reasoning also seems somewhat lame. He is a Baptist because of "loyalty to principle," but he also lays it down as a principle that "denominational division is a greater evil than infant baptism." Surely, then, "loyalty to principle" should lead him to surrender his denominationalism in favor of the lesser evil of infant baptism? It strikes us that the best point in his address is contained in the words, "The thing that matters most is not loyalty to denomination, but obedience to God's will." If obedience to God's will requires organic union with the advocates of infant baptism, we must unite, but if "the unity of the Spirit" knows only "one baptism" as well as "one Lord and one faith," then we can recognise only the one baptism of the New Testament. But surely adherence to the clear teaching of Scripture does not necessitate denominationalism. When believers of all parties are prepared to practise what they all acknowledge to be Scriptural and incontrovertible, and to lay aside those things that are debatable, a great step will be taken toward the union for which Christ prayed. And this can be done without compromising principle on the one hand or clinging to denominationalism on the other.

Distinctive Teaching of the Disciples.

When Christians were dividing over trifles and glorying in their divisions, Thomas Campbell discovered the seventeenth chapter of John and read therein that our Lord prayed that all his followers might be one, even as he and the Father are one. More than a century ago that godly man learned what Christian people are coming to learn more and more, namely, this, that the evangelisation of the world is too great a task for a divided and discordant church.

The union of all the people of God on the Scriptures as a basis, to the end that the world may be evangelised, is the core of the Restoration Movement. The Campbells and their associates and successors faced a divided church and sought its reunion.

The Scriptures speak of one body, of one Spirit, of one hope, of one Lord, one faith, one baptism, one God and Father of all; of one flock and one Shepherd. They say, "For in one Spirit were we all baptised into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit." In his intercessory prayer our Lord asked four times that all who believed on him might be one. Paul besought his converts to complete his joy by being like-minded, having the same love, being of one accord, of one mind. Everywhere the emphasis is on unity. Divisions and factions are unsparingly condemned.

The Word of God is the basis of the union proposed. Nothing is to be inculcated on the church as articles of faith, nor required as terms of communion, but what is expressly taught and enjoined in the sacred writings. The disciples of Christ maintain that nothing ought to be admitted as of divine obligation in the church's constitution and management but what was expressly enjoined by the authority of the Lord Jesus Christ and his apostles upon the New Testament church, either in express terms or by approved precedent. They hold that the Bible and the Bible alone is the one authoritative bond of union and the one infallible rule of faith and practice. What they insist upon is the moral necessity of the constant, strict, and undeviating use of the language of Holy Scripture upon every item of divine truth, that whether they teach or preach, it may be in the words of the Holy Spirit, that by so doing they may neither corrupt the truth nor cause divisions. They not only insist that Bible words should be used, but that they should be used in their Bible sense.

While taking the Word of God as their sole and supreme guide, the disciples of Christ place special emphasis upon some points. One of these is the difference between the Old Testament and the New. The law of Moses was for one people and for one age; the gospel is for the whole creation and for all time. The New Testament is as perfect a guide for the Christian as the Old was for the Jew. A second point is the creed. As found in the New Testament, it

reads, "Thou art the Christ, the Son of the living God." This is the fundamental Christian confession, and the rock upon which the church is built, and the only creed known to the New Testament. A third point is the source of authority. The disciples of Christ maintain that Jesus the Christ is Lord of all. He is the blessed and only Potentate, the King of kings, and Lord of lords. On his head are many diadems; in his hand the sceptre of universal empire. A fourth point is the name. Party names are rejected and reprobated on the ground that such names tend to create and foster strife and division. Luther urged his followers not to call themselves Lutherans, but Christians after him from whom their teaching comes. The disciples of Christ have consistently refused to call themselves after any human leader. A fifth point respects the ordinances. A careful study of the Scriptures convinced the Campbells that immersion is the form of baptism, and that penitent believers are the proper subjects. They taught that baptism with its divinely prescribed antecedents is for the remission of sins. In the apostolic church the Lord's Supper was the central feature in the public worship. It was the wish of Calvin that every week, at least, the table of the Lord should be spread for Christian assemblies. The disciples of Christ seek to honor Jesus Christ by celebrating his death every week in the year. A sixth point is the difference between faith and opinion. Faith has to do with matters that have been revealed; our opinions are what we think about these things. We are justified by faith and not by our opinions.

The disciples of Christ were not the only people or the first people that saw the evils of division and that sought to unite the people of God. Efforts were made to unite the Greeks and the Latins, Catholics and Protestants, the Reformed and the Greek churches, and all Protestant bodies. Nothing came of these efforts. Different programmes were suggested. One basis was the New Testament as interpreted in the first four centuries; another was faith, hope and charity; another was the supremacy of the pope; another was force. The inquisition proposed to burn all non-conformists. King James said, "I will make them conform, or I will harry them out of the land, or else something worse." These programmes were wide of the mark. It is believed that it is only as the people of God return to the principles and practices of the New Testament church that they can unite.

The end of the union contemplated is the evangelisation of the world. When our Lord prayed for the union of all believers it was that the world might believe that the Father had sent him. And when the disciples of Christ pleaded and prayed for unity it was for the same reason. It is apparent that all that is essential to the conversion of the world is the union and co-operation of all Christians. Union means economy and efficiency and victory.

It is gratifying to know that many others are working for the union of all the people of God who are scattered abroad. There are many indications that our Lord's High-Priestly prayer is going to be answered in the near future, and for this we give thanks to our God.—"Christian-Evangelist."

The Message of a Life.

Many years ago, in an old French church in Berne, a great choir under the famous old leader, Father Reichel, was having its final rehearsal for the production of the "Messiah." The chorus had triumphantly sung through to the place where the soprano takes up the refrain, "I know that my Redeemer liveth." The singer was a beautiful woman, whose voice had been beautifully trained. The listeners were filled with wonder at her perfect technique. Her breathing was faultless; her note placing perfect; her enunciation beyond criticism.

After the final note there was a pause, and all eyes were turned toward the old conductor to catch his look of approval. Great was the surprise, however, when a sharp tap of the baton was heard, as a command for the orchestra to pause, and with a look of sorrow Father Reichel said to the singer: "My daughter, you do not really know that your Redeemer liveth, do you?"

With a flushed face she replied: "Why, yes, I think I do."

"Then sing it," he cried. "Sing it from your heart. Tell it to me, so that I and all who hear you will know, and know that you know the joy and power of it." Then with an imperious gesture he motioned for the orchestra to go over it again.

This time the young woman sang with no thought of herself or of technique and applause from her hearers. She sang the truth that she knew in her heart and experienced in her life, and that she wished to send home to the hearts of the listeners. As the last notes died away there was no wonder at the craftsman's work, but there were quickened hearts that had been moved by the glorious message they had received. As the singer stood forgetful of applause, the old master stepped up and with tears said: "You do know, for you have told me."

Are there not many of us who bear the name of Christ, who say that we know that our Redeemer liveth, the motive of whose lives is not to give this message to the world? It seems a rather supreme struggle for perfect technique, in performance of life, with the object to attain a standard and to win applause of men. The world may wonder and praise, but the Master is disappointed, for he sees that we have failed. If our lives are to carry a true message to make other lives better, we must have this truth in our hearts and then live it in our daily lives. Then the technique will be natural, and applause will be a minor consideration. Our Redeemer *lives*. He is *our* Redeemer, and a Redeemer for all the world. We cannot truly know that our Redeemer liveth unless the whole motif of the song of life is this glad refrain.—Josephine Norville, in "The Missionary Review."

Bro. Joseph Binney Called Home.

The news that Bro. J. Binney has received the summons to "come up higher" will bring pain into the hearts of many in his home State of South Australia, in Victoria, and in New Zealand. Few of the younger generation of our preachers have more endeared themselves to those who know them than has he. It is not easy to write about him, but I feel, as one who was privileged to know him intimately in the association of the Lord's work, that I must pay tribute to the memory of his beautiful life.

We first got to know him in the college life of Rathdown-st. and Glen Iris, where his influence always counted for the best. He was saintly, but not sad. He could take part in athletics, dig in the garden, or play pranks on other students with real enjoyment. He loved his books, and always put his best into his class work. He was just "Joe" to all of his associates, and they will be among the chief mourners as they learn of his departure. He has joined C. A. Wilson and Wally Mansill in the great school-room of eternity. A noble trinity of young, but godly men, removed from the ranks of the first students of the college.

In delightful mission work we were associated together in Victoria during the college vacation. Then we journeyed together to New Zealand. By my invitation he accompanied me to the Dominion. He had no promise of a long engagement or any salary. The money problem never entered into his calculations in thinking about the work of the Lord. He placed a low estimate on his own worth, and a very high one on the privilege of telling out the Saviour's love. There was nothing he was unwilling to do towards furthering the gospel. He preached—always to the pleasure and profit of his hearers. He visited—the sick and the sinning; the aged and the young; folks in the church and out of it; and no one was more welcome than he. He sang—on street corners; in private dwellings; in large halls, and in church buildings his voice was used to comfort, to cheer, and to impel men to the service of Jesus. He was one of the sweet singers of our Israel, great, too, in his power, because his was always the song of the heart. Often I have said, "Sing, 'Must I go and empty handed?'" And we think to-day that he has gone, but not empty handed. Many to-day are rejoicing in Jesus through the ministry of his song and story. He was a loyal co-laborer. Never did he desire the chief position. The lowliest service he gladly rendered. In our last mission together at Kaitangata, with Bro. Noble, he spent one whole day wheeling a barrow filled with ashes, to improve the floor of the tent. He never thought of the dignity of his position, but of the glory of any work that would help the success of the mission.

He was the first worker engaged by the New Zealand C.W.B.M. In their employ he gave of his best, to the satisfaction of the

sisters and to the development of the work they had undertaken. They esteemed him most highly, and deeply regretted his departure for Australia. They will cherish his memory through all the coming days.

Into the narrower circle of our home life Bro. Binney came with pleasure to us all. Often my boy has said, "Isn't it grand to have Joe here?" And that is just how all have felt who have been honored by having him as a member of the family for a time. In any circle it was good to have him present. His happy smile, his cheery disposition, his unselfish character, made him a visitor whose departure was always regretted. We were received together into many homes whose hospitality we enjoyed, and by his Christlike character Bro. Binney endeared himself to all. We cannot but mourn because of our great loss. Gladly would so many of us have kept him here with us a little longer. We do not like to think that we shall not see him again in this life. Earth will be lonelier because he has gone away. But we do not sorrow for him. He has been freed from months of intense suffering. And he was so prepared to go home. The last message I received from him bore his testimony to the goodness of God, and to his readiness to abide the Father's will. I think his favorite solo was "Does Jesus care?" with the refrain: "Oh, yes, He cares, I know He cares." And we believe to-day that He does. Could he sing to us now, it would be to comfort our hearts with this same glad message he has so often sung into the hearts of others.

We were not permitted to linger by his bed-side, or to stand at his grave; but we share the grief of his dear ones, and at the same time count it one of life's greatest blessings to have had for a little while, this consecrated servant of Jesus as a companion in service and a faithful friend.

"He is not dead, he is just away,

With a cheery smile, and a wave of the hand,
He has journeyed into the better land,

And left us dreaming how very fair
It needs must be since he lingers there."

H. G. Harward.

The news has just reached me that Bro. Joseph Binney has been called home. What shall I say of him? He seems to stand out in bold relief from his fellows. He was a lowly follower of the lowly Nazarene. Few men of my acquaintance live so close up to the cross of Christ as Bro. Binney did. In the providence of God he had been sorely tried, but he learned some of life's best lessons in the school of adversity. He was always leaning hard on Jesus. No wonder he was so richly used of God in his brief ministry.

