

A Happy New Year.

"Another year is but another call of God
To do some deed undone and duty we forgot;
To think some wider thought of man and good;
To see and love with kinder eye and warmer
heart,
Until acquainted more with him, and keener eyed
To sense the need of man, we serve
With larger sacrifice and readier hand our kind."

Once more we have been busily repeating the wish, "A Happy New Year." It is well that the hearts of men are going out to one another in expressions of goodwill, although sometimes the wish may be merely a conventional one. A temporary armistice is not so good as a lasting peace, but it is better than an unbroken strife. We read the other day that a British officer reported that at a certain part of the battle front on Friday last "all hatred and fury were quelled by the magic of Christmas. Indeed, one German said, 'But you are of the same religion as we, and to-day is the day of peace.'" It may shock us to think that the men who on Christmas day fraternised and exchanged gifts should on the next day strive to slay one another, yet it was well that for one day at least the thought was entertained of what the world would be if the Christmas spirit were lived out for all the days of the year. So with the often lightly uttered words, "A Happy New Year," it is of some value that we should wish each other well, though our experiences in this year of grace are not to be ruled by human wishes.

The world hungers for happiness; we all desire it. There are schools of philosophy which make the pursuit of happiness the very end of life. But, as has often been pointed out, it is the almost invariable rule that they who seek for pleasure supremely miss it, while those who walk in the path of duty enjoy the happiness which eludes them who would make it their goal.

"A Happy New Year!" The phrase scarcely seems a fitting one at the dawn of 1915. How much of human misery will this year witness! The cup of the world's woe already seems to overflow. A continent is being overrun by millions of armed men, homes are being wrecked, hundreds of thousands of lives are being sacrificed, hearts are being broken. We cannot estimate what the sum of misery ere the close of the year will be. Cessation of anguish and sorrow is almost beyond the hopes of millions, to say nothing of happiness.

Shall we therefore retract the familiar expression of goodwill? Such a confession of hopelessness would help no one. Nor is there need to do so. There is a happiness which is independent of external circumstances, a disposition of heart and soul which is unaffected by anything without the man. Scotland's greatest poet uttered truth when he sang:

"It's no in titles nor in rank,
It's no in wealth like Lon'on bank,
To purchase peace and rest,
If happiness hae not her seat
And centre in the breast,
We may be wise, or rich, or great,
But never can be blest."

Such happiness is the possession of the poor no less than of those in comfortable state, of the sick and wounded as of those in full vigor of health, of the homeless refugee as well as of the dweller in the land untouched by the horrors of war. There is one word of the Saviour which ought to be of peculiar helpfulness to us at this time: "My peace I give unto you." We are wont truly to say that the world can neither give this peace, nor take it away. Herein lies "the secret of happiness." The apostle gives us a verse in whose syllables, it has been said, "Duty and Promise stand joined in indissoluble wedlock": "Be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." We are reminded of what Dante says in one of his most beautiful and oft-quoted lines, that in his will is our peace. It is as we realise the blessed truth thus expressed that we shall have a happy year. We may have the blessedness of which the Scriptures speak, which contains all the good there is in happiness together with a tang of something nobler; or in Carlyle's phrase, we can do without happiness, and instead thereof find blessedness. How little that blessedness depends on external good may be seen by anyone who will read the Beatitudes, or who will study the life of the Man of Sorrows who was also the Man of Happiness, who came to earth to give us of his peace and his joy. The Psalmist gave us the recipe:

"O Lord of hosts,
Blessed is the man that trusteth in thee"

Our happiness for this year will be in proportion to the extent to which we realise the double expression promised to and demanded of Abraham (and one, we may be sure, for all who are the spiritual descendants of Abraham): "I will bless thee; . . . be thou a blessing."

Mrs. Margaret E. Saugster a few years ago penned a helpful New Year's message which suits the thought we are expressing: "More and more I hope for courage and cheerfulness, so that I may take the daily road with good heart, and contribute something to the gaiety and strength of others. More and more I pray for serenity and the grace that is given to all who accept joy and sorrow alike as gifts from the hand of the heavenly Father. It is my desire to live one day at a time, neither mourning the past nor dreading the future, but investing in the present, with its tasks and opportunities, the talents, great or small, entrusted to my keeping." Amos R. Wells in appropriate verse voices his wish for "A New Year":

I want a new year. New things are not patched
So would I start my year all finely whole,
No gaps of dull omissions meanly closed
With poorly fitting fragments of dispatch,
No mendings of ignoble after-thought,
But all one piece of steady warp and woof,
A year entire, as all my years should be.

I want a new year. New things are not worn,
Not thin in places, ragged here and there,
And loose bits hanging down; no year all frayed,
With fears and worries bare before its time;
But firm and confident, a brave new year.

I want a new year. Do not new things shine?
Do they not shimmer in the dancing light?
Are they not smooth and gracious to the touch?
Is it not joy to take them from the box,
And shake them out in tumbling, happy fells,
And hold them up for all men to admire?
So, with a burst of joy, my glad new year.

I want a new year. Ah, but new things cost!
Well, I will pay the price of this new year:
The price of patience, and the price of time,
The price of prayers ascending to the God
Who was before all years began to be,
And will be through the new years as the old.
The price of partings from the lower aims,
Of staunch adhesion to the rugged best;
The price of life!

I cannot pay the price,
Pay Thou for me, O Christ, my Brother Christ!
Be Thou my Patience, and be Thou my Prayer,
Be Thou my Strength of hand, laborious will,
From out Thine endless ages with my God
Bring newness to this little year of mine
So shall it be Thy year and not my own,
Yet doubly mine, as I shall dwell with Thee
Yes, doubly mine, as though it I shall pass
To Thine eternity forever new.

Editorial Notes

Entering the New Year.

With thankful hearts, O God, to Thee
For life and light and liberty,
We ask Thee for a larger place
Within the kingdom of Thy grace.

The year with Thee which we have spent
Has filled our hearts with deep content;
Our friendships, hopes, and joys shall be
In future days enriched by Thee.

Before us are the years of God,
Their paths unknown, their ways untrod;
Yet trusting Thee from day to day,
We know Thou wilt not let us stray.

Forgetting what is past and gone,
Help us the earthly race to run;
With patience long may we endure,
And find Thy courage strong and sure.

O Thou whose overcoming might
Has turned our darkness into light,
Be with us as we onward go,
And heaven shall be on earth below.

—Charles M. Sheldon.

1915.

The new year opens in gloom. A cloud of commercial depression hangs darkly over our land, owing to drought and war. The drought could not be averted, and if we learn thoroughly the lessons of our utter dependence on God, the need of conserving water in times of plenty, and otherwise preparing for adverse seasons, and above all, the grace of humility, it will not prove an unmixed evil. The war is not of God, but arises from the unholy ambitions of a few men led by gross materialism and anti-Christian philosophy. We are witnessing not the failure of Christianity, but the failure of an intellectualism that ignores the teachings of the Christ. So far as the drought is concerned we may reasonably expect heavy rains and immense crops this year, but who can say when the war will cease? However, humanly speaking, it is not unlikely that the enormous loss of life and especially the tremendous cost in money will compel a cessation of the hellish struggle before the year closes, and the powers with the longest purse will probably not be the losers. Divinely speaking, we are assured that the wrath of men shall be made to praise God, and that the ultimate outcome of this wholesale slaughter shall be to the glory of God and for the benefit of humanity. And in this confidence we are justified in the anticipation of A Happy New Year.

Prohibition Vote in New Zealand.

