

The Tenses of the Cross.

"In the Cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story,
Gathers round its head sublime."

"The whole alphabet of human hope" is found in the Cross of Christ. In it is our highest boast; it is the one apostolic theme; every preacher after the New Testament pattern is a herald of the Cross.

The present article is due to our attention's being arrested by a booklet bearing the attractive title quoted above, and to a subsequent perusal prompted by such attention. We believe with the writer that "the Cross of Christ is still the sum-total of all faith and love and hope; but it is the Cross transfigured in a trinity of transformation to meet the need of man's soul peculiar to each of the three tenses in human life."

The three tenses.

"Had we a microphone which could bring a man's thoughts to our ears as well as faintest sounds," says Mr. Antram, "we should hear sounding in many hearts a threefold plaint like this: My past is full of things I would but cannot forget—memories of what has been, that, like the spectres round the bed of Shakespeare's Richard, rise up amid the black night and, threatening to drag me down to hell, utterly destroy my peace. So I cry out with Cain, 'Mine iniquity, my punishment, is greater than I can bear.'"

"My present is so overclouded by a sense of bitter weakness that I can only repeat Paul's words, but alas! without Paul's hope: 'The good which I would, I do not; but the evil which I would not, that I practise.... Oh, wretched man that I am! who shall deliver me out of the body of this death?'"

"My future, death and afterwards, is black with the darkness of a hopeless ignorance that chills my very soul; till I am tempted to leave out Paul's 'if,' and say, 'the dead are not raised; let us eat and drink, for to-morrow we die.'"

Here is a triple need of sin, weakness, and hopelessness, of which every man is or has been conscious. The Cross of Christ, and it alone, brings an answer to the plaint of the soul: it meets the need at every point.

"In relation to the past of every believer, the Cross of Christ is the one effectual grave of human guilt.

"In relation to the present of every believer, the Cross of Christ is the beneficent throne over every province and part of this our earthly life.

"In relation to the future of every believer, the Cross of Christ is an ever open door into a blessed hereafter.

"A grave for the past, a throne over the present,

a door into the future, these are the tenses of the Cross."

Has such a classification, it may be asked, any justification in Scripture? The answer is a definite affirmative; the Bible plainly reveals the relation of the Cross to our past, present and future.

The past tense of the Cross.

That the Cross of Christ is the grave of human guilt is the aspect on which we most commonly dwell. No one can tell us how the death of Christ saves us from our sins, but it is the most blessed fact in the Christian religion that so it is. This salvation is not something to be hoped for merely; it is a present experience. We now rejoice that our sins have been forgiven. The believers are often referred to in the New Testament as those who have been saved, redeemed, justified, sanctified. Study the tenses in the following Scriptures, samples of many that might be quoted: "By grace have ye been saved through faith." "Unto him that loveth us, and loosed us from our sins by his blood." "Having forgiven us all our trespasses; having blotted out the bond written in ordinances that was against us, which was contrary to us; and he hath taken it out of the way, nailing it to the Cross." Thus there is a work of the Cross which is already accomplished. "Christ died for our sins" and believers in Christ have received the fulfilment of the promise, "As far as the east is from the west, so far hath he removed our transgressions from us."

The present tense of the Cross.

There is a natural sequence in passing from the Cross as the place of removal of guilt to the Cross of Christ as the throne over human life. "When any man has got rid of the intolerable burden of his guilty past through the Cross, he naturally and inevitably appeals to the power that has so helped him hitherto to deal with his present. The Cross of Christ having become the grave of his guilty past, he gratefully and joyfully hails it as the throne from which Christ must and shall rule his present."

There are numerous passages in which the Kingly rule of Christ is conjoined with his sacrificial death. We are wont to speak of the Cross as the way to the crown. Pilate

proclaimed truth when he caused the cross to have the superscription, "The King of the Jews." The Apostle Paul links the exaltation with the humiliation: "He humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name." In a wonderfully stimulating passage, the writer to Hebrews declared that "we behold him who hath been made a little lower than angels, even Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste death for every man." John saw "in the midst of the throne" "a Lamb standing, as though it had been slain": every creature said: "Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion, for ever and ever." The dying Jesus is the living Lord; the fact of the Cross is behind his sovereignty as it enters into his sacrificial and priestly work.

The future tense of the Cross.

The Cross of Christ does not only concern our past; it lightens our future. We have not merely a past deliverance, or a present experience, but also a living hope. The Cross is "the door for human entrance into a blessed hereafter." Let us put two great Scriptures side by side: "Jesus cried again with a loud voice, and yielded up his spirit. And behold, the veil of the temple was rent in twain from the top to the bottom"; "Which we have as an anchor of the soul, a hope both sure and steadfast and entering into that which is within the veil; whither as a forerunner Jesus entered for us, having become a high priest for ever after the order of Melchizedek." Where Jesus has gone, we shall go. He who died for us is alive for evermore, and has "the keys of death and of Hades." Because he lives we shall live also. Life and immortality are brought to light through the gospel. The Cross, therefore, is as a "door of hope." "A Crossless creed is in its ultimate issues a heavenless creed."

"Sing, my tongue, the Saviour's glory,
Of his Cross the mystery sing;
Sound abroad the wondrous story,
Tell the triumphs of the King.
He, the world's Redeemer, conquers
Death, through death now vanquishing."

Editorial Notes

A Significant Conference.

Over 60 delegates, missionaries from Mexico, and missionary secretaries in charge of the work, recently met in Cincinnati, in which "Baptists, Disciples, Friends, Episcopalians, Congregationalists and Presbyterians, besides the American Bible Society and the Y.M.C.A. were represented by men and women of national and international reputation." Several recommendations to the various Mission Boards were adopted with almost absolute unanimity. Among them were the establishment of a joint publishing plant, the formation of one Bible Institute and Theological Seminary to educate preachers and other workers, that all the Protestant churches in Mexico should bear the one name, "The Evangelical Church of Mexico," with the denominational name following in brackets, if desired, and the transference of members from one church to another. The entire territory was also rearranged to prevent overlapping. Every missionary organisation in Mexico with the exception of the Southern Baptists, was represented by delegates, and the resolutions passed may have far reaching results.

Christmas.

It will soon be here, and we shall be repeating the angelic song, "Glory to God in the highest and on earth peace: good will toward men." And here, in this year of grace, 1914, the song of "Peace on Earth" is being sung to the accompaniment of the thunder of the artillery of half the world. What a farce it all seems! And yet, in the midst of all this murderous turmoil, of all this hellish conflict, peace is the precious experience of the true children of God. They realise the "peace on earth and mercy mild" because they have been reconciled to God through the advent of Christ, and "he is our peace." Possibly, too, this very war may be but the means whereby international peace will be assured in the future. If it should result in the ultimate destruction of militarism it will prove a blessing in disguise, but just at present the disguise is very complete. This is the season of good will as well as peace, and it behoves every Christian to cultivate the spirit of kindness even toward our enemies. The advent of Christ was the manifestation of good will toward men who were the enemies of God.

War and Church Attendance.

One effect of the war in England is an increased attendance at the churches. As one writer has put it: "London has recovered the habit of dropping into church." So far we have noticed no such result in this country. The fact is we are not taking

the war here as seriously as in the mother land. Hundreds of thousands of Britishers are engaged in the conflict, and their millions of relatives are much more directly interested in following their movements. Already many thousands of homes in the United Kingdom have been rendered desolate by the death of husbands and sons, and the horrors of war have been brought home in a sense of which we have had no experience. Were German warships to appear off our coasts and bombard some of our cities, or were to receive news of the killing of a thousand of our representatives at the front, it is possible there would be more seriousness and less bombast than now exists. We should more fully realise our need of help and comfort, and seek them in the house of the Lord.

An Unlovely Picture.

Very few, if any, of our Australian preachers are the slaves of tobacco. In America quite a number smoke. This is an Americanism we have no desire to see introduced. W. H. Book, one of our best-known American evangelists, commenting on the recent annual convention in Atlanta, has this to say in the "Christian Standard": "It pained me very deeply to see our preachers—so many of them—at Atlanta, puffing tobacco smoke in the hotel lobbies, and often in the streets. We wonder what the people of that great cultured city thought of it. Contrast them with the apostles, and with the pioneers of the Restoration movement! How can a man who smokes preach a sermon from the text: 'Know ye not that your bodies are the temples of the Holy Spirit?' How can the man who wastes—yes, worse than wastes—his money in fumes of tobacco smoke, beseech his parishioners to sacrifice for the kingdom's sake? What will the influence of a preacher, who smokes his cigar, be over the boy in his congregation, who smokes his cigarette?" We should be sorry indeed for anyone to be able to draw so unlovely a picture of Australian preachers of Churches of Christ.

The Gospel of Labor.

It is deeply significant how God has honored men of toil. He has usually selected for his special service men who were busily employed in the avocations of daily life. It was while Moses was attending to the flocks that he was called to be a national leader. "When God wanted a prophet, he selected Amos from among the farmer-shepherds. When he wanted a poet he called a lad from keeping sheep. When he wanted an apostle he called a swearing tar from mending his net on the beach of Galilee. When he wanted a missionary he selected a Paul from among the tent makers. When he wanted a deliverer of Israel, he called a man from the commonplace duties of the desert. When he wanted a reformer, he called an Elisha from his plough. When God wanted to show man how much he loved him, and honored toil, he chose to in-

carnate himself in the Carpenter of Nazareth."

"This is the gospel of labor,
Ring it, ye bells of the kirk;
The Lord of Love came down from above,
To dwell with the men who work.

"This is the rose he planted,
Here on this thorn cursed soil;
Heaven is blest with perfect rest,
But the blessing of earth is toil."

Large Harvests and Commercial Revival.

Without being unduly optimistic, we may reasonably anticipate copious rains and abundant harvests next year. This would only be in harmony with the experiences of the past. Such severe droughts as the present are invariably but the unpleasant introductions to prosperous seasons. It is likely, too, that with the encouragement of the various State Governments, there will be a largely extended area under crop. These are likely, but it is more than likely,—it is almost absolutely certain that wheat next year will command a high price. With 40 per cent. of Europe's ordinary wheat crop unsown, the supply must be far short of the demand. Who can fully estimate what a great crop and a high price will mean to Australia? The war goes on, and is likely to for at least several months, and in the meanwhile many millions of men are absent from their work engaged in war, or in preparation for it. Thus the world's trade and commerce are partially paralysed, but in the meantime the world's needs go on. Immediately following the proclamation of peace, there will be temporary difficulties with the return of these millions to their avocations, but these will soon be overcome, and then the looms and factories and workshops will be run under pressure in the endeavor to make up for lost time and to provide the world's supplies. Thus we may fairly expect a great revival of trade and commerce within the near future. With the prospect of an abundant harvest, high prices, plenty of work and good wages, there is everything to encourage us in the future outlook. And this should enable us to endure the pinch of the present the more cheerfully. Let those who have means help their less fortunate fellows with work where they are able, and let all who possibly can continue their contributions to the local church and general mission funds. It will be a struggle to keep the work going until the better times come. Many out of work or with seriously reduced incomes will be unable to give as formerly, and unless those who have the means are prepared to give more freely to make up in part at least for the deficiency, the cause of primitive Christianity as a whole beneath the Southern Cross will receive a severe blow. This is a critical time, and the spiritual prosperity of the future depends on the faithfulness and self-denial of Christians just now.

In this world the one thing supremely worth having is the opportunity to do worthily a piece of work the doing of which is of vital consequence to the welfare of mankind.—Theodore Roosevelt.

"Drift" in Our Church Membership.

A. P. Wilson.

This is not the problem of any one church. It is rather the difficulty which faces every religious community. We make glowing reports of our progress, and the total additions every year of our churches show glorious increases, but we are silent as to our subtractions. The "weak and the sickly" are passed by. Their spiritual life is a question seemingly outside our calculations, and until "cleaning up" time when we revise the roll, they are forgotten. It is such weak folk that are the cause of this article. That inactive minority, whose faces are seldom seen at our meetings, who are absolutely careless as to their religious duties, and who seem to regard themselves as outside the pale of church affairs altogether. Ministerial visitation seems vain, no real reason can be assigned for their apathy; they seem to be afflicted with a kind of spiritual "marasmus," and no spiritual medicine can arrest their decline.

Joining other bodies.

Then, too, we have members who quite promiscuously wander into other churches, and unite with them often without any regard to the scripturalness or otherwise of their position. Some offence perhaps has been taken, and either they leave the church altogether, and drift into an irreligious state, or unite with some other communion in the district, and outliving the original members in jealousy and hatred of our movement, become a stumbling block to all spiritual intercourse, or fraternal relationships. Such members are often the greatest obstacles in the path of Christian Union. It is these problems which lie before us for solution.

The question faced.

First we must face the question fairly. It is of little use to do as we have been, too often, allowing this incubus to grow yearly in strength and danger so that not knowing what peck of troubles we bring about our ears, we fear to touch it. This policy of non-interference must cease. Let every church member become introspective, "examining himself," lest the root of some disaffection be in him. More self-accusation, more self-judgment would bring, I feel sure, the desire for a "closer walk with God," higher aspirations and nobler ideals, and the example of such a life of holiness would have its effect upon wandering souls that no amount of roll revision, or public exhortation, could produce.

It must be met unitedly.