After the shock of his operation, he wrote me saying, "I know not what awaits me, but Father does, and I am safe in his keeping. Jesus is so precious; he has been precious all the way, but he does help so

much when you come to the dark place. Ah, brother, tell the people to give their best to Jesus." Later he wrote me from his home saying, "I can only describe my condition as 'in the dark'; but, dear brother, 'I would sooner walk in the dark with God than go alone by sight.' If he sees fit to spare me for more service, and in order that I may be a comfort to my mother and sisters, I shall be thankful; but if he wills that I should cease serving upon earth, and go hence, his will be done."

"Thank God for the preparation that is available for all men through Jesus. In the hospital the other day I was reading in Boreham's 'The Luggage of Life,' and I came across this little story which helped me, and I pass it on. An old Scotch elder lay dying in a thatched cottage. The storm was howling, and snow falling. His daughter came to him and asked if she should bring the Book, but the old man made no reply. She went away and got the Book, and coming to his side, opened it, and was about to read, when the old man looked up and said, 'Nay, lassie, nay. I thatched the hoose before the storm came on.' Ah, brother, if we could only get all the folk to do that, what a blessing it would be. It's our business, isn't it, to try? and those of us who are laid aside can pray for those who are in the thick of the battle."

I am more than glad,—I am truly thankful to God,—that Bro. Binney's life touched mine, and that we labored together for the Master. How I wish I could hear his pleading voice singing now, "Will you take Jesus to-day?" and feel his heart going out all the while longingly, yearningly, towards the unsaved. He was one of the sweet singers of our Israel, and his soulful songs will be missed by his multitude of earthly friends, but, thank God, he has gone to take up the new song of Moses and the Lamb.—Horace Kingsbury.

I have known Bro. Joseph Binney since we were youths together in the church at Strathalbyn, where his blind mother, a faithful Christian, is now living. From our first association together "Joe" expressed a desire to become a preacher of the gospel, and on my first visit to his home at Langhorne's Creek he very proudly showed me his scanty library of religious works which he had collected in order to pursue his studies. I was also impressed with his power of sympathetic singing, and dedicated to God, his voice, with its heartfelt message, has been used greatly by God. The short life of Bro. Binney has been well spent. We cannot but wonder why a life so completely consecrated to his Master, deeply spiritual, and full of promise, should be cut off before its prime. When he was lying in the hospital in Adelaide, his body racked with pain, he continually expressed the desire that he might be spared for a few years of service. Those of us who have known him well and have loved him are better men and women for the influence of his sweet and sympathetic Christian character. "He being dead yet speaketh."—H. R. Taylor.

Jewish and Christian Worship.

J. Pittman.

Extremely beautiful and ornate was the worship of the Israelites, as established by Moses under divine direction. The beautiful tabernacle, with its golden walls and many-colored hangings; its furniture, all of gold; the priestly robes of "glory and beauty"; its mysterious services of sacrificial offerings, burning of incense and diverse washings; were all designed to impress the beholder and the participant with wonder, awe and reverence.

Solomon's Temple and its worship, also approved of God, were far more elaborate and magnificent than the tabernacle. Besides the spectacular, there were added the sweet strains of various musical instruments and the chanting of the white-robed priests.

A contrast.

Turning to the New Testament worship, what a striking contrast meets us! Instead of the beautiful forms, ceremonies, and ordinances of the Old Covenant, we see a company of plain men and women, meeting in the plainest of rooms, singing songs of devotion, praying with and for one another, exhorting one another to holiness and steadfastness in the faith, and attending to the simplest possible ordinance (doubtless childish in the eyes of unbelievers) of the "breaking of bread" in memory of the crucified Man of Nazareth. A miraculous change indeed this must have been to the Jews of those days, converted by the power of the gospel. Nor can we account for all this by the necessity of the circumstances. It is quite true that their condition as outcasts from Jewish fellowship would account for this great difference in some degree, but not altogether, if it were not for a matter that deserves our most careful consideration: that is, that both Christ and his apostles are entirely silent as to all externalism in his religion which they established, with the one exception, already noticed, of "the breaking of bread." In all their teaching we find not a word about external "aids to worship," as they are sometimes called; nothing about a noble edifice dedicated to God, with or without stained and painted windows, dim religious light, music and choir, carpeted floors, etc., etc.

What is the meaning of this silence? How is it that God should be so particular about the appointments of the tabernacle and temple worship, and so entirely silent as to these things in the worship of the church?

I think the key to this question is to be found in our blessed Lord's words to the woman at the well: "Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.... But the hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth:

for the Father seeketh such to worship him. God is a Spirit, and they that worship him must worship him in spirit and in truth." Says the Apostle Paul, "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands."

Spiritual, not carnal.

The worship of God, therefore, is *spiritual*, and not *carnal*. The bread and wine are the only divinely appointed outward signs in Christian worship. These simple elements are intended to aid the mind and soul of the worshipper to concentrate the attention in worship on the crucifixion of Christ for his sins. This is the Christian's crucifix ever before his eyes. Besides this, there is no other visible aid; no other visible sign. In this ordinance there is nothing to attract the carnal sense; but it is a precious reminder of our dear Lord. If the Christian had needed any other external help, doubtless the good Lord would have appointed it.

Sensuous emotion may easily be mistaken for spiritual worship. Many think they are worshipping God when the senses are being moved by what the eye sees and the ear hears. This is the danger, it may be, that our Lord saw, and the reason for his silence regarding outside things in Christian worship. It may be that silence is intended to be a warning against this danger.

The history of the church is a fearful illustration of the neglect of this warning. Mistaking sensuous emotion for worship, the church very soon after apostolic days introduced external "aids to worship" and slowly developed a worship of mere outward show, made up of Judaism and heathenism. Spiritual worship died and was buried under a mass of forms and ceremonies. The Church of Rome is a living witness to the fearful departure from New Testament worship that is possible for professing Christians to make. It is an easy mistake to make. It is hard to believe in the danger. It is so subtle and deceptive. It is like a counterfeit coin that needs special testing to discover its baseness. We are all liable to it. Let us beware.

The Title Deeds of Faith.

J. H. Jowett, one of the world's greatest preachers, is reported in "The Christian World Pulpit" as having preached recently on the above subject from the familiar text, "Faith is the substance of things hoped for" (Heb. 11: 1). The introduction will be specially interesting to preachers and students of the Word, giving, as it does, a

splendid illustration of the value which up-to-date studies are to the preacher, and of the freshness which an old text may have if handled aright. The preacher began as follows:

"The late Bishop Lightfoot, the very scholarly Bishop of Durham, one of the most learned men, used to say: 'If we could only discover a large number of business documents and ordinary correspondence which were written at the time when the New Testament was being written, we might come to quite a new and rich interpretation of many of the New Testament words. If we could only find out just how ordinary people used the Pauline words in ordinary ways; if we could find someone using a Pauline word in a letter to a friend; or if we could find them using the Pauline words in some business document, some ordinary message of commercial transaction, the discovery might add quite a new color, if not a new content, to many New Testament terms.' Bishop Lightfoot used to say many of our New Testament words are interpreted from the standpoint of the scholar of the academic schools, when perhaps they ought to be interpreted from the standpoint of the ordinary business man and correspondent and the man in the street. What Bishop Lightfoot hoped for has now arrived, and we are discovering letters written at the time when the New Testament was being written. We are discovering business documents having the same date, and we are discovering them in almost bewildering quantity; and we are finding the ordinary correspondents far back in the apostolic days using words which Paul used in the letter to the Romans and the other epistles.

"Among other words which have been disinterred there is the word which in my text is translated 'substance.' How do you think they used it? You would find an ordinary correspondent using that word, or a man who was going to select or buy a house, or a seller of a house, using that word with the content of 'title-deed.' When they wanted to use our equivalent to the word 'title-deed,' they used the word which is hiding behind the word here translated 'substance.' Many have come to believe that the writer of the Epistle to the Hebrews must have had this content in mind when he was trying to express his wonderful conception of Christian faith, for, look you, how life and color come into the word when we take this recovered meaning and insert it in my text: 'Now faith is the title-deed to things hoped for.' Yes, thrice blessed, the word leaps into actuality. It becomes fervid and full of color. You at once have the figure of a man with a title-deed in his hand to take possession of splendid estates. And to me the fine, significant figure is this, there are vast moral and spiritual estates waiting for their heirs, and faith is the title-deed which gives possession to those estates and makes them ours to-night. Faith is the title-deed of a house. The house is yours. Faith is the title-deed to all the glorious things hoped for in the Word of God."

"Now—in Peace."

Such a time as the present makes us crave more than ever for that inward peace of which the New Testament says so much, but which, somehow, seems so difficult for us ordinary people to attain. We hear, as it were, at a distance, that it is something which the world can neither give nor take away, that it passes understanding, that it is in short, the very thing we are seeking; but how, actually and really, to possess it? When is our "now," our magic hour, signalling the entry into our hearts of the silent garrison that shall "guard our hearts and minds through Christ Jesus"?

Part—a great part—of the secret lies waiting to be discovered in one of the most unexpected of all places. The story of the aged Simeon finding the child Jesus in the Temple has woven itself immortally into Christian devotion: yet its deeper significance has to a large extent escaped recognition. Why should that particular time have been Simeon's "now," the glorious hour when peace gave herself irrevocably to him? For what, after all, was it that he saw and handled? Not a Christ in all his fulness of stature and developed manhood, but just a babe lying helpless in his arms, and only able to plead unconsciously that *it might one day be strong*. And there, indeed, is the secret of Simeon's being ready to "depart in peace." Had he relied on seeing Christ grown to maturity and achieving his work, peace could never have been his; but in the Child he beheld the promise of the Man, and all that the Man was to mean; and that was enough. Having seen the beginning, he departed in satisfying assurance of the fruition.

This is the one way to "see life steadily and see it whole." Christ is here all the while, but he may easily escape those who look for him on the big, evident, obtrusive scale. He always trained his friends to watch for his appearing in ways quiet and unsuspected. Thus, the kingdom of heaven is likened to a mustard seed, "which is less than all seeds, but..." It is in that unfinished sentence, telling how the small becomes the great, that faith finds her stronghold. Christ also tells us that the progress of his cause must have all the tediousness and apparent ineffectiveness of leaven "*hidden in three measures of meal*." Meanwhile, the world goes on its noisy way, and evil sounds its brazen challenge; so that, giving it concrete application, Professor Cramb felt able to say that "despite this hubbub of talk (concerning peace) all down the centuries, war has continued—absolutely as if not a word had been said either on one side or the other." But, however superficially plausible this may be, it is fundamentally untrue. All through these later years, with whatever check or setback, the forces of peace have been mobilising, often too subtle and elusive to be heard or seen; and in the future war must face a deeper, more re-

sourceful hostility than ever. There were barbarities in other days, there are barbarities now, but when was there ever such quickened, resentful sensitiveness to all that they mean? In more profound touch with history in its larger sweep was that other writer long centuries ago, who, faced with the upheavals and distresses of his own time, quietly said: "We see not yet all things put under him, *but we see Jesus*." There speaks the peace of faith, alive to life's darker side, not cheating itself with shallow optimism, but believing that, though at the moment it have all the feebleness of a babe, the best is growing gradually to manhood and must in the end prevail.

Looking at our individual lives, this is the very spirit we need to free us from some of our worst restlessness and anxiety, which spring so much from the emphasis we lay on finished things, achievements, results. Instinctively we rebel against broken columns, half-repeated tasks, unfinished lives; there is something within us that calls for the rounded fulfilment, the final goal. In any sense and on any terms, it is only under protest that we let Stevenson persuade us that "it is better to travel than to arrive." Nevertheless, things must be faced as they are; and it is life's irony and perplexity that nothing is finished, that everything points beyond itself, that the goal is always receding. So, if the finer peace is ever to be ours, we must come back to the secret of Simeon, and concentrate on the babe, the beginning, the promise.