The result of the Prohibition and No-Licence poll in New Zealand on the 10th of last month was decidedly disappointing. Three years ago nearly 56 per cent. of the votes were cast for Prohibition, and this

year they were only a little above 49 per cent. But practically the drink party have gained nothing, as not a single district where No-Licence prevails reversed its vote and not a single new licence has been gained. In 1911 the temperance vote was much larger, but it did not close one saloon. Still the result of the recent poll is somewhat discouraging. One adverse factor was the creation of a "moderate party," which, professedly on the side of reform, opposed prohibition. It is not difficult to understand by whom they were supported, but many were thus gulled. The drink party spent an enormous amount of money in misrepresentations by lectures and house to house canvassers, but they carefully avoided repeated challenges to public discussion. Moral obliquity hates the light, and dare not face it. There were peculiar conditions that militated against the hoped for success, which, however, is only postponed, and the reformers are by no means downhearted. While, here and there, the onward progress of Prohibition is temporarily checked, on the whole the advance is most cheering. Thus in the United States, in November, a Prohibition poll was taken in the States of Washington, Colorado, Arizona, Oregon, California and Ohio. The Prohibitionists hoped to gain three States, but the first four went "dry." In the now 14 Prohibition States over 20 millions live without drink, while local option in other States brings the total in "dry" territory to fully 50 millions. Righteousness is gaining, and ultimate success is certain.

"Back to the Scriptures."

The following excerpt is from the leading article in last week's "Australian Baptist," on "Baptists in Relation to Christian Union." "Our message to our brethren of other communions is that since the present divided condition of Christendom is unquestionably the result of departures from the simple teaching of the Scriptures, the only possible road to organic union is back to the Scriptures, fairly interpreted. If it be said that this is, in our present state, impracticable, and impossible, we reply, if that be so, then organic union is impossible with Baptists, for we are unalterably bound to the Scriptures as the law and guide. We speak on this point with absolute frankness and with great plainness, because we crave to be understood by our fellow Christians. We neither ask nor wish anyone to come to us, except upon a personal conviction, but would have all to study the holy Scriptures to find the path of duty; and our confidence is unshaken that there is light sufficient in the Scriptures to guide us all to the union the Master wishes." With the exception of the single word "Baptists," of whom by the way the Scriptures, to which "we are unalterably bound as the law and guide," are silent, this message exactly expresses the position of the Churches of Christ pleading for Christian union among which this paper circulates. The prospects of union between these two immersionist bodies ought not to be hopeless when one can so well

voice the aspirations and convictions of both.

A Baptist Definition.

Here is the editorial definition of a Scriptural church as it appears to the "Australian Baptist": "A scriptural church we believe to be a body of believers who have been scripturally baptised, and are covenanted together to teach and do all things commanded by its Divine Head. It is a scriptural body, with a divine constitution and mission, both of which are revealed in the New Testament." All this we heartily endorse. But what about the "Baptist" churches a large number of whose members have not "been scripturally baptised"? There are a great many of these in Australia, and the clear implication is that they are unscriptural churches. We endorse the inference as heartily as we subscribe to the definition. The worthy editor in defining a "scriptural church" has accurately described the congregations known simply as Churches of Christ, but he has also, by implication, as clearly condemned a considerable proportion of the churches co-operating in Baptist Unions, whose membership consists largely of unbaptised Baptists.

Frank and Fraternal Discussion.

The article from which we have quoted in the two preceding notes closes with these words: "We believe that in the present state of the question of Christian union, a frank and fraternal communication of views and sentiments, through the public press and otherwise, would be helpful. While we would maintain the usefulness and the right of discussion, covering the whole ground of differences, we would deplore any unfraternal and uncharitable discussion tending to create strife and to inflame mere partisan zeal." We are satisfied that real union will never be attained by the avoidance of the points on which we differ. While we must emphasise the great and important matters on which we are agreed, and co-operate with all who love the Lord as far as possible without compromise of principle, organic union cannot be consummated without "a frank and fraternal" exchange and comparison of views, "covering the whole ground of differences." This should surely be possible, with those who recognise the sole lordship of the Christ and the sole authority of the New Testament. The only thing lacking, as it appears to us, is an earnest desire for union. When a couple really want to marry, "love laughs at locksmiths," and obstacles are readily overcome, but where a coolness exists a thousand difficulties interpose to prevent union. When the Christians who are also called Baptists, and the baptised believers known simply as Christians, sincerely want to unite, they will be prepared to compare their differences with a view to their removal, and will find their way to matrimony. But there can be no wedding, or even courtship, unless both parties are agreeable.

A New Year's Message.

A. G. Day.

"Time hurries on with a resistless, unremitting stream, yet treads more soft than e'er did mid-night thief. . . ."—Blair.

"Hours have wings and fly up to the author of time and carry news of our usage. All our prayers cannot entreat one of them either to return or to slacken its pace. The misspents of every minute are a new record against us in heaven. Sure, if we thought thus we would dismiss them with better reports, and not suffer them to fly away empty, or laden with dangerous intelligence. How happy is it when they carry up not only the message but the fruits of good, and stay with the Ancient of Days to speak for us before his glorious throne."—Milton.

"Time is fleeting,
And our hearts, though stout and brave,
Still, like muffled drums, are beating
Funeral marches to the grave."

The old year is now history, and its thoughts and acts are recorded in our characters to influence our lives as long as we live—and in eternity.

"Life is real! life is earnest!" and each time we come to the closing of the old year and the opening of the new, this fact is impressed upon us as perhaps at no other time. With all its successes and failures, its joys and its sorrows, the old year has flown and is with the Ancient of Days. The new year opens with possibilities known alone to God.

"God holds the key of all unknown,
And I am glad;
If other hands should hold the key,
Or if he trusted it to me,
I might be sad.

"I cannot read his future plans;
But this I know:
I have the smiling of his face,
And all the refuge of his grace,
While here below."

In Matthew 28: 20 we have a promise given by the Saviour which is an excellent message for the New Year, as it should help us under all circumstances: "Lo, I am with you always."

This promise meant much to the early disciples.

The consciousness of the Saviour's presence.

To Peter and John, it meant strength and comfort, so that while in prison they were able to sing at midnight. It enabled Peter to preach convincingly at Pentecost. It was the consciousness of the Saviour's presence that enabled Paul to endure the wonderful catalogue of experiences he records in 2 Cor. 11.

It may be you have thought of the disciples in the Saviour's presence, witnessing his miracles and listening to the wonderful words of life as they fell from his lips. You have thought of Mary sitting at his feet for instruction, of Martha preparing a supper for him, and of the Saviour's comforting

words and presence at the time of Lazarus' death,—and said, How easy it was for the disciples to receive teaching from Jesus' lips, and to work and make sacrifice when he was present. How stimulating to witness his miracles. How satisfying to actually prepare a supper for him.

As you have thought along these lines, you may have envied those who lived in the Saviour's day, or else have felt a tinge of regret that it was not your good fortune to have lived when he was upon earth. It was truly a privilege to have seen Jesus and to have heard him speak.

The disciples were troubled when they knew the Saviour was going away, but Jesus said, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you, but if I go away I will send him unto you" (John 16: 7).

The Holy Spirit—the Comforter, has come to be to every believer what Jesus would be if he were present all the time with each of us. In this way Jesus fulfills his promise to be with us always, and also shows to us that it is expedient that he has gone away.

Is there sorrow? He is present to comfort! Is there joy? He is present to rejoice! Is there difficulty? He is present to help. Is there perplexity? He is present to guide. Are there burdens? He is present to bear them!

"Lo, I am with you always"—under all circumstances, in all places—when we are doing his will. How encouraging is it to enter upon the New Year with the promise of the Saviour's presence.

They were constantly filled with joy.

"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" (John 15: 11). It is the Saviour's desire that we shall be filled with joy, and that our joy shall become complete.

The early disciples made frequent reference to their "fulness of joy." Joy, we are told, is the music of the soul, and again, that it is the music of heaven in the soul. Where there is music, the chords are in tune, therefore, our hearts will be in tune with heaven. The consciousness of the Saviour's presence will keep us in tune so that we shall be constantly filled with joy. Every message from heaven will be to us very real and exceeding precious.

We are told that Dr. Nansen, the Arctic explorer, took with him on his expedition a phonograph into which his wife and children had spoken, with the messages they had spoken and sung upon the records. In the lonely hours of the long dark nights, he would sit listening to these messages with his heart full to overflowing, and his cheeks moistened with tears of joy. His heart was in tune with those at home, and the music

and messages kept ever fresh the ties that bound him to them.

It will be even more so with us in our appreciation of the messages that come to us from the heavenly home by means of the Scriptures. They will cheer us, guide us, and keep us in tune, so that there shall be harmony, peace, and fullness of joy.