The whole church needs to get outside provincialism, and to unite upon the question. For an individual preacher to attempt it is to court failure, for a single congregation only partial success. If only we could meet in conference, devise schemes, lay plans, loyally adopted by every congregation, we would have a mighty lever to shift this "rock in our pathway."

The bed-rock cause.

There is no doubt that the greatest cause of this drift is a false appreciation of discipleship, and its relation to church membership and duties. Many are simply members of a humanly constituted organisation rather than part of the body of Christ. To some the joining of a church is almost akin to joining a lodge, or a club, and preacher and officers are regarded in the light almost of club officials rather than those chosen by the church to have their spiritual oversight. A symposium on "Why I am a member of — church" would, I feel, reap some queer replies, and the erroneous answers thus obtained would give many valuable sidelights on the question of drift, and let us feel where the weakness lay, that we might remedy it.

Young Christian education.

There is not, I venture to say, in any church, an organised system of young Christian education. What is received in that direction is often desultory and indirectly obtained through various agencies operating in connection with the church. These, though doing valuable work, can only be regarded as half-measures at best. They certainly reach a few of our young people, but there is no attempt here at organised instruction, and can never be regarded as coping with the question. What we need in this connection is a system by which the whole official board, and as many more as can be pressed into the service, are occupied in fostering the growth spiritually of these babes in Christ, that they may grow in grace and in the knowledge of our Lord Jesus Christ.

Expository preaching.

To do this at least in one direction we could go back to the old expository preaching. I think that the teaching at our morning service is too disconnected. In those churches where there are various speaking brethren, too often there is no continuity of thought from week to week. This is a weakness which needs facing. If the preacher occupies the pulpit, the matter is easy of solution, but where there are several, surely some arrangement could be arrived at by which the various brethren could take different phases of some topic and speak truly then to edification; the bricks in our up-building are laid too promiscuously to last long. Such a continuity of addresses would tend to greater regularity at our morning service. Let each address be separate, yet linked up with some past address, so that the best interest can be obtained.

Lack of conviction.

There is, of course, that great question of membership to face. We insist upon baptism, rightly, I believe, but should not belief and repentance be just as insistent? We lose more members through a wrong idea of

what constitutes church membership than from any other cause. In times of any great religious excitement, there are those who come in who we subsequently find have no "depth of earth." We receive their confession, and after conversation they are hurried through the baptismal waters and received into fellowship. Very often it would almost be better to have waited; to have seen whether their conversion was due to excitement, rather than love to our Lord. May be it would lessen our total at the end of the mission, but it would also, and materially, lessen our subtraction at the end of say, twelve months' time.

Our position.

We need, too, in this connection, definite teaching as to "our position" as a people. If we have any right to exist at all as a distinctive communion, it is due to our members that that position be clearly and definitely defined. We often speak of "our plea" with an assumption that we all know what we mean, while the greatest haze exists in some minds as to what the plea of the disciples of Christ really is. In this connection it is not sufficient to quote the hackneyed statements of half a century ago, with terms which have lost their connotation, and an emphasis which has lost its interest, but let us be ready with a constantly fresh re-statement in modern terms of the great movement with which we are identified. We are now a people with a history. That history shows a certain development of the plea. It is as unfair to quote the statements of fifty years ago or more in defence of our position, as it would be to quote the language of say, Presbyterian divines of a century ago as indicative of Presbyterianism to-day. I do not think we have lost any truth, but rather that we have gained it, and to withhold any fresh truth gained, or to persist in any mistaken ideas of the past, are both harmful. But our young converts certainly need to be members of us through conviction. They need to be able to give a reason for the hope that is within them with meekness and with fear. This is true more particularly of our converts of the second and third generation. To those children born practically in the church, and reared in its influence, many terms in common use are not investigated, but received as a matter of course. They become members of the church, not from any sense of conviction as to the position held by us, but simply because it is the church of their parents. I feel that we lose more of such members by drift than we do of those who come either from outside entirely, or who have come among us through a hardly fought process of investigation, and who through love to our Lord Jesus Christ have desired to know his will in truth.

So that my first great plea in this connection is for a revival of learning in our church, for a more diligent study of that Word which is able to make us wise unto salvation, for an organised, competent body of officers, duly equipped and recognised to instruct, exhort, and edify, that we may all grow up into him who is the Head, even Jesus Christ.

God's Patience with Israel.

Bible School Lesson for January 3, 1915, Judges 2: 1-19.

W. C. McCallum.

From a careful comparison of the appearances of the angel of the Lord, as recorded in the book of Judges, it appears that there was something more here than what would ordinarily be ascribed to an angel. The messenger is distinguished from Jehovah, and yet identifies himself with the Lord, and is regarded as such by his hearers. It was evidently the Lord making use of human form to declare his message to the people.

Gilgal, in the valley of the Jordan, had been the central camp of the Israelites during the first stage of their conquest of the land. Bethel became the centre during the second stage, and Bochim is supposed to have been some spot in the neighborhood of Bethel. As the guidance of God had been with them through the wilderness and at Gilgal, so now he was with them, but it was with rebuke. They are reminded of their covenant with God. God had fulfilled his part of the covenant (Gen. 17: 7, 8). They had been brought into the land to possess it, but unfaithfulness had been their answer to God's faithfulness. They had failed to keep their part of the covenant (Deut. 7: 1-5) and to fully possess the land.

This recalling of the people to their covenant obligations to God brought the tears of regret to their eyes for their failure. May the heavenly Father ever remind us of the sacred obligations of our covenant with him when we gave ourselves to him in the kingdom of his Son, and when we fail may the ready tears, indeed, spring to our eyes, but may our repentance be more enduring than that of Israel.

The enemy in the land.

In spite of early victories, as recorded in the book of Joshua, the Canaanite and the Amorite still held some of the best portions of the land and some of the strongest towns (Judges 1: 27-36). After their first zeal in conquest, the Israelites settled down amongst the inhabitants of the land. The latter were frequently made subject to task-work, but they were still there with the opportunity of exerting a corrupting influence on Israel. As the messenger of the Lord indicated, these compromises with the enemy had bad effects upon Israel. The Canaanites became "as thorns" in their sides, and their gods became "a snare" unto them.

The path of compromise with evil is always one of peril and dishonor. Whether the enemy in the land be found in our own hearts and lives, in the shape of some besetting temptation or sin, or in the great evils within the life of the nation, gambling, drunkenness, or national selfishness, we cannot afford to make any compromise. Our covenant with God demands that we present ourselves "a living sacrifice, holy, acceptable to God," and that we strive toward that goal when to him "every knee shall bow"

and the "kingdoms of the world" shall become "the kingdom of our Lord, and of his Christ."

The consecrated leader.

Joshua rendered great service to Israel as a warrior, but a greater service as a man of God. He is a greater man who can lead his people to righteousness than the one who can lead their armies to victory. No greater



W. C. McCALLUM,
of Hobart, who has consented to write articles on
the Bible School Lessons for 1915.

tribute could be given a ruler than that his people "served the Lord" all his days. Joshua's influence did not pass with himself, but remained with the elders who, together with him, had seen what God had done for Israel. The influences that go out from one true Christian life cannot be measured. We, too often, think only of results of Christian influence in leading men into active Christian life. Let us not forget the restraining influence, such as Joshua exerted upon Israel. The extent of this salting of the earth can hardly be gauged.

The influence of Joshua and his fellow elders was exerted through keeping alive the knowledge of "all the great work of the Lord that he had wrought for Israel." Jesus said to one man that desired to follow him, "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." The first words flashed over the telegraph by Morse, the inventor, were: "What God hath wrought!" It is our privilege and our duty to make known what God hath wrought, and how he "so loved the world that he gave."

The sinning people.

The primary cause of their sin was that they had forgotten what God had done, they "knew not the Lord, nor yet the work which he had wrought for Israel." It is all too easy to forget God's goodness. The occasion of their sin was the presence of the enemy in the land. Having forgotten God's goodness, it was easy to adopt the practices that he condemned.

The gods whose worship they now adopted, Baalim, masculine gods, and Asharoth, similar deities, but feminine, were the local gods of the various Canaanite cities or localities. They were primarily agricultural gods, and supposed to give increase of crops, vintage and cattle, etc. Their worship did not necessarily mean forsaking the Lord God of their fathers in the sense that they ceased to worship him, but it did mean forsaking him in violating the prohibition of the divine law against the worship of other gods.

Further, it meant that while they might claim Jehovah still as the God of Israel, as leader of the host, yet they refused to acknowledge him in the new manner of life they were now adopting after their life as nomads in the wilderness. They now became tillers of the soil, keepers of vineyards and olive groves. The worship of Baals meant that the God of Israel was shut out of this department of their life.

How often we see this old sin. People worship God in the church, and serve the god of this world in their business. They bring him lip service, but the energy of their life flows not into his service.

The result of this national sin was at once seen in weakness. They became a prey to their enemies. A divided worship showed a divided heart. The sense of unity and power that had made them strong under Joshua, disappeared, and "the hand of the Lord was against them for evil."

The patient God.

"And the Lord raised up judges, who saved them out of the hand of those that spoiled them." This is the text of the book of Judges. It proceeds to tell of the work of these judges whom the Lord raised up to save Israel. These judges received no salary, as far as we know. They levied no taxes or tribute. They made no laws, but they used, for the saving of Israel, the personal fitness and ascendancy conferred upon them by the Spirit of God. During the lifetime of the judge the people were saved, but their speedy relapse into Canaanite worship showed how deep-rooted was the sin, and how stubborn the spirit of the people.

The patience of God became Israel's salvation, though it took long centuries to bring them to unwavering allegiance to the one God. In all times of personal struggle and national strife, let us remember God's patience. Jesus said, "Unto seventy times seven." The divine patience with waywardness must be our example, but it is more, it is the imperative demand that we recognise patience as the divine plan of dealing with men, and the divine plan must be our plan.

The Restoration Movement.

A Study in Origins.

T. H. Scambler.

Are you ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear?

Do you know why you are a member of a church of Christ?

Do you know why the churches known simply as churches of Christ came into existence, and what message they are commissioned to deliver?

Our people have grown strong. We are able to exert a wide influence upon the religious and social life of the day. And sometimes, our special mission and message become obscured by the general features of the work we do in common with others.

We are not peculiar in this respect. It is easy to find crowds of Congregationalists, for instance, or Methodists, or members of any church, who know no reason, except the accidents of birth, or training, or environment, why they belong to their churches.

But your true Congregationalist, or Methodist, is a member of his church because of the great principles for which the church stands. No other church would do for him, so long as he sees things as he does. The man who is a member of a church because it is nearest to his door, or because the preacher for the time being suits him best, is not a force to be reckoned with, religiously.

The members of the churches of Christ are a people with a mission. We are associated with all good people in such tasks as we are able to do together. But we are not simply "one in a crowd." We are not accidental congregations. We have a great mission—superior, we confidently believe, to that of any people on God's earth.

Much as we regret the divisions among the people of God, we must recognise this: The various churches which are doing most to exalt the Christ came into existence in defence of great principles which we ourselves cherish. Without the work done by the great reformers, and the influence of the churches they organised, our restoration movement could not have been inaugurated. One of the specific purposes of the leaders in our movement was to correct certain errors among the churches. But it is also true, that but for the good these churches had done, and the principles they espoused, our great work would not have been possible.

In order to understand the spirit and genius of our movement, it is necessary to have some knowledge of the entire movement known as the Protestant Reformation. Of this movement, which extends through the latter centuries, we are a part. Our plea is of such a nature, that our work ought to be the completion and crown of this great religious awakening.

In tracing the development of the Reformation, we can touch only the broad out-

lines. A glance at the origin and history of the various religious bodies that have broken away from the Roman power, and have opposed its principles, will help us clearly to see and appreciate the place our movement fills in the religious life of the age.

A good starting point, perhaps, is what is called

The Reformation in England

in the time of Henry the Eighth. We are not clear when the gospel was first introduced into England. Certainly the missionaries from Rome were not the first heralds of the Cross there. Very early in our era, probably in the first century, the gospel was taken to Britain, and was extensively accepted. For centuries an organised community, called by some writers the British Church, opposed, and was persecuted by, the Church of Rome. The early Norman kings stoutly resisted the encroachments of the papacy, but the growing power of this politico-ecclesiastical empire was too great, and in the course of time the subjugation of England became complete. Under the domination of Rome, many foreign ecclesiastics were introduced into England, and civil, as well as religious matters, passed under foreign control.

Dark were the days when the Word of God was lost to England, and the people were sunk in ignorance and superstition. But God was preparing the way of deliverance. In the 13th century, Wycliffe, "the morning star of the Reformation," appeared, and the power of Rome received a decided check. And though the darkness was intense, and occasionally seemed to settle back more densely than ever, the path of faith steadily advanced towards the open day.

In following the rise and development of the Reformation, it is interesting to note that the mighty revolution was not wholly a religious one. God has ways of working that we may not always recognise. Back of the Reformation, as one of its causes, lies the intellectual awakening of Europe known as the Renaissance.

This remarkable revival of learning restored, among other things, a knowledge of the ancient Greek language, and thus cleared the way for Bible translation.

It gave birth to a spirit of investigation which resulted in a re-examination of the Word of God.

It quickened intelligence, and the invention of printing made the circulation of the Bible possible.