This will at least help us to meet one of the chief troubles concerning our work—its aggravating incompleteness, its habit of seeming but a link in an unending chain, a brick on an ever-ascending wall. If we are preachers or teachers we have our brief hour with those who come under our influence, and then they pass out of our ken for further moulding by other hands. If we are parents we have the swift time of golden sacredness which, use it as finely as we may, comes to its term when our children go forth on their great adventure—whether to the front, to business, to marriage, or whatever other challenge. So far as may be, we have put in them the child of faith and high resolve, and there we must leave it.

Whatever our work happens to be, the case is the same. Only to a man here and there is it given to taste the satisfaction of a fully realised ambition, and even this may mean that the ambition was set too near to give proper incentive to an arm worthily outstretched. Be that as it may, humanity as a whole shares what we have learnt to think of as the tragedy of Moses: the toil, the worry, the tension and the glory of getting nearer and nearer to the land of promise, only to realise at last that we are not to enter it.

It is all tragic enough, but, once faced, it has its stimulating side, leading gently to

the shores of a most welcome peace. We shall no longer strain ourselves uselessly with the question, "What have I accomplished, what harvest have I to show?" We shall know that the only thing that matters is what we have *tried* to do, whether we have sown seed that will one day ripen for another's joy. Life at its highest and most sacred means that everyone of us is called to spiritual fatherhood or motherhood. By a veritable virgin birth, our spirit, in reverent communion with the Holy Spirit, is to give to the world a child of pure intent and Christly helpfulness. The babe, once born, may be for others to nurture, and we may never see it in its time of strength and manhood. But, as much as in us lies, *we shall have given life to the world*; with such a day's work behind us, the falling of night will find us satisfied with that peace of God which, sooner or later, comes to those who, with no unworthy thought of reward or result, have just done their best.—Arthur Pringle, in the "Christian World."

Creed and Faith.

In the September issue of the "Expositor," Professor Newport J. D. White writes on Modernism in its relation to the Apostles' Creed. He deals in particular with the position assumed by Dr. Sanday, in the denial of the Virgin Birth and the Resurrection of our Lord. While allowing the place of textual and literary criticism in Biblical research, Dr. White refuses to entertain hostile assumptions based on philosophical principles. He says:

Research and inquiry have led to a restatement as to the meaning of the inspiration of the Sacred Books, because books, from their very nature, belong to the sphere in which research can operate. But the assumption that miracles do not happen, and have never happened, is not based on research, but on a philosophy.

In other words, while our knowledge of Scripture as literature has increased, no new facts have been acquired respecting the manner of our Lord's birth and death: it is inconceivable that we should ever know, with the intellect, more about these things than Luke or Paul knew. Though miraculous, however, they are *historical facts*: yet, again, they cannot be judged by merely intellectual criteria. Hence the wise remark:—

The human intelligence is not the judge of all things.... Religion makes its appeal to a judgment of the whole man, his whole nature, moral and spiritual, as well as intellectual.... "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; and he cannot know them, because they are spiritually judged."—"The Christian."

I Know.

I do not know the birthplace of the wind,
Nor how the clouds are freighted with the snow,
Nor how the mooring of the stars is done.

I cannot understand the ant below,
Nor know the light that lighted first the sun—
I know God keeps me now, though once I sinned.

—Ernest Raymond Simon.

En Route For China.

S.S. "Nikko Maru,"

Nov. 29, 1914.

We are pulling away from home and friends. You all gave us a delightful time. We enjoyed the whole trip in Australia—the cordial meetings and fellowship of the saints—the healthy climate that has built up our shattered constitutions, and most of all the joy of telling the good audiences of our work in China. It was a pleasure to see the great interest in the work of saving the world. A church that has such a world-wide interest is a growing, expanding church. I rejoiced in the spirit of fellowship with other churches that "are not of this fold." Christian union will come about by engaging with all churches in great united Christian efforts, as the work of circulation of the Scriptures, temperance agitation, Y.M.C.A., Christian Endeavor, united work for social and political reform, etc. In a united effort for good we tend to forget or slough off our peculiarities. Only the gospel truth will eventually remain.

I noticed progress in social and institutional work, as in the young people of the church getting together for their pleasures, as in tennis clubs, singing, etc., etc. Another thing that gave me great joy was the fact that a radical like me could express himself, and I found that even my few opponents were friends. My radicalism makes me desire to see the Lord's prayer preached in its reality, and when we say "Our Father," we mean that all of his children have equal rights to his gifts, as the earth, air, sunlight, and water. The sixth chapter of Matthew tells us to consider in this connection wild birds and wild flowers fed by God with a free environment. If man could gain a free environment he need "take no thought for the morrow." It would be an approach to the kingdom of God and his righteousness. Could a church adopt this platform the working man would come to church. The churches all over the world seek too much to save the comfortable classes. The Church of Christ should seek to save the lost.

Then again, Glen Iris and its possibilities under such a great leader as Bro. Main. We surely will secure great leaders for the church. It was sad to say Good-bye to Bro. Dunn, but he passed gloriously to his reward. May Sister Dunn have the Lord's peace and comfort.

I visited New Zealand for about two weeks, and had a very kindly reception. I spoke for the churches several times in Wellington, and the Y.M.C.A. The New Zealand Club gave me a dinner, and I made a long address. The Single Taxers gave me a dinner. The mayor was chairman at me a dinner. The Chinese Consul lecture in the church. The Chinese Consul invited me to a dinner with the mayor, Bro. Hall, and others. Bro. Robt. Hall entertained me and raced me about in his side car most delightfully.

In Auckland I spoke and lectured for the churches, was entertained by Bro. and Sister W. Taylor and their young ladies, and others, hospitably. Bren. MacDonald and Morton and families gave me a delightful turn, and are giving me slides of New Zealand scenery, places and people. I lectured for Technical School, and the Single Taxers, and was motored about by Hon. George Fowlds. Bro. and Sister Glaister had a tea and reception, with good attendance.

If I had known I would have taken Mrs. Macklin and stayed a month and visited the Southern Island. Alas! my ignorance was in my light. I nearly covered expenses in my two weeks' trip, thanks to the liberality of the saints, and I go back feeling that I have seen samples of New Zealand.

Townsville.—We have left all our friends behind now, and though sad, we have so many pleasant memories of this "hundred-fold" we have received of the kindness, cheer and hospitality.

Let us always keep in mind the idea of an Australian mission to China as soon as the war and hard times are over.—W. E. Macklin.

College of the Bible.

The College closed its session, so far as the Scripture work was concerned, on November 13. Secular instruction for students preparing for Junior and Senior Public Examinations was continued for two weeks longer.

The following students secured 85 per cent. or over for the third term's work, thus gaining honors. Others did satisfactory work and passed.

New Testament: A. J. Ingham, 91; G. H. Oldfield, 90; A. Crisp, A. Garnett and W. F. Nankivell, equal, 89; J. Clark, 88; Miss Blake and J. E. Webb, equal, 87; L. McCallum, 86. 11 others passed.

Church History: G. H. Oldfield, 89; L. McCallum, 86; W. F. Nankivell, 85; 3 others passed.

Logic: F. E. J. Smith, 85. 8 others passed.

Psychology: L. A. Anderson, 86. 10 others passed.

Old Testament: Miss Blake, 92; A. Garnett and A. J. Ingham, equal, 91; A. Crisp, 90; W. F. Nankivell, 89; G. H. Oldfield, 88; J. E. Webb, 87. 12 others passed.

Hermeneutics: R. Arnott, 90; H. Clark, 88; W. E. Reeve, 87; A. J. Wedd, 86; L. Anderson and F. E. J. Smith, equal, 85. 4 others passed.

Apologetics: R. Arnott and H. Clark, equal, 91; Miss Blake, 87; W. H. Hinrichsen, 86; W. E. Reeve and A. J. Wedd, equal, 85. 5 others passed.

Comparative Religion and Missions:

Miss Blake and A. J. Ingham, equal, 94; A. Garnett, 93; A. J. Wedd, 91; G. H. Oldfield, 89; W. F. Nankivell and A. Crisp, equal, 88; H. Henderson and L. Verco, equal, 87; Miss Redman and J. Clark, equal, 86; W. R. Hibburt, 85. 7 others passed.

Grecian History: A. Garnett, 89. 9 others passed.

English (Prep.): 4 passed.

English: A. J. Ingham, 90; A. Garnett, 88; Miss Blake and A. Crisp, equal, 85. 24 others passed in various grades.

Elocution I.: R. Graham, 88; J. D. Nankivell, 87; A. J. Ingham, 85. 10 others passed.

Elocution II.: A. Crisp, 88; H. Patterson, 86; W. F. Nankivell and G. H. Oldfield, equal, 85. 10 others passed.

Geometry (Prep.): J. Warren, 98; F. Cornelius, 89; R. Sherar, 88. 2 others passed.

Geometry: 5 passed.

Arithmetic (Prep.): R. Sherar, 97; F. Killey, 93; J. Warren, 90; F. Cornelius, 88. 2 others passed.

Arithmetic: H. Patterson, 90. 5 others passed.

Algebra: H. Patterson, 100. 2 others passed.

English History (Prep.): H. Crowden, 89. 3 others passed.

English History (Senior): J. Whelan, 90. 3 others passed.

Latin: 2 passed.

Greek: 1 passed.

A satisfactory year's work has been accomplished. The numbers have kept up well; we closed the year with 46 in attendance. Nearly all have made good progress. For the first time, all the States, with New Zealand, have been represented in our examination returns.

Two of our students have, since vacation began, volunteered and been accepted for service in connection with the Australian Ambulance Corps. These are brothers, E. C. and R. O. Sherar, members of the South Yarra church. We wish them a useful career and a safe return.

Our students now are scattered. Some have gone into the wider work as full-time preachers. Many are laboring with churches for vacation work.

Already some applications for 1915 and a number of inquiries have come to hand. The 1915 session will begin (d.v.) on February 17.

It is most highly desirable that any young men thinking of entering should write me at once for particulars, while those who have already decided to seek admission should forward an application immediately. Forms will be supplied to any who will write for them.

A. R. Main.

If I covet one high grace,
It is this—upon my face
Just to show an inner light
To illumine others' night.
Give me such a look—so high—
That the saddest passer-by,
On a sudden glad, shall say,
"Somewhere shines the sun to-day!"

Foreign Missions.

Commission on Missionary Education.

Ira A. Paternoster.

The Mission Study Council of South Australia has during the past month been holding a very successful Commission on Missionary Education. It has been a united effort, and much good is bound to result so far as the missionary interests of the State are concerned.

We met in four sections, and the final meeting, which was held last Thursday evening, was an united one of these four sections. The Commission was limited to delegates from the various Missionary Boards, and while not large in numbers, was representative. At the final meeting about fifty people met to consider the findings of the Commission.

The matters considered were under the following heads:—

I. Discuss the statement: "Of course we cannot all go." Has the home church realised that our Lord's universal command (Matt. 28: 19; Mark 16: 15) has more than a physical significance? How is it possible for every Christian to obey this command? What constitutes the true missionary spirit? And how far is the lack of knowledge responsible for the present slackness concerning world evangelisation?

II. The field to be investigated. (a) Men, (b) Women, (c) Young People, (d) Sunday School, (e) Public. What methods are in use to arouse each of these sections of people to their responsibility in regard to missions? How are we to deal with each case?

III. Consider and estimate the worth of the present means of educating people to their missionary responsibilities. How might they be improved? What definite recommendations would you make with regard to the mission study policy of the future?

At the final meeting of the Commission, the following findings were accepted:—

1. That in the opinion of the Commission prayer was held to be of supreme importance, but too little practised.

2. That a clearer understanding in the church of the implications of discipleship is required.

3. The true motive of evangelisation is the love of God working through men to the uttermost parts of the world.

4. That with the methods now in use good work has been done in arousing the interests of the church to its missionary responsibilities, but that more intensive work is needed.

