

The Problem of Christmas.

The World's Sorrow, and How to Transform it into Joy.

The influence of Christmas is wonderful. It touches every place in the world where the gospel goes. There is scarcely a home so lowly, in such neglect and poverty, that the Christmas spirit does not touch it with some brightness, and the Christmas love carry into it a little breath of warmth, a thought of kindness. There is scarcely a life so desolate, so cut off from companionship, so without the blessing of human love, that Christmas does not find it with some gentleness, some sense of kinship, some word of cheer, something to brighten the dreariness and soften the hardness.

Christmas began with a baby in a lowly cattle-shed. That was all the shepherds saw when they came in from the fields. Think what the problem of Christmas was that night. It was only a tiny spark of love that came down from heaven in this newborn baby; but it was divine, and its problem was to make its way among the nations until all the world's life should be touched by it, changed, sweetened, transformed.

This is part of what Jesus meant in his story of a woman putting leaven into a great mass of dough, that it might work its way through the whole lump. The problem is stated in the words of the angel's song, "On earth peace, good will toward men." That is what the incarnation was to do—put good will into all men's hearts.

Good will is only another name for love. If we have it truly in our hearts, we shall not only wish every one well, but we shall seek to do good to every one. It will make us good neighbors, kind, obliging, ready always to lend a hand to do another a good turn. Of a kindly man it was said that he built his house by the side of the road, that he might be among people and have a chance to help them. That is good will. It does not want to do large things, but heeds the calls of need as they come, however small they may be.

Christmas has been working out this problem all these nineteen centuries. Marvellous changes have come about, but the work is not yet finished. Every one of us has now a share in the making of Christmas, first in our own heart, and then in the world about us, as far as our influence can reach. This ought to be a very practical matter with us. Some people get the Christ-

mas sentiment, but not the outworking of the sentiment.

Lame dogs.

Some one tells of seeing a little lame dog trying to climb up the curbstone from the street to the pavement. The poor creature could not quite reach the top; he would always fall back. A hundred people passed by and watched the dog, laughed at his efforts and failures, and went on their way. No one offered to help him. Then a working man came by, saw the dog, and pitied him; and, getting down on his knees beside the curb, he lifted the little creature up to the sidewalk, and then went on. That is what Jesus would have done if he had been there that day. Love is shown quite as unmistakably in the way a man treats a dog as in the spirit he shows toward his own fellows.

It is part of the lesson Christmas teaches us to learn infinite patience with the faults of others and in enduring hurts and wrongs. There are trees which when struck and bruised bleed fragrant balsam. So should it be with us when others hurt us, smite us with unkindness; if we bleed, we should bleed love, not bitterness. It was thus always with Jesus. Paul's counsel was not to let the sun go down upon our wrath, and surely we should not let the sun of Christmas eve go down on any feeling of anger, any grudge or hatred, in our hearts. Everything that is unloving should be swept away as we pray, "Forgive us our debts as we forgive our debtors."

If we would make it really Christmas in our own hearts and lives, we must learn to forget ourselves and to think of others. We must stop keeping account of what we have done for other people, and begin to put down in place what other people have done for us. We must cease thinking of what others owe us, and remember what we owe to them, that we owe Christ and the world the best that we have to give of life and love.

Dr. Henry van Dyke in a little book about keeping Christmas has this paragraph, which is well worth quoting:

"Are you willing to stoop down and consider the needs of little children; to remember the weakness and loneliness of people

who are growing old; to stop asking how much your friends love you, and ask yourself whether you love them enough; to keep in mind the things that other people have to bear on their hearts; to try to understand what those who live in the same house with you really want, without waiting for them to tell you; to trim your lamp so that it will give out more light and less smoke; and to carry it in front, so that your shadow will fall behind you; to make a grave for your ugly thoughts, and a garden for your kindly feelings, with the gate open—are you willing to do these things even for a day? Then you can keep Christmas."

Giving in the air.

There would seem not to be any need at the Christmastide to urge any one to be kind to others and to do things for them. The spirit of giving is in the very air. Even the churl and the miser are generous now for once in the year.

But the question is, what to do, how to help. Some one says, "It's very hard to know how to help people when you can't send them blankets, or coal, or Christmas dinners." With many people this is true. They know of no way of helping others except by giving them things to eat or things to wear.

Yet there are better ways of doing good than sending a ton of coal or a dinner, or giving a picture for the wall or silver for the table. One may not have money to spend, and yet may be a liberal benefactor. We may help others by sympathy, by cheer, by encouragement. Christ himself never gave any money, so far as we are told; and yet there never was such a giver, such a helper of others, as he was. He helped by love, by cheer, by being always kind.

Dr. Robertson Nicoll tells us that the best Christmas presents are not gifts of things people do not need, but letters of cheer, of encouragement, of hope, of praise.

Suppose this year you try a letter-writing Christmas. Think of the people who are having a hard winter, and write them something cheerful. Write to your discouraged friend who thinks he has not been of any use, and tell him how much you have got from his friendship. If there is one that was unkind to you in some way a while ago,

write to him and tell him of some kindness he did you during the year. Don't tell him you forgive him for his unkind act; just let him know that you love him now.

If you know one that has had a great sorrow, write to him the gentlest letter your heart can inspire. Do not go over the details of the sorrow to bring them all back; that would be cruel. Just pour out your love, and let him feel that your heart is full of gentlest sympathy. One of the most precious letters to one in deep shadows recently, he said, was just a card from Rome, with only these words written on it, "I am thinking of you to-day."

If we all knew the value of good letters, what comfort and cheer they give, how they are cherished, kept oftentimes for long years among the heart's most sacred treasures, we would train ourselves in the art of writing them. Dr. Nicoll says, "If I were to covet any honor of friendship, it would be this—that some letters of mine might be found in the desks of my friends when their life-struggle is ended."—*J. R. Miller.*

Editorial Notes

Primitive Christianity Applied.

That the Christians who reject all human names and creeds and prefer to be called Christians only have made marvellous numerical progress is self-evident. Their numbers throughout the world must approximate 1,700,000 actual church members or communicants. But it is not so clear that there has been a corresponding advance in spiritual life. The aim of our early pioneers was "to return in teaching and life to the doctrine and practice of the primitive church." We may not claim that we have fully realised this ideal. While in our plea for the restoration of "the ancient order of things" we have restored the simple plan of salvation by faith in and obedience to Christ, and while we have presented the New Testament teaching on the subject of Christian Union and other important topics, it does not appear that as a people we have manifested such a marked adherence to the spirit of the teaching of Jesus as to differentiate us in this respect from those in the denominations around. It is easier to repudiate human creeds and names than to abandon human selfishness and other feelings. It is even possible while condemning sectarianism to unconsciously become sectarian, and to speak or think of "our" work and "our" cause as though it constituted the church of God. It is also possible in our advocacy of certain generally neglected truths to give them an undue prominence, and thus unwittingly to convey the idea that we attach to them a measure of importance that has no scriptural warrant. But the point we have especially in mind is that our advancement in spirituality has not kept pace with our growth in numbers. Had it done so we should be one of the greatest

forces for righteousness in the world to-day. Are we more self-denying, more self-sacrificing than others? Do we live in closer communion with God, and manifest greater practical love for men? Are we giving more and doing more to send the gospel to the unsaved of our own and other lands? In a word, are we more Christlike? If not, what is the practical value of our plea for a restoration of primitive Christianity? The religion of the New Testament is vastly more than the right observance of baptism and the Lord's Supper, or the wearing of the name of Christ, and pleading for Christian union. It means whole-souled consecration of life and pocket. It means a growth in grace and knowledge associated with a yearning for the salvation of men. It means the visiting of widows and fatherless, and keeping ourselves unspotted from the world. It means more interest in the prayer meeting, and less in the picture show; more enjoyment in communion with the Lord and his people, and less in socials and entertainment; more of Christ and less of self. Are we *really* New Testament Christians?

Foreign Missions at Home.

A quiet, unobtrusive, but none the less effective missionary work is being done among the Chinese in Sydney, Melbourne, Adelaide and Perth. It lacks the fascination and glamor of service in the heathen fields. There is on the part of its workers no renunciation of home ties, no enchantment lent by distance to the view, no romance of feathery palm trees, heathen festivals, or perilous adventures; nothing but steady plodding work, sometimes monotonous and often discouraging. Distant fields are ever green and, for some reason, missionary work in China presents greater attractions than missionary work among the Chinese in Australia. Yet the heathen are at our doors, and we are debtors to these no less than to those far away. All honor to the men and women who so ungrudgingly and perseveringly devote their evenings to the teaching of the Chinese in these city missions. We have no figures before us, but considerably over 100 have thus been won for Christ. Two Chinese preachers are engaged, spending their time mostly in Melbourne and Sydney, and they are rendering good service, but the success of the work depends chiefly on the unpaid labors of the many teachers. It is to be regretted that in these days of missionary enthusiasm this work, right before us, should languish for want of more workers. Here is an opportunity for the practical outlet of missionary zeal, and if those who take it do not appear before the footlights they will have at least the consciousness of knowing that their labor is not in vain in the Lord.

Dr. Jefferis on German Theology.

Dr. Jefferis, of Adelaide, is one of the grand old men of Congregationalism. Born in England in 1833, and driven away by hæmorrhage of the lungs when only 26 years of age, he came to Adelaide, and attributes his longevity to the pure air of South Australia. The worthy doctor takes

a warm interest in public life, and especially in educational matters, having been one of the founders of the University. He has ever kept abreast of the world's thought, and in his green old age is a keen observer of theological tendencies. Preaching last week at the jubilee of the Franklin-st. Methodist church, where he conducted the opening services in 1864, he dealt with some of the movements of the past half century. While appreciating the great changes in Christian thought, and the fact that "the authority of names and creeds is no longer absolute," he expressed the trust that "we shall ever remember that in Christianity there are truths learnt from the lips of Christ and his inspired apostles which we must hold for life to death, truths which stand out clear and radiant in the pages of the New Testament, truths accepted by our fellow Christians in all the ages and in all the churches." Of the war and its effects he said, "I cannot but think that this war which is now convulsing the world will have an effect upon the churches and upon religious belief. The philosophy and what is called the higher criticism of the German schools and universities, no doubt containing in them much truth, have too long influenced English thought. When the Prussian military tyranny is broken, as broken it will be, we shall be largely freed from the incubus of German rationalistic teaching, and shall be able to work out in the simpler English way the divine philosophy of religion."

Advisory Board on Preachers.

In the past some of our churches have been victimised and the cause as a whole brought into contempt by the hasty engagement of unworthy or incompetent preachers. In Victoria the brethren have an "Advisory Board on Preachers" which claims no ecclesiastical jurisdiction, but whose help is sought by churches and preachers alike. Suitable positions are sometimes found for men desiring them, while—to quote from the last annual report—"Not the least important work of the Board has been the furnishing of information concerning applicants for preaching work, and in some cases churches have been kept back from employing men unsuited to the work." In some States the local Federal Executive acts in the same capacity. It must be self-evident that as the cause advances a committee of this kind becomes increasingly necessary. While the churches have the power to engage who they like, the fact that the persons so engaged are at once regarded by the public as representative men should lead them to be cautious in their selection. A central committee would generally be in a position to obtain information not available to the average church. Preachers worthy of support would be only too willing to submit their credentials to such a board, whose recommendations would command the respect of the brotherhood. Before engaging any new or untried man, it would be to the interests of the cause as a whole, and in harmony with the general fitness of things, for a church to seek the advice of such a committee, or, in its absence, that of the State Executive.

B.C.—A.D.

The Difference Christ Has Made.

H. G. Harward.

It is always a solemn moment when a child is born into this world. Its coming always makes a difference. It is a bud of being whose opening and development not only influence those nearest to it, but may also set in motion forces affecting the destiny of nations, and making or marring the happiness of the world.

The day after the birth of Jesus was a new day in the world's history. The coming of the babe of Bethlehem made a difference which those nearest to the event did not understand, and which many to-day fail to appreciate. But whatever our attitude, "the fact remains that this world was one thing the day before Christmas, and that it was a different world, with a new life in its heart, and a new creative power in its civilisation, after Christ had been born in Bethlehem."

That birth has cut the chronology of the world in two. B.C. and A.D. are the symbols which divide the world's history into two volumes. Vol. 1. Before Christ—or the world as Christ found it. Vol. 2. After Christ—or the world as Christ is making it.

The coming of Christ has made a wonderful difference in our

Thought of God.

Jesus has been to the world a new revelation of God. The Jew knew God. He was made known in the power of his creative work; he was seen in the majesty of the divine law; he was manifest in his providence throughout their history; he was recognised by his sovereignty in human affairs. But they did not know God as Jesus came to reveal him.

The heathen were not without some conception of God. It is true "they changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts and creeping things." They were impressed with the awfulness of the divine. Deity was to be approached in fear and dread—not in trust and confidence.

Man has seen God in Christ, as he never saw him before the advent. Jesus did not come to give the world the view of God it already possessed through the volume of nature and the book of revelation. Above all he came to make men see that God is "Our Father." "No man hath seen God at any time. The only begotten Son... he hath declared him." And that declaration was, and is, a declaration of the Fatherhood of God. We are not to lose sight of the other attributes of God. But we are to rejoice in the more tender and endearing relationship which God has to us all as Father.