They lived lives of holiness.

"Holiness is not something that a man is, nor is it something that a man does, but it is God in us."

The consciousness of the Saviour's presence with us always, will preserve us from many an evil. It will check the unkind word, and in time the unkind thought. It will prevent us from going to places that would not be honoring to the holy presence accompanying us.

Not only will the presence of Jesus save us from evil, but it will guide us into all truth (John 16: 13).

The growth suggested by that beautiful hymn, "The Changed Motto" will be the experience of all who are conscious of the abiding presence of the Saviour in the person of the Holy Spirit.—The first step, All of self and none of Thee; Second step, Some of self and some of Thee; Third, Less of self and more of Thee; Fourth, None of self and all of Thee. Then shall we experience the fullness of joy.

Their best for him.

It will follow as the night the day, if we realise the presence of the Saviour, that we will not render indifferent service; because of our respect for his presence, and our desire to please him. Stimulated by that presence we will press onward, straining every nerve in doing our best.

When in Australia, Dr. Chapman used a touching narrative which will bear repeating. A mother was going to a social function and left her little girl in the nurse's care. The child cried bitterly for her mother, and going to the nursery, she took the child a fine bunch of grapes, and told her she could have them if she would go to sleep. The mother went out, but all the evening she could see the child's face. Upon returning she hurried to the bedside to find the little face scarlet with fever. All day the fever had been there, but they did not know. As the mother stooped over the bed, the little one held up her fevered hand with three crushed grapes, saying, "The best for you, mum." The next day as they were preparing the little body for burial, they took the three crushed grapes from the little hand and laid them on the table. The mother refused to be comforted, and in the bitterness of her grief, became rebellious toward God. Later when she saw the grapes, she remembered the words, "The best for you." She fell upon her knees and said, "O, God, it shall ever be the best for thee." She laid her bleeding heart on the altar of service for him. Surely the presence of him whose hands were pierced and whose side was riven in giving his best for us will make us ashamed to give him in return anything that our very best.

Sane Progressiveness in Home Missions

William Phillips.

In political, social and religious circles, the progressionist is finding plenty of encouragement to demonstrate his ambitious ideas. He reminds us that the advanced conditions under which we live, demand an increasing, forward movement. He believes it to be essential to the health of the world, materially and spiritually; for without progress, life would become as a stagnant pool.

Many reasons are given for this "feverish climbing upstairs." Progress, they say, will help to bring the luxury of convenience. To the housekeeper, it means economy, as well as time and labor saved, because of a convenient home. To the workman, it means better, faster work, and a greater demand for his skill; for he enjoys convenient tools and location. To the criminal, the progressionist doctrine appeals strongly. It produces for him, convenient methods and paraphernalia, which means more ease, safety and larger hauls. To the enthusiast of the religious world, it is none the less attractive. He demands more convenient buildings, better locations, methods and prestige. Progress means all that to him. However, we sadly admit, that he often enters into the indecent rush for the chief seat of the synagogue, till "The laud of men, like unctuous balm, falls with sweet savour."

Prestige is also pointed out as the fruit of progress. The business firm would enforce the necessity of a forward movement, in no uncertain terms. Presentable buildings, well furnished offices, representative methods, are all necessary to impress the trade. In domestic life, progress will alter the location of the home, and the appearance of the house, all of which will make the necessary impression on others. We cannot be deaf to the cry coming from the church, for more prestige. It should not be ignored. However, we are aware of the danger of insane progressiveness, which places the church in a ludicrous position before the eyes of the world; and which will defeat our purpose in the Home Mission field.

The abuse of progress.

The prevailing characteristic of our age is secularism. There is a feverish haste to be in the lead, as far as outward appearance is concerned, till anger, envy and bitter grudges, come from their souls. They have spiritually declined. Their devotion has been chilled. Much time has been wasted by trying to circumvent others, till the church is face to face with much scorn and laughter.

The attitude of the church before the world led Dr. F. B. Meyer to make a great change in his work for the Master. He desired to reach the large masses of the people, who were out of the church. Progressiveness along certain lines caused many to revolt not from Christ, but from the eccle-

siastical organisations around them. Dr. Meyer wrote: "By one means and another it dawned on me that the majority of non-church-goers became so, not from antagonism to the Gospel, but from dislike to the arrangements which raise barriers to the freedom of their access to our places of worship." It is a sad fact that barriers are raised by insane progress, which have blinded many as to the real purpose of Home Missions. Pew systems, class and money distinctions, ritualism, ceremonialism, superiority, accommodating church rules and practices, are all the fruits of insane progression.

There has been much abuse of progress in reference to methods. We think that because a method is old it must be bad. Edward Leigh Pell has well expressed this thought—"If grandfather's sword is eaten through with rust, let us not carry it into battle; but if it is a tried and true Damascus blade, it should not be discarded for one of your modern make that may be as brittle as it is bright. If our fathers knew how to produce better spiritual fibre than we are producing, there is little reason for turning up our noses at old-fogey ways."

We may as a church be behind other organisations in great modern movements. Perhaps we fail to have the necessary equipment. We may lack efficiency along business lines. We may not be making ourselves felt in power and usefulness, in our particular community. However, the prime reason for any failure of the past has been the lack of the right motive in our hearts. Spiritual progress and development is what the world is expecting from us. To fail in this is to defeat our purpose. Edward Leigh Pell writes thus: "Pour a note book full of new methods into a cold brain, and they will accomplish about as much as a tank full of cold water emptied into a cold engine. You've not to have fire beneath the water. You've got to get a motive that will kindle fire in your heart beneath your brain."

Let us not forget that as the Campbells blazed the path through the forest and pointed the way back to Jerusalem, they were not only pointing in the opposite direction from doctrinal error, but from the insane methods, that have overshadowed the simplicity of our church life. The simplicity of our methods has drawn thousands away from their denominational moorings. We should see that the good work is not stopped, by abusing any privilege that we have to advance.

The need of sound strategy.

One among many reasons why large numbers are coming into the Church of Christ is the simplicity of our church life. There was a time when a speedy locomotive was known by its brass trimmings. The speed of a fast ship was indicated by the

figure-head over the bow. A millionaire was known by his wearing apparel. The member of the clergy was distinguished from others by his peculiar garb. Outward signs indicated certain characteristics and facts. Now we know that appearance is not a true indicator. We are apt to be deceived by the look of person and thing.

The church is not known by any elaborate ritual. Numbers, financial strength, pealing music, stately buildings, pictured windows, are not signs of spiritual strength. The progress in the home field that impresses at this time, is the development of the simple rules and practice of the early church. W. M. Clow, in his "Day of the Cross," reminds us that "simple worship and elaborate ritual cannot subsist together, and the simpler worship in the end is the more moving of the two.... Simplicity is a necessity, and the sensuous is always a peril."

It is only natural that we should want to make progress in the home mission work. We will continue to call for money and men. The ropes of the spiritual tent will be let out. We will improve our surroundings by expansion. However, it is not necessary to sacrifice the simplicity of our work, in order to keep up this forward movement. If we fail to adhere to primary principles, our work will become a hollow mockery to the masses.

As we open up new work in rural districts, let us not give way to religious excitement. We may at times have dazzling dreams about the grandeur of our plea. These transient delights, however, may cause us to be impressed by our own greatness, than the greatness of God. We go to extremes out of our jealousy of other religious bodies. We need to continue in "lowliness, meekness, longsuffering and forbearance." We need to "walk worthily of the calling wherewith we were called." In the midst of our great awakening, let us resist the temptation to keep up, at all costs, with the "other fellow."

An appreciation.

We have heard much criticism of our conservatism. However, it has been sane enough to call forth appreciation from the midst of work where great radical changes have taken place. There is much food for thought in the reference to the late editor of the "Christian" made by Bro. F. M. Rains, of U.S.A., "Safe and sound in thinking and writing." No greater tribute could be paid to the church of Christ than that paid to Bro. Dunn. *If it is worth complimenting, it is worth practising.*

Though the modern church has to a great extent lost its hold on the common people, we should have hope; because if the people are religiously indifferent, that is not to say that they are atheistic. Great changes are taking place in public thought. The world is being moved by the spirit of brotherhood. While religious and other forces are being brought into closer co-operation, the greatness of our plea, and the simplicity of our methods, should be more attractive than ever.