As a means of arousing the true missionary spirit, and inspiring more prayer, both devotional and intercessory, the Commission made the following recommendations for the consideration of the Mission Boards:

1. The promotion of careful and systematic study of the principles underlying

world evangelisation, and the facts of missions both at home and abroad, by means of the Study Circle method.

2. The adoption of the Study Circle method in connection with local church organisations, e.g., Bible Classes, Men's Societies, Christian Endeavorers, etc.

3. The holding of Mission Study schools, either denominational or inter-denominational, and either for the whole of Adelaide, or for particular districts, at the earliest possible opportunity, for the purpose of training leaders and deepening the spiritual life.

4. That each denominational Mission Board be asked to advocate the principle, and undertake the formation of Mission Study Circles throughout its constituency, and to assist the Mission Study Council in the procuring of persons to be trained as leaders.

The Commission further recommended that the Mission Boards set forth for the assistance of members of the Mission Study Circle detailed and definite information concerning avenues of work for Missions.

It was also decided that the Mission Study Council seek to find out what work is being done for the training of the younger children in our Bible Schools, and seek to procure suitable literature for the use of these classes.

At the monthly meeting of our Foreign Mission Committee held last Friday, it was decided that we undertake to arrange for a special day during the coming holidays at either the sea-side or in the hills, when we might spend the day in mission study.

This will be arranged at once, and announcements made to the churches. We would like to ask those who are making their arrangements for the holidays to keep one day clear.

I shall be glad to receive the names and addresses of any who would be interested in attending such a meeting as the one suggested, together with any suggestions that would add to the enjoyment and profit of the outing.

"Zarephath Experiences."

We have just had a very long dry spell—no rain to speak of for nearly four months. Our tanks were nearly empty, and we feared a water famine. For some time we had been using sea water for all ordinary purposes in the house, to save the fresh water. Then we refused the natives any more tank water, and for this the Spirit convicted us both of selfishness, and lack of faith.

Finally the Sunday after Mr. Waters left for Lolokaro (for two weeks) I announced to the people in the morning service, after the breaking of bread, that any who wanted drinking water could come and get it; that we would share what we had as long as it lasted, and trust God for more, or suffer with them, if need be. I went home

with a light heart, and next day clouds began to gather, and for three days it rained almost continuously, which filled all our tanks to overflowing, and my heart as well. It was a very precious and practical lesson to me on the "obedience of faith," and one I shall not soon forget. The story of the widow of Zarephath and the prophet Elijah seems to have a new and personal meaning for me.

We have now an abundance of water, and the natives can have all they want. But even in this they show a fine sense of honor. Although the tank is close to the path, and all they have to do is to turn the tap, yet they invariably come and ask for it each time, although we have told them repeatedly to come and help themselves.

Sincerely yours in Christ Jesus,—Etta L. Waters, Nduindui, Oba, New Hebrides, Oct. 24, 1914.

Progress on Pentecost.

I have now been here seven weeks, during which time I have had school as usual, and have visited all our out-stations. This terrible European war having upset the steamer time-table, and incidentally our food supply, I am now giving the students two weeks of vacation, where only one was due.

Last week a company of about ninety natives and I went to Maewo to cheer the brethren there at their first baptismal service. As Bro. Chappell had gone to Oba to meet the steamer, I chased him up, and together we spent several very pleasant days at Nduindui. Then Bro. Waters returned with us to Maewo. Unfortunately food is scarce on Maewo, so that our people, after eating the yams they had taken with them, had to go in search of wild yam. Altogether we were away a week, and had a very pleasant time.

As the Kumriang people have recently gone in for iron for a school, the students and I shifted our head-quarters up there, and spent a week in their midst. We had our studies in the mornings as usual, and in the afternoons assisted them with their building. It was very pleasant up there, for the village is about 2000 feet above the sea, and nearly on the weather coast, so that we had quite cool nights. I have been thinking that it would be a good plan to erect a small building there, and stay there during the hot season every year. It would probably be one way of overcoming climatic difficulties cheaper than the frequent trip to Australia.

Later.—I went to Ambrim yesterday to assist some of the Presbyterian boys over a little difficulty. They informed me that word had come by this boat that Dr. Bowie is returning to take up residence at this end of the island. If that be so, we will be most fortunate, for if he is not to have a hospital, we will (he permitting) soon erect one large enough to hold our sick. Love to all.—Frank G. Filmer, Pentecost, New Hebrides.

The Family Altar

Conducted by M. M. Davis,
From the "Christian Standard."

THE SOUL'S REFUGE.

In the southern seas there are birds of the gull family from which we should learn an all-important lesson. They follow the ships as they leave the harbor, and linger about them all the day. But when night is nearing they are bewildered, for they are far from land, and, unlike the gull, they can not rest upon the water. Seeing clouds in the sky, they hurry toward them, but find that they have no substance; and finally, when all their strength is exhausted, they drop into the sea and are drowned.

Even so must it be with the Christless who sail over life's sea. When the night of death draws near, there will be no harbor for the anxious soul. Not so with the true Christian. Like Stephen, as the darkness of death gathers about him, looking upward, the gates of the New Jerusalem will swing ajar, and he will see the Saviour standing at the right hand of God, waiting to welcome him home.

SUNDAY, DECEMBER 13.

Gems of Thought.—"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" (Psalm 15: 1).

The purest treasure mortal times afford
Is spotless reputation; that away,
Men are but gilded loam or painted clay.
—Shakespeare.

Bible Reading.—Psalm 15: 1-5: God's man.

MONDAY, DECEMBER 14.

Gems of Thought.—"All things work together for good to them who love God" (Rom. 8: 28).

A man is specially and divinely fortunate, not when his conditions are easy, but when they evoke the very best that is in him; when they provoke him to nobleness and sting him to strength; when they clear his vision, kindle his enthusiasm and inspire his will.—Hamilton W. Mabie.

Bible Reading.—Psalm 119: 65-72: Apparent evil real good.

TUESDAY, DECEMBER 15.

Gems of Thought.—"He gave them their request, but sent leanness into their soul" (Psalm 106: 15).

Break thou the bread of life, dear Lord, to me,
As thou didst break the loaves beside the sea;
Beyond the sacred page I seek thee, Lord;
My spirit pants for thee, O living God.
—M. A. Lathbury.

Bible Reading.—John 6: 51-56: The bread of life.

WEDNESDAY, DECEMBER 16.

Gems of Thought.—"The meek shall increase their joy in the Lord, and the poor shall rejoice in the Holy One of Israel" (Isa. 29: 19).

If you want to be happy, make others happy. If you want to make others happy, be first happy yourself. There you have the whole formula.—Ossian Lang.

Bible Reading.—Isaiah 29: 18-24: A glorious prospect.

THURSDAY, DECEMBER 17.

Gems of Thought.—"How can I do this great wickedness and sin against God?" (Gen. 39: 9).

Purer in heart, O God,
Help me to be;
Teach me to do thy will
Most lovingly.
Be thou my Friend and Guide,
Let me with thee abide;
Purer in heart
Help me to be.
—Mrs. A. L. Davison.

Bible Reading.—Phil. 4: 4-9: The prayer of the pure.

FRIDAY, DECEMBER 18.

Gems of Thought.—"I have been young and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread" (Psalm 37: 25).

A little more grey in the lessening hair
Each day as the years go by;

A little more stooping of the form,
A little more dim the eye.

A little more faltering of the step
As we tread life's pathway o'er,

But a little nearer every day
To the ones who have gone before.

A little more halting of the gait,
And a dullness of the ear;

A growing weariness of the frame
With each swift-passing year.

A fading of hopes, and ambitions, too,
A faltering in life's quest;

But a little nearer every day
To a sweet and peaceful rest.

A little more loneliness in life
As the dear ones pass away;

A bigger claim on the heavenly land
With every passing day.

A little farther from toil and care,
A little less way to roam;

A drawing near to a peaceful voyage,
And a happy welcome home.
—Anon.

Bible Reading.—Psalm 37: 18-25: God's goodness to the old.

SATURDAY, DECEMBER 19.

Gems of Thought.—"I know both how to be abased, and how to abound" (Phil. 4: 12).

Many, if God should make them kings,
Might not disgrace the throne he gave;
How few could as well fulfil
The holier office of a slave!

Great may he be who can command,
And rule with just and tender sway;
Yet is diviner wisdom taught
Better by him who can obey.
—A. A. Proctor.

It is curious to see how the space clears around a man of decisive spirit, and leaves him room and freedom.—John Foster.

Bible Reading.—Phil. 4: 9-13: A hero despite his surroundings.

Obituary.

ROLLBUSCH.—The church at Kermodest-st., North Adelaide, has suffered loss by the death of one of our elderly members, Sister Rollbusch, who passed away on October 18, at the ripe age of seventy-nine years. Our sister was born at Tunbridge Wells, in England, but at a comparatively early age came to Australia. For many years she strove to serve the Lord as she had been taught, but, being shown the more perfect way, was baptised into Christ on August 16, 1896. Since then Mrs. Rollbusch has been a most consistent member of the church. She was seldom absent from the meetings of the Lord's house, and found her life's happiness in serving her Master. She will be missed by those who have had happy fellowship with her around the Lord's table in the years that are past, but she has gone where we know faithfulness will receive its true reward.—R.H.

BELL.—On November 14, Sister Dulcie Bell was suddenly called from the scenes of earth unto the inheritance incorruptible, and undefiled, and that fadeth not away. In the morning she went forth in the joy and strength of youth; in the evening her spirit had gone to be with God who gave it. Her sudden death was the result of being thrown from a bolting horse. After the fall she never regained consciousness, and passed away after a few hours, having sustained a fractured skull and internal injuries. Sister Bell, who was in her twenty-fourth year, was the eldest daughter of Mr. and Mrs. Robin Bell, of Marrinup, this State. She gave her heart to Jesus early in life,

and has since been a member of Lake-st. Church of Christ. She was one of our isolated members, but always showed a deep interest in the work, and whenever she came to Perth always attended the services. Those who knew her loved her, and esteemed her highly for her sterling qualities of character. She was ambitious to be useful and independent, and thus qualified herself for teaching in the State schools. At the time of her death she was teaching at Yuba, an out-of-the-way place some three hundred miles north of Perth. It was impossible to bring her body to Perth, so it rests at Northampton, having been tenderly laid in the grave by the friends she had made at Yuba. The bereaved parents went to the scene of the accident as hastily as they could, but arrived after the burial. Her death came as a great shock to us all, but we have the consolation of believing that she was ready for the call even though it came so suddenly, and that she is asleep in Jesus.

Asleep in Jesus! far from thee
Thy kindred and their graves may be;
But thine is still a blessed sleep
From which none ever wake to weep.

—W. B. Blakemore, Perth, W.A.

ACKNOWLEDGMENTS.

BIBLE COLLEGE ANNUAL COLLECTIONS.

Berwick Church (additional), 15/-; Bet Bet Church (additional), 15/-; Chatswood Church, £1; Auburn Church, £1/8/10.

W. C. Craigie, Treas., 265 Little Collins-st., Melb.

M. WOOD GREEN MEMORIAL FUND.

W. J. Woodbridge, treasurer, desires to acknowledge the following subscriptions:—

Churches—North Melbourne, £2/16/3; Maylands, 5/-; Brighton, 10/-; Chinese Mission, 5/-; Rochford, 4/-; Friends at Hawthorn, per Bro. Rankine, £1/4/6; per Bro. Proctor, Dandenong, 5/-; Mr. John Skinner, Cosgrove, 10/-; Mrs. Marcham, Burnley, 5/-; Miss Tinkler, Hampton, 2/6; M., 5/- Total, £6/12/3.

VICTORIAN HOME MISSION FUND.

Church Donations: Berwick, £2/10/-, for new tent; Cosgrove, £2; French Island, 4/-.