Not infrequently our hearts re-echo the request of Philip—"Lord, show us the Fa-

ther." And just as thrillingly Jesus says—"He that hath seen me hath seen the Father." We need no material image, or physical representation of God. It is not necessary to study the stars, or commune with nature to know God, and his nature. God is *Christlike*. The Son is the mirror in which the Father is made known to us. Again, the life and teaching of Jesus have made a marked difference

In our conception of man.

Jesus has given a new value to humanity. The line that separates A.D. from B.C. indicates a great rise in the value of human life. A familiar phrase in the vocabulary of the social reformer is "The brotherhood of man." But this conception has its origin not in the mind of any reformer, or in the ethical standard of any human society, but in the life and teaching of the Nazarene. His favorite title was "Son of Man"; because through all time he is the common bond of human life, the common link that binds class to class, man to man, and race to race." The angel chorus rang out—"Glory to God in the highest"—and wonderfully has the coming of Jesus made this known; but it also sounded forth—"Peace on earth, good will toward men,"—and it is only the entrance of Jesus into the world and into the hearts of men that can bring this to pass.

In the emancipation of slaves; in the breaking down of caste distinctions; in the removal of race prejudice; in the uplifting of women; in the sacredness of child life; in the sanctity of the home; and in the treatment of enemies we have some of the results of the coming of Christ.

A bishop in conversation with Henry George said, "I love men because Jesus Christ loved them." The great Single Taxer replied "I love Jesus Christ because he loved men." Jesus exhibited in his own person the true image of humanity. Man is made to become *Christlike*. The man Christ Jesus is the highest interpretation of the possibilities of humanity. We love him because he has shown us man as God desires him to be, and has revealed the possibilities of universal brotherhood, where men are ruled by the omnipotence of love.

There is a change, too, in our

Views of sin and salvation,

due to the advent of Jesus. Before Christ, sin was the violation of some expressed commandments. Life was largely regulated from without. "Thou shalt," and "Thou shalt not," were the permissive and the restrictive influences in human activity. Our Lord reveals sin at its source. "Out of the heart proceedeth evil thoughts." Sin exists even when there is no transgression of stated laws. The unholy desire, the evil

look, the angry feeling, the rebellious will, may be the evidences of sin within. Jesus would regulate the life from within rather than police it from without. He gives men the example of the life—"Tempted... yet without sin." Sin is conquered by the putting off of the old man, and the putting on of the new. The fountain is purified, so that the stream runs clear.

Concerning salvation, B.C. keeps us within the shadow. The altar is still there. The animal sacrifice is still being offered. A.D. makes all things new. "Christ gave himself for us." "In him we have redemption." "Once... he appeared to put away sin by the sacrifice of himself." Salvation has a higher value because of its greater cost.

As to its meaning, too, there is a great contrast. It means more than cleansing from sin; more than the gaining of life beyond the grave. It means Christ formed in us; Christ living in us; Christ sanctified in our hearts as Lord.

What we really owe to the coming of Jesus has been thus strikingly expressed—"Picture the Christless world rolling on its dismal course through space, no homes of prayer anywhere upon its surface, no gathered congregations lifting the voice of worship, no kneeling suppliant interceding for the sick and sorrowing, no bread of life, no cup of blessing, no tender ministries of loving care and sympathy, no children taught to say, 'Our Father,' no hope for the dying, no resurrection,—nothing of all this, but, instead, only one long, hard, selfish struggle to see who shall be richest, and who shall be strongest in a life of which the grave is the acknowledged end."

In the history of your soul experience is it the day before, or the day after Christmas?

The Carpenter's Son.

They said, "The carpenter's son." To me
No dearer thing in the Book I see,
For he must have risen with the light,
And patiently toiled until the night.
He, too, was weary, when evening came,
For well he knoweth our mortal frame,
And he remembers the weight of dust,
So his frail children may sing and trust.

We often toil till our eyes grow dim,
Yet our hearts faint not because of him.
The workers are striving everywhere,
Some with a pitiful load of care,
Many in peril upon the sea,
Or deep in the mine's dark mystery,
While mothers nor day nor night can rest;
I fancy the Master loves them best.

For many a little head has lain
On the heart pierced by redemption's pain.
He was so tender with fragile things,
He saw the sparrow with broken wings.
His mother, loveliest woman born,
Had humble tasks in her home each morn,
And he thought of her the cross above,
So burdened women must have his love.

For labor, the common lot of man,
Is part of a kind Creator's plan,
And he is a king whose brow is wet
With the pearl-gemmed crown of honest sweat.
Some glorious day, this understood,
All toilers will be a brotherhood.
With brain or hand the purpose is one,
And the Master Workman, God's own Son.

—Myra Goodwin Plantz.

The Home Fields.

In view of the approach of the annual offering for Home Missions in all the Churches of Christ throughout the Commonwealth of Australia, and the Dominion of New Zealand, it is well to hear what the brethren have to say about this great work. Here are the expressions of some:—

The call.

More than call to king and country comes the call to-day to the disciples of the Christ to his service. The fact of our allegiance to him demands our whole-hearted effort. Home Missions call to our patriotism and purse for our King and his kingdom.—W. A. Kemp.

The desire of one who has been in the field.

May a splendid response be made to the appeal on behalf of our Home Mission interests on Feb. 7. May the consecrated hosts of the Lord say by their gifts that more men must be sent into the great white harvest field of the world. Let every disciple say on that day that the "King's business" must be performed as a sacred trust.—E. Griffiths.

Constant advancement.

"Two things demand from our churches constant advancement in the work of the gospel. First, the material prosperity of the country. The increasing wealth of a people does not always deepen religious interest. We should rejoice that peace and plenty are so abundant; but spiritual vitality must be conserved, else the people will drift from eternal things. Greater wealth must be used as an opportunity for doing larger and better things for the kingdom of God. Secondly, the rapid increase in population, chiefly due to immigration. Many persons interested in the church at home become careless when transplanted to a new country with a different environment. The gospel is the only power that can hold the strangers in our midst to the things of God and personal righteousness. With it they may become a means of building up a righteous State, and a power in the church of God. Without it untold problems may be pressed upon us. These two reasons call upon the church to move forward.—B. W. Huntsman.

Travellers and advertisements.

Home Missions are to the church what travellers and advertisements are to a business—that is, they extend its influence and operations. Now, no business house wishing to go ahead and prosper ever thinks that these necessary factors and adjuncts can be done without. So no church which desires to spread the truth of the gospel and

progress in spiritual wealth will risk neglecting its missions.

Business houses which have attempted to carry on without the aid of travellers and advertising have rapidly declined, losing their prominence in the business world, and so with the church. Home Missions are vital to its progress, and more than that, they represent the devotion and consecration of its members. Where missions flourish, the church is noted for its zeal and progress in spiritual things. Missions are the barometer and thermometer of the church's life. Let us then see to it that our Home Mission work is adequately and enthusiastically supported; that it speaks of a loyal and a generous brotherhood bent on sending forward the gospel to the whole creation.—R. Campbell Edwards.

An appreciative word from Echuca, Vic.

I am satisfied that Home Missions are of God. Our work here was run down to breaking point about ten months ago, when the Home Mission Committee came to our aid, sending us (with a very little help from the church here) a week-end preacher from the Bible College, and also arranging a mission. We hope that, though we are still in need of help, the time will come when we will not only be able to pay our own way, but take our share in helping as we have been helped.—K. N. Simonds.

What the work means.

Home Missions! How different its meaning to the units which make up the brotherhood. To some perhaps "another appeal." To others "the life's blood of the work." What would the weakly country cause do without it? Only those who have realised how heartbreaking is the effort to keep the flag flying without its assistance can answer. Fighting such a losing battle would dampen the ardor of most men. Then to the isolated, what does it mean? *Isolation* frequently spells *death* to the spiritual life, or at least a loss of interest in things that matter and a lost identity. Home Missions prevent somewhat this state, or use it as a nucleus of effective work. Home Missions is an instrument not only by which we help others, but by which we are helped ourselves. It is one way of giving effect to our Master's command, "Go ye." Then, for the sake of the weakly, struggling cause, for the sake of our isolated, for our own sake, let us remember the work of our Home Missions.—A. P. A. Burdeu.

Our work, and how to finance it.

The greatest feature of our work, as Churches of Christ, is to disseminate the glorious gospel of Christ; and for this, money is needed, to send capable men into the Home Mission fields. A little fore-

thought, a few prayerful plans, the laying by of a little here, and a little there, the giving systematically of a small sum, would work wonders in the way of financial furtherance of our just and Christ-like enterprise. It is no use doing anything by fits and starts. Collectors should be appointed, and should not hesitate to ask for the money. Why should they be backward? The money is not for themselves, but for the Lord. New converts should be asked to help; they will not be offended, but glad to have a share in the work. Our country for Christ should be our motto. Let us get a vision of our land saved from sin, Christ enthroned in every heart, men and women consecrated to the service of Christ. Our ideal is before us, our duty is plain, our land must be saved.—Mrs. J. Pittman.

The Bible, minus Higher Criticism.

The "Christian Standard" has the following:—

It is reported that Mrs. Morris K. Jessup has bequeathed to Union Theological Seminary three hundred thousand dollars, on condition that "it teach the Bible in plain English, minus higher criticism." It is a question as to whether the seminary will accept the bequest as thus conditioned. So supersensitive are all religious teachers to the progressive purpose, that they will refuse to tie themselves up by any restriction which might shut them out from the truth.—"Universalist Leader."

Not so, good friend; unless Mrs. Jessup or her advisers can so plan as to bar this "Higher Critic" gentry from sharing the fruits of this munificence, there will be a dozen of them ready to occupy any chair that may be established. "Where the carcass is, the buzzards will gather."

Christmas in Sweden.

They tell a lovely story, in the lands beyond the sea,
How, when the King of Glory lay on his mother's knee,
Before the prophet-princes came, bringing gifts in hand,
The dumb beasts felt the miracle men could not understand!

The gentle, patient donkey, and the ox that trod the corn
Kneel down beside the manger, and knew that Christ was born.
And so they say in Sweden, at twelve, each Christmas night,
The dumb beasts kneel to worship and see the Christmas light!

This fancy makes men kinder to creatures needing care,
They give them Christmas greeting and dainty Christmas fare;
The cat and dog sup gaily, and a sheaf of golden corn
Is raised above the roof-tree for the birds on Christmas morn!

We do not live in Sweden, but we can feed the birds,
And make dumb creatures happy by kindly deeds and words.
No animal so humble, no creeping worm so small,
But that the God who made us has made and loves them all!

If we to them are cruel, like Christ we cannot be!
And this shall be our lesson from our dear Christmas tree!

—Our Dumb Animals.

The Angels' Speech and Song.

Luke 2: 10-14.

J. C. F. Pittman.

In yonder village lies a new-born infant upon whose brow shall rest an everlasting crown, and whose hand shall hold the sceptre of universal dominion. Yet, strange to say, the villagers sleep! No royal salute is heard. But the new-born King was not unheralded, for the record of evangelist Luke tells of shepherds keeping their flocks by night, around whom there suddenly appears a mighty blaze of supernal radiance that fills them with awe, but whose fears gave place to joy at the consoling word of an angel from heaven, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord." "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

Surely we have here the most charming story of all history. Let us reverently think of it, noting first, that an angel spake, and then "a multitude of the heavenly host" sang.

The message of the angel.

Well might the visitor from heaven speak of "glad tidings." Better news never rang in mortal ears. It told of one born in Bethlehem that night who is "a Saviour, which is Christ the Lord." A little babe, so poor that he must be in a manger laid, yet not on an unauthorised mission did he appear. He came to be the world's "Saviour"—to emancipate earth's inhabitants from sin's thralldom.

A Saviour at last! Surely this is just what all men need. It is of more value than all else. John, on the banks of Jordan, seeing Jesus coming unto him, said, "Behold the Lamb of God, which taketh away the sin of the world." On the morrow John again fixed his eyes upon Jesus, as he was walking past, and said, in the hearing of two disciples, "Behold the Lamb of God." No wonder they followed Jesus, for "a Saviour" all men were looking for. In eager anticipation they awaited the coming of the great Deliverer. They were acquainted with the story of the scapegoat. They knew that Aaron laid his hands upon the head of the goat, confessing over it all the iniquities of the children of Israel, and forthwith sending it by the hand of a man into the wilderness, and there letting it go. At last has appeared one who, like the scapegoat, bears away the sins of men, lifting them, and carrying them away out of consciousness into the wilderness of forgetfulness. What a joyful evangel is this!