Christmas Day at the Stockade

IRA A. PATERNOSTER.

The above heading does not sound very pleasant, but the experience was a most enjoyable one.

There is in South Australia an organisation for the assisting of discharged prisoners known to the public as the Prison Aid Society. It consists of men and some women who are interested in helping men who have broken the laws of the land.

The chief object of the Society is spiritual, and its secretary, Mr. Geo. Crase, is an earnest Christian gentleman.

Services are held under its auspices the first Lord's day in each month, when the gospel is presented in song and story. There is a wonderful power in music, and it is indeed manifest at these services.

Through the kindness of the Government of South Australia it is possible to make these services very bright and helpful. The best singers and musicians give their services willingly to make the meetings effective, and backed up by the faithful and fearless preaching of the gospel, many lives have been helped. It is not always the efforts put forth which are crowned with visible results, but some genuine cases of conversion have been known as a result of the work of the Society and other Christian workers.

When the men are liberated they come under the influence of the Society, when work is found for them, and they are helped in various ways to help themselves.

Once each month, on a Saturday afternoon, lectures are given by various speakers. A wide range of subjects are dealt with, including scientific, historic, medical and educational, the lantern often being used to make the lecture of greater effect. The writer was invited last year to give a lecture on "The evils of Strong Drink," which the men received very kindly.

The service looked forward to by the men is the Christmas service, which the P.A.S. conducts each year.

A large choir and several leading singers and musicians go each year and give the men a bright morning of song. This year the writer was invited to address the men, and will long remember the service. It was only an address of ten or fifteen minutes, but it gave a wonderful opportunity to point those men to the "Lamb of God who taketh away the sin of the world." The singing was of a very high order, and the songs the men were able to join in told of their deep appreciation of the effort made to cheer their lives. The chapel was beautifully decorated with greens and flags, and some nice mottoes.

There is a tremendous amount of good in the lives of many of those men, and to be able to appeal to it is a great joy.

One man, during his incarceration, has learned to play the pipe organ in the prison chapel, and is now the organist. I firmly believe the influence of that music on his life will mean that if given a helping hand

by the outside world, he will never go back to prison again.

God is using some of the fine men and women who go there to sing, as surely as he is using the preacher of the gospel.

This Christmas morning we sang a carol written by one of the prisoners. It is as follows:—

A CAROL

Gladly now we hail this joyous Christmas morn,
Day of days on which the Prince of Peace was born.

With the countless choirs we our praises sing
Adoration paying to our Lord and King.

As the Wise Men sought the Christ child from afar,
Guided by his manger by the Eastern Star;

So for weary wanderers who would seek his face,
God's own light is pointing to his holy place.

Empty are our hands, no precious gifts we bear,
Nought of gold, nor frankincense, nor costly myrrh.

As in joy we worship all that we can give,
Is ourselves in his great service hence to live.

Over all earth's tumult may the Christ voice ring;
Touch, O! touch the nations with thy healing wing.

Wounded, sad, and weary, may the people say,
We will seek and worship Christ on this his day.

Highest glory to our God shall now ascend,
In the song of triumph every voice shall blend.
Hail! thou wondrous babe, thy praises never shall cease.

Hail! through whom to man came God's good will and peace.

The same man also wrote and read the following tribute to the members of the Society present:—

TO THE S.A. P.A.S.

OUR RED CROSS CORP.

Life seems just a ceaseless warfare
In which all must take a part;
Each may conquer or be conquered—
Each be faint or strong of heart.
Liken we ourselves to soldiers,
Who've been wounded in life's war;
While to us both now and always
You will be our Red Cross Corp.

Not with all that Red Cross workers
Carry where the nations light,
But with gifts divine and precious,
You our darkness have made light.
Oh, we thank you for your music,
Played and sung with wondrous grace;
Thank you for your word and kindness
For each bright and cheering face.

Ships we were in full commission,
Under orders straight and clear;
With a Pilot ever waiting
Through all dangers safe to steer.
Heeding not that Pilot's warning,
Our own course we marked and sailed.
Were by stronger men overtaken—
Fought in our own strength and failed.

Captives in the power of captor;
Came glad word of hope and peace,
Through the message sweetly brought in
Telling of a sure release.
And the way you brought that message

Of and oft has moved to tears,
Those who mourn, yet dare to hope for
Worthier, happier, brighter years.

Fighters in life's ceaseless warfare,
We will once more take our stand,
And as conquerors salute you
In the great eternal land,
Ships again in full commission,
We will sail for God's course true
When entering his harbour.
We will dip our flag to you.

The work of the Society is carried on by honorary workers, no salary being paid to any officer. It does its work, assisted by a grant from the South Australian Government, and by gifts sent by interested friends. The secretary, Mr. Geo. Crase, c/o A.M.P., Adelaide, is always willing to receive any such amounts.

Be Occupied.

A New Year's Message.

1. Be occupied with a great sovereign purpose. The only one worthy is a spiritual one. For example, the writer of Psalm 27 is a man bulging with a purpose: "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life to behold the beauty of the Lord." This Mr. Jowett interpreted as recognising in all the affairs of life the Father's house, and endeavoring in all the varying experiences to see "the beauty of the Lord."

2. Be occupied with a burning moral passion. The late Hugh Price Hughes once told him that he prayed "that when he could not see his way he might burn it." Christ can turn icicles into fire and thus transmute characters.

3. Be occupied with some distinct form of individual service. It was impossible to be healthy Christians with doing nothing, but it was necessary to interpret "doing" broadly. He had given up recommending forms of service; everyone may find out in the presence of God what he can do. A young woman who recently came to see him told him that she took the evening paper death notices every night and prayed for every one bereaved by name, and, said Mr. Jowett, who knows how many rays of comfort had reached bereaved ones from these unknown prayers?

Another suggestion was, write letters. How often one or another of his workers would bring him a letter and say, "read that," and the message of good received had sent a thrill of joy and new courage into the workers. "Doing" meant living for others, not only those in the home circle, for the children in the home would benefit by some unselfish interest of the parents in those outside.—Selected.

"Something each day—a smile:
It is not much to give;
And the little gifts of life
Make sweet the days we live.
The world has weary hearts
That we can bless and cheer,
And a smile for every day
Makes sunshine all the year."

Gideon and His Three Hundred.

Sunday School Lesson for January 24, Judges 7.

W. C. McCallum.

In response to the call of Gideon 32,000 men had gathered out of the four tribes, Manasseh, Zebulun, Asher and Naphtali. This was a fairly respectable army, but small in comparison to the host of Midian that filled the valley of Jezreel like a swarm of locusts; but the danger of Gideon and his company was not from the vastly superior numbers of the enemy, but from themselves. "The people that are with thee are too many for me to give the Midianites into their hand, lest Israel vaunt themselves against me saying, Mine own hand hath saved me."

The greatest danger that can beset any people or person is the danger of not recognising God. The possession of immense military and naval strength has always tended to blunt the finer sensibilities of the soul. In the pride of arms, the achievements of organisation and equipment, the flush of victory, men have often forgotten that a righteous God controls the destinies of nations, and such God as they have retained has become merely a projection of themselves and a reflection of the characteristics of those that worship him, while with pride they say "Mine own hand hath saved me."

We are continually planning and praying for prosperity, national and individual, but how often does there come into these plans and prayers thoughts of the dangers of prosperity. If we recognised these dangers, there would not be the necessity, as there frequently is, for us to be reduced to the extreme of need and helplessness before we realised that life is empty and worthless without God. The danger of prosperity and power is the vaunting of oneself, in foolish pride, giving ourselves the glory, while the blessing of adversity is that we discover the divine help and in our weakness become strong.

Only three hundred.

The fearful and trembling are asked to go home. They would be a danger in the army anyway, but possibly could have been held steady by the resolute ones. The real purpose is to reduce the number. In order that the victory may have the proper effect on Israel the army must be made small. Therefore the doubters are told to go, 22,000 turn back home, more than two-thirds of the army, and these are the willing ones of Israel, who had come at Gideon's call.