Churches, per Collectors: Windsor, per Misses Barnett and Blacklock, £1/5/-.

Duplex Envelopes: Brighton, £3/10/-.

Individual Gifts: Mrs. Tampling, Mt. Macedon, 3/-; Mrs. McNaught, Patho, 2/-; "Korong Vale," 2/6; Miss Jenkins, Kerang, 5/-; Mrs. McMillan, Invercargill, N.Z., 6/-.

Mission Thankoffering: Warrnambool, £1/1/3.

Assisted Churches, towards Preachers' Support: Warrnambool, £5/18/10; Shepparton, £4/17/6; South Melbourne, £8/13/4; Bet Bet, £19/10/-; Echuca, £3/10/-; Taradale, £4.

Miscellaneous: Refund on G. H. Oldfield's ticket, £2/13/2; Year Book Receipts, 7d.

Total to Nov. 30, £60/12/2.

W. C. Craigie, Treas., 265 Little Collins-st., Melb.
Thos. Hagger, Secretary, 15 Walsh-st., Coburg.

S.A. HOME MISSION FUND.

Receipts for November.—Subsidies from Assisted Churches: Wallaroo, £4; Prospect, £9/2/-; Maylands, £10/16/8; Bordertown and Mundalla, £8/11/8; Semaphore, £5; Berri, £2; Pyap West, £3/5/-; Naracoorte, £5.

Donations: Port Pirie Brother, 10/-; Pyap Brother, £1; Bordertown Brother, £5; Murray Bridge Brother, £3; Alma Brother, 10/6; Unley Sister, £1; Lameroo Church, £1; Hindmarsh C.E., £3; Executive late A. T. Magarey, £3/3/-; Conference promise redeemed, £3/10/-; F. M. Committee, Conference Expenses, £16. Total, £85/8/10.

Expenditure.—Salaries and Subsidies to Churches, 8 weeks, £204/13/6; Moving Expenses, Melbourne to Moonta, £20; Expenses at Conference, £3/1/4; Sundries, 13/6. Total Expenditure, £288/8/4. Debit Balance, Nov. 30, £407/19/8.

D. A. Ewers, Mile End.



Correspondents are requested to condense their reports as much as possible.

Tasmania.

LAUNCESTON.—Last Lord's day, Nov. 29, we experienced a helpful time. Bro. Swain being in Melbourne, we had with us S. G. Griffith, who conducted the services. Bro. Griffith also preached at the tent mission on the Sunday night at 8.30. The tent was again packed. On Monday night Bro. Griffith gave his last address in the tent. A great number came along to bid him farewell, and the place was again well filled. The mission is still being continued by Bren. Jeffs and Swain. The meetings are well attended, the interest keeps up, and a good lasting work is being performed.—A. W. Heron, Dec. 5.

NUBEENA.—During the past month attendances at all services excepting the Bible School have been on the increase. The Children's Day exercise was successfully given to a full house. The total offerings amounted to £1/8/-. On the 18th Bro. J. Suchting and Sister Pearl Burdeu were united in marriage. We were pleased and cheered by a visit from our Bro. and Sister McCallum, of Hobart. Sister McCallum met the sisters, and they decided to unite with the sisters of Tasmania in furthering missions, home and abroad to the extent of 4d. per month each member.—G.T.B., Dec. 4.

HOBART.—On Nov. 25 Mrs. McCallum and I paid a visit to Tasman's Peninsula, returning on the 27th. We went on invitation from the Mutual Improvement Class of Nubeena to deliver a lecture, "Ten Years under the Stars and Stripes," on the Wednesday night. On the Thursday night we held a preaching service and had a very good audience, considering the rough and wet weather. Bro. Black is doing a splendid work at Nubeena and surrounding points in his own quiet, earnest way. His audiences at Nubeena are larger now than they have ever been, and evidence the hold he is obtaining upon the community. During our stay Mrs. McCallum had a conference with the women relative to the sisters' work. Good interest was shown, and plans laid for definite work in the direction of the home and foreign mission enterprise. Last Sunday in Hobart we had good audiences and two confessions.—W. C. McCallum, Dec. 2.

New Zealand.

GORE.—The meetings are keeping up well. On November 4 Bro. Tope gave a lecture on "London by Night." The proceeds, amounting to £2, were intended for prizes for the Bible School, but the children have instead voted the money to the Belgian children. The church has made provision for future contingencies by planting two acres of potatoes. W. G. Ladbroke offered the ground and horse labor free. About 175 shilling shares were sold to raise money for seed. A dozen brethren and sisters planted the potatoes. We hope by this investment to meet all local liabilities, and have a good surplus to hand over to the sinking fund. The sisters have raised £12 through their sewing class, collected in cash £5, and received from the Bible Class £3 toward the sinking fund. The foreign mission offering was over £15, an increase on last year of £2/3/-. with fifteen less members present. The position of the church is good financially. On November 15 (C.W.B.M. Day), the evangelist exchanged with Bro. Noble, of Kaltangata, who was greatly appreciated.—M. Bell, Nov. 25.

NELSON.—The midweek prayer meeting, which was a baptismal service, conducted by Bro. Mathieson, was well attended, two young ladies being baptised. On Lord's day, Nov. 22, the morning meeting was largely attended. At the evening service Bro. Mathieson delivered a stirring appeal, his subject being "Christ and the Lepers." The C.E. Society met as usual on Monday.—H.B.L., Nov. 26.

WANGANUI.—On Sunday, Nov. 8, and Thursday, 12th, the Bible School anniversary services were celebrated. The Sunday services were very interesting. The work of the children was splendid, their items being ably rendered. In the afternoon we had an interesting address on foreign missions by Mrs. Duxfield. The evening speaker was Chas. Downey, who gave a children's talk, besides dwelling briefly upon the mission work of the C.W.B.M. On Thursday a tea-meeting and entertainment was held. We had a good attendance. A most interesting programme of recitations, action songs and drills, singing, etc., was given.—H. Siddall, Nov. 22.

West Australia.

FREMANTLE.—On Saturday, Nov. 21, Bro. George Allen and Sister Miss M. Francis were joined together in matrimony, in the chapel, the writer officiating. We had fine meetings last Lord's day. On Tuesday evening, our Senior C.E. held their anniversary. The secretary reported that twenty-five new members had been received during the year. A. W. Connor gave us a very happy address, which was appreciated by all. About 100 members and friends were present. On Wednesday evening we had Miss Forsaith with us from the Sailors' Rest; we heard of the good work being done for the seamen from all parts of the world. The Collie mission will begin next Lord's day, Nov. 29, and continue to Dec. 13.—E. G. Warren, Nov. 28.

BUNBURY.—The new literary society was formally opened on the 19th Nov. Bro. Rodger delivered a lecture to a large audience. W. L. Thomas, M.L.A., was in the chair, and in his public position welcomed Bro. Rodger to the South-West District. There was a large attendance. Bro. Rodger had helping him in his lectures Sisters M. Knight and Moore, and Bro. Moore. The mid-week meetings are well attended. Bro. Raisbeck exhorted the church on the 22nd, on "Launch out into the deep." On Sunday there was a large attendance at the Bible School. The Bible Class is growing. Bro. Rodger preached in the evening on "What is implied by conversion?" An open-air meeting is now held before the evening service.—G. W. Knight.

NORTHAM.—The annual church meeting was held on Thursday, Nov. 19, and was well attended. The various reports showed the church to be in a sound progressive state. The membership has increased by 30 during the year (28 by baptism and 2 by letter). The following brethren were elected to the diaconate: Bren. Adderley, Wolfenden, Hollett, Payne, Smith, Mannering and Martin; Bro. Mannering being secretary, and Bro. Hollett treasurer. It is very gratifying to note that the first five brethren mentioned have made the good confession as a direct result of Bro. Eaton's preaching. A. T. Eaton, who has been the evangelist during the past eighteen months, is leaving about the middle of January to enter the College of the Bible at Glen Iris. During the time Bro. Eaton has been with us, the work has pro-

gressed greatly. Bro. and Sister Eaton will be greatly missed by all the members. It is to be hoped that Northam will not be long without an evangelist, as there is great scope for the work here.—R. S. Mannering.

Queensland.

ANNERLEY.—On Lord's day, Nov. 22, W. J. Way gave us a stirring exhortation. Bro. Nightingale conducted the gospel service at night. Our hearts were saddened when word came just before the evening meeting that our esteemed Bro. T. A. Byrne had passed away in the general hospital after a brief illness. Our brother will be a great loss to the cause here; he was a charter member, deacon, treasurer, and trustee. We commend our Sister Byrne and loved ones to our loving Father in heaven. Yesterday Sister M. Richards was extended the hand of welcome, having come to us by letter of transfer. Bro. Olsen exhorted. Bro. Martin spoke very feelingly at the gospel meeting.—A.R., Nov. 30.

BRISBANE.—Last Lord's day W. J. Way exhorted the church. Bro. Gaggin, from Taree, was welcomed into local membership. We have had Sister James, from Sydney, with us. W. H. Nightingale delivered a good gospel address on "Drifting." On Thursday evening Dr. Macklin gave a very interesting address in the chapel, but owing to the wet evening the attendance was not large. The following afternoon Mrs. Macklin spoke to the women. Keen disappointment has been felt that these distinguished visitors were only planned for one day's stay in our city.—H.C.S.

South Australia.

WILLUNGA.—On Saturday, November 28, the church at Willunga and Mt. Compass held their annual picnic at Page's Flat. A large number of members and friends were present. On the Sunday, L. H. Crosby (who labored in this district some twelve years ago) conducted the services at Mt. Compass in the afternoon and Willunga in the evening. There were good congregations at both places, and Mr. Crosby delivered earnest and inspiring addresses. Bro. Weeks, who is in charge, is doing good work. Mr. Crosby is at present residing at Keswick, and would be pleased to conduct services for any of the churches.—C. J. Skewes, Dec. 2.

BERRI.—On November 15 we had a splendid attendance in the evening, when Bro. Raymond delivered a good address. On Nov. 22, in the morning, Bro. Simon presided. Bro. Raymond exhorted; he also conducted the evening service, which was almost composed of men. Bro. Easley presided, and Bro. Raymond addressed the church on finances, on Nov. 29.—Geo. W. Jarvis.

LONG PLAIN.—We had a fair attendance this morning, when Leslie Chivell presided, and R. Daniel spoke on "The Spirit." There was a good attendance at the Sunday School this afternoon, and a fine gathering this evening, when F. Hollams, of Avon, delivered a helpful message on John 6: 67, 68. Although sorry to report that our esteemed evangelist, Bro. Goodwin, is laid low in the Adelaide Hospital with fever, we are glad to hear that he is getting on as well as can be expected. We pray for his speedy recovery.—D. J. Daniel.

ORROROO.—Since last report the meetings have been fairly well attended. Bro. Verco is now giving a series of addresses from the first few verses of Isaiah 53, and is being listened to with great attention.—Jas. H. Thomas, Dec. 6.

UNLEY.—A lady who was baptised on the previous Wednesday was received into membership on November 29. Last Tuesday the Literary and Debating Society held their annual social. There was a large attendance; a good programme was presented, and was followed by a fruit supper. The very successful season has been concluded. The Children's Day service was rendered by the school on Wednesday, and the prizes and certificates won in the recent examination were distributed. The Unley school secured 14 prizes. This morning the offering for the Church Extension Building Fund

amounted to £8/6/2. The tennis club purpose holding a picnic at Long Gully on December 28.—P.S.M., Dec. 5.

QUEENSTOWN.—There was a good attendance of members around the Lord's table. We were pleased to have with us again Sister Hill, called upon to part with a loved one, the mother of Bro. Hill. Bro. Aub. Wilson presided, and Bro. Brooker spoke on 1 Peter 2. In the afternoon a presentation was made by Bro. Brooker on behalf of the teachers and officers of the Sunday School to the vice-superintendent, who has just been married. Bro. Brooker preached in the evening on "The Young Man's Call," to a fair audience.—H. Watkins, Dec. 6.