It helped to produce Luther, Zwingle, Calvin, and others, who pleaded for an independent study of the Bible, and a hearty submission to the will of God.

The supremacy of Rome was definitely

thrown off in the reign of Henry the Eighth. A coarse and bestial monarch became the central figure of the Reformation in England. Henry himself was an ardent Romanist, and the title F.D. (Defender of the Faith), which has been retained by English monarchs ever since, was first given to him by Pope Leo the Tenth, because of his book against Luther. But when the authority of the Pope interfered with his desire to divorce his wife and marry Anne Boleyn, he rejected the Pope, and made himself head of the English church.

Little wonder that the Roman Catholic historians have attempted to disparage the Reformation in England, because of these unworthy associations. But it must be remembered that Henry's act was merely the occasion for the bursting forth of those spiritual energies which had been accumulating through long years. Certainly Henry himself was not a reformer. He burnt Protestants at the stake, while he threw off the authority of Rome. After he suppressed the monasteries, and set up the English Bible in the churches, he enacted the "Bloody Statutes," which established in the English church such doctrines as the celibacy of priests, transubstantiation, masses, and auricular confession. "He could defend the papal faith, or a protestant faith, or a faith neither papal nor protestant, as the gratification of his lust might require." By the Act of Supremacy in 1534 he abolished the authority of the Pope in England, and proclaimed himself as the sole earthly head of the church, and that, substantially, was the one point of difference between the two churches. Lord Macaulay points out that he claimed all power, spiritual as well as temporal, and his claim at the time meant nothing less than the whole "power of the keys."

The work of the Reformation proceeded, both within the State church and outside of its bounds. But the peculiar circumstances of its birth continued to mark the history of the Anglican Church, so that even to this day, and in our country, there are many people who do not know whether she is essentially Protestant or Roman Catholic—she occupies a position midway.

The Reformation of Luther.

The Reformation in Germany, in which Luther is the prominent figure, was not so involved in political issues as in England. The true nature of the movement can be seen more readily there. Luther himself was a monk. A consciousness of sin caused him to suffer greatly, and the agony of this experience led him, through the study of the Word of God, to the discovery of his great message: justification through faith, without any merit of works.

It was at this time that Leo the Tenth, in need of money for St. Peter's in Rome, revived the sale of indulgences. For a certain sum of money, graduated according to the nature of the sin, one could purchase an indulgence to commit a wrong, and remain free from guilt. When the zealous friar

Tetzel came to Germany to sell indulgences, he was stoutly opposed by Luther, who, in 1517, posted up his famous Theses, ninety-five in number, in which he condemned the system of indulgences, and announced pardon through faith.

In a few days his theses were read all over Germany; in a few weeks, over all the world. His attacks upon Rome resulted, after a time, in a complete separation from that church. Great but unavailing efforts were made by Rome to win back the refractory monk, or to put him out of the way. In 1521 he was summoned to appear in the presence of Emperor Charles the Fifth, at the Diet of Worms. Though the whole nation was agitated, and the mighty religious revolution was sweeping everywhere, many felt that this call of Luther was a call to death. He did not hesitate, however. When warned not to enter the city, he said: "Should there be as many devils in Worms as tiles on the housetops, still I would enter it." On the day after his arrival "he was cited to appear at four in the afternoon before his imperial majesty and the States of the Empire. Luther received the message with profound respect. Everything was arranged. He was about to stand for Jesus Christ before the most august assembly in the world." D'Aubigne, in his History of the Reformation, gives an intensely interesting account of the appearance of the intrepid monk before the Diet for examination and trial. But Luther was as great in the presence of royalty as in the pulpits of the people. He would not retract anything he had said or written. In concluding his defence, he said: "Unless, therefore, I am convinced through proofs from the Holy Scripture, am vanquished in a clear manner through the very passages which I have cited, and my conscience imprisoned thus by the Word of God, I neither can nor will retract anything. Here I stand. I can do nothing else. God help me. Amen."

The principles upon which Luther worked, and upon which the Lutheran church—comprising as it does the bulk of the protestant population of Europe—is built, were substantially those which we plead to-day. A biographer says: "Whatever he considered to be false he rejected. Whatever they (the Scriptures) did not contain he disapproved. He adhered to that only which he believed he had found in the Bible." He sought to make this book his only rule of faith and practice. It is not surprising that he failed in some particulars. Living as he did, in the shadow of Rome; trained as he had been in its doctrines, the wonder is that he was able to see so much, and progress so far. He laid a foundation; other men built thereon. In some respects he failed to apply his principles. "Whatsoever is not found in Scripture shall not be appointed," he said. Yet when pressed for Bible authority in support of infant sprinkling, he merely said: "Our opponents cannot show that infant baptism is contrary to Scripture." On this particular, and on others, he virtually surrendered his avowed principle.

We rejoice to-day in the great work

achieved by this man of God. We are indebted to him for much of what we hold and enjoy. We should be false to him, and to the spirit that moved him, did we not seek to carry his great principle into every aspect of faith, and doctrine, and practice. But it was here that his immediate followers failed. Melancthon, who succeeded him as head of the Lutheran party, supported infant baptism—to revert to the same question—but admitted that his opponents here found a tender place, because of his lack of Bible authority. And the church which bears the name of Luther has largely failed in its mission, because it has lost sight of the one thing—the Supremacy of the Word—which made him great. The movement crystallised upon the main features of doctrine as expressed by him, and there was no room for progress.

To be concluded.

With our Troops En Route to Europe.

Mr. Miles, chaplain representing congregational bodies with the first Australian Expeditionary Force, forwards the following letter:—

Nowhere,
Date Unknown.

Dear Jim,—When I wrote last we were here. We have travelled a day since and we are still here, although of course those hundred miles from there. To-morrow we will probably reach there, though we were there before we were here. When we arrived there we were here, so now that you know the address, write soon.—Yours, Joe Longwayoff.

The above is an extravagant skit on the wise and necessary censorship to which all letters must be submitted, and which explains why no dates, place, names, ships, etc., are mentioned in this communication. We have had a magnificent—indeed a matchless—trip. From Hobson's Bay on we have had one long calm. There was one strong blow, but we were sheltered from it in harbor at the time. There was a rolling swell for a day, later on, but apart from these indications of what might have been, we have had wondrously calm weather. From the time of casting off, when we were greatly cheered, and we cheered in response in defiance of the lumps rising in our throats, we have been greatly fortunate and favored. Of course, it took a few days for settling down, but all worked in harmony, and the result was highly creditable. The first day there was great rushing to write and post letters for home, first by the last boat that left us off Williamstown, and then by the boat into which we dropped the pilot. Many had received letters at the last, and eagerly seized this opportunity to reply. Postcards of the transport on her former trip were simply rushed at three-pence each, a member of the crew profiting accordingly. On our way down the Bay we met the French sailing ship, "Ville de Mulhouse." Naturally we cheered her, and our massed bands played the Marseillaise. From the Heads on, the wristlet watches presented to the troops were in daily evidence, especially at the hour for putting back the clock. During the cold weather, this was done at night, so giving the men a longer night's rest. But when the warmer zone was reached the clock was put back between 5 and 6 p.m., thus securing a somewhat longer day. The food is excellent. The men have their meals first, then the sergeants have theirs, the officers coming last. The food is excellent in quality, sufficient in quantity and a good variety is maintained. All the men undergo daily exercise. Most of the drills are for physical training in order to keep the men fit. The horses also get exercise. Coir matting is spread on the decks, and the animals are led round and round. There was great excitement when we received our first mail from home. There broke out a terrific demand for paper on which to write

replies. The trip is full of interest to those who have never been to sea before. The carpenter going his rounds sounding the tanks and bilges, the engineers doing the same thing in order to get the temperatures of different parts of the ship, the porpoises and flying fish, the sea birds, the little land sighted, and the imaginary land seen in nearly every cloud, the signalling between the ships, all gives variety and novelty.

By the same opportunity I am posting a closed letter, giving an outline of dates and details, which will be delayed by the censorship department until you are allowed to use it. I think I may add, however, that the most intense excitement and the greatest enthusiasm of the trip was aroused when we were given the news that one of the ships of our own Australian Navy had greatly distinguished herself in a way that will make her name known everywhere. [Doubtless this refers to the Sydney's defeat of the Emden.]

At one place one of the Y.M.C.A. secretaries, Mr. Cliff Browne, and I climbed a high hill overlooking the fleet, before breakfast one morning. It was a magnificent sight. It thrilled our beings. We remembered how the Master had sat on a similar hill overlooking Galilee with his disciples of old, and we entered into the spirit of the words:

"Oh, Master, it is good to be,

High on the mountain here with Thee,"

and we prayed that we might have favor with and be faithful toward the men we accompany. That same day I presided over a most helpful conference of Y.M.C.A. representatives. We know that you are praying for us. We greatly appreciate your helping together by prayer. We confidently seek to serve these grand fellows for the Master's sake.—F. J. Miles.

The Growing Suburbs.

Under the above heading the Sydney "Daily Telegraph" recently published an article on "Hornsby's Rapid Progress," in which the following appeared:—

"A striking illustration of the rapid growth of centres on the outskirts of suburban Sydney is furnished by the progress of the town of Hornsby, the terminus of the North Shore line and the junction of that line with the Main Northern railway route, during the past few years. Half a decade ago Hornsby contained only about 500 houses, but to-day the total stands at little short of a thousand; while the population shows an advancement of 30 per cent., with a corresponding increase in the whole of the immediately surrounding district."

Attention is directed to this in order to illustrate the wisdom of brethren in rising centres meeting to break the loaf in their homes in preference to travelling miles to organised churches; and also the value of timely Home Mission assistance. A few members met at Hornsby, saved their contributions until they had sufficient to buy land and erect a chapel. Then the church was organised with 15 members. This was 4½ years ago. A mission conducted by Thos. Hagger, removal of members to the district, and the faithful work of the members assisted by visiting speakers, increased that number to 45 at the end of 18 months. A subsidy was then obtained from the Home Mission Committee to enable the church to engage H. G. Payne as evangelist. Converts won and additions by letter have in three years raised the enrolment from 45 to 111. Three years ago the Bible School numbered 30, now the total is 131. The building was known locally as the "Little Church." It has outgrown that designation, though custom still applies it. Then it had a floor space of 500 feet in the main building, plus two small vestries at the rear. Now the floor space of the main building is 1500 feet, and the vestries have been replaced by a room which is larger than the main building was three years ago. The church has a good equipment.

The church and school that can grow faster than the population have good prospects. In the early future this township will be a city, and the church should be one of the best in New South Wales.—P.

Foreign Missions.

Foreign Missions and their Civilising Influences.

James A. Wilkie.

The civilisation of the white races is almost entirely the product of Christianity. If we study the civilisation of Rome and Greece, we find that there is a total disregard of the rights of all except "Citizens," and that the vast majority of the people were treated as serfs. In modern non-Christian lands, such as China and India, there is a repetition of the same system—"Rights for the few, wrongs for the many."

Christianity has taught the Western nations that civilisation is much more than roads and bridges, than comforts and luxuries, than swift means of locomotion, even than parliaments and the machinery of government. Excellent though all these are, a nation is still uncivilised that takes no thought for the weak and helpless, the widow and the orphan, the sick and the poor. As we find such thought almost exclusively confined to those nations that have been touched by Christianity, it is a proper conclusion that it is from Christianity these altruistic principles have sprung. The same European nations have themselves emerged from a state of barbarism, and Christian missionaries carried to them the message that was the seed from which their present advancement has grown.

It is therefore natural to presume that wherever Christian missionaries go, they will invariably lay the foundations that will ultimately carry the structure of a higher civilisation.

In following our investigation it will be well to think of those instances in which a Christian mission was the first outside influence to enter a heathen country, years in advance of explorers (as such), traders, soldiers, or tourists. We can find such instances in parts of China, Africa, Korea, and the Pacific Islands. So, that if we see the advent of the missionary followed by an absolute revolution in thought and action, we can justly attribute it to the power of Christian truth, as that was first in the field, and no rivals were present who might claim a share in the credit.

Let us now briefly review the means at the command of the missionary to work a great change:—

1. It is an old saying—"Like God, like people"; and speaking generally, heathen nations fear their gods, have to provide sacrifices to propitiate their anger, think them capable of cruelty and vice, and are never sure that their gods are satisfied with their offerings. The missionary comes with a message of a God all-holy, just and loving, who himself provided the all-sufficient propitiation, and who has revealed himself so that men may have the assurance of pardon and peace. This message is the great lever

to change the heart, for Christianity ever works out from centre to circumference.

2. The heathen see a living illustration of this message of divine love in a man counting his own comfort and safety but lightly, in order that he may help and win those around. If the missionary has wife and children, they see the beauty of Christian marriage and family life.

3. The message of the missionary is not only that God cares for men's souls, but also for their bodies; that not only does God provide joy in the future life, but that he wishes peace and blessedness to reign in the present life. So the missionary becomes a pioneer in all such philanthropies, as his means allow.

4. If his training or experience fit him, he is the first scientific physician that ministers to the sick and diseased. Dispensaries and hospitals are almost the first thought of the missionary.

5. As time goes on, a beginning is made in providing sustenance and training for orphans, and care for the aged and helpless.