The fearful had willingly left home to join Gideon, but as they stood on the highlands and looked down upon the vast host of the enemy, they gave way to trembling. They were theoretical patriots, but practical failures. The man who is loudest in profession is often a craven coward when it comes to a test.

The second test at the water was purely an arbitrary reduction of the number. Nothing is claimed for the unusual manner of drinking adopted by the three hundred as indicating personal fitness. The 9700 were courageous men, but the purpose was to use such a small force to create the panic in the host of Midian that Israel would say that the victory was from the Lord.

The ridiculously small force of 300 is chosen. Paul said "God chose the foolish things of the world that he might put to shame them that are wise; and God chose the weak things of the world that he might put to shame the things that are strong; and the base things of the world, and the things that are despised did God choose. . . that no flesh should glory before God" (1 Cor. 1: 27-29).

The sword of the Lord.

With his reduced company of resolute men, Gideon undertook the daring task in a careful and skilful way. At Gideon's signal 300 trumpets are blown and 300 torches held aloft, giving the appearance of 300 companies of foot, each with its torch bearer and trumpeter. The mighty shout rises, "The sword of the Lord and of Gideon." The sequel is a disastrous panic among the Midianites, from which they did not recover until the Israelites had gathered from all around, taken the fords of the Jordan, and completed the destruction of the panic stricken host, the remnant being pursued beyond the Jordan.

The rally of Israel to the pursuit is an indication that what had been needed was a man of faith to lead against the people's enemies. They had weakly allowed the invaders to victimise them. What is needed, frequently, to destroy entrenched evil in our midst is a number of men of faith who will dare to raise the standard of revolt against wrong, and trust in "the sword of the Lord" for victory. The daring venture of faith calls forth the undiscovered zeal and prowess of others, but the difficulty is to first find the resolute handful.

The Birth of Samson.

Judges 13: 8-16, 24, 25.

Sunday School Lesson for January 31.

The inhabitants of the plain of Philistia, who were to be frequent antagonists of Israel in years to come, were oppressing Dan, the tribe of Samson, and Judah. The control of the Philistines had become an accepted thing. The men of Judah protested against any resistance, and arrested Samson, with the intention of delivering him to the Philistines. It appeared to them folly to rouse the anger of the large and wealthy cities of the coastal plain. In the case of Samson there was no gathering of an army

of resistance, but a number of personal exploits that baffled the Philistines, and led the men of Israel to look to Samson as judge.

Separated unto God.

To the wife of Manoah, the Danite, a son was promised, who should be a deliverer of Israel. The child was to be a Nazarite from his birth. The Nazarite was a person separated unto God, a holy man, either by vow for a certain period, or, as in the case of Samson, for life. This custom of separation unto God was an old one, older than the Mosaic Law, for the law in Numbers 6 did not originate, but regulated the practice. The rule of the Nazarite involved abstinence from any product of the vine, notably wine (Amos 2: 12), the hair was not to be cut or shaven, and the holy man was to keep himself from any contact with a dead body.

Such a separation unto God as this, would appear to us, with our fuller gospel knowledge, very formal and inadequate; but the dawn is a necessary part of the day, and we must not let our noon-tide light cause us to despise the example set to Israel by the Nazarite. What Christian consecration is to us, involving "a living sacrifice, holy, acceptable to God," the consecration of the Nazarite was to Israel. The idea of consecration has become less formal and more spiritual, less a thing of the outer man and more of the heart, less limited to the few holy men under a vow and more possible for the many, for the "who-soever."

While we have grown beyond the Nazarite idea of consecration, there is a part of one of the divisions of his rule that might with profit be received with more seriousness to-day, i.e., the abstinence from wine. Samson was a mighty man. May not some of his strength have been due to his avoidance of the cup? We are having daily confirmation of the fact that habits of temperance confer new power and control. The surprise the Russian soldiers are giving their opponents is largely due to the new rule of abstinence from vodka, which has been the curse of Russian peasantry and Russian arms for many years. If new power and greater intelligence is the result in a case like this, why not apply the lesson to all our affairs? Why not be mighty in peace as well as mighty in war?

The ordering of the child.

There was a serious and reverent acceptance of the responsibilities of parenthood by Manoah and his wife. Manoah's concern was "What shall be the ordering of the child, and how shall we do unto him?" In fact, we dwell with more pleasure upon the reverent piety of Samson's parents in their little home at Zorah than we do upon the subsequent prowess of their son. It would have been better for the son, deliverer though he was of his people, had he retained more of the deep piety of his father and mother. Let us never forget while we hail the man who leads, the parents who took seriously and prayerfully "the ordering of the child."

Foreign Missions and War:

What History Has to Say.

Dr. R. Wardlaw Thompson.

Naturally we who are concerned with the great aggressive work of the Church of Christ in non-Christian lands, who have for some time past been facing a world situation of unparalleled opportunity and responsibility, and who have found the greatest difficulty, even in the time of peace, in obtaining adequate supplies of men and money for the work of God, are exercised with many problems and anxieties. We ask ourselves, What is going to be the effect of this struggle upon foreign mission work and foreign mission funds?

What will be the effect of the war at home? The question may and must be answered from various points of view, and doubtless will be answered again and again on broad Christian principle and high Christian experience. It may help to strengthen faith and encourage true Christian optimism in this matter to look at what history has to say of the effects of war upon the missionary spirit in our own land.

Our modern missionary history in Great Britain practically began at the end of the eighteenth century. It is worth our while to recall the condition in which Great Britain found herself at that time in domestic as well as foreign relations. In 1795 our country had scarcely had time to recover from the strain of the war with its own Colonies in North America, which resulted in the declaration of American independence and the loss of those Colonies to Great Britain. That war had scarcely ended when we became involved in fierce conflict with the leaders of the French Revolution, and in 1795 France, Holland, and Italy were combined against us. So critical was the position that schemes were on foot for the invasion of England by France. We are told:

The idea of invasion was a well-timed one. At no time in the war, either before or after, was England in so critical a condition, or its existence so precarious. . . . Already during the last four years nearly eighty millions had been added to the national debt. Every variety of taxation almost had been tried, both to cover the necessities of the accumulating debt, and to supply the yearly million to the Sinking Fund, and men began to think that the sources of money must be going to fail. . . . Worse even than that remained behind. It seemed as though the country was really upon the verge of national bankruptcy, for the amount of specie was found insufficient to carry on business. The reserve of gold in the Bank of England was at one time reduced to about £1,000,000. At the same time that the financial strength of England seemed to have been perilously exhausted, her paramount power on the sea seemed on the point of disappearing also.

If we turn to domestic affairs in that year we find that

The working classes were suffering from deprivation of trade, from famine produced by two bad harvests, and from a constantly increasing burden of taxation. Discontent was, in fact, increasing widely, great political meetings were held

in London and elsewhere to expose the abuses of the monarchy and aristocracy. Riots and seditious writings were constantly on the increase.

This state of war continued, with only a brief interval, for twenty years, during which time Napoleon had risen to power and had attempted to make himself master of Europe.

Yet this very period saw the rise of great missionary societies—the Baptist Missionary Society in 1792, the London Missionary Society in 1795, the Church Missionary Society in 1799, the Religious Tract Society in 1800, and the British and Foreign Bible Society in 1804; and there was a great and growing activity in foreign missionary service amongst the Wesleyan Methodists under the leadership of Dr. Coke. Moreover, the activity of the friends of missions and the extent of their work increased through all the period of the Napoleonic wars.

In the early history of the London Missionary Society it is startling to find with what large ideas and courageous enthusiasm the fathers and founders reached out their hands to every place where they thought they could get an opening for work. The South Sea Mission was begun in 1796; the South African Mission in 1799; the first missionaries of the Society went to India in the same year. The mission to China was commenced in 1807. Moreover, in the first reports of the Society there is no allusion to the difficulties of the times, though there is abundant evidence of the sense of the call of God, of confidence in God's commission, and of enthusiasm for God's service.