GLENEILG.—The Sunday School decided some little time ago to forego its picnic this year, and immediately donated £5 to "The Register" shilling fund. At a meeting of teachers held yesterday afternoon, a further sum of £3 was handed over to Bro. Pittman for distribution to necessitous local causes. This action of the Sunday School is worthy of emulation, and the self-denial of the scholars praiseworthy.—Chas. Ferris, Dec. 6.

GROTE-ST.—W. J. Taylor, of Semaphore, exhorted last Sunday morning. In the evening N. L. Gooden preached, and one woman confessed Christ. In the afternoon the Children's Day service was rendered, E. Ross Manning presiding, and R. R. Carmichael conducting the musical portion of the programme. An offering was taken up. The programme was much enjoyed by a good audience. Bro. Allan, from Victoria, was with us on Wednesday, and addressed the mid-week meeting. To-day we had D. A. Ewers both morning and evening.—T.M.G., Dec. 6.

HINDMARSH.—On December 1 the Bible School monthly teachers' meeting was held, and some very important business transacted. The graded system has proved the best, and the growth of the kindergarten department has made it necessary to move into the lecture hall; hence a forward movement generally. A committee was appointed to arrange final details. The school will then have the beginners' department, kindergarten, junior, intermediate, senior, and ladies' and gents' Bible Classes. We are aiming to make our school the best in the State. On Wednesday a meeting for men was called with the aim of starting a men's institute. A committee has been appointed. On Sunday morning, Dec. 6, A. J. Clarke, Baptist minister of Stepney, exchanged pulpits with Bro. Cuttriss. Bro. Clarke gave a splendid address on "I am the Rose of Sharon and the Lily of the Valley." Three young men of the Bible School were received into membership. In the evening Bro. Cuttriss gave a stirring address on "The Ark, a type of Christ."—J.L.R., Dec. 7.

PROSPECT.—The Bible School gave the Children's Day service at the evening meeting to-night. All took their parts well, and an offering amounting to over £3 was given. This included about 6/- from the Chicago school. The meetings are keeping up well, especially the prayerings. Over 30 were present last week.—I.A.P.

GOOLWA.—On Thursday, Nov. 26, the Junior C.E. gave a demonstration, "The Mission of Flowers." The chapel was crowded, and the service was much appreciated. At the close supper was served by the Y.P.S.C.E. The proceeds will be devoted to foreign missions, as our Bible School was unable to give the usual Children's Day exercise this year. Lord's day, Nov. 29, at the evening service a young lad from the Bible School was baptised. This morning two young members were baptised. We had a splendid attendance at the gospel service.—A. M. Lundstrom, Dec. 6.

New South Wales

TAREE.—On Lord's day morning, G. Lee addressed the church, and at night preached the gospel. We had with us a visitor from Marrickville. After the gospel address a young lady from the Bible School confessed her faith in her Master.—T.T.M., Dec. 1.

NARRABRI.—Since last report the work has been well maintained. The church has adopted the envelope system for the Lord's day morning offering. The Bible School is forging ahead; total enrolment to date, 73. On Saturday, 28th, the writer took the boys from the Bible School on a fishing excursion; result, a few fish and several new scholars gained.—W.W., Nov. 30.

LISMORE.—Last Lord's day there were good meetings. At night, the concluding address on "Second Coming of Christ" was given before a good audience. There were two confessions (by young men) and one baptism. A. Terry has taken up work at Dunoon. Bren. Davies, Stratford and Furlonger took services at Bungawalbyn. The Tabernacle reduction fund shows £170, which means only another £30 by Christmas Day to realise the ideal. We regret that Dr. Macklin's visit to Lismore was cancelled.—S.S., Dec. 2.

ST. PETERS.—Since last report the meetings have been well attended. On Lord's day, 6th, Bro. Grant exhorted. The Sunday School is on the increase; several new scholars. The evening service was conducted by Bro. Pond, assisted by Bro. J. Clark. The Band of Hope is in a good condition, meetings being well attended.—C. E. Cook, Dec. 7.

HAMILTON.—On last Lord's day morning Sister Mrs. Stitt, of Brisbane, met with us. Bro. Jinks spoke on "Enthusiasm" at the evening meeting.

BALMAIN.—W. Day gave a fine exhortation last Lord's day morning, and we had a splendid attendance of children in the afternoon. In the evening we had a very encouraging gospel meeting. Bro. McAllister presided, and we also had Bro. Alleretic, from Hurstville, with us, who gave a few words of encouragement to the congregation. Bro. Carter also gave a very appealing address, with the splendid result of ten coming forward and making the good confession. The outlook is bright.—G. Newey, Dec. 6.

ERSKINEVILLE.—Our morning meeting was rather small, owing to the fact of the big day on Saturday, December 5, in the building of our new school hall in a day—a day that will be remembered in the history of the work in Erskineville. Despite the limited number of workers, success attended our efforts, and our building is an accomplished fact. We desire to express our heartfelt sympathy with Bro. Pond in the death of his loved father during the week. We had the joy of receiving into fellowship Sister Heilbronn, from Lake-st. church, Perth.—W. Budgen.

ENMORE.—Bro. Illingworth spoke in the morning on the efficacy of prayer, his text being the last chapter of James, 16th verse. He made a feeling reference to Bro. and Sister Harold Rofe, on the loss of their only child, a little boy twelve months old. We extend to the bereaved ones our loving Christian sympathy. Bro. Illingworth's subject in the evening was "The Message of Bethesda," John 5: 14, and we were rejoiced to see two ladies and a young girl step to the front and acknowledge Christ as their Saviour and Lord.—E.L.

PETERSHAM.—On Nov. 29, Bro. Poole gave a searching address at the morning meeting. At the gospel meeting we had the joy of witnessing the confession of two young men. On Monday, Nov. 30, Bro. Gale, on behalf of the Bible Schools, gave an address, illustrated with a few interesting lantern slides, to a fair attendance. On December 2 a temperance rally was held. An address was given by Bro. Garden. We are anxious to start a Band of Hope. The meeting enjoyed a dialogue by three little girls from Paddington. On December 6, Bro. Poole addressed the church in the morning and preached a stirring sermon at night; one young lad came forward.—T.I.

BELMORE.—The worship meeting again reached high water mark; 72 broke bread at the morning meeting, 11 at the evening—83 out of a membership of 116. The speaker was A. E. Forbes, who gave us a message calculated to spur us on to reach that 1100 aimed at for next Lord's day. Four young men were received into fellowship. The Bible School grows each Lord's day, accentuating the need for more accommoda-

tion. Good congregation at night to hear the evangelist preach.—John Rodger.

PADDINGTON.—On Nov. 29 we were pleased to have Bro. Collins back from his holiday, and to hear him address the church, and conduct the gospel service. Sister Mrs. Bray was received into fellowship by transfer from Enmore. Good attendance at both services. We are lamenting the loss of our esteemed Bro. G. P. Jones, an elder of the church. Our brother took part in the meetings morning and evening of the 22nd, and on the 23rd died very suddenly. On the following day a service was held at the chapel, conducted by Bren. Illingworth and Harward. The same brethren conducted the service at the graveside, when we laid our brother to rest. The enormous gathering at the chapel and the cemetery testifies to the esteem in which Bro. Jones was held. Our sympathy is with the bereaved. Their loss is very great, and the church will feel the loss. Our brother had reached the age of 75. On December 6 Bro. Collins addressed a well attended service of the church, his subject being "Christ's Second Coming." At night an in memoriam service was held to the memory of our late Bro. G. P. Jones, Bren. Bagley and Collins conducting the services, giving splendid addresses. Good singing by the choir: solo by Sister Davies. The service will long be remembered.—A.W.S.

HURSTVILLE.—On Lord's day, Dec. 6, we had good meetings all day. The school continues to grow, new scholars being enrolled each Lord's day. Bro. Garden gave a splendid farewell address, and four made the good confession—three girls and one boy from the Bible School. J. Clark takes over the work here during his vacation from College next Lord's day. A baptismal service is to be held next Wednesday evening at the City Temple.—E. J. Winks, Dec. 6.

Victoria.

MILDURA.—Our Bible School gave the Children's Service for Foreign Missions to a good audience on November 27. The programme was much appreciated. Our offering for mission work amounted to £3/10/3. We propose giving the scholars a social and Christmas tree on a suitable date.—A.E.C.

NORTH MELBOURNE.—We had a visit from Bro. Collins, of Paddington, N.S.W., who gave us a much appreciated address on Lord's day morning. Bro. Strongman also visited us and preached the gospel. The church has decided to invite Bro. McCrackett, of St. Arnaud, to take up the work. We understand he has decided to come. The Bible Class is studying a text book at present, viz., "The Religions of the World." Considerable interest is being manifested. Services were about the usual yesterday. At the close of the gospel service one young lady was baptised.—A.H.

BERWICK.—On Sunday and Monday last, Nov. 29 and 30, we celebrated our Sunday School anniversary, crowded and enthusiastic meetings being the order of each day. On Sunday morning we had the pleasure of listening to Reg. Enniss, who delivered a powerful address on "The Importance of the Bible School." The proceeds of the morning collection were put into the fund for the erection of the proposed new Bible School. At the gospel meeting the scholars effectively rendered their anniversary hymns, and Bro. Enniss spoke from the text "Looking unto Jesus." On Monday evening, an excellent programme of recitations, songs, duets, and choral pieces was rendered before a large audience. Bro. Gordon, of Prahran, gave a helpful address on "The true philosophy of life." Prizes were awarded, and refreshments distributed.—H.H., Dec. 1.

CARLTON (Chinese Church).—On Nov. 12 the members attended a social gathering given by the Chinese preachers of the different churches in Melbourne. We, with others, enjoyed a delightful evening. A discussion of Christian work took place, and a resolution to form a Y.M.C.A. in Melbourne was carried. On December 1 the annual offering of the Chinese Christian Union was taken

Continued on page 824.

The Challenge of Jesus to the Disciple.

To the Editor of the "Australian Christian."

Pardon just a brief word. I leave it to the readers of the "Christian" to judge whether I have evaded the issue with which I began, or whether Bro. Edwards has attempted to drag in something wholly foreign to the discussion. What has what I think of the most elementary questions that could be asked to do with my contention that a Christian preacher or anyone else is dishonest who condemns in wholesale language a thing with which he is not acquainted? And I would hold the same view, no matter what subject was under discussion. This was what prompted me to write my article, and at Bro. Edwards' request I stated so clearly in your issue of November 26. I illustrated my point by asking people who condemned Harnack what Harnack taught. *But they were without reply.* Now I distinctly affirm that here lies the issue between us. I have said nothing about what I think or what anyone else thinks of certain questions. I ask is such a procedure honest? Is it Christian? For my part I think not. But Bro. Edwards thinks it is. He says, after mangling two sentences by wrenching them from the context, "In the foregoing we are asked to study speculation so as to point out its definite errors, and Christian teachers are blamed because they do not waste their time in this manner, and because they condemn such speculations in general terms." It is beyond the most optimistic flight of my imagination to conceive a great and powerful institution being built upon such a feeble foundation. Let me state again the thing for which I am contending. I am not asking Christian preachers to study German theology or English or French speculation to point out its definite errors. That is only half the truth. I ask preachers to study it and know what it is *before talking about it in wholesale condemnatory language.* I call this Christian. How any man can call it wasting time to take a definite error and point out the error I do not know. That is beyond my wildest flight of fancy. The sceptical world is asking, "Why don't you answer us?" On Sept. 17, in the "Christian," I wrote, and quote it now: "The 'scientific laboratory' is an expression written large over our modern life. As a result of such disinterested thinking problems like frogs from the Nile come up to vex the man of faith. Here is a man confused; there is a man who is sceptical! Here is a man of cosmopolitan belief, and there is a man whose heart is beating with loud alarm. The vocabulary of this age is crowded full of such words as 'Higher Criticism,' 'New Theology,' 'German Speculation,' 'Evolution,' etc., all trespassing on the domain and giving an interpretation to religion.... As we, putting all sentimental reasons in the background, face the modern world with its perplexing problems, only one method of successful approach is possible. We must demand an educated ministry; a preacher who knows something of the tidal movements of modern thought, and can, in the light of such thought give an intelligible reason for his faith.... The Christian preacher must be the interpreter of modern thought." This I hold is indisputable. But how can he do so, unless he knows what people are thinking in these modern times? A man said not long ago, "I think of Christian preachers as belated individuals, and the church as a fossil." And thousands upon thousands who will have nothing to do with the church are thinking the same way. How is the church going to overcome this? By simply branding in general terms these thousands as fools, or by, with grim determination, earnestly giving attention to the problems which are pressing, and answering them. The Christian preacher should be the leader of the community in all its thought. But how is he to become a leader?