But the angel's message did not stop here. It told of "a Saviour, which is Christ the Lord." Jesus was "the Lord's anointed." The kings of the Jewish nation turned away

from the Lord. The word of God came to Ezekiel, pronouncing doom upon Zedekiah (the last of the kings), who represented the Jewish people. "And thou, O deadly wounded wicked one, the prince of Israel, whose day is come in the time of the iniquity of the end, thus saith the Lord Jehovah, Remove the mitre, and take off the crown: this shall be no more the same: exalt that which is low, and abase that which is high. I will overturn, overturn, overturn it: this also shall be no more, until he come whose right it is—and I will give it to him." Ez. 21: 25-27. So the royal and priestly glory of the kings of Israel was taken away; the mitre and crown were removed, and the people were carried away into captivity. Yet amid the judgment inflicted is given a promise of a complete restoration when he comes, "whose right it is." This babe in the manger is the promised one. He was anointed, chosen, ordained of God. Of all the sons of men, he alone could say, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor," Luke 4: 18. He is "anointed with the oil of gladness above his fellows," Ps. 45: 7. But note: "He came unto his own, but his own received him not," John 1: 11. So God graciously extended the blessings promised to all nations, so that all believers might become the seed of Abraham—and Jesus, rejected by his own, was exalted to the throne of his father David, to be a priest and king for ever.

And now, the babe of Bethlehem has become absolute monarch, in the spiritual realm. A monarchical form of government would universally be admitted to be the best, there being one proviso—that the monarch was *perfect*. But none on earth are perfect: hence, we have governments by parliaments. But in the spiritual world, "Christ is King," absolute monarch. He needs no advisers. His word is law. At his feet let us fall, and own him Master, "Christ the Lord."

The theme of the angels' song.

"Glory to God in the highest, and on earth peace." So that the birth of Jesus concerns God and man, heaven and earth. Upon this scene there are two lights; the one illumines the heavens, the other flashes its bright rays amongst the nations of the earth.

The first purpose of Christ's birth is to glorify God. How can the Almighty be glorified by the birth of this child? The answer is given by John, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him," John 1: 18. The purpose of Christ's coming to earth was to reveal the Father. Our Lord definitely affirmed this truth. Philip said to Jesus,

"Lord, show us the Father, and it sufficeth us." Jesus answered, "Have I been so long time with you, and hast thou not known me, Philip? He that hath seen me hath seen the Father," John 14: 8, 9. How often was this loving term upon the lips of Jesus. True, in the Old Testament there are glimpses of this truth. In Psalm 103: 13 we read, "Like as a father pitieth his children, so the Lord pitieth them that fear him." In Isaiah 4: 8 are these suggestive words, "But now, O Lord, thou art our Father; we are the clay, and thou our potter; and we are the work of thy hand." But it was only when Jesus came to earth that this truth was fully revealed.

Surely the thought of the Fatherhood of God should bring comfort to us all. Life is not all plain sailing. Storms will arise; difficulties and trials well-nigh overwhelm at times, and *then*, life appears an impenetrable mystery, an insoluble enigma. And under such circumstances, what brings comfort to the drooping soul? The thought of God as the great Jehovah, or Elohim? No, but the simple thought that God is our Father, and that we are but clay in the Father's hands, being shaped according to his god pleasure.

Another purpose of Christ's birth was to bring *peace on earth*. "And on earth peace." But list to the roar of artillery and the clashing of bayonets. Think of the awful war now raging, blasting the lives, wrecking the homes, and breaking the hearts of countless numbers of men and women. It almost makes one's blood run cold to think, in the light of the angels' song, of the devastation of the present war—the slaughtered millions, the ruined cities, the deserted villages, the dead and dying upon the blood-drenched fields. There is no necessity to picture the horrors of war. Most nations know enough now by bitter experience. Well might Admiral Fisher say, "The humanising of war! You might as well talk of humanising hell. The essence of war is violence." But listen again, and hear around us the jarring note of sectarian strife, certain religious organisations engaging themselves in bitter warfare no better than that of the dark ages; hear, once more, the bitter wail of discontent amongst the masses, and then, shut off all other sounds, if you can, and list only to the angelic song at the birth of the "Prince of Peace," telling of "peace on earth, good will toward men," and if within our hearts we have "the peace of God, which passeth all understanding," we shall hang our heads in shame.

Let us learn this Christmas lesson. Ever may we strive for "peace on earth, goodwill toward men." May we be at peace with our brethren. Let no jarring note ever spoil the music of our fellowship. At peace with our neighbors, faithful, of course, shunning "not to declare the whole counsel of God," yet showing kindness towards them, giving them a hearty hand-grip of brotherliness. Let us be at peace, as far as possible, with the nations of the world, realising that Christ came to bring "peace on earth, goodwill toward men."

Deborah and Barak Deliver Israel.

Sunday School Lesson for January 10, Judges 4: 4-23; 5: 1-22.

W. C. McCallum.

King Jabin's capital was at Hazor, north of the Sea of Galilee, while his general, Sisera, had his headquarters at Harosheth, a place commanding the entrance to the Great Plain (Esdraelon) between the hills of Galilee on the one side, and Mt. Carmel on the other. Jabin's oppression fell especially upon the tribes in the north and to the west of the Jordan. It was an iron rule. The tyrant knew the force of the "mailed fist." Conspicuous in the armament of Sisera were nine hundred chariots of iron. The Syrian chariot was manned by three men, the driver, the warrior, and his shield bearer. It is no wonder that the Israelite farmers and shepherds were terrorised by this fighting force, which for them, would be as terrible as the modern armored motor car.

The result of the control of Sisera was that the people dared not travel the roads, but used the little crooked paths across the hills. Sisera believed in disarming the civilians. The question (5: 8), "Was there a shield among forty thousand in Israel?" expects the answer "No." This unarmed condition of the people made the more difficult and hazardous the revolt of Deborah and Barak.

The deliverance.

The moving spirit was Deborah, the prophetess, *i.e.*, an inspired woman. She is called "a mother in Israel" (5: 7). Her mother's heart ached for her oppressed people. In their trouble they stole along the crooked goat paths over the hills, till they came to her abode beneath the palm tree in the hill country of Ephraim. Here they were comforted and counselled by her until the time was ripe for the tyrant's yoke to be thrown off. Man's prudent caution in Barak hesitated at the difficult undertaking, but the mother love of Deborah was ready to venture all in protection of suffering Israel.

While the inspired Deborah moved her countrymen to act, Barak was the important instrument used. Some have said that Barak sinned when he hesitated to obey the command of God given through Deborah (4: 6-8), and as a penalty the honor of capturing Sisera was given to a woman. This depreciation of Barak is not just. It was a difficult task. He had only ten thousand men of Zebulun and Naphtali, with some contributions from four other tribes, men who had long been terrorised by Sisera and his iron chariots. His demand that Deborah go with him was wise, for she was the real leader of the people. It was to Barak's credit that he threw himself into the task with such zeal after he had been told that it should not be for his honor, but Sisera would be delivered into the hand of a woman. Barak fought not for personal glory, but unselfishly sought to deliver his people. The success of Deborah and Barak was

made possible by the fact that the people "offered themselves willingly." "Zebulun was a people that jeopardized their lives unto the death, and Naphtali, upon the high places of the field." A competent leader was supported by a zealous rank and file, and when they "rushed forth" from Mt. Tabor, the place of rendezvous, into the Great Plain, like rushing torrents from these same hills, sweeping all before them across the plain, so they drove Sisera in rout and forced the remnants of his army into the waters of the river Kishon.

Contrasted with the zeal and sacrifice of those who made the victory sure, is the hesitancy and cowardice of those who refused to come to the aid of their brethren, "to the help of the Lord against the mighty." Contempt is poured upon Reuben, Gad, Dan, and Asher because they selfishly preferred their security at a distance from the conflict to coming to help their oppressed fellow-Israelites.

The real deliverer.

Behind Deborah and Barak and their band of heroes was God. The song of triumph gratefully acknowledges the deliverance as from him. He is pictured as coming to the help of his people, marching forth from those places made sacred in Israel's history when they walked with God in the wilderness (5: 4, 5, 13). Often in the trials of manhood God comes to us through the memories of the past. In our distress we turn to those places made sacred to us because there we walked with God, and we find, like Israel, that, as then, so he is now at hand to deliver us.

The Call of Gideon.

Sunday School Lesson for January 17, Judges 6: 11-40.

Israel was again oppressed. This time from the east. The bedouin tribes of the Syrian and Arabian desert made raids in the time of harvest, and took from the people all the fruits of their year's labor in the fields. Gideon, the son of Joash, who was of the Abiezrite clan of Manasseh, took a few sheaves of wheat into a winepress, excavated out of the rocky side of a hill, that he might beat them out unseen by the Midianites. Here the messengers of the Lord appeared to him.

The call.

The messenger's greeting, "The Lord is with thee," led Gideon to voice his own and his people's despair. The Lord was no longer with them. He had cast them off; else why should they be given into the hand of Midian. "Go in this thy might." It is a rebuke of the misgivings, but a gentle one. "Gideon, you and your fellows have not

used the power God has given you for him. How can he deliver you as long as you fear, and do not trust him enough to do his will?" Like a flood there comes over Gideon a sense of the stupendous nature of the task and his personal limitations. "Oh, Lord, wherewith shall I save Israel?" Gideon is told, and he was to learn it more fully later that it did not depend on him, but on God who sent him—"Surely I will be with thee." He was learning that the secret of power was to move in the direction of God's purposes.

Fears and assurances.

Gideon's hospitality for the messenger was transformed into an evidence of divine presence by the touch of the staff. This showed Gideon beyond any question that the message was from God, but it brought another fear. He had seen the messenger of the Lord face to face; he must die. The holiness of God meant for early Israel the unapproachableness of God. Gideon was at once reassured, "Peace be unto thee; fear not." One more thing he learned—God was the friend of those who trusted him. In grateful acknowledgment of this discovery he reared an altar and called it Jehovah-Shalom, "Jehovah is Peace."

Man naturally dreads the supernatural. The discovery of the divine presence first brings fear, as with Gideon or Peter's cry, "Depart from me, for I am a sinful man, O Lord." But the gospel of God's peace and love floods his soul, and a new joy in the presence of God brings the peace that "passeth all understanding."

Reform begins at home.

Gideon's clan had adopted Baal worship. His father was the proprietor of the village sanctuary. Thus Gideon was closely implicated. He is told to begin by a destruction of this sanctuary of Baal. The leader who was to appeal to Israel in the name of the Lord must himself be possessed of clean hands in regard to his worship. Gideon destroyed the altar of Baal, and cut down the Asherah, *i.e.*, sacred post, and substituted in their place an altar to Jehovah. This was a challenge to the men of his village to choose between a divided worship and the worship of Jehovah alone.

The reform aroused bitterness on the part of Gideon's townsmen. The throwing down of the altars of the god of this world always arouses a howl of protest.

The Spirit of the Lord.

When the annual invasion of the Midianites and Amalekites occurred, "the Spirit of the Lord came upon Gideon," literally "clothed itself with Gideon," put on Gideon as a garment. So completely was Gideon given up to God, that he becomes just the instrument, as it were the outer garment of the Spirit. Such consecration is power. Now, indeed, Gideon found that the secret of power was to allow God to have his way, to let his will be done in his heart. May we all learn the same secret. We know it in theory, let us learn it in the personal experience of complete consecration.

Foreign Missions.

Farewell to Missionaries.

The Foreign Mission Board have arranged that Miss Tilley (missionary from Baramati) and Misses Tole and Cameron (missionaries-elect) shall proceed to India by the "Maloja," which is timed to leave Melbourne on Tuesday, January 12, and Adelaide two days later. A public farewell will be tendered to Misses Tilley and Tole in Lygon-st. chapel on Thursday evening, Jan. 7. Next day these ladies will leave by train for Adelaide, and will spend from the 9th till the 14th of the month in Adelaide, leaving with Miss Cameron by the "Maloja" on that date.

Members in Melbourne and suburbs are asked to keep Thursday evening, Jan. 7, free for the farewell meeting. Several brethren and sisters will speak on behalf of the various committees. Appropriate musical items will be rendered. An opportunity will be given to all to bid our missionaries Godspeed. It is hoped that, despite the holiday season, a large number of members will be able to attend.

South Australian brethren will hear from their committee of the farewell meetings being arranged in their State.

Notes from the Federal F.M. Executive.

The New South Wales F.M. Committee recently received from a country brother the sum of £10/7/-, "proceeds from oranges set aside for the work of the Lord in foreign lands."

Our Foreign Mission committees heard with pleasure from Dr. Macklin of the good work being carried on by Miss Tonkin in Shanghai.

The F.M. Board have received photographs from H. H. Strutton of the twelve girls being supported in the home of Soonderbai Powar, in Poona, India. The girls have been photographed separately, so that anyone "adopting" one of them may have a likeness of the child supported. The cost is £5 each per annum.

Mrs. Strutton writes in encouraging terms of the various departments of the Baramati work. A supply of kindergarten materials will be sent by Miss Tilley from the Children's Day fund for the further equipment of the Baramati school.

Several Melbourne Junior Endeavor Societies and Mission Bands have forwarded gifts for our Indian stations. Should others have any materials in hand, these should be sent at once to Miss Tilley, McCracken-st., Kensington.

Bro. Watson writes: "If any of the brethren have a second-hand lantern and a few slides on the life of Christ to spare, these would be very acceptable for the work out here."