Turning from the days of the commencement of the Society to a later period in its history, the next serious difficulties resulting from war came in the heavy demand of the Crimean War in 1854-55, followed so speedily by the Indian Mutiny, which for a time taxed the military resources of the country and threatened to deprive us of India. The Society had become well established; its work in many fields was progressing and making increasing demands upon it, and it had begun to feel the pressure of heavy difficulties of income. The anxieties of the directors were strong lest the pressure of increased taxation and the high price of provisions should diminish the funds of the Society, and this apprehension was rendered more painful from the fact that the year opened with a debt of nearly £13,000, but in closing the year the directors were "thankful to be able to acknowledge that God had dissipated their fears and more than realized the trembling hopes which, at its beginning, they ventured to indulge." The actual income of the Society was £20,000 higher than it had been in the previous year, including £11,486 towards

wiping off the debt, and £3,674 for special repair and refit of the "John Williams."

Then followed the Great Mutiny. The report for 1858 says:

With the Church of Christ the crimes and sufferings of India are calculated, as they were doubtless designed, to deepen and expand her tenderest compassion for the heathen, and to stimulate her ardour in advancing the kingdom of her Lord. . . . The directors and friends have determined with God's help to make their share in new and extended labors for the salvation of India.

The outcome of this statement was that within three months the sum of nearly £11,000 had been contributed for extension of mission work in India. This was increased to nearly £17,000 before the end of the next year. Not only so, but during those two years a great special effort was made to meet the needs of China, and £16,000 was contributed for that purpose.

Manifestly, history gives no ground for fear. The earlier history of the London Missionary Society and its middle life afford no encouragement to the thought that the diversion of public thought and interest and the exceptional demands made upon the means of the nation during a state of war are likely to affect injuriously the finances of the Missionary Society. The period of the Boer War is so recent that it need scarcely be referred to; suffice it to say that though the Boer War cost the country £230,000,000, the income of the Society during its existence and after its close was actually increased.

Of course, it may be said, and with some measure of reason, that the present struggle in Europe is on a scale the magnitude of which has never before been known, and that the weapons of modern warfare involve a cost undreamt of in earlier days. Consequently the record of history may not seem to be of much value. There is, however, one other point to be taken into account in the historical comparison which appears fully to meet this objection. According to the best authorities, the total capital wealth of Great Britain at the time when the Society was founded is estimated as being between £1,750,000,000 and £2,000,000,000. The total annual income of the country during the past year has been larger than that sum, and the actual capital of the British people has grown from £2,000,000,000 to somewhere near £18,000,000,000. Consequently it is evident that the country is at least in as good a position for bearing the strain of the present demands upon it as it was in 1795 for meeting the needs of the protracted and ruinous war of that time.

The plain fact which comes clearly out of every consideration of the matter is that the effect of war upon missions has depended on the spiritual condition of the supporters of missions. Surely it will be the same again if the Church of Christ to-day has fully realised the wondrous richness of the blessing which has followed the labor and sacrifice and consecration of the past and the amazing opportunities of the present. —"The Christian World."

Prohibition and No-License in New Zealand.

The official figures are as follows:— For Local No-License, 224,648. Against Local No-License, 204,340.

For National Prohibition, 241,222. Against National Prohibition, 246,998.

These figures do not include the vote of the Expeditionary Forces.

The whole of the No-License districts still remain dry. The local No-License vote has gone up slightly. The vote for National Prohibition, down.

For the present we have lost. Many of us had hoped that in such a time of stress and danger there would have been a great number of men and women who would have added their names to those who are convinced by consistency of the terrible nature of this traffic; but no, the vote has gone very largely in the favor of the continuance of this business, and all we can do is to pray for those who have signed the warrant of their own sorrows, and set to work again to liberate them.

It is, of course, some comfort to know that temperance reformers are still securing from the people what all reformers have received. In the days when our forefathers said slavery must go, many men and often good men, stood in the way of liberty and freedom. Later, when Mrs. Barrett Browning appealed to the people of Great Britain on behalf of the children there was the same answer, and later still, in the early days of trades unions, the cry came again of interference with the liberty and rights of men. There are other great moral evils which will still have to be faced: the evils of gambling, licentiousness, and militarism, and our sons may expect the same treatment as their fathers have received.

We have had to fight a foe that was well entrenched. The liquor traffic is the greatest monopoly in existence. The liquor men of New Zealand have taken a page out of the book of the liquor men of Great Britain, which simply means that the liquor monopoly is associated with every other monopoly, usually, and until it is broken there is not the slightest chance of breaking down others.

We have had to fight a foe that was absolutely unscrupulous. Enormous sums of money have been spent. Messages have been garbled, deliberate lying has been resorted to, anything that would break the power of the Prohibition party. This sort of thing was backed up by the press of New Zealand. Articles were published as advertisements, and no criticisms of any kind were allowed unless paid for at 5/- an inch. The fact must be faced: the newspapers are in it for money, and the liquor men have any amount of that, and we must see before next election comes round that we have some means for meeting such campaigns.

For the first time the Alliance touched politics, and one of the results was that many who could not vote for either candidate would not trouble to vote at all.

There were other peculiar troubles, too, in connection with the election, but with the renewed energy which we have received through being broken, our determination is that 1917 shall see Prohibition carried.

The fight is not over, nor will it be until we see this enemy of the body and souls of men destroyed.

One fight has gained for us a majority of men from the new Parliament who are pledged to re-election of the present 60-40 handicap on National Prohibition, and there is every reason to believe that in 1917 we shall fight the national issue on a 55-45 basis.—Herbert Grinstead.

An interesting incident in connection with the work of the Scripture Gift Mission has been the receipt of a letter from Admiral Sir John Jellicoe. He sends as a message to the sailors two verses, one from the Old Testament and one from the New.—"Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest." "Honor all men. Love the brotherhood. Fear God. Honor the king."—"The Christian."

The Queensland Churches of Christ Bible School Union.

Results of Examination held September, 1914. Primary Division, 8-10 years. Examiner, W. H. Morton.

Medal: Albion, Hazel Hall, 90. First Certificates: Albion, Olive Enchelmatzer, 88; Vernor, Hilda Pieper, 87; Walter Kickbusch, 84, and Gladys Aldermann, 82; Annerley, Percy Rieck, 86, and Doris Smith, 81; Gympie, Robert V. Ritchie, 83. Second Certificates: Albion, Sebra Hermann, 75; Rosewood, Hilda Zornig, 74; Maryborough, Irene Hogan, 70. Third Certificates: Maryborough, Nellie Armstrong, 69; Annerley, Ivan Bentzen, 66.

Junior Division, 10-12 years. Examiner, A. E. Morton.

Medal: Vernor, Elsie Aldermann, 97. Prizes: Brisbane, Dora Moffat, 94; Vernor, Alexander Pieper, 90. First Certificates: Vernor, Alfred Litow, 89; Mt. Walker, May Hirtchen, 88; Gympie, Alice McCallum, 87; Albion, Trevor Hermann, 86; Rosewood, Essie Berlin, 85; Vernor, Norman Kickbusch, 85; Maryborough, Vera Wendt, 81; Mt. Walker, Bertha Hirtchen, 83; Brisbane, Louie Mitchell, 81. Second Certificates: Albion, Ernie Enchelmatzer, 79, and Colin Hall, 78; Ma Ma Creek, Edward Rissen, 77, and Hilda Bade, 76; Gympie, Olive Traudt, 70. Third Certificates: Annerley, Archie Rieck, 65; Gympie, Emily Counter, 64.

Intermediate Division, 12-14 years. Examiner, E. Davis.

Medals: Vernor, Alma Pieper, 96, and Hilda Litow, 96. Prize: Gympie, Nicholas Dawson, 90. First Certificates: Brisbane, Alan Cane, 89, and Olive Waterfield, 84; Mt. Walker, Norman Hirtchen, 86; Gympie, Hilda Battle, 85. Second Certificates: Gympie, Richard Johnson, 76; Brisbane, Amy Moffat, 75; Ma Ma Creek, Robert Rissen, 75; Maryborough, Edward Mayer, 70. Third Certificates: Mt. Walker, Silas Jenner, 65; Albion, Lily Waters, 60. Passed: Maryborough, Edith Armstrong, 58; Brisbane, Stanley Ash, 51. Senior Division, 14-17 years. Examiner, C. H. Pratt.