6. Christianity teaches the dignity of labor, and the place of a proper self-respect and spirit of independence; and in districts where a kindly nature has made the natives lazy in the fewness of their needs, or where persecution makes outcasts of his converts, the missionary organises industrial work, and encourages both converts and heathen to learn responsibility, and earn their daily bread.

7. The Revelation of God is contained in a book, and the missionary is usually the pioneer educator. In many cases, he reduces a spoken language to writing for the first time, edits a grammar, translates the Scriptures, and establishes schools wherein children and adults may learn to read and obtain other primary facilities.

8. Christianity breathes a spirit that is antagonistic to slavery, war, polygamy, cruelty, drunkenness, and all such evil systems and customs; and as the darkness vanishes before the light, so do these evils shrink as the missionary's teaching and influence spread.

9. The missionary's knowledge and personality often gain him access to the rulers and leading men of the people among whom he lives, and by the impression he makes upon these high officials, he is able to advise them upon matters of justice and policy, and thus to improve the conditions of life for the people by planning out their towns, teaching sanitation, laying out roads and bridges, and showing them how to build healthy and comfortable dwellings.

10. In countries where some of the people can read, the missionary has done great work in translating and printing cheap copies of healthy and helpful literature, thus educating the people (especially the ruling

classes) into social reform, and introducing them to democratic forms of government.

11. In times of famine and plague, Christian missions have been the distributing centres of relief sent by Christians in the homelands who have heard of the distress and starvation.

12. As time goes on, the number of converts increase, and each Christian church becomes a city set on a hill that cannot be hid; the kindness and brotherliness manifested among the Christians impresses the onlookers with the sense that Christianity is a real thing—powerful for good.

All these civilising influences can only be introduced one by one, as men and means become available, but the one great essential enters with the missionary, and that is the gospel of the grace of God, told by a man whose life backs up his teaching.

This revelation, when believed and obeyed, changes the convert's attitude to God, and as a necessary consequence, his attitude to his neighbors is also new. He now treats his own body as a sacred charge, he works for his living, he promotes peace and good conduct, and as far as he is able, he shows kindness and help to those in need.

This re-creation of men and women is the supreme aim of the mission, and once this is gained, each becomes a centre of civilisation, helping on the various philanthropies established by the missionary, and trained (when ability is manifested) to carry on the message of a higher life to those who have not heard it.

The explorer, the surveyor, the engineer, the trader, the educationalist, and the governing official, have all their part and place in the rearing of the external structure of civilisation, but in hundreds of cases the missionary was a generation in advance of them all, and in his own person strove to do the work of all these folk, while keeping ever to the front that supreme aim of reaching the human heart. The missionary's preliminary work was the one way whereby the engineer and trader could afterwards follow in the missionary's track without danger to their life and property.

A tourist who was an atheist, when conversing with a Christian chief on a Pacific island, made light of the Christian Revelation. The chief escorted the tourist to the place where formerly cannibal feasts were prepared, and told him that if he had landed on the island previous to the coming of Christianity, the chief would have been superintending the cooking of the tourist's body instead of treating him with courtesy.

Men who have occupied the supreme places in the British Empire and other nationalities, such as Sir Andrew Fraser, Sir Harry Johnston, and many others, are frankly and gladly stating that the more they know of the condition of the people under their government, the more they recognise that incomparably beyond all political reforms and economic improvements, the influence of Christian missions is the great factor in working a revolution in human life, and building up a true and lasting civilisation.

Church Efficiency: Music.

Henry A. Procter.

I thought it might be helpful to the readers of the "Christian" if I laid before them certain ideas which have proved helpful in my own ministry, and which have resulted in greater efficiency and increased spiritual power of the church. In so doing I recognise that reforms cannot be carried out in advance of public opinion, and if there is any impracticability in the adoption of these ideas, it will be due to the tremendous influence which custom exerts upon our thinking and our action. In this we share the fate which overtakes all religious bodies when they become larger and more respectable. Custom moulds what one might term "the denominational conscience," and in time every religious group gradually assumes a certain type of thought. The congregations which make up the larger section fall into the denominational rut, the top edge of which becomes their horizon beyond which it is impossible to see. Sometimes these ruts become graves, for the only difference between a rut and a grave is length and depth. Of course there cannot be any objection to system, or routine, so long as there is freedom to move, but I have a great objection to any man-made system which is regarded as unchangeable, or which prevents the adoption of a better one by the men and women of to-morrow, for every generation must coin its own spiritual language and make its own system and adopt the best methods for its own age.

We often lose sight of this self-evident truth, especially when some one advocates a new method of working, or runs counter to our previous thinking, and instinctively there is aroused within us the spirit of resistance to any alteration of the established order. This is due to the inherent conservatism which lies deep in the heart of man. One can imagine the consternation which Campbell produced when to the secessionists from the Presbyterian Church of Ireland, he advocated the Restoration movement which aimed at nothing less than the bringing of religion back again unto itself. Indeed, the immersion of believers, and the observance of the Lord's Supper every first day, must have produced uneasiness and pain to those men who in other days had advocated the withdrawal from the church wherein they had been reared. We, who happily enjoy the fruits of Campbell's labors, know that through the drastic alterations by the reformers three great continents were refreshed and a new conception of divine truth was given, which by the grace of God will ultimately win the world.

I have mentioned this, although at first sight it would appear to have nothing to do with the subject of this paper, because there is a tendency to regard methods of working, and even the precise order of the items of our service, as something which cannot be changed at all without the violation of the

gospel; so that to alter the mechanical arrangement of our morning service, or to introduce any aid to the worship of the church would be viewed as a departure from the principles of the Bible. On the other hand we have a large and growing number of men and women who have been reared in cultured homes, and who, when in denominational churches, became accustomed to good music, and a reverential and orderly service. These people want to know even as the young people cradled in our movement want to know, why it is that the aids to worship which have been found helpful in our city congregations cannot be used in their suburban or country church. Is there a ministry of the beautiful? If there is, why cannot it be used in connection with all the services of the church whether they are held in the morning or evening?

Such questions at once open up the subject of worship. It is sometimes thought that the worship spoken of in the New Testament, is the breaking of bread, the singing of hymns, the fellowship, and prayers. But this is not really so. These things are the *expression* of our worship, not worship itself. They are, as it were, the outward signs of an inward reality. This reality is the Godward movement of the soul, and is not heard by man at all. There is as much difference between worship, and its outward expression, as there is between saying one's prayers and praying. One can worship God although the lips are dumb. Its form may be "the upward glancing of an eye"; indeed, one might go further and say that it is quite possible to worship God even among the bewildering mazes of a modern anthem, or the Hallelujah Chorus, for these are but the expression of an inward reality. Worship is of the soul, and the yearnings of deeper self "uttered or unexpressed"—these alone reach the ear of God.

Now having said this, it might appear that it mattered little what form our worship takes. And so it would were it not for the reflex influence of the exterior act upon our souls. As soon as we express our desires there is, as it were, a rebound upon our deeper self. What mystic influences sweep over our hearts when we sing that hymn of Montgomery's:

"O Love that will not let me go,
I rest my weary head on thee;
I give thee back the love I owe,
That in thine ocean depths its flow
May richer, fuller be."

We recognise the ministry of the beautiful in the poetry of our hymns, why then cannot we utilise the service of the best music in connection with our meetings for worship? Who remains unmoved when the full-throated pipe organ plays Chopin's funeral march? Who, save the stone deaf, is unconscious of the power of music to awaken in the hardest heart thoughts that lie too deep for words? True, no instru-

ment can worship God, but I know that it helped me to worship him. It enabled me to free my mind from the distractions caused by discord, and besides the range of tunes can be increased and the setting of our hymns greatly improved. It is a great pity that the fine hymns in our morning book have no musical setting printed with them, but in connection with my own work we have adapted to our own hymnary, Garrett Horder's "Worship Song" (Hutchinson and Co., Melbourne). This book is regarded by those best qualified to know, as the finest selection of hymns in the world. If the leaders of song would get "Worship Song" and use it as a tune book, it would improve our morning service very much. Here is a list of hymns with the best setting. The numbers refer to our own book; the tunes are taken from "Worship Song." 81, tune Marytown, 550 Sherborne, 229 St. Cuthbert, 12 Omberley, 428 Holley, 608 Lyndhurst, 526 Castle Rising, 587 Troyte, 677 In Memoriam, 217 Redhead, 406 Rockingham, 136 Aberyswyth.

As regards the evening service a great deal can be done to restore the spirit of reverence. Since the influence of great revivals swept across the country a great many songs have been introduced which do not possess one characteristic of a hymn. There is not a single worshipful idea in many of them. Their only claim to notice is the catchy tune. These so-called hymns are of the waltz tune variety, and like all ragtime music, "they have their day and cease to be." How much damage these tunes have done to the musical taste of the people, it is impossible to state, but it would be a welcome relief if we could have our morning hymn book used in the evening. It would have a great effect upon the reverence and dignity of our gospel service, and I also think that we would feel the better if our hearts' desires were expressed by the finest poetry and the best music.

It would break the monotony and the routine of our services if we used the chants which are to be found at the back of our hymnary; even if these selections from the inspired Word were not sung, at least, they could be recited by the congregation, and the people would have a greater share in the service. One simple yet very effective method of preventing the usual Sunday evening scurry is to allow the members of the congregation to resume their seats during the closing prayer, then while all heads are bowed, the vesper is sung. After a pause, the closing benediction is then pronounced. These things which have been mentioned in this paper may appear to belong to the mechanics of our religion, but experience teaches that reverence in the Lord's house is deepened by the observance of little things, and in these days when the majesty of our God and the sacredness of our assemblies is obscured, it is good to restore the spirit of sanctity to the house of the Lord, so that

"Struggling hearts, that seek release,
May find the rest of God's own peace;
And, strengthened by hymn and prayer,
Lay down their burden and their care."

The Family Altar

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

OUR GOD.

Ours is a wonderful God, from whatsoever viewpoint we see him. As a Creator, we admire his power; as a Judge, we admire his fairness; as a Teacher, we admire his wisdom; but, perhaps, that which appeals to us most powerfully is his relationship as a Father. An earthly father is not only interested in his boy's body and mind and soul—the large things—but in every minutest detail of his life. Even his ball and bat, and his tiniest toys, are objects of his interest and care. What he eats and wears, and where he goes; his companions and his books—everything pertaining to the life and character of his child, even though it be for a moment, is of intensest interest to him. Even so is it with our heavenly Father. The hairs of our head are numbered, and his angels are guardian spirits as we journey in life's way. When we are awake, and when we sleep; in the midst of foes as well as friends; when the sun is bright about us, and when storms dark and angry hover near, he is ever present to shield and comfort. What a glory to have this God at our side every moment of the week upon which we enter to-day!

SUNDAY, DECEMBER 20.

Gems of Thought.—"The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all" (Psalm 103: 19).

The very law which moulds a tear,
And bids it trickle from its source,
That law preserves this world a sphere,
And guides the planets in their course.

—Samuel Rogers.

God is as great in minuteness as he is in magnitude.—Colton.

Bible Reading.—Psalm 103: 13-22: God seeth both the little and the large.

MONDAY, DECEMBER 21.

Gems of Thought.—"There was a certain beggar named Lazarus laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table" (Luke 16: 20, 21).

The wounds I might have healed!
The human sorrow and smart!
And yet it never was in my soul

To play so ill a part;
But evil is wrought by want of thought
As well as want of heart.

—Thomas Hood.

Bible Reading.—Luke 16: 19-31: Neglecting to do good.

TUESDAY, DECEMBER 22.

Gems of Thought.—"Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Cor. 4: 17).

Swinging to a strap in an uncomfortably crowded street car going home last evening, thought came to us continually that, at any rate, we were going home. True, the way of going had its discomforts, but in spite of this it was better to be going home than to be going in the opposite direction, in which there was plenty of room in the vacant cars. The Christian may say: "I am going home!" So, if he be wise, he desires that it is better to endure the pangs of poverty, and even persecution, in behalf of the right, since that course leads homeward, where await him a welcome, rest and peace.—J. H. Garrison.

Bible Reading.—2 Cor. 4: 15-18: Hindrances which help.

WEDNESDAY, DECEMBER 23.

Gems of Thought.—"I have learned in whatever state I am, therewith to be content" (Phil. 4: 11).

My crown is in my heart, not on my head;
Not decked with diamonds and Indian stones,
Nor to be seen; my crown is called Content;
A crown it is that seldom kings enjoy.

—Shakespeare.

The harvest song of inward peace.—Whittier.

Bible Reading.—Phil. 4: 4-11: True happiness.

THURSDAY, DECEMBER 24.

Gems of Thought.—"Daughter, be of good comfort; thy faith hath made thee whole" (Matt. 9: 22).

No one could fairly accuse Paul of being blind to the awful evils that throttled the pagan world in which he lived and worked. Yet, as he addressed the men of Athens, he said, heartily, "I perceive that ye are very religious," thus "wooing them," as has been said, "by drawing out the best that is back of the false, from which he draws them away." Christ used the same method in winning his disciples to himself. If we want to draw a man away from his badness, let us talk about his goodness.—"Sunday School Times."

Bible Reading.—Matt. 9: 18-22: Encouraging others.

FRIDAY, DECEMBER 25.

Gems of Thought.—"Until seventy times seven" (Matt. 18: 22).