One word more. Regarding the questions which Bro. Edwards asks in his closing paragraph, I do not propose to answer at this time. What I or anyone else holds is not the point under discussion. I shall never write on any vexed question without having the space and privilege of present-

ing the evidence upon which my conclusion is founded. And this is all I am asking of those who sweepingly condemn critics. When I find a man who has given his life to the investigation of a problem I am, at least, going to do the work necessary to be able to reply. I cannot, and I dare not, as a disciple of Jesus, write or speak in condemnatory language concerning anything—no, not even German theology—until I know what I am saying. I leave it to the brotherhood to decide whether I have said what I mean, and have meant what I have said, and to decide the spirit in which I have carried on my part of the discussion. Bro. Edwards in both his replies leaves inferences that are unfair. In his first reply he left inferences that I did not mean what I said, and in the last reply, because I refuse to leave the question with which I began to state how far I agree (or disagree) with the conclusions of some critics, he infers that I am not a true man. I leave those who know us both to decide between us.—Geo. E. Moore.

[In fairness, we give Bro. Moore's somewhat lengthy reply, deleting only some too personal references. As this discussion seems to have reached the limits of profitability, the correspondence is now closed. Space forbids the publication of other letters already received.—Ed.]

Wagga N.S.W. Building Fund.

The brethren at Wagga are erecting a new building, which is expected to be completed at the end of the year. The church has money in hand sufficient to pay for the building, but is in difficulties as to the furnishing of it. The brethren would be glad to receive the assistance of any member or church. Contributions will be gratefully acknowledged. Send to A. Brown, evangelist, Railway-st., Wagga, N.S.W.

Melbourne City Mission.

R. Keith Mackay, General Superintendent, and H. M. Nicholson, Hon. Treasurer, 430 Bourke-st., Melbourne, write:—"Kindly permit us on behalf of the Melbourne City Mission (unsectarian), now in its Diamond Jubilee of work among the poor and unfortunate in and around our great city, to appeal to your readers for assistance in carrying on this work, which has been a great blessing to so many in the past. Owing to the many patriotic appeals, with which we are in full sympathy, our funds have suffered very much, and not having any Government assistance, or special denomination at our back, we turn with confidence to the generous public for assistance to enable us through our Rescue Home and the staff of missionaries engaged in ten districts to brighten as many lives as possible, during the approaching season of 'good-will to men.'"

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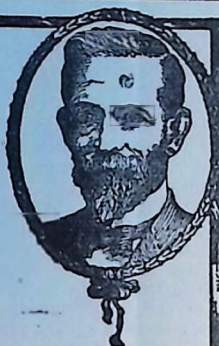
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From the Field—Continued.

up. To-day we had a fair attendance at both meetings. The writer's address is now c/o W. Jame, 170 Canning-st., North Carlton. Will correspondents to the church please address as above?—D. C. Gow, Dec. 6.

HAWTHORN.—A special business meeting of the church was held last Wednesday evening to consider the evangelist's resignation. The resignation was accepted with much regret. At the Adult Bible Class yesterday afternoon the writer dealt with the errors of Russellism. Agents of this literature are pushing their sales in this neighborhood.

GEELONG.—During the past month the meetings have been good. The two clubs visited the Geelong Orphanage and provided the inmates with a treat last week, and an enjoyable time was spent. Electric fans have been installed in the church, greatly adding to the comfort of the congregation. The annual sale of gifts takes place this week. Our preacher, Gilbert Chandler, has been appointed secretary of the No-License League here, and has been busy delivering temperance addresses about the city. We regret the resignation of our organist, who has ably officiated for eight years.—E.B.

MALVERN.—We had splendid meetings all through to-day. In the morning we received one into fellowship by faith and obedience. Bro. Strongman gave a fine exhortation. We had a visit from Bro. Drummond to the Sunday School, when there was a good attendance and excellent order. Bro. Strongman preached a powerful sermon at night on "The tragedies of two gardens" before a large audience.—A.V.H., Dec. 6.

SOUTH YARRA.—On Nov. 29 Bro. Abercrombie closed his two months' labors with the church. We have much appreciated his services, and have benefited by his teaching. Last Lord's day his topic was "The two forces." At the close of the meeting Bro. Webb, on behalf of the church and school, presented Bro. H. Quick with a masked wristlet watch, as a small token of appreciation for the services rendered to the church and school prior to his transfer to Middle Park. On Thursday, 3rd inst., we held a public welcome meeting to Bro. and Sister S. H. Mudge, who have come to labor with the church. H. E. Knott presided. A number of our churches were represented. Bren. G. Gordon, Prahran; Ross Graham, Windsor; and Jas. Abercrombie, gave brief addresses. Welcomes were extended to Bro. and Sister Mudge by Bro. Abercrombie, on behalf of the church; Bro. Lloyd, for the Eastern Suburban Co-operation; Bro. Webb, on behalf of the Bible School, and young people. Bro. Mudge suitably responded. Bro. Webb expressed to Bro. Abercrombie the church's appreciation and thankfulness for his valued services. Bro. Abercrombie responded, and wished Bro. Webb every success in his new field of labors. We were pleased to have had with us Bren. R. Sherar, E. Sherar and H. Quick, who last Saturday, 5th inst., sailed in the hospital ship as motor drivers for the Army Medical Corps. Last Lord's day, Bro. Mudge exhorted the church, R. Pittman presiding. In the evening his topic was "The faithfulness and usefulness of Christianity," which created a very favorable impression. A welcome church social will be held on Wednesday, 16th inst.—T.M., Dec. 7.

EMERALD.—The mission continued until Thursday night. On Tuesday another, a man, confessed Christ. The church has been greatly strengthened. At the close of the mission we had a social, and said good-bye to Bro. and Sister Procter. We wish to thank Sister W. Bolduan, of Emerald township, for her help in playing the organ for us. Bro. Garnett has taken on the work here, and we hope much good may be done in this district.—W. P. Legg, Dec. 7.

BOORT.—This morning we had a good attendance for worship, when 30 broke bread. L. Anderson exhorted the church very acceptably. The Bible School rally still continues; we now have 68 members on our roll, being an increase of 22 since commencement of rally. Interest is good in gospel meetings.—A.L., Dec. 6.

PRESTON.—Last Thursday we received a wire stating that Bro. Binney passed peacefully

away. The news gave us a shock, as up till last Monday we received word of his steady improvement in health. On Sunday morning feeling reference was made to his passing away, and the singing of hymn 733. A memorial service will be held on Sunday evening next, Dec. 13.—G.A.D.

CHELTENHAM.—On Thursday last a special business meeting was held for the purpose of considering the question of the extension of Bro. Wilson's engagement with the church. There was a large gathering of members, fully representative of the church, and it was decided by a substantial vote to extend the appointment for an indefinite term. We had splendid meetings to-day. In the morning we gladly received Sisters May and Jean Coyne by letter from North Melbourne. Bro. J. G. Shain addressed the church. The evening service had for its subject "Patriotism," and Bro. Wilson dealt with it in a powerful manner. During the evening a collection was taken, the proceeds of which will be devoted to Belgian relief. One new teacher has offered for the Bible School; there is still great need for another volunteer.—F.W.M., Dec. 6.

BLACKBURN.—Last Lord's day we celebrated Children's Day, which proved a great success. We had fair gatherings, a number of strangers being present. We regret that we are losing Bro. Hinrichsen during College vacation. Our brother has proved himself to be a hard-working and zealous preacher, and is a power for good in Blackburn. All departments of church work are in good order.—A. T. Edwards.

SOUTH MELBOURNE.—We had splendid meetings all day. Bro. Vercio exhorted from Ps. 23: 1. We had 201 at the Bible School, and our largest congregation at night for some time past. One was immersed during the service. We are sorry to report several of our members seriously ill, Mrs. Webster, who is in a private hospital, and Mrs. Thomson, and Sharples; while several others are unable to attend the regular meetings. The church prays for them all.—Dec. 7.

FITZROY.—Deep regret was expressed yesterday at the death of Bro. Binney, who was known and loved by all. A good deal of sickness prevails amongst our members. We had nice meetings yesterday. After the gospel message about "A boy who was glad to come home," two young people confessed Christ. E. Sherar, who was assisting our preacher for a time, is off to the war as motor-man in the Medical Corps.—W.B., Dec. 7.

BURNLEY.—We had one of our best morning services on Sunday. Four were welcomed into our fellowship. The meeting for women in the tent on Sunday afternoon was well attended. Mr. Hagger addressed the women upon "A Young Woman's Noble Resolve." At the evening service we had a large and attentive audience. One young lady made the good confession. This makes a total of seven confessions and three restorations to date. We were grateful for the assistance of Mr. Chipperfield and Miss J. Webster, who kindly filled the breach on Sunday during the absence of Mr. and Mrs. Clay. The attendance and interest of last week's services were the best to date. We now enter upon the last week of the mission.—R. Arnott.

WARRNAMBOOL.—Last Tuesday evening a number of members met and formed a temperance society. The first public meeting is to be held on January 11. On Saturday afternoon three large drags and one motor-car, carrying Bible School scholars, parents and teachers, journeyed to Bro. McCullough's home, Woodford-road, where all were most hospitably entertained by Sister McCullough and family, and a very happy time was spent. Some members and friends joined Sister McCullough in providing a liberal supply of toys for the children. We had good attendances at both the Bible School and gospel service yesterday.—L.T., Dec. 7.

WILLIAMSTOWN.—The meetings have been keeping up very well. On Temperance Sunday the chapel was nearly full, members of the I.O.R. and I.O.G.T. lodges were in regalia, Bro. Barnett delivering a suitable address. On 15th, Bro. Knight, from Moreland, addressed the church. On the 22nd, the platform was exchanged with Bro.

O'Brien. We received by letter two from North Melbourne, on Nov. 29. On Dec. 6, Bro. Cairk, from the Baptists, ably spoke in the morning. Bro. Bennett preached in the evening.—E.M.H.

BOX HILL.—Work here continues to go on splendidly. Last Sunday week 7 young people from the Bible School were baptised. Last Sunday morning our preached exchanged platforms with Bro. Whelan, from Surrey Hills, whose address was much appreciated. Our Senior Bible Class, under the leadership of Bro. Sivyver, is growing. On Sunday evening Bro. Sivyver preached to a fair audience. On Saturday, Dec. 19, a garden-fete, under the auspices of the sisters of the church, is being held at Sister Charlesworth's residence and grounds. Visitors from other churches will be welcome.—Robt. G. Carter.

CARNEGIE.—A record attendance at Bible School on December 1. Last Lord's day R. C. Edwards proclaimed the gospel to a nice meeting. The interest maintained is good, and the progress of the Bible School has been most gratifying.—D. Goudie.