A forward movement is on foot in connection with work among the aborigines at Dunoon, near Lismore, New South Wales. Considerable gospel work has been carried

on at this place by the Lismore church, while Miss Harding, a member of this church, has exerted a great influence for good as State School teacher among the native children. The Government have deemed it advisable to appoint a manager for the reserve, and Bro. A. E. Terry has been appointed to this position. The sum of £120 is necessary for the erection of a manager's residence. Of this sum £70 has been guaranteed by the church at Lismore. The N.S.W. Foreign Missionary Committee have consented, at the request of the Federal Executive, to endeavor to raise the additional £50. This amount is to be secured apart from the regular missionary funds. It is felt that this is a splendid opening for missionary effort, as gospel work may be carried on quite freely by Bro. Terry. Brethren desirous of assisting should forward moneys to F. T. Saunders, Botany-st., Randwick, Sydney.—J. I. Mudford, Acting Secretary.

Baramati News.

We have still further records to make of God's faithfulness to us in keeping us and our little band of Christians in good health through a rather trying part of the year, the rainy season and the hot month that follows it. So far this has been the best season we have had since coming to Baramati, and it seems as if the second or cold season crop will be a good one, as have been the earlier grain crops.

For years now the prices of food grains have ruled about 50 per cent. above normal, and already, on account of the good crops just reaped, the price of the chief food grain has got to its normal figure, for which the poorer class of people will be much better off, and the natural result is that wages are rising and the people are more independent of work, so that it is even difficult to get them to come for ordinary wages on building and such-like work. Famine prices here always mean low wages, and at good seasons the wages rule high.

We are now beginning a new series of meetings at Baramati, on three evenings of each week. Anandrao, one of the preachers, has trained a number of the orphan boys in singing, and they have the help of a professional musician and drummer from the town, so that they are able to make the weird noises that pass for Indian music to perfection, and they can thereby draw a crowd at these evening gatherings. Indian people will listen for hours to stories told to the accompaniment of musical instruments, and the Kirtan, or Song Service, is in great favor with them. We feel that this will be a better means of reaching numbers with the gospel translated into song, than the average street preaching service that is regularly held in certain parts of the streets of Baramati. So that while three evenings will as usual be devoted to the street preaching, there will be other three evenings given up to the Kirtan in our small reading room in

the centre of the town. We shall be glad to have a larger building for such purposes, as it would be no trouble to fill it every evening, provided we maintain a good chorus of voices. The boys are also very keen on such services. In fact, almost every Indian is passionately fond of their own music.

Sushilabai Powar, or Mrs. Sonawane, as she is sometimes called, being the wife of one of our preachers, has been appointed to the post of head mistress of the Baramati Girls' School. This is run by the municipality, and has an attendance of about 100 girls. She is the only woman in this place that is capable of taking such a post, having got the Government teacher's diploma, entitling her to a post carrying rupees twenty as salary. An educated Brahmin widow has hitherto held this position, but has now gone to Poona, and the authorities did not like giving the place to a Christian teacher, as the children are all Hindus, but they have been obliged to do so. We trust that Sushilabai will be able to create a good feeling towards Christianity in the hearts of these little girls, and also be the means of opening other homes to the gospel in this place. Yours in gospel bonds,—H. H. Strutton.

G. P. Pittman's New Work.

I took over the work here from the L.M.S. on Sept. 7. The change has been effected without trouble or friction, and the Christians seem to have taken kindly to the new order of things. I am instructing them, little by little, in the distinctive truths which we hold, and I think they will soon be able to obey intelligently. We have the right-of-way in this State in education and evangelisation. All over the State of Dudhi there are hundreds who have passed through our schools, and we manage the only Teachers' Training School in the State. Teachers pass from this school to take charge of village schools throughout the district. Three times a week the teachers receive religious instruction. In the three boys' schools, and the girls' school, regular Bible teaching is given. A number of our Christians are occupying Government situations in various villages as teachers, postmasters, etc. We have a promising village school at Kudri, 16 miles through the jungle from here. The master is a Christian, and there is a house for him, a room for the school, and a rest-house for the visiting missionary. At another village ten miles away in another direction, we have a rest-house for visitors, with rooms for a native worker. The mission compound at Dudhi covers 22 acres, and includes a big well-built bungalow, a chapel, boys' school, girls' school, and 27 small cottages for Christians and teachers. There is a fine grove of mango trees and a walled garden. The land and trees are let to Christian tenants. At a little distance from Dudhi we have a village with Christian and heathen tenants. If any heathen outsider becomes a Christian, with no means of support, we are able to give him land to cultivate.—With kind regards, yours very sincerely,—G. P. Pittman, Dudhi, Mirzapur Dist., U.P., India.

The Restoration Movement.

A Study in Origins.

T. H. Scambler.

Concluded.

The Protestant denominations.

The eighth Henry delivered the kingdom from the papal yoke, but did not do much towards the reformation of religion. The short reign of Edward the Sixth gave promise of a more extended reformation. Then came a severe check in the brief but bloody reign of Mary. Upon the accession of Elizabeth, the hopes of those who looked for a complete reformation were high, but were fated to disappointment. A great controversy raged concerning the use of papal forms and vestments in the Church of England, and the name of Puritans began to be given to those who opposed these relics of Rome. The court party acknowledged the Church of Rome as a true church, though perhaps corrupt in some respects. Without this admission, the English bishops could not trace their succession to the apostles. The decided reformers denied that the Church of Rome was a true church at all. Both parties admitted the Bible to be a complete rule of faith. The reformers said it was the authority in church government and discipline also, while the court party claimed that these things belonged to the jurisdiction of civil magistrates. The insistence of the reform party upon the authority of the Scriptures in all matters of doctrine and practice became the means of an increasing separation and of a growing reform.

But the Puritans themselves were not a united people. There were among them the *Presbyterians*, who denied the superiority assumed by English bishops over the elders. They asserted that bishops and elders were of the same order, and on the same level in rank and authority. Hence they denied the right claimed by the bishop, of ordination, discipline, and government. The Presbyterians, in this matter, were acting upon the basic principle of the Reformation—they were in accord with the Scriptures. The episcopacy really depends upon the authority of the church, and not of the Bible.

But the Presbyterians were favorable to the principle of established or national churches, and at one period made a bold bid to secure from the English Parliament a civil sanction for their form of church government. Opposed to them, consequently, we find another body, the *Independents*, or *Congregationalists*. These people opposed both the Episcopal and Presbyterian forms of church government. In their view, a congregation of Christians was independent alike of bishop or governing body of presbyters, and was responsible only to the Head of the church.

Here again we notice a distinct advance along the lines of the great Reformation principle—the authority of the Word of God. It is somewhat difficult for us to understand why this formula, so readily ex-

pressed by all reformers, should have been carried into effect so imperfectly. We must remember, however, that we of to-day are standing upon the shoulders of all who have gone before, and a prospect readily seen at our altitude could not be seen by them at all. They raised the standard, but were so bound by old habits and traditions that it was not easy always to follow it.

Nor is it very patent to us to-day why some of these churches should maintain a separate existence. Dr. J. D. Jones, the eminent Congregationalist who recently visited us, asserted that his denomination stands, as it has always stood, for two things pre-eminently—the deity of Christ, and a regenerate church membership. Never was there greater need than to-day for people to maintain these things. But does this distinguish the Congregational Church from a number of others that might be named? Surely not. This statement of the great principles of the Congregational Church only makes us feel the pity of a divided Christendom.

Another body of Christians whose origin belongs to the early reformation period is the *Baptist Church*. A historian describes the Baptists as "a denomination of Christians characterised by the maintenance of the notion that immersion is the only authorised and scriptural mode of baptism, and that baptism can only be lawfully administered to those who make a personal profession of their faith, and thus, that infant baptism is contrary to the Word of God."

We have never heard a Baptist define the characteristics of the body in such limited terms, but the above statement is at least fair to the name worn by this distinguished people.

We recently heard a Baptist minister say that his church stands for the same great truths as those claimed by Dr. Jones as the *raison d'être* of the Congregational Church, to which they added a third, viz., the supreme authority of the Word of God in all matters of faith and practice. But that again is not a distinguishing mark. We have seen that this was the rallying cry of all the reformers. It was their theory, if not their practice, and has been in evidence throughout all the checkered history of the Reformation.

The *Methodists* form another of our great Protestant churches. The Methodist movement began with the Church of England, and was not intended to be a separate organisation. The Wesleys, Whitfield, and others became concerned, first of all, as to their own spiritual condition, and then for the condition of the Established Church. Their work was intended to rebuke the carnality and lack of spirituality in the Church

of England, and to call the people to a thorough realisation of justification through Christ. The work was at first carried on in the church pulpits, but these were soon closed to the reformers, and the separate organisation was the result.

Theory and practice.

We have seen that the fundamental and vital principle of the entire Reformation movement was this: The Bible the only rule of faith and practice.

We have seen that this principle, accepted by all in theory, received only a partial acceptance in practice, and the attempt of earnest men to extend its application constantly led to the origin of new sects.

Mr. Hallam, in his Introduction to the Literature of Europe, says that a constant reproach cast by the Church of Rome upon those who left her, is that when they had stimulated the ignorant to reject the authority of the church, they instantly withdrew liberty of judgment, and punished, even with death, those who presumed to swerve from the new lines they had drawn.

Another well-known authority says: "Protestantism owns two fundamental principles—that the Bible contains the sole rule of faith, and that it is the right of every one, without respect of person, to judge of that rule with all the aids which divine grace, reason, and conscience can inspire. At the same time it may be noticed that, generally, in practice, each church possesses certain standards of belief to which it is expected its members will adhere." (Chamber's Encyclopedia.)

As examples, two references will suffice, one of which has already been given. Infant baptism has commonly been accepted, though admittedly without scriptural authority.

The denominations have all selected a denominational name in direct contravention of the New Testament.

The Restoration Movement.

In the early part of the nineteenth century, a number of men, in England and America, were beginning to feel the inadequacy of the work done by the Protestant Reformation, especially in view of the bitterness displayed by the various sects towards one another. They made a demand for a closer adherence to the great principle of Protestantism, involving a return to primitive Christianity, in its doctrines, its ordinances, and its fruits.

Among the leaders were such men as the Haldanes in England, and in America Thomas Campbell and his son Alexander, Walter Scott and Barton Stone. In 1809 Thomas Campbell drew up the famous "Declaration and Address,"—a document setting forth the reasons for the movement they had inaugurated. "Our desire," he said, "for ourselves and our brethren would be, that rejecting human opinions and the inventions of men, as of any authority, or as having any place in the church of God, we might forever cease from farther contentions about such things, returning to,

and holding fast by the original standard; taking the Divine Word alone for our rule; the Holy Spirit for our teacher and guide, to lead us into all truth; and Christ alone as exhibited in the Word, for our salvation that, by so doing, we may be at peace among ourselves, follow peace with all men, and holiness, without which no man shall see the Lord."

There is nothing new in this simple statement. We have met it again and again in the history of the Reformation. But it was now recognised that the principle had not been adhered to, and it was resolved to attempt a complete return to the original unity, peace, and purity of the Church of Christ. "Nothing was to be received as a matter of faith and duty, for which there could not be produced a *Thus saith the Lord*, either in express terms, or by approved Scripture precedent."

Now this was not easy. The early training of the leaders in this movement made some of the demands particularly heavy. We have already seen how Luther failed in some instances, when the maxim that the Bible is the sole authority clashed with cherished ideas, such as infant baptism. The same question presented itself to Thomas Campbell. He made a complete and public investigation of the issues. His examination of the matter was so impartial, that a number of hearers became convinced that infant baptism was unscriptural. Mr. Campbell came to the same conclusion, and though the decision meant the surrender of old and dear convictions; meant also the withdrawal of a number who had attached themselves to the movement, infant baptism was declared to be without support in the Word of God, and was abandoned.

This, then, is the movement with which we are identified. We are Christians who plead for a restoration of the Christianity of the apostles.

Our position is simply stated: Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent."

We wear no denominational name, because the Scriptures condemn human names unsparingly. 1 Cor. 1: 11-13; 3: 3, 4.

We preach the message of the Word of God—faith in the Lord Jesus as the Saviour and Redeemer; repentance toward God; and baptism in the name of the Lord Jesus for the remission of sins. Acts 16: 30, 31; 2: 38, etc.

We observe the Lord's Supper every Lord's day. 1 Cor. 11: 23-26; Acts 20: 7.

We teach that unless a man is born of water and of the Spirit, he cannot enter into the kingdom of God. John 3: 5.

We pray for the unity of all God's people in one body. John 17: 21.

All of these things, and others that might be enumerated, are demanded of us by our loyalty to the Word of God.

It has never been claimed that we understand the Christian institution completely. Our movement has been progressive. Sects that have been established upon definite creeds and confessions of faith are limited in the nature of the case to these state-

ments. No such boundaries confined our pioneers as they started out on their work. They realised that their knowledge was imperfect—they had much to learn. And as new light came to them, it was received with joy. The doors of the heart were held open for more.

As an instance of this, when our brethren first began to plead for a return to apostolic Christianity, the subject of baptism was not understood as we think we understand it now. It was some time, before immersion was submitted to by those who were leading the van, and years passed before the Scripture teaching upon the design of baptism was understood and accepted. And when these men began to see that this ordinance is the "appointed means through which the penitent sinner obtained an assurance of pardon, or remission of sins, procured for him by the sufferings and death of Christ," they did not for some time realise their duty to call upon believing penitents to be baptised with this purpose in view.