The "Chautauquan" says: "During one of his Congressional campaigns, Mr. McKinley was followed from place to place by a reporter for a paper of the opposite political faith. Mr. McKinley was annoyed by the misrepresentation to which he was almost daily subjected. The reporter was ill, poorly clad, and had an annoying cough. One night Mr. McKinley took a closed carriage for a near-by town at which he was announced to speak. The weather was wretchedly raw and cold. He had not gone far when he heard that cough, and knew that the reporter was riding with the driver in the exposed seat. The Major called to the driver to stop, and alighted. 'Get down off that seat, young man,' he said. 'Here,' said Mr. McKinley, taking off his overcoat, 'you put on this overcoat, and get into the carriage.'"—Park Hays Miller.

Bible Reading.—Matt. 18: 21, 22: How to forgive.

SATURDAY, DECEMBER 26.

Gems of Thought.—"Despise thou the riches of his goodness and forbearance and longsuffering?" (Rom. 2: 4).

The steady pressure of moral force will, before many days, break the barriers of pride and prejudice down, and we shall triumph as Mexico's friend sooner than we could triumph as her enemies—and how much more handsomely, with how much higher and finer satisfactions of conscience and of honor.—Woodrow Wilson.

Bible Reading.—Rom. 2: 1-4: Patience and provocation.

Victorian Bible School Union.

ANNUAL DEMONSTRATION.

The thirty-third anniversary of the Victorian Bible School Union was celebrated on Monday evening, December 7, in the Lygon-st. Christian chapel, the meeting, as usual, taking the form of a demonstration, the opportunity also being taken for distributing prizes and certificates won at the recent examination. The chapel was crowded. W. C. Reiler, president of the Union, took the chair. Prayer was offered by S. G. Griffith.

The president, in his opening remarks, alluded to certain recent signs of progress. The examination had been a success, there having been nearly a thousand entrants and 544 competitors, whilst 38 out of 40 schools competing had gained prizes

or certificates. Another important move has been the appointment of Bro. Reg. Enniss as Bible School organiser, who has already done splendid work for the Union. The School of Methods had just closed a most successful session. A vote had been taken from amongst those who had attended, strongly favoring the continuance of the classes. The programme consisted of the following items: Concerted pieces, "Butterflies," Sth. Richmond school; "God will for ever be true," Hawthorn; Action songs, "Stocking Mending," Box Hill; "Faith, Hope, and Charity," Windsor; "Sowing and Reaping," Fitzroy; "The Three Boys," Brunswick. Songs, "Daddy," Miss Beryl Griffiths, Collingwood; "Christ's Little Child," Miss Florrie Gow, Malvern. Recitation, "Just afore Christmas," Master Bert Walton, Cheltenham. Chorus, "A Song of Victory," South Melbourne, and the distribution of prizes. The musical and elocutionary items were creditably given. Special mention might be made of the singing of Miss Griffiths, who was encored, and sang excellently both pieces. The chairman, at the close of Miss Griffiths' singing, elicited from her the information that she was but seven years of age, and was wearing quite a number of medals gained by her at singing competitions. The distribution of prizes proved an item of interest to all present. A list of successful competitors has already appeared in the pages of the "Christian." The musical arrangements of the meeting were in the hands of Bro. Nat. Haddow, director, and Miss Jeannie Dickens, accompanist. The demonstration was a success, and should prove an encouragement to teachers, scholars, and officials of the Bible Schools.—P.

Eyre Peninsula Conference, S.A.

On December 1 a committee meeting of the Eyre Peninsula Conference was held at Tumby Bay. Delegates were present from all churches except one, and in addition we were favored with the presence of J. E. Thomas.

A letter was received from the S.A. Evangelistic Union, suggesting that in future the evangelist's work be concentrated upon Butler, Ungarra and Tumby Bay, giving the two former places a monthly visit. This, of course, means that, except for a quarterly visit, the other fields will not be visited by the evangelist. However, the local brethren have arranged to carry on the services, the only reduction being at Lipson, where a monthly meeting will be held instead of a fortnightly one.

A motion, to be forwarded to the members of the Federal Parliament, was passed, protesting against the reintroduction of the wet canteen into military camps. This was also passed at several of the churches in the district.

Re Bible School work: the thanks of the committee was expressed to the Bible School Union for a donation of two guineas for use amongst the schools. About £1 has already been used for the various schools for purchasing supplies. We are also grateful to the schools at Hindmarsh and York for sending a number of old editions of picture rolls. These have been distributed amongst the schools, and are of great help to the teachers. Application is being made for the use of the teachers' library, circulated by the Union.

The treasurer's statement showed that the offerings to the College of the Bible were as follows:—Pillana, 2/6; Lipson, 5/6; Tumby Bay, 13/6; Butler, 2/6; total, £14/4.

Arrangements are being made for a series of missions in most of the localities early next year, when we expect some visiting brethren over here to conduct such meetings. At the end of February we purpose holding our annual Conference. Bro. D. A. Ewers is hoping to be with us, and we hope to make this Conference a great influence in the spread of the gospel here. It was also decided to invite the Baptist churches of Pt. Lincoln and Cowell to send along representatives to the Conference.

In these ways we are continuing the Master's work here, and in spite of agricultural and national difficulties, we are trying to put our best efforts into the great work for Christ and his church.—A. J. Fischer, Conference Secretary.



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

Tasmania.

LAUNCESTON.—We had helpful services all day Sunday, 6th, and good attendances. We regret much to part with two of our young men, Bren. James Arnot and McEwan, who have taken their departure for the war in Europe. During the week the tent mission has been continued. Large and appreciative audiences assembled each night. Bren. Jeffs and Swain, by the power of God, are holding the people. There have been conversions and baptisms, and many Christians have been brought nearer to God.—A. W. Heron.

New Zealand.

KAITANGATA.—The work is steadily advancing. Christian Women's Board of Missions Day was observed on November 15. Bro. Noble changed pulpits with Bro. Bell, of Gore, for the occasion. Our evangelist spoke to the Maitauru C.W.B.M. auxiliary on November 16, when a nice meeting was held. General regret is felt at the decease of Bren. F. G. Dunn and M. W. Green, and hope is expressed that lasting memorials will be raised to honor their great devotion. Our C.W.B.M. sale of work was held on November 19, when £21 were added to our building fund. This amount helps to raise their total contribution so far this year to £46. We expect our building fund to reach £130 by Christmas. The church desire to gratefully acknowledge the generous Australian responses to their appeal. Churches: Lancefield, 10/-; Doncaster, 10/-; Bet Bet, 14/-; North Croydon, £2/10/-; and Gympie, £1.—Geo. Thompson, Nov. 23.

NORTHERN UNION.—Since last report four have made the good confession, and have been baptised, three young men and a young woman—one of the first-named at Pt. Albert, the two remaining at Dome Valley—sons of Frank Phillips—and the young woman at Te Arai, daughter of our Bro. and Sister Logue. Two of the young men—brothers—were called to serve their country the same week of their decision to serve King Jesus. Evangelistic effort will be withdrawn from Dome Valley for a few months, in all probability after the 13th December, to allow the writer to concentrate upon other parts of the field. The work is generally healthy.—W. G. Oram.

DUNEDIN.—The sale of work in aid of Roslyn building fund was held in the Oddfellows' Hall, Stuart-st., on Thursday afternoons and evenings, and the results were very satisfactory, totalling over £90. The hall was crowded in the evenings. Owing to the zeal and energy of the ladies of the church, a much larger amount of goods was brought together than was anticipated, and a supplementary sale will be held, probably at the time of the opening of the handsome new building.—L.C.J.S., Nov. 30.

PALMERSTON NORTH.—A few Sundays ago, Sister Zurcher, from the church at Grote-st., Adelaide, received the right hand of fellowship. At the sisters' meeting last week we had an address given on temperance. A few strangers were present. We regret that our C.E. Society has lapsed, owing to insufficient workers. The gospel services have been small the last two Sundays.—M.S.

NELSON.—The mid-week prayer meeting was well attended. On Lord's day, Nov. 29, the morning service was largely attended. Bro. Bell presided, and Bro. Mathieson delivered a very help-

ful Bible study address. At the evening service, when Bro. Mathieson again preached, the chapel was well filled. At the close of an inspiring appeal, three young ladies made the confession of faith. The Endeavor Society held their monthly consecration meeting on Monday evening.—H.B.L., Dec. 3.

WELLINGTON SOUTH.—We are very busy practising for our Sunday School anniversary. This will be the last one in the present chapel. The contractor for the new chapel is making good progress, and hopes to have the building finished early in the new year. Our meetings are being well attended, and a good interest is being displayed. Bro. Hardham, of Lower Hutt, gave a fine address on Sunday morning on "Glorifying God." Bro. Phillips, our evangelist, is suffering from influenza, and so R. B. Davis, of Vivian-st., led the prayer meeting last Tuesday night. In the recent Bible School examination, a number of our scholars competed, and were very successful. Every scholar secured either a prize or a certificate.

TIMARU.—Since last report, church meetings have been continuing favorably, some of the evening services being very good. Bro. Clarke has started a men's training class, which will meet once a week in the home of one of the brethren. This class has already proved to be doing good work, as two or three of the brethren have exhorted at the morning services, and proved interesting and instructive. The prayer meetings are being held in the homes of the brethren, and are fairly well attended. We held a social some little while back to defray the legal expenses on our section, which has been secured by paying a deposit. Our Foreign Mission offering amounted to over £14.—W. E. Taylor, Nov. 24.

KILBIRNIE.—Steady progress is being made with the work under Bro. Jarvis's capable leadership. A most successful sale of work was held on Wednesday last, as a result of which the sum of about £34 was raised. This forms the nucleus of our building fund. The sisters deserve great credit for the work they have done in this connection. The sale was opened by Dr. Newman, M.P.—G.P., Dec. 4.

West Australia.

COLLIE.—We are at present holding a mission, with E. G. Warren as missionary; fine meetings up to date. On Lord's day Bro. Warren gave an uplifting morning address, an address to the school children in the afternoon, and an eloquent gospel message in the evening. Four from the Bible School made the good confession, also the mother of one of these scholars. These were baptised during the week. The meetings are well attended, and great interest is displayed. Bro. and Sister Warren will stay till the 13th. A meeting will be held in our new school building at East Collie, on Lord's day afternoon at 3 p.m. This building will supply a long felt want in the district.—L. J. Moignard, Dec. 4.

BUNBURY.—The work is moving along nicely. W. Moore read an interesting paper to the Literary Society on "Burden Bearing." A large number have joined the society, which is proving a help to the young people. On the 29th inst Bro. Rodger held a special young people's service. The platform was covered with the flowers. The building was filled. Ethel Holmgren and Ada Burnell read the Scripture, Bro. C. Fletcher led

the meeting. There were duets by scholars, and a solo by Miss Knight. Bro. Rodger's subject was "Pardon."—G.W.K., Dec. 1.

Queensland.

MA MA CREEK.—The church has for many years felt the need of a residence for their preacher. On Wednesday, Nov. 25, the members, with a few practical sympathisers, met to erect same in one day if possible. The work was carried out under the management of our preacher, W. H. Morton, assisted by Bro. Francis, and 33 others. The heat was terrible; a few of the workers were affected, and all felt it somewhat. Owing to this, we could not finish, and so gathered next day and completed what we had begun, save for minor details. Once more the heat was great, 111 degrees being registered, the hottest day this summer in Queensland. Half of our workers were affected, some being very ill. We now have a beautiful home, valued at £250, 34ft. wide and 32ft. long, containing five rooms, verandahs front and one side, weatherboarded without, lined and ceiled within. W. H. Morton claims the record for Australia, having worked on four chapels in a day and now added a manse to his list.—T. A. Chappell.

SUNNYBANK.—Meetings for worship are held regularly, alternately in the houses of Bren. Bignill and Gager. We had a visit recently from J. Swan, of Brisbane church, with a seasonable word of exhortation. We expect an addition to our numbers shortly, on the removal hither of Bro. Bowles, and family.—J.W.McC.

BRISBANE.—Last Lord's day J. Swan addressed the church. Children's Day in the Bible School was honored in the afternoon, when a very pleasing programme of well selected recitations and songs was rendered. An offering was taken for Foreign Missions. W. Trudgian had charge of the musical arrangements. We are indebted to the Home Mission Committee for releasing W. J. Way in order to conduct the Hawthorne mission, which terminated with fifteen confessions; seven of the converts were baptised on Friday night.

South Australia.

BORDERTOWN.—Yesterday we had good attendances, when Bro. Linley Gordon spoke both morning and evening. We were glad to hear his messages. Meetings continue to be fairly well attended.—E.P.V., Dec. 7.

TUMBY BAY.—Our anniversary services will be long remembered. We had splendid attendances at all meetings. The messages of Bro. Thomas were very helpful. He addressed the church, spoke on mission work at the Bible School meeting, preached the gospel, and addressed an open air rally on Temperance. Sunday afternoon, the Children's Day exercises were well rendered by the school, when the collection (including 14/- from mite boxes) totalled £2/14/-. At night 16/- was collected for the Patriotic Fund. The public meeting took the form of a "home chat," the keynote of all the singing and remarks being "Home." Appropriate musical items were sung, and Bro. Thomas spoke on "The Old Kentucky Homes." The music was excellent throughout, being supplied by the choir, trained by Bro. Nankivell, senr., ably assisted by Sister Shearing and Bro. Hindley.—A.J.F.