SURREY HILLS.—The second "at home" and sale of work in connection with our ladies' guild was held on Saturday, 5th inst., at the residence of the secretary, Mrs. Wilson, "Tynan," Highfield-road, Surrey Hills. The opening was performed by Mrs. Chown, and then a programme of musical items, etc., provided by the members of the guild was rendered, and appreciated by those present, the number being estimated at about fifty. A number of girls from the Sunday School assisted on the stalls. The taking of upwards of £25 was the well-deserved result of the function, which was preceded by some four months of hard and enthusiastic preparation.—G. L. Murray.

CARLTON (Lygon-st.).—Our meetings on Lord's day were good. Sister Hogarth, from Harcourt, met with us to commemorate the Lord's death. Joseph Pittman gave an earnest and inspiring exhortation. The interest in the Century Bible Class is well sustained, with an increased attendance for the past three weeks. The fine addresses of S. G. Griffith are appreciated. At the gospel service, at the close of an eloquent address by S. G. Griffith on "The Year is Going," there was one confession. We had the joy of receiving one into fellowship at the evening meeting for breaking of bread. The choir and male quartette are faithful in their weekly rendering of fine singing. The Dorcas Class sale of work realised nearly £85.—J.McC.

MORELAND.—Since last report we have had five confessions, one of whom, and one by letter, were received in on Nov. 29. Good meetings all day. Bro. Pittman gave the church a farewell message from Acts 23: 11, and at night preached a farewell sermon, when four made the good confession. On December 1 we tendered Bro. and Sister J. C. F. Pittman a valedictory social. Representatives from various suburban Churches of Christ, the Baptists, Coburg, and Methodists, Brunswick, were present. Good feeling and hearty good wishes were expressed by the various speakers. Sister Pittman was presented with a nice easy chair, two beautiful vases to match a jardiniere previously presented, and a lovely bunch of flowers. Bro. Pittman was presented with a gold C.E. pin and a purse of sovereigns. We are sorry to part with them, and our wishes are that God will abundantly bless them in their work at Ascot Vale. On December 6, in the morning we had a splendid exhortation from Bro. Hagger. H. G. Peacock powerfully presented the truth of the gospel at night. Three baptisms at the close.—J.J.A.

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A good home is waiting for an orphan girl from 12 to 14 years of age by members of the Church of Christ. Highest testimonials can be given as to the standing of the persons in the city. No family. Apply in first instance, H. Swain, evangelist, Church of Christ, Launceston.

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Here and There

The address of J. C. F. Pittman is now 54 The Parade, Ascot Vale, Vic.

December 27 being "Review" Sunday, there is no Sunday School article this week.

A. Hutson and family are spending a few weeks near the sea ere proceeding to Wedderburn. For this month Bro. Hutson's address is Charman-road, Cheltenham.

The work in the little town of Ultima, Vic., is doing remarkably well; on Bro. S. H. Mudge's last Sunday morning visit there were over eighty people present at the gospel service.

During last month Cr. Wm. Brownbill, who is the treasurer of the Geelong church, was installed as the mayor of the city. This is the first time one of our members in that place has been so honored.

S. H. Mudge began his work at South Yarra, Vic., last Sunday evening. The "Herald" of Dec. 7, published a long report of the first address and an excellent photograph of the preacher. Bro. Mudge's address now is 679 High-st., Armadale.

The Organising Secretary of the College of the Bible left on Wednesday last for Sydney en route for New Zealand. Bro. Enniss will attend the Dominion Conference, to be held in Dunedin on January 1 and 2, and will also visit many New Zealand churches in the interests of the College.

The debit balance of the S.A. Home Mission Fund on Nov. 30 was £407/19/8. This is serious. Will those who made promises at Conference, and who are in a position to do so, kindly come to our assistance just now. Nearly two months to go to the annual offering. Send all subscriptions to D. A. Ewers, Mile End.

The meetings at the Burnley, Vic., tent mission have been growing during the past week; the visible results so far have been eight confessions, one restored, and two baptised believers added. Of the total six have so far been received into fellowship. There are other indications that the mission is doing good to the little cause in that district.

The Federal Acting Executive have arranged for the next Federal Conference to be held in Sydney on April 6, 7, 8. The Federal Arrangements Committee of Sydney are planning to make the meetings interesting, and profitable. Church members throughout the States should try and make arrangements to attend the Federal Conference.

The C.E. Union of our churches in Victoria has arranged for this week to be Endeavor week for Home Missions, when most of the societies will talk, and pray for, and give to Home Missions. The week is to close with a public meeting on Monday, Dec. 14, when admission Lygon-st. chapel on Monday, Dec. 14, when addresses will be given by Bren. S. G. Griffith and Miss T. Hagger; song leader, W. Clay; soloist, Miss Jessie Robertson. An offering will be taken up. A large attendance is expected.

J. E. Allan arrived in Adelaide on 2nd inst., and was welcomed over a cup of tea in the Y.M.C.A. that evening. G. D. Wright, president, W. B. Huntsman for the preachers, and L. A. Paternoster for the Foreign Mission Committee, and W. Burford, president of Y.M.C.A., were the speakers. He afterwards addressed the mid-weekers. He afterwards addressed the mid-weekers at meeting at Grote-st., and the next evening at Hindmarsh, leaving with wife and child for Moonta on Friday morning.

At the meeting of the City and Suburban Conference delegates held on the 28th ult., arrangements were made for the annual conference to be held in Ann-st. chapel, Brisbane, on Boxing day. Two sessions, morning and afternoon, will be held. An alteration of importance to the constitution is proposed, which will give all church officers full membership on the executive. During the year the monthly rallies have been much appreciated by those attending.

Bro. R. C. Edwards requests us to state that in his article last week the word printed "Isaiah" should have been "Josiah."

Secretaries of Victorian Bible Schools are requested to forward money received from sale of demonstration tickets as early as possible to the Organising Secretary, Mr. Reg. Enniss, 45 Dandenong-road, Malvern.

H. G. Peacock preached to a large congregation at Moreland, Vic., on Sunday night last on "The Touch of Jesus." At the close three who confessed Christ after Bro. F. Pittman's last sermon were baptised by Bro. J. J. Anderson.

Delegates to the Victorian Bible School Union will please note that, owing to the approaching holiday season, the December meeting of the General Committee will not be held. Monthly meetings will be resumed in January.

The Sydney Bible Training Institute will close its work for the year, with a special student's demonstration in the City Temple on Monday, Dec. 14, at 7.45 p.m. Bro. Alan Price will preside, and a varied programme will be rendered by the students. Members of the Sydney churches are urged to encourage the young men by attending in large numbers. The classes will resume on Jan. 11.

We beg to express our indebtedness to Bro. Horace Kingsbury for the valuable help given in the weekly articles he has contributed on the Bible School lessons. These have been read with profit by many. Bro. Kingsbury left Melbourne on Saturday last; we wish him the choicest of blessings as he journeys and during his absence, which we trust will be but temporary. There will ever be room in Australia for preachers of his calibre and character.

Teachers in our Victorian Bible Schools will be glad to know that plans are being made for helping the country teachers. The remarkable success of the School of Methods in the city has prompted the Union to arrange some similar schools in large country centres, the first of which will probably be held early next year. In addition, orders have gone to America for a large quantity of books on Bible School efficiency, and plans are being made to get these books into the hands of teachers in country schools, and the forming of classes for study in Bible School work.

With other brethren we learned with deep sorrow of the passing away of Bro. J. Binney, late evangelist of Preston church, on Wednesday of last week. He fell asleep at the residence of his brother, H. L. Binney, at Langhorne's Creek, S.A. All who knew Bro. Binney loved him. The dear ones left behind have a rich heritage in the memories of a beautiful character and a life nobly planned and lived. Many would doubtless wish to write their appreciations, but the sentiments expressed on another page by Bren. Harward, Kingsbury and Taylor are those of all and may suffice.

I pick an acorn from the greensward, and hold it to my ear; and this is what it says to me: "By and bye the birds will come and nest in me. By and bye I will furnish shade for the cattle. By and bye I will provide warmth for the home in the pleasant fire. By and bye I will be shelter from the storm to those who have gone under the roof. By and bye I will be the strong ribs of the great vessel, and the tempest will beat against me in vain while I carry men across the Atlantic." "O foolish little acorn, wilt thou be all this?" I ask. And the acorn answers, "Yes, God and I." —Lyman Abbott.

F. G. DUNN MEMORIAL SCHOLARSHIP FUND.

A letter received from Bro. W. J. Manning, secretary of the Grote-st. church, Adelaide, intimated that the church officers have arranged to take up a special offering on January 17 next for the above fund. The Federal Executive are anxious that the matter should be brought to an issue at the earliest possible date. We would suggest to the brotherhood generally that a similar course be adopted in each church of the Commonwealth, or alternately that a brother be appointed in every church to receive contributions towards the fund. Trusting that the brethren will act promptly in the matter.—A. C. Rankine, Sec. Fed. Exec.

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THOMAS (*nee* Buckingham).—On December 1, at "Tiverton," Chancery Lane, Glenelg, to Mr. and Mrs. T. J. Thomas—a son. Both well.

MARRIAGE.

HALL—GREY.—On Sept. 23, at the Central Church of Christ, Des Moines, Iowa, U.S.A., by Dr. Idleman, H. E. Hall, formerly of the Bible College, to Ruby, daughter of Chas. Grey, 67 William-st., Brighton. Present address, 1128, 25th-st., Des Moines.

IN MEMORIAM.

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

"For of such is the kingdom of heaven."

TUCK.—In fond memory of dear Percy, who fell asleep December 7, 1908; also his mate, Clarry Tuck, who died one week before him.

Only those that have lost are able to tell
The pain at the heart of saying farewell.

—Inserted by father, mother, and family, A. and M. Bodle, Mildura.

SMITH.—In loving memory of our dear mother, who fell asleep in Jesus at "Cottgrove," Minyip, on December 13, 1912; also dear father, July 26, 1914.

Oh, home of many mansions,
Thy doors are open wide,
And dear are all the faces
Upon the other side;
Thy portals they are golden,
And those who enter in
Shall know no more of sorrow,
Of weariness and sin.

—A. and J. Clissold, Warracknabeal.

COMING EVENTS.

DECEMBER 20.—On Sunday, 20th inst., at 6.45 p.m. (sharp). Christmas service at Swanston-st. Church of Christ. "The Christmas Message in Story and Song," by Jos. J. Franklyn and the choir, assisted by Mrs. Hocking, Miss J. Y. Jolly, Miss A. Jennings, and Mr. J. Y. Buckley as soloists.

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Daily Readings.

Gideon's three hundred. Judges 7: 1-23.

David's confidence. 1 Sam. 17: 32-51.

Valiant Captains. 1 Chron. 11: 15-19.

Courage to wait. Psalm 37: 1-9; 105: 17-22.

A courageous dash. Mark 14: 42-52.

Moral courage. Acts 4: 18-33.

Topic—The need of True Courage. 1 Chron. 12: 8-22; Rev. 2: 8-11.

Let me but hear my Captain's "Be of good cheer" and feel the grip of his right hand.

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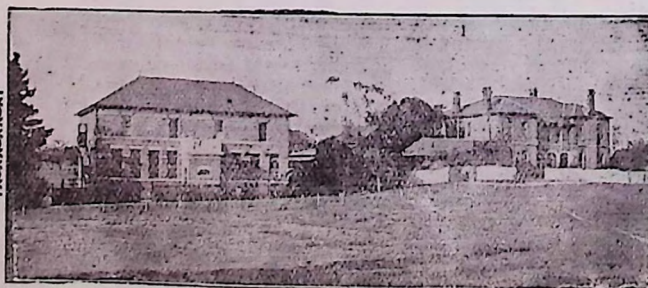
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