Medals: Annerley, Dorothy Anderson, 95, and Rosewood, Dorothy Bade, 95. Prize: Maryborough, Grace Payne, 91. First Certificates: Brisbane, Jack Mills, 85; Rosewood, Emily Berlin, 82; Edith Berlin, 80; Albion, Elsie Hill, 80. Second Certificates: Brisbane, Ethel Lovett, 79, and Dorothy Clapham, 75; Zillmere, Grace Campbell, 71, and Lily Stabe, 70; Mt. Walker, Ernest Hirtchen, 70. Third Certificates: Brisbane, Annie Lovett, 66; Zillmere, Albert Somerville, 65. Passed: Mt. Walker, Alfred Hirtchen, 59, and Colin Hirtchen, 57; Zillmere, Eva Stabe, 55, and Annie York, 54; Brisbane, Muriel White, 50.

Adult Division, over 17 years. Examiner, W. Rothery.

First Certificates: Zillmere, Miss M. Stabe, 85, and Cecil Albury, 80. Second Certificate: Zillmere, Mr. Richards, 78.

Teachers' Division. Examiner, W. Rothery.

Medal: Mrs. W. H. Nightingale, 95. Prize: Vernor, Otto Aldermann, 91. Second Certificates: Brisbane, James Banner, 72; Hawthorne, Mrs. Sloggett, 70.

The medals, prizes and certificates should reach the schools not later than New Year. We trust that they will give satisfaction. The little school at Vernor has won the highest honors, and deserves our congratulations. The splendid results of the examination indicate a growing interest in our Bible Schools in Queensland; also the great possibilities for good which lie in this department of work ready for development. With such an enlargement of vision on the part of our schools the future of the Q.B.S. Union should be assured. It is quite possible that we shall double the number of affiliated schools in the coming year, treble the number of competitors for the annual examination, and increase the efficiency of both teachers and pupils.—W. H. Nightingale, President of Q.B.S.U.; Alf. F. Morton, Secretary.

Brisbane City and Suburban Conference.

The second annual conference of the above was held in the Ann-st. chapel on Boxing Day. During the morning a pioneer rally service was held, presided over by W. J. Way, State organizer, who gave an address on "The life filled with the Holy Spirit." Bro. Olsen, of Annerley church, followed with an address, bearing splendid personal testimony to his subject. "Is the Christian life worth living?" A. J. Green, Albion, spoke on "The call for evangelism in far North Queensland," and made an earnest appeal to the churches to seriously consider sending evangelists into the great North. Wm. Suchting, Brisbane, followed, his subject being, "What should be the conduct of the church towards non converts?" He advocated special teaching on first principles, and deplored the neglect of "teaching them to observe all things," and expressed the opinion that this accounted greatly for the church drift (outwards). C. Fischer, Zillmere, gave a very interesting discourse on "Religious Superstitions."

At the afternoon session, H. C. Stitt, President of the Union, took the chair. He spoke on "Specialising and Systematising." Members should take up certain definite work, and specialise in it. Too few are bearing the burden "God hath set" certain functions, certain qualifications, which point to selection and adaptation. The business portion of the session was then proceeded with. The constitution was amended on broader lines in order to embrace all church office-bearers. The secretary's report was made by W. H. Hermann, and showed a successful year's work, nine public rally meetings having been held. A tribute was paid to evangelists W. H. Nightingale and H. U. Rodger, for their valuable help. Reports were presented by Hawthorne, Annerley, Albion, Brisbane, Zillmere, and greetings were conveyed by Bro. R. Aldermann, Woolroun; Bro. Conway, Charters Towers; Bro. Berlin, President, West Morton Conference; Bro. Suchting, President, Home Mission Committee. W. J. Way, State organizer, reported successful meetings at Gympie, 7 additions; Woolroun, 4; Hawthorne, 15; Hawthornberg, 7.

The following officers were elected: President, H. C. Stitt; vice-presidents, all church officers; secretary, W. H. Hermann; treasurer, Wm. Suchting. An address entitled "Wherein lies the power of the Restoration Movement?" was delivered by John Swan, who traced the early history of the pioneers of the New Testament church. Their personal testimony, and steadfastness for the truth carried conviction. The old gospel was still the power. Man in his wisdom(?) tried to improve on God's plan, but he believed it was an offence and displeasing to God to tinker with his finished work.

The concluding address was given by W. H. Nightingale, his topic being "The advantage of co-operative work in the city and suburbs." He advocated more united effort, and whole-hearted concentration of missions. The smaller churches should know in a practical way that the whole brotherhood was with them. He congratulated the conference on its first anniversary.

All the addresses were open for criticism, and the session concluded a happy day together with the Lord and each other.—H. C. Stitt.

Mr. Lloyd George made a personal allusion in a speech at the City Temple. After saying that England had nothing to gain by the war, he added that he would have been sorry to ask a nice, honest, upright lad to risk his life merely for the greed of gain. "I could not do it," said the Chancellor. "My two boys are going—two as nice boys as any of you have got. I am devoted to them. Do you think I would send them to risk their lives for my greed?" No, I should be ashamed of myself. But to fight for freedom, liberty, honor, and goodwill amongst nations, to put an end to the intolerable tyranny of Prussian militarism, they are glad to go, and they have my blessing.—"The Christian World."



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

New Zealand.

WANGANUI—Owing to the illness of the reporter, there have been no reports for some time. On November 8, a successful Children's Day service was held. Special hymns and recitations by the scholars, with an address on the "Children of India," by Sister Duxfield, were a feature of the afternoon service. A collection was taken up on behalf of the South African Mission. In the evening Mr. C. Downey paid a tribute to the C.W. B.M. before addressing the children on "Breaking the Hedge." At the anniversary tea held the following Thursday, Mr. and Mrs. Downey were publicly welcomed to Wanganui. The gospel meetings are on the upgrade. The sewing circle held a tea on behalf of the Belgian Relief Fund, when two large bales of clothes were packed, to be forwarded to the headquarters of the fund. On December 11 the choir, assisted by the physical culture class, gave an enjoyable concert in aid of the mortgage fund.—J.H., Dec. 15.

NELSON—Midweek prayer meeting was well attended. On Lord's day, 13th, at the morning service, Bro. Knapp presided, and Bro. Brough gave a lengthy address. At the evening service our chapel was full, when Bro. Mathison occupied the pulpit, and delivered a splendid appeal, talking for his subject, "Christ and Pilate."—H.B.L., Dec. 17.

PITONE—Our morning and evening meetings have been well attended. We are grateful to our brethren in Wellington for the systematic help they have given us. Last Sunday morning Bro. Jarvis, from Kilmuir, paid us his first visit; his address was highly appreciated. In the evening Bro. Grinstead spoke to a good gathering.—L.E.W.

NORTHERN UNION—Splendid attendance at all the meetings yesterday, Dec. 10, at Dome Valley—fifty-five at the morning, over sixty at the afternoon and evening meetings. After an address on "Christian Union" in the afternoon two men confessed Christ and were baptised the same hour. At the evening meeting a married lady confessed her Saviour. In connection with the recent temperance vote, the count at Dome Valley read: For Continence, 10; for Prohibition, 42; at Pt. Albert, another part of our Union, Continence, 27; Prohibition, 105.—W. G. Oram.

KAITANGATA—We mourn Bro. Binney's going. A large congregation listened to a beautiful memorial service on Dec. 13. Our building fund has reached £50. The annual distribution of prizes for the Sunday School will be held on Dec. 20. The scholars voted the picnic portion of Bible School funds to the Belgian Relief Fund. Our evangelist, N. G. Noble, departs for a much-needed three weeks' holiday on Dec. 28. On Dec. 10 we said good-bye to two more of our young men leaving for the sea. The elections are over, and No-Licence is still to remain a greater blessing in the Bruce Electorate than is the open bar.—G. Thompson.