NORTH ADELAIDE.—The meetings around the Lord's table have lately been good. The gospel services have been well attended, and the interest is growing. To-day special prayer was offered on behalf of Bro. Goodwin, who is ill in the Adelaide Hospital. Last Thursday a special meeting of the K.S.P. was held, when the writer gave a short lantern lecture. Among other slides a set illustrating the life of Moses were shown. A large number attended. Our Sunday School anniversary, in conjunction with Children's Day, is to be held on December 20.—R.H., Dec. 6.

PIRIE SOUTH.—Good meetings have been held throughout the past month, J. Johnston speaking alternate Lord's day mornings and evenings, Bren. Hamp, Arnold, and Andres taking the alternate services. Good reports were given

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from all departments at the last quarterly social. We are looking forward to the electric lighting in the chapel, which will be a great improvement. During the month we have been called upon to bid farewell to some of our most energetic workers. Failing health has taken Mr. and Mrs. Voules and daughter to another town. We shall miss them very much. A farewell social was held to bid them God-speed. We trust the change will prove beneficial to their health.—L.H., Dec. 5.

BERRI.—There was a good service at the evening meeting on Nov. 29, when our evangelist gave a good address. The mid-week prayer meetings are still going ahead. Last week we visited the home of Mr. and Mrs. Clark at the Western part of the settlement. On December 6, Bro. Jarvis, senr., presided, and Bro. G. Christian, of Renmark, exhorted the church.—Geo. W. Jarvis.

MOONTA.—To-day we held our church anniversary services. In the morning 35 members answered to their names at the roll call, and we had quite a large number of visitors and friends. Bro. Cully presided and formally welcomed Bro. and Sister Allan. Bro. Allan exhorted the church on Rom. 12: 1-2. In the afternoon a large number were present to hear Bro. Allan; his subject was "The Ladder of Success," illustrated by a chart. It was enjoyed by all, though it was principally the children's service. At the gospel service about 380 people were present and listened attentively while Bro. Allan delivered a stirring address on "The Message of the Church," his text being 1 Cor. 1: 23. We had Sister Nellie Bice helping us throughout the day, and her solos were greatly appreciated.—B. Marsh, Dec. 6.

QUEENSTOWN.—On Monday, Dec. 7, at the residence of Bro. R. Harris, secretary of this church, his daughter Esther was united in marriage to Bro. A. Stokes, assistant secretary, late of Hounslow, Middlesex, England. The breakfast was partaken of at the home of the bride's parents, with a few friends and relatives. Bro. Brooker officiated. Sunday, December 13, fair attendance of members around the Lord's table. Bro. Coin presided, and Bro. Hawkes addressed on 1 Peter 3. We had a good school in the afternoon, and a very fine men's class. In the evening Bro. Brooker preached on "Make strong for life's battles," to a large audience, and at the close a man made the good confession.—H. Watkins, Dec. 3.

SOUTHERN CONFERENCE.—A committee meeting was held at Strathalbyn on Dec. 3, a full representation of members being present. The President, Theo. Edwards, occupied the chair. The work at Pt. Elliot was discussed, but it was resolved to let the work stand over. The President reported on his official trip to Larnaroo, and seeing the district at its worst, gave a very hopeful report, from a hopeful people. Bro. Train also spoke hopefully of the district. The committee are watching this district with interest, and hope for a great future. Bro. Burgar, of Goolwa, and Bro. Overall, of Murray Bridge, gave encouraging reports, and stated that the interest is well sustained. The committee are to assist the Home Mission Committee in placing an evangelist at Strathalbyn for three months. The annual Southern Conference is to be held at Strathalbyn on Feb. 2. Proposed that a letter of sympathy be sent to the Binney family.—W. S. Yelland.

HINDMARSH.—On Monday evening, Dec. 7, the members of the C.E. Society held an "Old Folks' at Home" social. A musical and elocutionary programme was much enjoyed. G. P. Cuttriss gave an excellent lecture on "How I be-triss gave an excellent lecture on 'How I be-triss came a soldier.'" Refreshments were provided, and a very social time was spent. At the mid-week service it was unanimously decided to alter the night of meeting from Thursday to Wednesday. Choir practice will be held on Thursday. Sunday, Dec. 13, another good day. In the morning Bro. Cuttriss addressed the church, also the children on the letter "G"—Gift. Bro. Cuttriss is dealing with the names given to Christ, in alphabetical order. Mr. C. Maddern was received into membership. Afternoon, splendid attendance at the Bible School; new plans worked splendidly. Evening subject, "The Unpardonable Sin," by Bro. Cuttriss, given to a large audience. W. Mc-

Gregor, of W.A., was present at the morning service.—J.L.R.

KADINA.—At our C.E. meeting on Monday evening last we had Mr. Forsyth, the Methodist minister from Wallaroo, with us; he holds the position as president of the C.E. Union. He gave an address from John 9: 1-6, dealing more especially with the 4th verse. It was an address that will long remain in the minds of the C.E. members. This morning we had with us Bro. Ray Killmer, from Wallaroo, who gave the exhortation from 1 Peter 3: 10, 11. This evening Bro. Verco gave the address from Isaiah 53: 6.—Jas. H. Thomas, Dec. 13.

MAYLANDS.—The Church Extension offering amounted to £3/3/3. Our aged and esteemed Sister Cornelius fell asleep in Jesus on December 5. She became identified with the Church of Christ at Grote-st. 48 years ago, and has proved herself a faithful and energetic worker for the Master whom she loved. The teachers and officers of the Bible School held their quarterly tea on Thursday evening, 3rd inst. Progress was reported in all departments. Miss F. Cameron will be farewelled by the church on Jan. 7. The services to-day were fairly well attended.—H.R.T., Dec. 13.

LOCHIEL.—Since last report we have had good meetings. Sister previously baptised has been received in. On December 8 an excellent number assembled to remember their Lord. Bible Class well attended. At night a splendid number gathered at the gospel meeting, three quarters of the congregation being men. The Bible School at Mt. Templeton is in excellent condition; two more new scholars enlisted last Lord's day. About 40 were present, counting strangers. An organ is badly needed, and if any brother or sister could help us, the writer would be glad to know. A secondhand instrument would be thankfully received. The Endeavor Society meetings are fairly well attended, and the committees are doing splendid work.—T. Jones.

MILE END.—At our mid-week meeting on December 2 we had the pleasure of taking the confession of one of our Bible School scholars, David McDonald, who was immersed the same evening. He received the right hand of fellowship at the morning meeting on Dec. 6.—M., Dec. 13.

COTTONVILLE.—After a strenuous year's labors, Bro. Manning has gone for a fortnight's holiday. He has now returned and resumed duties. The meetings for worship and preaching were well attended. We are looking forward to a year of great things in the Master's service.—J. McNicol, Dec. 13.

New South Wales

TAREE.—After a prolonged illness Bro. Jas. Collins and Sister Parsonage once more met with the church on Lord's day morning. E. J. Saxby presided, and Jas. Collins addressed the church. G. E. Burns preached at night from 1 Cor. 15: 1, 2. The Bible School continues to make progress, whilst the C.E. Society and mid-week prayer meetings are poorly attended.—T.T.M., Dec. 9.

GHINNI & COOPERNOOK.—Lord's day last G. E. Burns preached the gospel at Ghinni at 11 a.m. to a good congregation, and at Coopernook at 3.30 p.m. he met with the disciples there round the Lord's table. Both of these places are only new preaching centres.—T.T.M., Dec. 9.

TINONEE & BOOTAWAH.—H. Edwards told the old story at Tinonee last Lord's day evening, and at Bootawah that afternoon. The church at Tinonee has been in existence a little over twelve months, and the interest exhibited at both these places is very keen. The annual basket picnic of the Sunday School held at Bro. Wyn-pie's residence was held on Wednesday last, and at night the children rendered very well the Children's Day exercises.—T.T.M., Dec. 9.

WINGHAM.—The church here met at Bro. Western's residence on Lord's day morning for the purpose of breaking bread with our aged brother, who very seldom has the privilege of meeting with us. He has left the allotted span behind fifteen years ago, and up until last year filled the

office of secretary for the church meeting here.—T.T.M., Dec. 9.

INVERELL.—Meetings last week for worship and gospel proclamation were good. On Wednesday Bro. Waters gave an illustrated lecture of travel, entitled "A Trip to the North Coast." This was to raise somewhat to pay indebtedness on Spencer's Gully chapel. Meetings yesterday were fairly attended. Bro. Cook addressed the church, and the evangelist conducted meetings at Gum Flat and Little Plain. The evening subject was "The Conversion of Saul."—H. W. Cust, Dec. 1.

CANLEY VALE.—We are pleased to report three more confessions and baptisms. On Saturday, Nov. 28, Bro. Gale delivered his Bible School work lecture in the chapel. The Bible School is still growing. Children's Foreign Mission Day concert was held last Saturday night. The Bible School's offering yesterday amounted to £4/16/-.—A.O.W., Dec. 7.

NORTH AUBURN.—Our Bible School held their picnic at Canley Vale on Saturday, Dec. 5. A most enjoyable day was spent. On the following afternoon we had a special children's service in the chapel. A short musical programme was rendered by the scholars. F. Collins, from Paddington, addressed the school. There were also present with us G. H. Browne and G. Stimson, president of Bible School Committee. During the afternoon the prizes for the year were awarded. Every scholar received a book, ninety-three books being presented. Our Lord's day meetings are well maintained, both morning and evening.

HORNSBY.—The morning meeting was presided over by Elder Crosthwaite. One brother who was baptised on the previous Sunday was received into fellowship. We were pleased to have Sister Verco, from S.A., present. Bro. Payne exhorted on "The Positive Commands of the Bible." This afternoon's attendance at Bible School was almost a record one—94 present; 9 new scholars in the past two weeks. Total school enrolment is 70 per cent. higher than last year: it now numbers 132. Average attendances are on the increase, last month constituting a record. Bro. Payne preached in the evening, exhorting all to "Watch."—L.J.P., Dec. 6.

WAGGA.—Since last report our meetings have been fairly well attended. Building operations are proceeding, and we are pleased to be able to acknowledge further donations to our fund. R. C. Edwards, Vic., £1/1/-; Bro. Rofe, Hornsby, £1; G. Mowsar, Wagga, £6; Sister Wenk, senr., Wagga, £1; Sister Stearman, Wagga, 10/-. If any would like to assist us in furnishing our chapel with platform carpet, chairs, aisle matting, or seats, or the equivalent in money, we would be very pleased, as almost all our available money will be used in the completion of our building. Send to A. Brown, Railway-st., Wagga, N.S.W.—W. F. Wenk, Dec. 14.

MEREWETHER.—On Lord's day, Dec. 6, we had Bro. Saxby, from Taree, who exhorted us from 1 Cor. 15: 52, and gave us some very encouraging thoughts. Bro. Fretwell preached at night, giving his last address on "The Characteristics of Christ." The addresses as a whole have been very instructive and helpful, and we are praying a rich harvest may be gathered. The Bible School is still increasing, the kindergarten being very encouraging. Our sisters' Thursday night meetings keep growing better.—J. Fraser.

HURSTVILLE.—On December 13 Bro. G. H. Browne addressed the church, and on behalf of the church received ten into fellowship who had put on Christ by baptism on the previous Wednesday. We were pleased to welcome Bro. Clarke into our midst, who has come to labor amongst us for the next two months. We had a good gospel service at night, Bro. Clarke taking for his subject "Jesus of Nazareth passeth by."—E. J. Winks, Dec. 14.

MOSMAN.—Fair meetings all day. S. Gole addressed the church in the morning, his subject being "Loyalty to Christ." Visitors from a distance were: F. Oldfield, from Brisbane; Bro. and Sister Cust, from Victoria. In the afternoon lessons were suspended while a presentation was made to our greatly esteemed late superintendent, Bro. S.

Continued on page 840.

Sisters' Department.

SOUTH AUSTRALIA.

The Executive met on December 3. The afternoon session was devoted to the subject of Home Missions. The Home Mission superintendent, Mrs. Riches, presided. An overture was rendered by Mrs. Hart, Mile End. At the roll call of delegates 24 responded. A paper was given by Mrs. Thomas, Prospect, on "The Evangelisation of the Home Fields." Mrs. Harding, of York, favored us with a solo. Mrs. Bend read a very nice paper on the work of Home Missions with regard to our call, and giving to the work of missions. Miss Robertson, from Grote-st., and Mrs. Ewers, Mile End also favored with solos. Mr. D. A. Ewers visited the meeting, and gave an address in the interests of Home Missions, and also gave us a word of encouragement for our new year's work. We were pleased to welcome Mr. and Mrs. Allan, from Melbourne. Mr. Allan is to take up the work at Moonta. We were pleased to have a few words from him. Mrs. Ira Paternoster moved, and Mrs. Mauger seconded, that a hearty vote of thanks be given to all who had made the meeting a success. Donation to Hospital Committee for Christmas cheer, £3.

The next meeting will be held the first Thursday in February, 1915. Mrs. Dumbrell will lead. The meeting closed with hymn and the benediction.—Mrs. A. E. Cherry, Secretary, 32 Roebuck-st., West Adelaide.

VICTORIA.