Hence our work is progressive. We still pray that the Spirit may lead us into all truth. The Bible contains the full and complete revelation of the will of God to man. Our understanding of that revelation, however, is imperfect. We have much to learn. But we believe that in our teaching and practice we are substantially at one with the early apostles. And we seek to restore completely the Christianity of the New Testament.

We occupy a unique position. We have a great mission. We are intrusted with a great message. It is worthy of our study, till it thrills and controls us, as it assuredly will if we learn to know it. It is worthy of being placed before the attention of all men everywhere, until all come to see the need of a restoration of primitive Christianity; until all men are enrolled under Christ's banner; wear his name alone, acknowledge his authority, and worship him in the beauty of holiness.

The Family Altar

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

CHRISTMAS.

The birth of our Christ was like the rising of the sun after a long, dark, stormy night. So loud was the voice of the thunder, so vivid were the lightnings' flashes, and so furious were the winds, that every heart feared and trembled, and longed and prayed for the dawning of the day. It looked as if it would never come. That awful night seemed to be an everlasting night. But it did come; and the little child, sobbing in its mother's arms, ceased to sob; the anxious mother became herself again, and strong men, unused to fear, looked toward the sun-glinted hills of the east, and rejoiced at the end of that fearful night. Even so, when men were wrapped in a moral and spiritual gloom, darker than nature ever knew, the "Sun of Righteousness" came with healing in his wings, and gave us light and life, hope and heaven, and well may we celebrate that great event this week.

SUNDAY, DECEMBER 20.

Gems of Thought.—"Remember the Sabbath day, to keep it holy" (Exod. 20: 8).

No Sabbath, no worship; no worship, no religion; no religion, no morals; no morals, then—pandemonium.—*Crawford Johnson*.

Bible Reading.—Exod. 20: 1-11: Sinai's law.

MONDAY, DECEMBER 21.

Gems of Thought.—"So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord" (Deut. 34: 5).

In law, Moses rises above Justinian and Blackstone and Story, as some Matterhorn rises above the low-browed hills.—*Hillis*.

Bible Reading.—Deut. 34: 1-8: Death of Moses.

TUESDAY, DECEMBER 22.

Gems of Thought.—"Not slothful in business, fervent in spirit, serving the Lord" (Rom. 12: 11).

"What are you doing there?" asked a neighbor as he came into the shop where a Christian blacksmith with strong arm was beating the white iron on the anvil and making the sparks fly in every direction. "I am preaching the gospel to the regions beyond," he replied, as he continued to swing his heavy hammer. His was a holy calling; the ring of his hammer was as sweet to God as an angel's harp, and that smoky shanty was a palace in which God delighted. So every man's business may be a voice proclaiming the Lamb of God.—*A. C. Dixon*.

Bible Reading.—Rom. 12: 7-13: Business and Christianity.

WEDNESDAY, DECEMBER 23.

Gems of Thought.—"He exhorted them that with purpose of heart they would cleave unto the Lord" (Acts 11: 23).

A man's purpose of life should be like a river, which was born of a thousand little rills in the mountains, and when at last it reached its manhood in the plains, though, if you watch it, you shall see little eddies that seem as if they had changed their minds, and were going back again to the mountains, yet all its mighty current flows, changeless to the sea. If you build a dam across it, in a few hours it will go over it with a voice of victory. If tides check it at its mouth, it is only that, when they ebb, it can sweep on again to the ocean.—*Beecher*.

Bible Reading.—Acts 11: 22-26: The place of purpose in life.

THURSDAY, DECEMBER 24.

Gems of Thought.—"Go home to thy friends and tell them how great things the Lord hath done for thee" (Mark 5: 19).

If you want your neighbor to know what the Christ can do for him, let him see what he has done for you.—*Beecher*.

Bible Reading.—Mark 5: 1-19: Living for the Lord in the home.

FRIDAY, DECEMBER 25.

Gems of Thought.—"Unto you is born this day in the city of David, a Saviour, which is Christ the Lord" (Luke 2: 11).

O Brother mine of birth divine,
Upon this natal day of Thine
Bear with our stress of happiness,
Nor count our reverence the less
Because with glee and jubilee
Our hearts go singing up to Thee.

Let us not simply sing of Christ's birth, but make of our hearts a birthplace for him, cradle his spirit in us, watch it tenderly, and make it grow till in our lives shall be ripe, rich fruit, kindred to that which perfected him.—*J. F. Ware*.

Bible Reading.—Luke 2: 8-14: Birth of the Christ.

SATURDAY, DECEMBER 26.

Gems of Thought.—"This beginning of miracles did Jesus in Cana of Galilee; and manifested his glory; and his disciples believed on him" (John 2: 11).

The divinity of Christ might be likened to electricity, and his miracles to lightning bolts. These bolts only manifest the electric force which is everywhere, and which, in these bolts, becomes visible for a moment.—*Gregg*.

Bible Reading.—John 2: 1-11: Miracles manifesting the Christ.



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

New Zealand.

NELSON.—The mid-week prayer meeting was well attended, as also was the morning service on Sunday. The evening service saw our chapel full, when Bro. Mathieson delivered a grand appeal in the cause of temperance. At the close of the service one young lady made the good confession. On Monday evening a special baptismal service was held, Bro. Mathieson officiating. The Endeavor Society did not hold their usual meeting this week.—H.B.L., Dec. 10.

WELLINGTON SOUTH.—Last Sunday we celebrated our Bible School anniversary. The chapel was nicely decorated. In the morning Bro. Jarvis, of Kilbirnie, spoke. At night the building was crowded, and the singing of the children was much appreciated. A duet by Muriel Callam and Edna Wiles (both under five years) was a special feature. Bro. Phillips spoke in the afternoon and at night. A collection in aid of the Belgian Fund realised £10. On Tuesday the public meeting was held, and again the building was crowded out. Bro. Callam, the superintendent, presided, and the report of the secretary, Bro. Inkersell, showed that the school was in a healthy state. Bro. Phillips presented the prizes. The anniversary was one of the most successful yet held, and reflects great credit on Mr. Thomas, conductor; Miss Pritchard, organist; and Mr. Weston, who coached the dialogues and recitations. We are pleased to state that at the election held yesterday, Bro. R. A. Wright was returned for Wellington Suburbs by a majority of 981.

Queensland.

ANERLEY.—On Lord's day morning, Dec. 6, Bro. Nightingale gave a fine exhortation on "Hope—Singing in the Dark Hours." We were pleased to have the fellowship of Bro. Oldfield. At night Bro. Nightingale conducted an in memoriam service in memory of our late Bro. T. A. Byrne. There was a large attendance, and the service was a very impressive one. T. Martin gave us a helpful talk at the mid-week meeting on "Bible Clouds." Yesterday morning W. Trudgian gave a helpful exhortation on Rev. 1: 10. W. McCallum presented the gospel message at night.—A.R., Dec. 14.

IPSWICH.—The church is making good progress of late, thanks to Bro. Cumming for very acceptable assistance. On Nov. 1 Bro. Burrows, of Brisbane, gave a very searching address. We are looking forward to a visit from Bro. Way, the organising secretary.—M.A.B., Dec. 14.

ZILLMERE.—Since last report the work has been maintained by Bro. Morton, while some of our Brisbane brethren have kindly helped us at our morning meetings. On Nov. 29, J. Swan exhorted very acceptably. On December 5, we held our S.S. picnic. At 8 o'clock the same evening a number of the church members and their friends met in the chapel to welcome our esteemed Bro. Plucknett back from England. Bro. Morton made an excellent chairman for the evening, and in welcoming Bro. Plucknett made some very fitting remarks. Welcome speeches were given by Bren. Stabe (church), Somerville (Y.P. Class), Bruce (Sunday School). Bro. Plucknett responded in a very appropriate manner, giving us some idea of his travels. The speeches were interspersed by a solo, duet, trio, and quartette. On Sunday afternoon, Dec. 6, we held our S.S. anniversary. S. Trudgian, of Brisbane, addressed

the school. A fair number of parents and friends were present. The scholars did excellently, and our brother quite captivated the scholars with his talk on "Paul's Letter to Timothy," "take heed to thyself." Bro. Morton preached the gospel at night. On the 13th Bro. Fischer exhorted, and Bro. Morton preached.—J. Bruce.

HAWTHORNE.—Eleven of those who stepped out during the mission have been baptised. Several more will follow later. One young girl confessed Christ on Sunday evening, S. Trudgian preaching. The Bible School continues to thrive under Bro. Huntley's leadership. We will have to provide more accommodation for the large number of children attending. Building the chapel in a day has created a good impression in the suburb. We gratefully acknowledge receipt of the following sums of money: Mrs. Sloggett, 10/-; Mr. and Mrs. Colvin, £1; Mr. J. Simpson, £1; Mr. and Mrs. J. Asmus, £2; Mr. Geo. Sherman, £1; Miss B. Chappell, £1; Mr. E. Philips, £1; Mr. Cannon, 10/-; "Friend, Isolated," 4/6; Mrs. E. Clapham, £1/1/-; Mr. W. Mills, £1; Mr. L. Gole, £2, additional; Mr. H. Berlin, £1; Mrs. W. Bade, 10/-; Mr. G. Cane, £1; Mr. J. J. F. Hinrichsen, 10/-; Miss E. Hoffman, 10/-; Mr. F. Oldfield, 10/-; Miss M. McCoriston, £1/10/6; Mr. E. Slaughter, £3/3/-; Mr. and Mrs. Gordon, £1; Mr. Wiffler, £1; Mrs. E. Gager, 10/-; Miss Bridges, 10/-; Mr. Coward, £1; collection at the opening service of the new building, £4/7/-. Note that £1 credited to E. Sharp, was given by W. G. Green. If any other friends have sent money which has not been acknowledged, they would oblige by writing particulars at once.—W. H. Nightingale, 32 St. James-st., Petrie Terrace, Brisbane.

MOUNT WALKER.—We continue to have good meetings. During the year we have had several visitors, including Miss Tilley, who gave a very interesting talk about Foreign Mission work; also Mrs. Ladbrook, from New Zealand. The church has now a membership of 39 members. Bro. Pratt, our evangelist, visits us fortnightly, and is building up the church by very thoughtful exhortations.—A.W.R., Dec. 17.

South Australia.

YORK.—Since last report one has been received by letter from Hindmarsh, and one by faith and baptism. The Children's Day exercise was rendered on the 6th; this was a successful meeting, and the offering was £3/17/-. The choir have reorganised under the baton of C. Fiedler. The Dorcas held their annual meeting on the 9th; this was quite a fine meeting. Delegates from kindred societies were present with greetings. The York Singing Class, which is practically our church choir, has been giving concerts in aid of the local poor; the results have been gratifying. The C.E. has held good meetings of late. The members have gone to a "rest home" to-night to give cheer to the inmates. The social committee are busy relieving the poor and cheering the sick. The annual church meeting will be held on Jan. 12. Bro. Tatam is contemplating a trip to the Old Country in the new year.—E.J.P., Dec. 14.

STRATHALBYN.—The writer has taken up the work here for three months. Last Lord's day he was welcomed by the church. About 24 broke bread, and a fine number were at the gospel service at night. We are looking forward to seasons of refreshing from the Lord during our short stay together, and trust that the Lord's work will be extended.—Arnold M. Whittenbury.

GLENELG.—On Friday, December 11, the Young Ladies' Gymnastic Class gave a social evening and demonstration. The members of the Young Men's Class were invited, and thoroughly enjoyed themselves. Mrs. Elder (the instructor) and Miss Bolton are to be congratulated on the splendid progress made. On the 17th, the Young People's Classes entertained the members of the church at a Christmas social. The hall was tastefully decorated with flags. Short speeches were given by the president of the Young Men's Class (E. W. Pittman), W. Burford, and Randall Pittman, from Victoria. The young ladies also took the opportunity of making a presentation to their president, Mrs. E. W. Pittman. Our day kindergarten held its Christmas tree and demonstration on Wednesday last. On Sunday, 20th, the Congregational School, following the usual practice, paid a visit to our school. An interesting address was given by Mr. Raynor. These visits, which are reciprocal, are conducive of much good.—Chas. Ferris.

STIRLING EAST & ALDGATE VALLEY.—Since last report we have had the annual meeting of the Endeavor Society. The chapel was tastefully decorated, under the direction of Sister Bawden. Bro. W. Taylor, of Semaphore, delivered an excellent address on the early closing of liquor bars. The president, on behalf of the society, presented Mr. W. Halliday with a nice lamp as a manifestation of their appreciation for practical service rendered during the year. The secretaries' report was encouraging. The sisters of both churches are this week forwarding a large parcel of garments, made by them for the Belgian refugees.—T.E.

OWEN.—Meetings continue about the same since last report. Have had with us Bro. Pittman, from Glenelg; Bro. Jones, from Lochiel; Bren. Whitenbury and Coventry, from Adelaide. Bro. Wilson has retired from Moonta, and next Tuesday evening we meet to bid him Godspeed, as he has been engaged to take up the work with the Church of Christ, Wallaroo.—W.J.M., Dec. 21.

KADINA.—Thursday last was celebrated as Children's Day. In the afternoon they had their tea, followed in the evening by a concert, when the scholars received their rewards. A collection was taken up, amounting to £1. This morning we had only a small attendance around the Lord's table. W. Slee gave the exhortation. This evening Bro. Vero's subject was "Jesus the Revealer of God."—Jas. H. Thomas, Dec. 20.

QUEENSTOWN.—Fair attendance of members around the Lord's table. We had Sister M. Blackwell, from Milang, with us. Bro. Elitcroft presided, and Bro. Coin addressed on Matt. 2: 1-15. In the afternoon we were pleased to have our superintendent, A. H. Harris, back with us; he has been on holiday. In the evening D. A. Ewers preached on "God with us," to a fair audience.—H. Watkins, Dec. 20.

CHICAGO.—The work has been most prosperous in the above branch, more particularly in the Sunday School. On Sunday, 27th inst., we celebrate our first anniversary, and welcome all visitors. We emphasise that we will be pleased to see all who have given personal help (during the past twelve months) present on the occasion. Bro. I. A. Paternoster will have charge of the afternoon service, and Bro. Garrett will preach at night. Miss Minnie Leedham will act as pianist, and also render solos. The number of scholars at commencement of school was ten; now the roll shows forty names.—H. R. Reynolds.

HINDMARSH.—On Tuesday evening, Dec. 14, the quarterly Junior Sunday School social was held. Games were played outdoors, refreshments provided, and a very enjoyable time was spent. On Saturday afternoon the kinders held their annual Christmas treat. The teachers spared no trouble to make the occasion a great success. On Sunday morning Bro. Geo. Wilson addressed the church. At the afternoon school 250 were present. In the evening a Christmas service was held. During the week Sister Caudle passed away, after many years of patient suffering. The funeral took place on Sunday afternoon in the Hindmarsh Cemetery, conducted by Bro. Cuttriss. The choir sang "Lead, Kindly Light," and "Nearer, my

God, to Thee." We express our deepest sympathy to all those who mourn.—J.L.R.

GROTE-ST.—Our preacher returned, after being away a month, and preached morning and evening on December 13. In the afternoon the second anniversary of the Adult Bible Class was held, when at the request of the committee, Bro. Thomas gave an interesting talk on his eight years with the church at Grote-st. Bro. and Sister Perkins, and Sister Taylor, of Bendigo, were with us all day. On Monday a splendid concert was given, under the auspices of the C.E. Society, by Herr Mussine and his pupils in aid of Christmas cheer. Tuesday was the annual banquet of the Adelpian Society, when a fine evening was spent. The speeches were of a high order, and showed the improvement of our members. On Saturday, the teachers and friends provided Christmas trees for our kindergarten and Junior schools. About 150 children were thus made happy. To-day Bro. Thomas spoke at both services, delivering sermons appropriate to the Christmas season. The choir gave several suitable selections at night, and provided a most helpful musical service. They rendered the beautiful anthem, "And the glory," and a magnificent rendering of the "Hallelujah Chorus." We are indebted to Bro. Gard and the choir for such worthy service. An offering was taken for Christmas cheer. We are commencing next Sunday (weather permitting) to hold our evening service in the open air. Lighting and seating have been arranged, and we believe this will be the means of reaching many who do not now attend.

NARACOORTE.—The school met *en masse* to-day, instead of having their usual class sessions, for the purpose of holding a Christmas service. Several parents and visitors encouraged us with their presence. Recitations and choruses were given by the scholars in a pleasing manner. The gospel service to-night was considerably brightened, and the writer greatly helped by the attendance of our newly-formed choir. Christmas carols rendered by them were appreciated by a large congregation. Bro. Harry Farrow, of Grote-st., assisted in the service. Friends will be pleased to know that Sister Mrs. Hawkes, who recently underwent a serious operation, is now making good recovery.—P. Warhurst, Dec. 20.

MURRAY BRIDGE.—Since last report we have lost one by transfer. Meetings continue to be well attended. The Bible School is growing, and we are making preparations for our first anniversary, to be held in January, or early in February. We have just finished some improvements to the building, which give it a more finished appearance inside. The meetings at Hillside continue to be well attended, and the interest maintained. Good meetings here to-day. Sister L. Shipway, from Goolwa, met with us. Sister Mrs. C. Grundy has been very ill, and is an inmate of the hospital.—J.T.

BALAKLAVA.—December 20, fair meetings. At our meeting for worship F. Hollams presided. Bro. Ewers exhorted on "The Birth of Christ." Pleased to have G. Stevens back with us again; also S. Curtis, from the College of the Bible. The choir sang the beautiful hymn, "Christians, Awake." At our gospel service Bro. Ewers' subject was "Christmas without Christ." The choir rendered the anthem "O come, all ye faithful." Bro. Doley sang "Knocking, knocking, who is there?" At the close of the gospel service a sacred concert in aid of the Red Cross Society was held in the Institute. A collection of £6 was taken up. The different choirs of the town took part, and rendered several vocal items. On Friday night the Young Men's Club, assisted by lady friends, gave a miscellaneous programme, admission being by a pound of produce to assist needy families in the town. As a result about 120 lbs. of goods will be distributed through the local Benevolent Society.—P.H.R.

NORTH CROYDON.—On Lord's day, Dec. 13, the meetings were good. In the morning J. Taylor presided, and D. E. Ewers exhorted. Bible School attendance good; 186 scholars. At the gospel service Dr. J. C. Verco preached. On Dec. 20, J. S. H. Ferris presided, and H. J. Horsell exhorted. The Bible School held a Christmas af-

ternoon. Lily Porter, Howard Manuel, and Albert Porter rendered recitations, and Lily Ingham, Winnie Cooley, songs. Warren Cosh gave an address, "Christmas and Jesus." At the gospel service H. J. Horsell preached on "The True Christmas Spirit."—J.S.H.F.

MILE END.—The kindergarten teachers arranged a tea for the scholars this year instead of the usual Christmas tree entertainment, and in view of the distress abroad requested the scholars to bring presents of toys and left off clothing to be distributed to the poor of the neighborhood. It was held yesterday afternoon, and the response to our appeal exceeded our expectations; quite a large lot of useful clothing, some toys and some money were brought. They will be distributed as far as possible in the district, and anything left will be forwarded to the City Mission. We had Bro. Ingham with us this morning to address the church. This afternoon the annual distribution of prizes, awarded to those who had gained the highest number of marks in each class in the Bible School, took place, when Bro. Ingham was with us again to say a few words to the children. A. M. Ludbrook preached the gospel to-night.—M., Dec. 20.

New South Wales

MEREWETHER.—On Lord's day Bro. Fretwell exhorted the church to noble life and deeds. He also preached at the evening service. Subject, "The Great Salvation," which was handled in a masterly fashion. Sorry to report our Bro. Nesbit's sickness, and pray for his speedy recovery.—Jos. Fraser.

TAREE.—Services poorly attended, owing to heat on Lord's day. H. Edwards addressed the church in the morning from Numbers 23: 10. G. E. Burns delivered a baptismal sermon at night, speaking from John 3: 5. At the close of the gospel service one lady made the good confession.—T.T.M., Dec. 15.

WINGHAM.—The church meeting on Lord's day morning was poorly attended, twelve meeting to break bread. A. G. Cameron gave a very good address on "The Ups and Downs of David," speaking from the spirit displayed in the 102nd and 103rd Psalms.—T.T.M., Dec. 15.

INVERELL.—Last Thursday evening our meeting for prayer was nicely attended. Yesterday Bro. Waters addressed the church on "Being in the Spirit," from Rev. 1: 10. In the afternoon he journeyed to Swanbrook, where about forty assembled to hear the word of life. This is new ground, and gives much promise. In the evening we had a talk to Christians on "Being bought with a price." We had with us Bro. Gibson, from Merewether, in fellowship. Sister Nott was with us again, after an illness extending over some eight weeks. The Bible School with its branches has taken up the matter of Bible School collection enthusiastically.—H. Wilson Cust, Dec. 14.

ERSKINEVILLE.—The projected primary hall at Erskineville became a reality on Dec. 5. At 6 a.m. brethren had arrived from Rockdale, Strathfield, and Chatswood. These were followed during the day by members from several of our churches. The fact that Bro. Graham was in charge, is due the success of the undertaking. With only two carpenters present in the morning, and five in the afternoon, the building went up, helped by a miscellaneous collection of men and boys, girls and matrons. The walls were up by lunch time. By dusk the walls were boarded, and the floor completed. Then a cheer announced the commencement of nailing on the iron, and the hammering continued till 11 p.m. Next day the hall was in use. Ten new teachers were put into service. Miss L. Taylor is the capable primary superintendent. Mr. F. Taylor is the general superintendent, and Mr. E. Taylor is treasurer. To the Taylor family the school is very greatly indebted. They are Enmore members. Thanks are also due to Mr. G. Chapman, who fixed the electric light to work by, to the ladies who provided meals, and the workers who came from Hurstville, Petersham, Marrickville, City Temple, Lidcombe, and St. Peters. The building is 46ft. by 24ft.

PETERSHAM.—At our morning meeting on December 13, we had a splendid address by Bro. Walden. At the gospel meeting, after a sermon by Bro. Poole, one lady made the good confession, and three were baptised. On Monday, a social gathering was held in the chapel, when Sister Ida Pearce and Edward Ansell were presented with a very nice eight-day time-piece on the eve of their marriage, by teachers, C.E. and choir. The wedding took place in the chapel on the 19th, Bro. Poole officiating. Both bride and bridegroom are held in very high esteem. They received a very fine lot of presents. The festival was kept up in Leichhardt town hall. On Dec. 16 the church social was held. A good programme was presented by the choir, and a very happy time was spent. We were pleased to have Bro. Illingworth with us on Dec. 20, to give the exhortation. At the gospel meeting suitable Christmas hymns were sung, and an anthem by the choir. Bro. Poole was the preacher.—T.I., Dec. 21.

NORTH SYDNEY.—On Sunday, Dec. 20, at the breaking of bread in the morning, Bro. Bland presided, and Bro. Day, of Marrickville, gave a most encouraging address on "Running the race that is set before us." In the evening Bro. Oldfield gave a most interesting address on the "Life and Work of the Greatest of Reformers," and this was followed by a baptismal service. During the last few weeks we have had a total of eight confessions and baptisms, and also have received Miss I. Stenning, of Adelaide, into our fellowship.—Cyril T. Garrett, Dec. 20.

ENMORE.—We had a fine stirring address in the morning, on Luke 1: 53, by Bro. Poole, from Petersham. We were pleased to have with us, as visitor, Sister Pittman, from Subiaco, W.A. Bro. Illingworth spoke in the evening on Isaiah 9: 5-7. The choir sang Christmas carols from 6.45 to 7, and our new conductor, Mr. Heaton, sang a solo. The music was much appreciated. This year's Christmas tree for the poor children of the district promises to be a success, as large numbers of toys have been handed in.—E.L.

MOSMAN.—Good meetings all day. Bro. Price exhorted the church in the morning, when a young lady, Miss Weir, was received into fellowship, whom we are all glad to welcome into our midst. Visitors, Bro. and Sister Cust and Bro. Peck were also welcomed. At night Bro. Walden preached a grand address to an appreciative audience, his subject being "The old-time religion."—M.O., Dec. 20.

HAMILTON.—On last Sunday evening the church appointed Bren. R. T. Creek, R. Fraser and A. W. Jinks to meet the officers of the Merewether church with a view to extending and strengthening the cause in Hamilton.

HORNSBY.—On Lord's day, Dec. 13, Bro. Rofe presided at the morning meeting. Several visitors were present. Bro. Rossell exhorted on "Jesus Christ, the same yesterday, to-day, and for ever." The gospel was preached at night by Bro. Payne. On Wednesday, Dec. 9, the anniversary of the Young People's Union was held. Splendid attendance; good programme rendered by leading artists; collection amounting to over £3 donated to Belgian Relief Fund. A Christmas tree for kindergarten children last Saturday was well attended—54 children present, besides teachers and parents. Elder Crosthwaite presided on Sunday last; Bren. Morton and Garden exhorted. Several visitors were present. Sunday School attendance below the average, owing to holidays. F. T. Webber, Chatswood, preached the gospel at night, owing to Bro. Payne's absence on holidays.—L.J.P., Dec. 21.

Victoria.

CASTLEMAINE.—On Lord's day, Dec. 5, our evangelist, Bro. Clipstone, was unable, through illness, to take the services. Bro. Andrews gave the word of exhortation at the morning service, Bro. Stewart taking the evening service. We are pleased to be able to say that our brother is well again, and was in his place at the services yesterday. Bro. Larsen, of Maryborough, in response

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Obituary.