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

The usual monthly meeting of the Victorian Women's Conference Executive was held in the hall, Swanston-st., on December 4, president, Mrs. Chown, in the chair. Mrs. Forbes led the devotional exercises. "Woman and her Influence," was the subject of an interesting paper by Mrs. Baker. Prayers for peace were offered by Mrs. Ludbrook and Miss Hill.

Correspondence included letters from Mrs. Watson and F. G. Filmer, and apologies from Sisters Hayward, Wilson and Ray. Congratulations were tendered to the Secretary of the South Australian Women's Conference on the occasion of her marriage. £5 was granted to the Home Mission Fund.

Additions from Bible Schools.—Windsor, 1; Doncaster, 1; Box Hill, 1; Moreland, 4; Brunswick, 11.

Home Missions.—For the nine months of the present Conference year, the results have totalled 290. The work is bright. Unfortunately the funds are not so. There has been much more work done this year. The war and drought have affected us. If the members of the churches will rise to the occasion and help at this critical time, we shall get through all right.—L. Pittman, Supt.

Foreign Missions.—All our missionaries are well except Miss Thompson; but all feel the effects of the war. At Baramati the Bible women are laboring faithfully, and the kindergarten school is progressing. Bro. Watson's time and strength are being taxed with pioneering work. He writes, "Caste is strong, and prejudice against Christianity is strong, and sin is rampant, but still a few hearts are being reached by the wonderful story of the cross. Mr. and Mrs. Waters write that the dry spell is broken, and the outlook more cheerful. Bro. Chappell is doing a good work in Maewo, also Bro. Filmer at Pentecost. Sisters Tilley, Tole, and Cameron are expected to leave for India by the "Malaja" on Jan. 12.—L. Lyall, Supt.

The Temperance Committee paid a visit to Middle Park church on Nov. 25. Instructive papers were given by Sisters Lindsay and Holmes, and an address by Miss Darnley was much appreciated.—N. Ray, Supt.

Hospital Visitation.—Miss Petchey, to Alfred Hospital, three visits. Mrs. Morris, Queen Victoria, St. Vincent, and Austin Hospitals, seven visits in all. Mrs. Cameron, Alfred Hospital, two visits. Mrs. Thurgood, six visits to Melbourne

Hospital. Books, magazines, home comforts, parcel of groceries and clothing distributed among the patients. Members of the following churches visited:—Bendigo, Brighton, Cheltenham, Richmond, South Richmond, North Melbourne, Preston, Newmarket, Middle Park, Lygon-st. Thanks to the following for books and magazines:—Sisters Chown, Sharp, Grinrod, R. Thompson, Burrows, Stewart; General Dorcas for gifts of clothing and groceries.—E. C. Thurgood, Supt.

The Prayer Meeting Committee visited North Melbourne in November, when a profitable time was spent. Helpful papers were given by Sisters Trinnick, Kelson, Baker, Wilson.—N. Trinnick, Supt.

The General Dorcas met on November 18. There was a good attendance. Forty-two garments were made and sent to needy cases. In answer to an appeal for the poor children of London, thirty-three garments have been sent on. The secretary of the fund for the relief of poor children in London has acknowledged the gift with thanks. Parcels of clothing have been received with thanks from Sisters Hill and Adam, and a sister per Miss Connor, also donation of 6/- and £1 from North Fitzroy Dorcas Class. The trustees of the Margaret Goudie Fund have granted a donation for help to needy church members.—L. R. Martin, Supt.

Miss Hill told of six sisters having passed away. The next meeting of the Executive will be held in the hall, Swanston-st., on Friday, February 5, 1915. Mrs. J. Pittman will conduct the devotional exercises, and Mrs. R. Thompson is expected to give an item on Home Missions.

Home Mission News—Victorian.

Thos. Hagger, Secretary.

November was another good month for the work being carried on by our Home Missionary Committee. The following additions were reported by the workers, viz.:—Burnley, 3; Brim, 1; Warragul, 1; South Melbourne, 2; Castlemaine, 2; Box Hill, 7; Wonga Park, 4; Montrose, 7; North Richmond, 1; Maryborough, 1; Malvern, 1; St. Arnaud, 4; Stawell, 2; Gordon, 2; Echuca, 5; Emerald, 2; Warrnambool, 1; Ultima, 2. Total, 48.

There have been 286 additions, not including those by letter, reported by our workers for the nine months of the current Conference year which have gone. This is a fine showing, and should en-
thuse us all.

There are fine prospects of a good church being built up at Galah; this is in the Mallee country.

South Melbourne is still on the up-grade; this is evidenced by the fact that the church is making another small increase in the amount being paid towards the support of the preacher for that district.

Several places are starting kindergarten work, and this shows increased interest in the work among the young, and will mean church progress in the years to come.

St. Arnaud has now over 80 scholars in the school; which shows a fine advance.

For the nine months of this Conference year our income was £161/19/8 more than for the corresponding period last year, but our expenditure was also heavier by £317/0/8. Our debit balance now stands at £737/0/11, being £145/1/- more than at November 30 last year.

The income for November was £149/4/-, and the expenditure £257/15/10.

The next great annual offering in the churches will be that for Home Missions on Feb. 7th next, and it is not too soon to begin preparations for that important day and event. Several of the preachers have already intimated their intention of doing all possible to secure a worthy offering; one says: "The special conditions produced by war and drought are surely special opportunities for us to prove to the world that the Master's work does not depend upon prosperous conditions in the world, but rather upon consecration and self-sacrifice."

ACKNOWLEDGMENTS.

W. W. DAVEY FUND.

Thankfully received:—S. G. Griffith, £1/1/-; A. Sidwell, £1/1/-.

F. G. DUNN MEMORIAL SCHOLARSHIP FUND.

Hawthorn Brother, 2/-; E.J.B., 3/-; Unley Church, £2/5/-; "College Friend," £5; Mrs. Burrows, North Melbourne, 3/-; Mr. A. Clarke, Taradale, 10/-; Mrs. A. Clarke, Taradale, 10/-; Nth. Adelaide Church, 10/3; L. K. Magarey, Tintinara, South Australia, £1/1/-.

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From the Field—Continued.

Gole, who has moved to the Chatswood church. The children presented him with enlarged photographs of the school and kindergarten, suitably framed, and the teachers gave him a silver watch chain and set of books, "Every Man's Encyclopedia." Both teachers and scholars are truly sorry to say good-bye to one who has done so much for the welfare of our school, and pray that God's richest blessing may rest upon him in his new sphere of labor. Good meetings were held all day on December 6. Bro. R. Maxwell and Sister Miss A. Piper, from Seven Hills, were with us in the morning, and Bren. T. Savage and Lovell at night, when a thoughtful address was given by Bro. Walden on "Working for Low Wages" to a fair audience.—A.E.O.

LIDCOMBE.—Splendid gathering around the Lord's table this morning, the writer presiding. Bro. Green, Hurstville, addressed the meeting from the New Testament reading. Last Lord's day we commenced the anniversary celebrations. Bro. Clydesdale was the speaker in the morning, and gave the children ten minutes' talk, which they enjoyed and greatly appreciated. Bro. Wadsworth presided. The song and gospel services were appropriate to the occasion, Bro. Clydesdale conducting. The choir creditably rendered some beautiful music. On Tuesday night we concluded with a tea and public meeting, which was pronounced a great success. Speakers were: A. Price (Conference President) and others. Additions for the year, 21; losses, 4.—M.A., Dec. 13.

LILYVILLE.—On Tuesday evening last the Bible School celebrated Children's Day, and the children greatly pleased the large audience with the ability they showed in the various exercises and songs. The offering from the boxes and friends, including some amounts brought in yesterday afternoon at school, amounted to £5/2/4. This is less than last year, but we expect it to be still further increased. During the evening a presentation was made to R. A. Fox, who has been secretary of the school for some time, and is resigning. His successor as secretary will be A. A. Smith, of Garden-st., South Randwick. Services to-day suffered owing to the heat wave. Bro. Harward gave a fine exhortation at the morning meeting, and at night F. T. Saunders spoke on "The Purpose of Baptism" to a fair audience. The church urgently needs about £5 to complete £50 which is required to be paid off the loan on the building. An effort is being made to raise a sum of £200 in order to undertake extensions. This amount we hope to raise in debentures carrying 5 per cent. If any can help by taking these, please communicate with Bro. J. Fox, 399 Dowling-st., Moore Park, Sydney. The school is preparing for rally day, the last Sunday in January.—E.B.

ENMORE.—We had a fine meeting in the morning, when Bro. Reg. Enniss gave a splendid address on John 3: 30. Bro. Enniss is in Sydney for a few days, en route to New Zealand, where he is to attend the New Zealand Conference of the Churches of Christ. We were delighted to have fellowship with him, his wife, and Bro. Horace Kingsbury. Sister Burnett was received into the church. An old and faithful member of the church, in the person of R. Gilmour, has passed to his rest. We extend to his bereaved wife and family our loving sympathy. Bro. Illingworth, who presided, paid a tribute to the loving devotion of our late brother, and of the way he delighted to be at the Lord's table whenever possible. Bro. Horace Kingsbury preached a fine gospel sermon in the evening, his text being Hebrews 9: 22. We were glad to see two sisters step forward in response to the invitation at the close and acknowledge Christ as Lord and Saviour.—E.L.

BELMORE.—Yesterday was the church anniversary, and golden offering day. J. S. Garden gave an excellent address. We got £43 towards the £100 needed ere we can start the new building. Splendid meeting at night. The evangelist spoke on "Hymns and their Story." After an eloquent appeal, the church was overjoyed to see a father and his son step out for Christ. A. E. Forbes commences his second year. His minis-

try has been fruitful, and we feel assured the revival will continue and deepen.—John Rodger, Dec. 14.

SYDNEY.—Fine meetings since last report. The work is going steadily on. Mr. and Miss Keats, baptised believers, were received into fellowship to-day. Bro. Saunders gave a fine uplifting address at the morning service, and at night Bro. Harward gave a splendid gospel address on "The Dignity of Manhood." The Y.M.C.A. quartette party sang two beautiful anthems. The young men of the church are holding a Christmas camping party. Our loving sympathy goes out to Sister Studdy and family, of this church, who have lost a daughter and sister by the passing away of Etta, aged 23.—J.C.

CHATSWOOD.—Bright meetings last Lord's day. W. Fox addressed the church in the morning. Several visitors present. Good interest at the evening service. Sunday School growing.—T. Bagley, Dec. 14.

Victoria.

MILDURA.—There was a happy meeting for worship at Galah on December 6, at Mr. T. Rogers' home, every member in the district being present. The writer preached at the hall to a full house, when two women (one, the wife of Mr. H. Perkins) and a young man made the good confession. Subsequently another young man (son of Mr. T. Rogers) decided. Three of these were baptised on Monday afternoon, in the presence of a good gathering of friends. Two others have signified their purpose of putting on Christ at the first opportunity.—Hugh Gray, Dec. 10.

NORTHCOTE.—Since last report we have received four into fellowship by letter from sister churches. Our meetings are keeping about the same. Last Sunday our C.E. Society helped our evangelist in the gospel service. We have enjoyed visits of Bren. Hagger and Beiler, who have exhorted the church unto edification.—R.C., Dec. 13.

SHEPPARTON.—At the Senior Endeavor meeting held on Tuesday night, a good number attended. Papers were read by Sister Miss Kriss and Sister Miss Knight. Two were received in as active members. At the conclusion of the meeting, Bro. Edie, on behalf of the Endeavorers, presented our president, Sister Kriss, with a glove box and handkerchief box. The president made a suitable reply, and stated she was sorry to leave us. Bro. Edie has volunteered to fill the position of president.—Dec. 9.

ASCOT VALE.—A members' social was held on Thursday, Dec. 3, to bid farewell to Horace Kingsbury, and extend a welcome to Bro. and Sister J. C. F. Pittman. About 200 were present. W. Brown presided. Valedictory addresses were given on behalf of the church, Bible School, choir and officers by the chairman, W. A. Kemp, W. Flood, and secretary, respectively, all of whom referred in eulogistic terms to the splendid work of Bro. Kingsbury. Bro. Brown, on behalf of the members, presented our brother with an illuminated address as a mark of their love and esteem. Bro. Reg. Enniss also spoke. Bro. and Sister Pittman were also extended a most hearty welcome by the brethren mentioned. Bro. Kingsbury thanked us for the token presented, and spoke of the work, of the liberality of the members in their efforts to wipe off the debt on the church property (amounting to close on £220), of the support he had received. Bro. Pittman expressed his delight at the welcome given. Musical items were rendered by the choir and soloists. Refreshments were provided by the sisters. Last Lord's day all the services were well attended, and excellent addresses were delivered by Bro. Pittman. On Tuesday evening he was initiated as a member of the "Kappa Sigma Pi" Association.—J.Y.P.

MEREDITH.—We have just concluded a 12 days' mission, Dec. 7. Bro. Cambridge, the missionary, did a great work. His messages aroused great interest. The visible results are no indication of the good accomplished. The church has been edified and strengthened, spiritual apathy removed, and the grand old gospel again victorious.

We tender our thanks to the churches at Hordsham and Polkemmet, for the services of their esteemed evangelist. A thankoffering of £1/14/- was forwarded to the Home Mission Committee. A.M., Dec. 14.