WHEATON.—On the 22nd of last September, Bro. Joseph Wheaton, of McLaren Vale, S.A., passed away with a glorious hope of an eternity with his Lord. Bro. Wheaton when a young man was baptised at Grote-st., by T. J. Gore. His home for over thirty years has been at McLaren Vale, and although seven miles from Willunga, he was one of the faithful members of the church meeting there. He has worked hard, prayed often, and sacrificed much in the interests of his Master's cause. At times Bro. Wheaton has been the chief cause for the maintenance of the work at Willunga. The closing months of our brother's life were marked with very severe suffering, but although it was so long and intense, yet he bore it cheerfully and patiently. He was of a remarkably bright disposition, and his cheerful endurance was indeed a lesson to all. Our sympathy is extended to his wife, son and relatives. May the hope for the future be the comfort for the present.—E. Jacobs.

WOOD.—Our Sister Mrs. Sarah Wood was called home on Saturday, Dec. 12. She had been for some years a member of the church at Grote-st. For many months she has been afflicted, and the end came as a great relief to her. We commend her husband and children to the loving care of our sympathising Father. May they all meet her where no suffering or parting shall be, when we stand with the redeemed at last.—J. E. Thomas, Adelaide, S.A.

WATTS.—We regret to report the death of Mrs. Ellenor Emma Watts, who died in the Adelaide Hospital early on October 29, after a very painful illness. Our sister had reached the age of 54 years, and for more than 20 years she had been a member of the church. She first joined the church at Balaklava, in which town she resided for some time. She united with us at Grote-st. some years ago, and was a faithful and earnest Christian. She was a loving and devoted wife and mother, and sought by her life in the home to be a blessing as well as a help to her loved ones. She leaves a husband and a large family, all of whom are grown up. One of her sons left for the war just before her death. Her dear ones can cherish the memory of a good and loving mother. May they all have the grace to follow the Saviour she loved, and to meet her at last where no parting ever comes. We laid her body in the West Terrace Cemetery on Oct. 30. We deeply sympathise with all that mourn.—Jas. E. Thomas.

GILMOUR.—The Churches of Christ in New South Wales have lost the services of Robert C. Gilmour, evangelist. He was called home after a prolonged illness on December 11, at the age of 69 years. Our esteemed brother came from Scotland to Australia in 1854. On the first Sunday in December, 1864, he was immersed by the late Bro. Walter James. He united with the church then meeting in Pitt-st., Sydney. In 1871 he went to Adelaide to prepare himself for the ministry of the gospel, and associated himself with the training class conducted by T. J. Gore and H. S. Earl. He was ever after an active worker and preacher amongst the disciples of Christ. For over fifty years he devoted his gifts most earnestly to the cause of New Testament Christianity. His labors covered a wide range, as he was employed in evangelistic work in S.A., N.S.W., Queensland and New Zealand. He was a well-read man, and understood his Bible and the plea we love thoroughly. He was a fluent speaker, and could give at times masterly addresses. In addition to his labors amongst the churches he was an ardent advocate of total abstinence for the individual and prohibition for the State. His later years were spent in fellowship with the Enmore church. At the funeral, amongst other mourners, were a number of preachers, namely, G. H. Browne, J. Clydesdale, F. Collins, C. T. Forscutt, H. Kingsbury, C. C. S. Rush, G. T. Walden, in addition to the writer, most of whom took part in the service. He leaves a widow and four sons, all grown up and members of the church. We extend to them the sincere sympathy of the brotherhood in New South Wales.—A.E.L., Dec. 12.

BINNEY.—Joseph Binney departed from this life on December 2, 1914, at the home of his brother Jack, at Langhorne's Creek, S.A. He was born at Langhorne's Creek on March 11, 1884. The writer first met him some years ago at the home of his parents, when evangelist at Strathalbyn, and was able to influence him to accept Christ as his Saviour. He was baptised by L. H. Crosby on July 12, 1903, and united with the church at Strathalbyn. His decision was sincere. Salvation to him meant service. He determined to give his life in preaching the gospel. In order to properly equip himself he went to U.S. America, and entered Bethany College. He remained there 18 months, returning home on the death of his father, in order to be near his mother. Afterward he spent two and a half years at our College of the Bible in Melbourne, meanwhile preaching for the churches at Colac and Pakenham. He was subsequently associated with H. G. Harward in mission work in Victoria and New Zealand. He also assisted Bro. Kingsbury in Victoria, and Bro. Mudford at Brisbane, in evangelistic services. For some time he toured New Zealand for the C.W.B.M., organising and preaching, and for nine months served the church at Kaitangata as evangelist. His last field of labor was at Preston, Victoria, where he was much esteemed. He was a sweet singer, and a good preacher. He was loved by all who knew him. After his operation in Miss Hill's hospital, Adelaide, the church at Preston sent their secretary to see him and convey in person their loving sympathy. As soon as he was sufficiently able to bear the journey he was conveyed to his mother's residence at Strathalbyn. The nature of his trouble caused much pain. For some little while there appeared to be an improvement, and he was able to go to his brother's residence at Langhorne's Creek. Joseph seemed very hopeful of recovery, but the disease surely gripped him, and he somewhat suddenly passed away. "He was a good man and full of the Spirit." He honored his mother, and was very considerate of her. He had an especially winning disposition. The religion of Christ was real to him. He lived the Christian life, and it was reflected in his actions and words. A large number of people gathered at the little cemetery at Langhorne's Creek on December 4, when Theo. Edwards conducted a solemn service, assisted by W. J. Taylor and P. Baker. The writer held an "in memoriam" service at Strathalbyn on Sunday evening, December 13. There was a very large attendance.

"Until we meet again before his throne,
Clothed in the spotless robe he gives his own,
Until we know, even as we are known—
—H. J. Horsell. Good-night!"

JONES.—George Parker Jones, an elder of the church at Paddington, N.S.W., was born in Liverpool, England, in 1839; he arrived in Sydney in 1849, and died on Nov. 23 of this year, ending a most picturesque and worthy career with tragic suddenness. He had presided at the Lord's table twice the day before, attended to a number of matters affecting the welfare of the congregation, and early next morning, while holding a business interview, and without a moment's warning, suddenly dropped his head and passed from the temporal to the eternal. Forty-five years ago he chanced to hear the late M. W. Green in the open air on the "Plans and Specifications of the Gospel," and being a builder, he felt curious to hear what the preacher knew of plans and specifications, and to his surprise found that not only did the preacher display intimate knowledge of the building craft, but a grasp of the scheme of redemption, which was like a revelation to him. Not long after he joined the Sydney church, and was an active member, officer, and speaker there. Soon after the formation of the Paddington church he cast his lot in with them, and was most active in helping to build up the cause, secure a suitable church home, and guide both young and old into all the truth. In the year 1900 he was elected President of the Conference, having served on the Home Mission Committee for a number of years. He was universally esteemed. As a master builder he was highly honored. Twice he was elected President of the Builders' Association of New South Wales, once their treasurer, and was also entrusted with the erection of the very

fine builders' exchange of this city. He was also a past president of the Federated Builders' Association of Australia, and the contractor for many of the finest buildings in Sydney. He carried his Christianity with him into public life, and as an Alderman, Mayor of the City, and a Justice of the Peace, was a credit to the church. We shall miss his cheery and fatherly counsel, his sympathetic and generous help, and most, the gracious benediction of his worthy and consistent life in our midst. Large crowds came to the funeral and "in memoriam" services, and from those services we have renewed the blessed hope of being with "the spirits of just men made perfect," "forever with the Lord."—F. Collins.

CORNELIUS.—Our Sister Mrs. Elizabeth Cornelius passed away at her residence, Castambul, near Montacuto, aged 72 years. She was born in London on May 20, 1842. She was seized with a paralytic stroke on November 24, and passed away on December 5. Sister Cornelius became a member of Grote-st. church 48 years ago, when H. S. Earl was conducting a mission in Adelaide. She remained a member at Grote-st. till a few years ago, when, owing to distance, she was transferred to the church at Maylands. She lost her husband, Mr. C. B. Batchelor, at an early age, and was left with three boys, whom she brought up by her own exertions. Twenty-nine years ago she married Mr. Thomas Cornelius, who survives her, and who has been a member of the church at Grote-st., and latterly Maylands, for about forty years. Living in the hills, some nine miles from Maylands, it was impossible for them at times to attend worship on Sunday mornings, but when unable to do so, they invariably conducted family worship in their own home, attending to the Lord's Supper. Sister Cornelius lost her second son, Egerton Lee, three years last October. He was one of the best of sons, and was very dear to her; but though his memory remained most precious, she did not sorrow as those who have no hope; indeed, as her son says, "Her cheerfulness and activity surprised us all." Her last conscious Sunday was spent at Harry's home, and she attended the anniversary services at Cottonville, to which she had been looking forward with keen eagerness, morning and afternoon. The two surviving sons, Frank and Harry, were immersed at Grote-st., 36 years ago. Sister Cornelius was a most excellent Christian. She truly loved Christ and the church, and did what she could to help on the Lord's work. She was a loving wife and mother. Her husband will greatly miss her. Her children will ever tenderly cherish her memory. We laid her body to rest in the West Terrace Cemetery alongside those of her tenderly loved son. The writer of this officiated, and H. R. Taylor, of the Maylands church, assisted. There were many sympathetic friends present.—T. J. Gore, Henley Beach, S.A.

GORDON.—Our Bro. John Forbes Gordon passed away on Nov. 29, at the age of 63. He was the son of our late Bro. Alexander Gordon. He became a Christian many years ago, and was a member of the church at Strathalbyn. He was the eldest of a family of brothers and sisters. As the disease with which he was afflicted made slow but sure progress, John felt he would like to be where he could feel the tender love of his own kindred. Hence, he with his wife came to his brother's at Owen. The last few weeks of his life were spent here. His brother Donald says of him, "He spent the most of his life on sheep and cattle stations in Queensland, and the south-east of this State. He was mindful of the children of those parents who worked under him, and taught them the name and love of Jesus Christ. In this work he was ably assisted by his wife." When John, in this hospitable home of his brother, and his brother's wife and family, was gradually drawing near to the valley and shadow, he said to Donald, "When I have passed away, send to Bro. Gore and ask him to come and be at the funeral." So I went and stood with many others at the graveside, and read the immortal words which are so full of grace, power and blessing. In the presence of a goodly number of friends, we laid his body to rest in the cemetery at Owen, in the glorious hope of the resurrection. The writer of this has precious memories of the Gordon family.—T. J. Gore, Henley Beach, S.A.

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From the Field—Continued.

to an invitation from the Castlemaine Total Abstinence Society, spoke at the annual Junior Demonstration on December 6, and was greeted with a crowded house. His message was one which told with the hearers, many expressing pleasure in hearing it.—W.S.

BOORT.—The church has made good progress during the past year, the membership of which was 25, and now has reached a total of 51. A very successful tent mission was held in March by Bren. Hagger and Clay, and Bro. Oldfield has travelled each week-end to preach the message. The church is indebted to the H.M. Committee for having made this possible. The Bible School is conducting a rally, the strength of which now shows 70 on the roll. A kinder class conducted in the Mechanics' by Sisters D. Staney and Lacy, is also making good progress. S. G. Lacy, Dec. 15.

TARADALE.—The writer concludes his work in this locality at the end of the year, and wishes to thank the members of the church for the splendid help and practical sympathy given. They have built up a live Bible School and church, and have won the respect of the district. We are pleased to report that Miss Stella Wallace, Bible School organist, has successfully passed her sixth musical examination at Bendigo, and has won an A.L.C.M. degree. D. Wakely is to succeed the writer. The church is prepared to assist him in every way possible.—D.A.C.

WINDSOR.—On the 13th inst. Miss L. Hall obeyed her Lord's command. To-day Mr. and Mrs. Smith, from Burnley, and Mr. C. Davey, from St. Kilda, were received by letter. The Bible School presented Mr. Tuck, their late superintendent, with a set of carvers on Children's Day. On Tuesday the teachers are giving the scholars a Christmas tree and social.—Dec. 20.

MELBOURNE (Swanston-st.).—We had a splendid day on Sunday. Amongst our visitors were Sister Pickell, from Lake-st., Perth, and Sister Tilley, our Foreign missionary. Bro. Franklyn gave us an address in keeping with the season, on "Christmastide," and in the afternoon spoke to the Bible School scholars on "Santa Claus," a most interesting talk. The building was crowded at night to hear "The Christmas Message in Song and Story," Bro. Franklyn speaking from appropriate texts foretelling the coming of the Saviour, up to his birth. Between each text the choir rendered some very fine pieces suitable to the occasion. The whole service was splendidly conducted by Bro. Franklyn, the singing by the choir was excellent, and the service most impressive. At a special tea held in the afternoon, a purse of sovereigns was presented to Bro. E. Tippet, our choir conductor, by Bro. Franklyn, in appreciation of valuable services rendered to the church in the conduct of the singing and choir. The church sends through the "Christian" the season's greetings to the brotherhood.

MORELAND.—Since last report we have had one baptism and one confession. Bro. A. Wilson preached to a good audience on Dec. 13. Bro. Hagger had a fine audience last night to listen to his able discourse on "Jesus and Nicodemus" (John 3), at the close of which one lady made the good confession. We are very grateful to the above brethren and Bro. H. G. Peacock for their valuable assistance in keeping the work going till we get a permanent preacher. The Moreland J.C.E. had nearly 300 Christmas cards through their post office yesterday.—J.J.A., Dec. 21.

BRUNSWICK.—On Thursday, December 17, we welcomed our new evangelist, W. D. More, at a public meeting. In the chapel, nicely decorated by the C.E. Society and others, a good number assembled under Josiah Jenkin, chairman. H. E. Knott, vice-president of Conference, spoke on behalf of the brotherhood; B. J. Kemp, H.M. Committee; Bro. Jordan, Moreland church; C. Wakefield, local congregation; W. Hardie, the Sunday School; and L. A. Williams, Endeavor Society. We also said adieu to L. A. Williams, who won fifteen souls for Jesus during his short two and a half months' stay here. Music was supplied by the choir, under J. Barnden, with Miss Annie

Barnden as pianist, Mrs. Roy Thompson and Messrs. E. Watson and Haig, all as soloists. W. More began his labors here to-day, and spoke morning and evening. We paid our usual monthly visit to Bro. Redman, who will be 90 years of age on Feb. 1 next, and broke bread with this aged saint.—W.T., Dec. 20.

MALVERN.—Four were baptised at Carnegie on Friday night last, and three were received into the church by faith and obedience this morning. J. Holloway exhorted the church. At night the building was again full, and Bro. Strongman spoke on "A Great Reformation." A young lady confessed her faith in Christ at the close of the address.—A.V.H., Dec. 20.

HAWTHORN.—A number of the Bible School teachers held a picnic on Saturday last in the Glen tea gardens. The meetings were good yesterday. We held a special Christmas service in the evening, and the choir contributed several Christmas anthems. There was a good attendance. An offering was taken up on account of Christmas cheer fund.—A. C. Rankine.

FOOTSCRAY.—Meetings are going on as usual. This morning A. A. Ley, junr., addressed the church. Bro. More has terminated his engagement here and gone to Brunswick. At this morning's service the individual cups were introduced for the first time, and members expressed unanimous opinion as to their suitability. The Bible School is still going along, but the usual cry, "short of teachers," is heard. Long since we have found our school too small for the scholars. Collecting cards for the Austin Hospital have been issued, and we expect a good return, one collector returning her card with 30/- to her credit. On Sunday evening Bro. Conning preached. The choir rendered special anthems for the Christmas service.—A.J.T., Dec. 20.

DUNOLLY.—Two confessions on Sunday evening—promising boys from the Sunday School. The work is going along nicely; meetings fairly well attended.—J. Beasy.

CARLTON (Lygon-st.).—Nice meetings all day. Sister Symes, from Harcourt, met with us at the breaking of bread. S. G. Griffith spoke morning, afternoon and evening. At night his subject was "Captured Weapons." At the conclusion of a fine discourse there was one confession. Miss Jeannie Dickens was unable to take her usual position at the organ, and Miss Jessie Webster took her place. The Dorcas Class has donated £10 to the organ fund, and a similar amount to the Belgian Relief Fund. S. G. Griffith has gone to Tasmania on a holiday tour. The orchestra rendered some nice music, consisting of carols, at the Bible School on Sunday afternoon.—J.McC.

BARKER'S CREEK.—The church at Harcourt had a fair meeting. Bro. Crisp spoke at the morning meeting, and gave a good address. He is with us while Bro. Schwab is away. We miss Bro. Schwab, and hope that his holiday will benefit him. He will be back on Jan. 17, when he commences on full time work.

PRAHRAN.—For several weeks past our secretary, Bro. Moody, has been away in Tasmania, hence no reports. Although we have had no additions lately, we have had splendid meetings, out of which additions will come. Our sale of gifts yielded £72 profit, and our kindergarten hall is now free of debt. Bro. Gordon leaves this week for Launceston, where he will preach for the next three Sundays. Bro. Thos. Hagger was with us yesterday morning and afternoon, and his addresses were much appreciated.

WILLIAMSTOWN.—Splendid meeting last Sunday night, Bro. Bennett speaking on "Peace." We were encouraged by seeing one make the good confession. There are others who appear to be not far off. We trust they will soon be at one with us.—E.M.H.

BOORT.—All meetings to-day were well attended. At the close of the address this morning one young man made the good confession, and was baptised at the afternoon session. We had one of our largest meetings this afternoon, when we had forty present at the Adult Bible Class.—A.L., Dec. 20.

FITZROY.—On Dec. 16 we celebrated Children's Day, when the scholars did well in the various parts of the service. The offering amounted to £1/15/-. At this meeting opportunity was taken to make presentations to Bro. Clarence Lang and Sister May Hollingworth on the eve of their marriage. Gifts were made by J. McGregor on behalf of the church and Bible School, and by our evangelist, on behalf of the choir and C.E. Society. Bro. Lang suitably responded. On Saturday we held our Christmas tree for the kindergarten. About 60 kinders present, and a number of parents and friends. Yesterday, had nice meetings. Miss Fiveash was received into fellowship in the morning, from Geelong. The choir greatly assisted in the evening service by supplying special music. Bro. and Sister Beiler are leaving on the 24th for Adelaide for three weeks' holiday. Arrangements have been made for good men to occupy the platform during that time.—W.B., Dec. 21.

Here and There

We wish all our readers a very happy Christmas and a prosperous New Year.

Horace Kingsbury expected to leave Sydney for America by the s.s. "Makura" to-day.

The secretary of the church at Northam, W.A., is now R. S. Mannering, Fitzgerald-st., Northam.

Gifford Gordon's address is now 32 Hawksburn-road, Hawksburn. 'Phone, Windsor, 2533.

A telegram from Bundaberg, Queensland, tells of seven confessions in that town, Bro. Way preaching.

If you can keep Christmas for a day, why not always? But you can never keep it alone.—*Henry van Dyke.*

We hear of several recent additions to the church at Geelong, Vic. Bro. Chandler is doing an excellent work there.

Melbourne and suburban members are specially requested to read the paragraph headed "Farewell to Missionaries," as found on the F.M. page.

A. H. Wilson commences his work in Wallaroo at the beginning of the year, and J. Wiltshire, from Wallaroo, will begin at Mile End on Jan. 10.

The first simple, broad, pervading sentiment of Christmas Day ought to be of how sacred and high this human life is into which the Lord was born.—*Phillips Brooks.*

At the close of a home mission address at Croydon, S.A., the other day, a brother promised 2/- a week toward the support of Bro. Raymond, in the Murray River District. Next?

We have lately had several anonymous letters and queries forwarded for publication. No notice can be taken of these. Names and addresses must be given, though not necessarily for publication.

I know not how that Bethlehem's Babe

Could in the Godhead be;

I only know the manger-child

Has brought God's life to me.

—*Harry Webb Farrington.*

Geo. Woolnough, now of June, N.S.W., has accepted an engagement to labor in the Huon District, under the auspices of the Tasmanian Home Mission Committee. He will commence his labors with the Dover and Geeveston churches early in the new year.

D. A. Ewers, Mile End, has been appointed transit agent for S.A. in connection with the Federal Conference to be held in Sydney, April 6, 7 and 8, and will be glad to hear from all who contemplate visiting the great city and its magnificent harbor at that time.

A rich man once sent his servant to Melancthon to inquire why it was that in the Christmas song he heard the children sing "A little child so winsome is born to you to-day." "Ask your Master," returned Melancthon, "whether he has no need to-day of a Saviour."

Federal Executive.—An appeal has been sent to all Churches of Christ in the Commonwealth, calling for the annual offering to be taken on behalf of Federal work. The treasury is empty. Will churches make an early response?—A. C. Rankine, Sec. Fed. Exec.

Will our readers please note that there will be no "Christian" published next week? We particularly request church reporters to notice this, and ask them to hold their news items over for a week. If two reports are forwarded it will mean much extra work at this end.

Bro. Leslie Baker, after spending some years at Kentucky and Yale, U.S.A., has returned to Australia, and last week passed through Melbourne on his way to South Australia. Some live church will doubtless desire to secure the services of Bro. Baker. He is well and favorably known as a preacher in the United States.

As the end of the year draws near, the Manager of the Austral Publishing Co., D. E. Pittman, would be glad to have all outstanding accounts settled. He would be particularly pleased if "Christian" agents and subscribers would forward amounts due as soon as possible. There are a very large number of accounts outstanding.

We should esteem it a great favor if our agents and church secretaries were to see that a good announcement is made in the churches of the "Christian" for 1915. Now is an excellent time for new subscribers to be enlisted. Every church home should have a copy of the paper. The subscription is six shillings per annum; posted, seven shillings.

At the last meeting of the Victorian preachers it was resolved to send a little Christmas box to our aged Bro. W. W. Davey, from the preachers. 26/6 was received, which, together with 19/6 from Swanston-st. members, and £2/14/- from the church at Brighton, has been forwarded to our brother. We trust it may bring some little joy to him just at this time.

Martin Luther wrote: "He does not simply say, Christ is born, but to you he is born; neither does he say, I bring glad tidings, but to you I bring glad tidings of great joy. Furthermore, this joy was not to remain in them, but it was to be to all people." An old poet put it:

"Though Christ a thousand times in Bethlehem be born,
If he's not born in thee, thy soul is all forlorn."

Any one who will send 3½d. in stamps to D. A. Ewers, Mile End, can obtain a copy of the "S.A. Churches of Christ Diary and Directory for 1915." It is only a little book, but in addition to ordinary information it contains photo. of S.A. H.M. Committee, directories of all the Conference committees, Australasian statistics of Churches of Christ, and World's statistics, short sketches of the work in general and in S.A. in particular, directory of churches, preachers and secretaries in the State, Statement of "Our Plea," also information about our home and foreign missionary work, maps showing location of churches, etc., etc. Good to keep for reference and distribute for information.

G. P. Cuttriss, secretary of the S.A. Conference Temperance Committee, writes: "At a meeting held at Grote-st. chapel on Dec. 15, it was decided to invite Bro. J. J. Franklyn to come to South Australia for one month prior to the elections, to assist in connection with the early closing of liquor bars campaign. It is the intention of the committee to engage Bro. Franklyn and hand him over to the Central Early Closing League as the churches' contribution to the Alliance Fighting Fund. Most of the churches have signified their willingness to place their preachers at the disposal of the committee for organising and lecturing in the State and country. Nearly all the appointed committees, and the district and central leagues, are working together in unity to secure the early closing of liquor bars. Churches are requested to do so at the earliest possible convenience. The following amounts have been contributed or promised by the churches: Offering during Conference, £4/16/-; Mile End, £1/5/3; Unley, £4/1/6; Queenstown, 18/10; Cottonville and Band of Hope, £1/14/-; Lochiel, 7/6; Croy-

don, £1/0/6½; Owen, 9/6; Prospect church and Band of Hope, £4/1/-; Maylands, £3; Norwood, £2/16/-; Long Plain, £1; York, £5; Glenelg, £1 14/3; Grote-st., £5; Stirling West, 15/1½. The next meeting of the committee will be held on Tuesday evening, Jan. 5."

T. B. FISCHER MEMORIAL FUND.

The treasurers appointed for this fund, Bro. W. C. Craigie and Bro. R. Lyall, have pleasure in acknowledging the hearty support from the brotherhood in response to the appeal made on July, 1913, in connection with the above fund. The circumstances connected with the early call of our late Bro. T. B. Fischer elicited the deep sympathy of the brotherhood, and generous contributions proved the affection and esteem in which our late F.M. Secretary was held. The total contributions with accrued interest to date amount now to £836/1/-, which has been utilised in the erection of a seaside villa at Henley Beach, South Australia, a favorite watering place, where Mrs. Fischer will reside with her family, and let the remaining apartments to seaside visitors in the summer season. Bro. John Fischer supervised the erection of the building, which has cost over the amount subscribed, but the balance has been borrowed in the meantime to enable the completion of the premises. A most up-to-date and suitable residence has been provided, with which all concerned are highly delighted. Mrs. Fischer has now tenants for all the available apartments for some two or three months, after which she will be pleased to hear from families who desire to spend some time in this health-giving fashion. The F.M. Committee congratulate Mrs. Fischer on the acquisition of the property, and wish her all success and happiness in the occupation of her new home. The brotherhood will be glad to know that if future circumstances place Mrs. Fischer and family beyond the need of the income provided by this memorial fund, arrangements have been made whereby the property will come under the control of the committee in charge of the Aged and Infirm Preachers' Fund, under the direction of the Federal Conference.

ACKNOWLEDGMENTS.

W. W. DAVEY FUND.

Thankfully received: A Friend, Swanston-st., 10/-.

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The Society of Christian Endeavor.**MY PROFIT AND LOSS ACCOUNT.**

December 27 to January 2, 1915.

Daily Readings.

Gains which are losses. Josh. 7: 19-26.

Losses which are gains. Philipp. 3: 1-11.

The record of God's faithfulness. Isaiah 63: 7-14;
2 Tim. 4: 16-18.Victories and Deliverances. Josh. 4: 19-24; 1 Sam.
7: 9-12.All-wise leadership. Rom. 8: 18-28; Psa. 32: 6-11.
Strength for the day. Deut. 33: 12-29.Topic—My Profit and Loss in 1914. Psa. 90:
10-17; Ephes. 5: 13-17.

Take stock of your inner life.

Do not falsify your accounts.

Count your blessings.

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