KYNETON.—A fair number was present this morning, and at the Bible Class. We are glad to report Sister Celia Smith is now able to be about again after her accident. On Wednesday last a successful sale of work was held in aid of our building fund. The sisters of the Dorcas Class have worked most energetically for this. This was our initial sale. Several leading local artists contributed most effectively to the evening's programme. The effort realised £26/15/-. This morning Bro. Harman, on behalf of the officers, spoke in eulogistic terms of the self-sacrificing effort of the sisters, and the good result. The writer supplemented his remarks, and thanked the sisters.—J.W.G.

STAWELL.—We had as visitors from a distance this morning Sister Mrs. Middleton, from South Melbourne, and Bro. Horsnall, from Geelong. During the meeting feeling reference was made to the death of Bro. Binney. Good meeting again to-night, when the preacher took as his subject, "Ready," a quartette being rendered very sweetly, "Jesus, Lover of my Soul." We are holding the Bible Class picnic at "Robbies" on Boxing Day.—W. J. Williams, Dec. 13.

BRUNSWICK.—Bro. Alick Wilson ("Half-hour in the College of the Apostles") and A. E. Knight ("Our Responsibility") gave helpful addresses. Gospel earnestly proclaimed by L. A. Williams. To-night's topic, "Going Home." On Thursday next we publicly welcome W. D. More, our new evangelist, and say au-revoir to L. A. Williams, whose success has much encouraged us. The sale of work held by the sisters gave us £30 to pay off the land debt. Last Lord's day two were received in on faith and immersion, and to day one on letter, from Bendigo.—W.T., Dec. 13.

MALVERN.—We had a nice meeting this morning, when Bro. Patterson exhorted. At night all our seating accommodation was filled up, and Bro. Strongman gave an impressive address on "Playing the Fool," after which we had the pleasure of hearing three (father, son and daughter) make the good confession.—A.V.H., Dec. 13.

MIDDLE PARK.—Good meetings at both services yesterday. We had the pleasure of receiving into fellowship four new members in the morning, and of baptising two at the evening service. We were favored with a visit from Mr. Barley, British and Foreign Bible Society, in the afternoon, and his talk with the Bible Class was most interesting and instructive, being much enjoyed by all present. Progress is being made in all departments of our work.—J.S.M.

BRIGHTON.—We continue to have good meetings, and splendid interest is shown in our gospel meetings. We had a visit from Bro. Rankine to-day, and a powerful address from Bro. Moore at night. Our Literary Society are now in recess until February next.—R.P.C., Dec. 13.

HAWTHORN.—The Endeavor Society held a very successful social last Tuesday evening. We had nice meetings yesterday. Bro. Geo. Moore spoke in the morning. We are arranging a Christmas service for next Sunday evening.—A. C. Rankine.

COLAC.—Bro. Marrows has labored here continuously for the past thirteen months. We have just closed the most successful anniversary ever celebrated in connection with the church here.

FAIRFIELD PARK.—Since last report our meetings, morning and evening, have been good. Bro. Coward has endeared himself to us by his amiable manner, and his faithful gospel addresses. As the result of his appeal the father of the scholar who was received Lord's day, the 6th, made the noble confession, and we are praying that others may follow the example ere the year closes.—F.P.

CARLTON (Lygon-st.).—At our morning meeting we had several visitors from a distance, viz.: Bren. Swansberg (2), from Tasmania; also Bro. and Sister Hood, of Brim. One received into fellowship. We were pleased to have with

us again Bro. W. C. Thurgood, who has been laid aside for some time through a severe illness. S. each occasion gave a fine address. The following brethren have been re-elected deacons: W. C. Thurgood, W. C. Craigie, H. J. Chick, M. McLellan, F. Payne, A. Haddow, J. McColl, Helpers, ing brethren, W. C. Craigie, M. McLellan, J. McColl, T. W. Smith.—J. McC.

BALLARAT.—The work here moves quietly along. Good meetings are the rule, and last night one man made the good confession. The Sunday School is growing, especially in the kindergarten and Bible Class departments. A very successful ramble in connection with the Bible Class was held last week, when about 26 members of the class climbed to the top of Mt. Warrenheip, and had a happy time. The Dorcas, Girls' Guild, and Endeavor Society are all doing good work, and altogether the outlook is good.—H.P.L.

Here and There

Get ready. Feb. 7 is Home Mission Sunday. Save up.

There were three confessions at Malvern, Vic., last Sunday evening.

The secretary of the church at North Auburn is Geo. Gray, "Merrydale," Trafalgar-st., Peter-sham.

W. Waters will relinquish the work at Narrabri early in the new year, and is open to engagement. Address, Denison-st., Narrabri, N.S.W.

W. D. More closed his labors with the church at Footscray, Vic., last Sunday, speaking to good audiences. He commences work with the Brunswick church next Lord's day.

The Junior C.E. Society at Mildura, Vic., decided to forego their picnic prizes, and send the money to the Victorian Home Mission Fund. Such self-sacrifice is worthy of commendation.

The S.A. Conference president, G. D. Wright, motored Bro. G. P. Cuttriss and Bro. and Sister D. A. Ewers up to Moonta, over 100 miles, to the welcome to Bro. J. E. Allan. The quartette had a most enjoyable time.

Dan. Crawford in his "Thinking Black" quotes E. P. Marvin: "I propose one more society in the church—an S.S.S.S., or Society for the Suppression of all Superfluous Societies." Let all the people say, Amen.

The Burnley, Vic., tent mission closed last Sunday night, when there were seven confessions, making eighteen for the mission, with three other additions. It is not yet known just how many of these will actually become members of the church.

We are glad to hear that F. J. Goodwin in the Adelaide Hospital is slowly improving. Special prayer was offered for him in the metropolitan churches on the 6th, and he almost immediately began to get better. Was this simply a coincidence?

The Strathalbyn church, S.A., has secured the services of Bro. Whittenbury for a few months, with the help of the Southern District Conference. Bro. W. was a Methodist home missionary, and was baptised a few months ago by I. A. Pat-ernoster.

Thos. Hagger, 15 Walsh-st., Coburg, has been appointed Transit Agent for Victoria in connection with the Federal Conference to be held in Sydney, April 6 to 8, 1915. All Victorian brethren who expect to be present are invited to write him concerning fares, etc.

The Executive of the Peace Society, Melbourne, forwards an appeal to have Sunday, December 20, recognised as a day set apart for the exposition and advocacy of the great principle of arbitration between the nations, and the consequent reduction of armaments, when the present war is ended and Europe is reconstituted.

Bro. John Lavell, who passed away at Bairnsdale, Vic., last October, has left a will providing for his wife during her life, after which his estate will pay one or two small legacies, and the balance will be divided between Home and Foreign Missions. This is an example worthy of imitation.

The Restoration movement in Birmingham has been celebrating its fifty-seventh anniversary. The little church started one half a century ago has grown strong, and become the mother of six healthy daughter churches. It has a membership of 350, and is in a flourishing state. The total membership in Birmingham is about 1200.

On the request of the Federal Foreign Mission Board, J. A. Wilkie has very kindly forwarded his first-prize essay on Foreign Missions, referred to in a recent number of the "Christian," for publication in the Foreign Mission page. Bro. Wilkie was for some time one of the secretaries of the Foreign Mission Committee of the British churches. His essay is worthy of the perusal of all readers of the "Christian."

Last week the Victorian Home Missionary Secretary sent out to the churches of the State a suggestion as to the amount each should seek to raise at the annual offering on Feb. 7. One church secretary has written back to say that the amount is not high enough, and asks to have another £2 put on. If all the churches will go about the matter in this earnest way, we shall easily reach the total suggested for the State, and exceed it too.

Feeling runs high on the liquor question in some parts of the United States. C. R. Scoville, who has been conducting a union mission with Marty and others at Pueblo, Colorado, reports to the "Standard," "Wet and dry campaign is so hot that the city authorities are sending police escort home with us each night." Up to Oct. 26 3756 had come forward in response to his invitations, and meeting was continuing indefinitely.

On another page is an article in which H. Procter sets forth his views on church music. Some of the implications—if not the direct statements—will not meet with the favor of some brethren, and not all of them are to be regarded as the views of the "Christian." On the other hand, some of the suggestions are well worthy of our attention. If we can get beauty with truth, loveliness of service with New Testament simplicity, we shall do well.

The Council of Churches in Perth, W.A., of which W. B. Blakemore is president, has issued the following protest and appeal, which will interest all: "The Council of Churches views with alarm the extent to which the gambling principle is operating under the guise of giving to charity and relief funds by means of so-called art unions, sweeps and lotteries. The principle is a pernicious one, whether it is used for a good or a bad object—for a racing club or a church bazaar. We therefore protest against the license thus being given to gambling, and urge Christian citizens to set their faces sternly against these practices which tend to vitiate the moral life of the community. Furthermore, bearing in mind the great need there is at this time for help to be given to those who are in distress, this Council of Churches appeals to the members and adherents of the various churches to put by a sum weekly—towards which all members of the family might be asked to contribute—to be given outright to the various funds that are being raised for the alleviation of distress. This Council is convinced that this is a much more desirable way of helping than by purchasing tickets in art unions, sweeps, and lotteries, which contain the vicious principle of gambling."

W. C. McCallum, of Hobart, has kindly consented to write articles on the Bible School lessons for the "Christian." We are sure that our readers will be much benefited by these studies, the first of which appears in this issue. Our brother is a distinguished member of the well-known McCallum family, four of whom are devoting their lives to the proclamation of the gospel of Christ, while all the others are efficient church helpers. Bro. W. C. McCallum had a fine scholastic career. In November, 1903, he left Victoria for U.S.A., reaching Lexington, Ky., on January 1, 1904. He remained in Transylvania University

and College of the Bible, with addition of work for two terms in the Summer School of Kentucky State University, until June, 1910. He received the B.A. degree in 1909, and M.A. and College of the Bible Classical Diploma in 1910. After spending fifteen months in residence with the church at Carrollton, Ky., he proceeded to Harvard University, remaining there two years. In the first year he received the B.D., and in the second year the Master's degree in Theology. Early in this year he returned to Australia, and took up the work in Hobart, Tasmania.

J. Douglas Lang, on behalf of the church at Preston, Vic., writes a tribute to the memory of Joseph Binney: "Our brother came to labor with us in May, 1913, and very quickly, by his godly life and noble character, won his way into the hearts of all the brethren here. He truly walked with God, and the companionship of Christ was very real to him. To be in Bro. Binney's company was to feel that you had been drawn closer to the Christ whom he loved and served so faithfully. At the meeting of welcome tendered him upon the occasion of his taking up the work here, our brother gave us the following message in song 'Jesus is all the world to me,' and during the few months we were privileged to have him laboring with us we learned how real those words were to him. He became to others what Christ was to him, a help to the weak, a comfort to the distressed, and a blessing to all. Our brother's platform work was no less telling than his personal work. In his exhortations he was powerful and soul-stirring, in his teaching clear and deeply spiritual, and in his gospel proclamation heart-searching and convincing. Never shall we forget our brother's last message here. He took for his theme Paul's farewell to the Ephesian elders, Acts 20, dwelling particularly on the 27th verse, 'I have not shunned to declare unto you all the counsel of God.' We shall not see his face again on this side of the river, but his Christ-like life and beautiful character will still live on to influence the church here. May God comfort his loved ones in the loss they have to bear, and help us all to live closer to the Christ he exalted in his life, is our earnest prayer."

BIRTH.

NICHOLS.—On December 10, at "St. Leonards," Edgar-st., East Malvern, to Mr. and Mrs. Jas. W. Nicholls—a daughter (Beryl). Both well.

MARRIAGE.

CLARE—PENDLEBURY.—On October 6, at St. Kilda, by Joseph Pittman, Thomas, only son of the late Captain Clare, to Elizabeth Ann, second daughter of Mrs. and the late Thomas Pendlebury, late of Rosedale.

BEREAVEMENT NOTICE.

Mrs. C. Binney and family wish to sincerely thank the many kind friends for sympathy, and loving messages sent their late dearly loved son, and brother, Mr. Joseph Binney, during his long illness; also for numerous letters and telegrams of sympathy with them in their sad bereavement.

IN MEMORIAM.

WHITAKER.—In loving memory of dear mother, who died at Stepey on Dec. 18, 1909.

It may be in the coming years,

It may be in the better land,

We'll read the meaning of those tears,

And then, ah, then, we'll understand.

—Inserted by her loving daughter, Annie.

WANTED.

Preacher open to assist churches week-end or otherwise. Address, "Preacher," Austral Office.

The undersigned seeks an engagement to labor with a church in the ministry of the word.—Alf. E. Morton, Zillmere, Queensland.

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.

The Society of Christian Endeavor.**THE BIRTHDAY OF CHRIST.**

December 20 to 26.

Daily Readings.

Last of all, His Son. Matt. 21: 33-46.
 Whose Son is He? Matt. 22: 41-46.
 A Virgin Birth. Isaiah 7: 10-16; Luke 1: 26-38.
 Conscious of Divine Origin. John 7: 24: 31.
 Israel's Glory, The Gentiles' Light. Luke 2: 25-38.
 Made like His brethren. Heb. 2: 14-18.

Topic—The Birthday of Christ. Matt. 1: 18-25;
 Luke 2: 7-11.

Share in His anniversary rejoicings.

Seek that He may be "formed in you."—Gal. 3: 19.

"O come, let us adore Him."

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