WELLINGTON—Since last report three monthly meetings of the Optimistic Club have been held, with an average attendance of thirty members. The meetings are of a social character. The primary objects of this club are to keep the young people of the church together, and collect funds at the meetings, to pay the cost of the

piano, for the church and Sunday School. The members subscribed the contents of a Christmas hamper, and sent it to three of our members, who are with the New Zealand Expeditionary Force at Samoa.—M. Philp, Dec. 19.

AVONDALE—Good attendances continue. Two more have put on the Lord Jesus. Bro. Greenwood has started a "Training for Service" class on Thursday evenings. The Band of Hope has gone into recess for a month or two, and closed the session with an enjoyable social. The sisters also arranged a social evening, and invited church members and friends. Sister Shephard presided very nicely, and Bro. Greenwood gave a splendid address. A programme of recitations, readings and songs was rendered by the local brethren.—F.D., Dec. 20.

PALMERSTON NORTH—Last Lord's day we had A. P. Turner, of Auckland, with us, also Iren Miller and Bert Turner, of Fielding. Bro. Hearle exhorted. Bro. Johnson's gospel subject was "The Reign of Peace." Last Friday evening the Band of Hope closed the year with a social, and on Monday the children attending the weekly services held a picnic. The Sunday School has commenced a hamper campaign. Different colored shields are given according to merit. The interest among the scholars is great, and keeps them in regular attendance.—M.S., Dec. 23.

AUCKLAND (Ponsonby rd.)—On Dec. 13 was the Bible School anniversary. The senior classes were invited to the morning meeting, to observe the order of worship. Bro. W. Taylor presided, and explained to them the scriptural lessons chosen. Bro. Taylor's address to these scholars instructed them and edified the church. In the afternoon 420 scholars and 25 teachers were seated on a temporary gallery, and sweetly sung songs and choruses to a large audience. C. H. Poole, M.P., gave an address on Homes. Bro. E. J. Scott presided. On the platform was Bro. E. J. Carr, senior, one of the first scholars fifty years ago, and Mr. Scott, secretary to the Sunday School Union. A large basket filled with choice flowers by the scholars was carried by two boy scouts to the hospital, with a message of sympathy from the scholars. In the evening the scholars again assembled; to them and to a large audience Bro. Pegg gave a stirring address on "A Soldier of Christ." Wednesday was a gala night, the choruses, solos, action songs, dialogues and recitations by the scholars and teachers were all rendered with skill and vim, evidencing careful training, and great aptness. Bro. Scott's address to the parents and friends was very impressive. We have 420 scholars, an increase of 90 during the year, and a staff of 25 teachers. Good attendance has been encouraging, many qualifying for attendance prizes. Out of 820 schools affiliated with the Auckland Sunday School Union, our school stands near the top. The members of the Bible Class are rendering good service in church work.—E.C.

WELLINGTON SOUTH—The Junior Endeavor Society had charge of the prayer meeting recently. Master Joe Wright presided, and the programme presented showed great promise of future usefulness. This society is conducted by Sister L. Hearle and Bro. Weatery, and meets on Sunday mornings; and is for children between eight and fifteen years of age. We recently received into fellowship Sister Wright, late of Palmerston North. At the annual meeting of the

Bible School the following were elected officers for the ensuing year: Supt., Bro. Callum; Sec., Bro. Inkersell; Treas., Bro. Burnett; Organist, Miss Pritchard. Although many members were away on holiday, we had good meetings on Sunday. We were very pleased to have Bro. and Sister A. F. Turner with us once again. Bro. Burns was also present, and all enjoyed his address on "The Work of the Bible College." At night Bro. Phillips' subject was "The Slaves of Wellington." On New Year's Eve a watchnight service was held, and was well attended.

Tasmania.

GEFVESTON—Our Bible School picnic was held on Saturday, Dec. 12, and was well attended. Between two and three hundred people being present. The anniversary of the school was celebrated on Dec. 13, when we had a nice gathering. We had Bro. McCallum, from Hobart, with us, and his services were much appreciated. The Bible School has given £4/14/- to the Belgian Relief Fund, all the scholars contributing their prize money for this purpose. Bro. Geo. West, from N.S.W., is coming to labor with us early in the new year. We have been without an evangelist for over three and a half years, and during this period the work has been done by one or two brethren.—Ashlin, Dec. 19.

LAUNCESTON—On Lord's day, Dec. 20, we had splendid meetings. At the morning service several visitors were present, some from Melbourne, some from Hobart. Three sisters were received into fellowship. Bro. Saain presided and exhorted, his discourse being appropriate to the season of the year. Sunday and Monday nights were the two last nights of the tent mission. Both meetings were crowded. On the closing night, Monday, Iren Jeffs and Sargin both delivered suitable addresses. Pastor Jeffs spoke of the splendid spirit which had pervaded the joint endeavor, and said that the mission had done much towards cementing together in holy fellowship the Baptist Churches and the Churches of Christ. Bro. Saain's exhortation was directed to young converts. Last Lord's day we had the pleasure of a visit from Bro. Gillard Gordon, of Victoria, who spoke morning and evening, both services being well attended. Several visitors were present at the morning meeting, a good number being from Melbourne, and some from other churches in the State. The services throughout the day were characterized with a spirit of earnestness and devotion.—A. W. Heron, Jan. 2.

West Australia.

SUBIACO—Meetings have suffered some from the heat (or is it the cold winter!), but last Sunday saw good attendances all day. A worship Bro. Blakemore gave a much appreciated address. A united Sunday School gathering was addressed by Bro. Connor. "The Life of Christ in Song and Scripture" was given at night. There was a fine attendance and a good offering for local and other churches in the State. Some considerable consideration, also a relieving scheme for our chapel.—Dec. 22.

BUNBURY—Everything the past fortnight has given way to our special effort. Bro. Banks was the missionary. Good has been accomplished. We had a midnight march on Saturday through the main streets at the closing time of the houses; the result was that quite a large number of men availed themselves of the invitation to come to the chapel and hear the good news. Last Lord's day Bro. H. Urquhart Rodger was with us; meetings were bright.—G.W.K., Dec. 26.

FRIMANTLE—E. G. Warren has been conducting a mission at Collie for the past fortnight. During his absence S. Taylor preached. His three addresses were good. One young man confessed Christ and was baptised.—H. E. Cole.

Queensland.

ELLIOTT—We appreciated very much a visit from W. J. Way, who arrived on Dec. 10, and conducted a series of gospel services in Dun-

debers, the breaking of bread being observed on Lord's day evenings after the gospel services. At Elliott the loaf is broken regularly. Here our brother held some stirring services, which resulted in five young women, one young man, and a youth of thirteen making the good confession and being immersed.—J. H. Asmus, Dec. 28.

CHAITERS TOWERS.—We had splendid meetings for December. On Dec. 3 a husband and wife accepted Jesus; they were baptized the following Sunday, when our little chapel was crowded. On Dec. 20, Bro. O'Brien's address on "Thou art weighed in the balance and found wanting" was powerful and convincing. One young woman made the good confession.—R. Coward, Dec. 21.

BRISBANE.—The choir carried out a successful musical evening on the 12th inst. Their rendering of the cantata "Rolling Seasons," reflected great credit on the conductor, W. Trudginn. The attendance at the Lord's table was better yesterday. The writer spoke. At the evening service Wm. Suchting preached. On the 21st inst. will be leaving in a few weeks. We hope to secure a preacher in time to maintain a continuity of the work.—H.C.S.

TOOWOOMBA.—During the last few weeks we have had helpful meetings. We held a veterans' meeting; the Young People's Society entertained all the old folk at an "at home." We enjoyed the visit from Bro. Macklin. The Dorcas Society has been reorganized. With Mrs. Davis as president, Mrs. Greenwood vice-president; Mrs. Quite, secretary, and Mrs. Little as treasurer. Under the auspices of the Dorcas Society a successful social was held, and £5 added to the Dorcas fund. Early in December a united C.E. rally was held in the chapel. This was the first meeting of its kind held in Toowoomba. The speakers were Mr. Davis, Messrs. Moon (Baptist), and Dingle (Methodist). Mr. Martin, Methodist preacher, presided. We are pleased to have E. Reeve, from the College, with us for a few weeks.

BUNDAMBA.—All departments of church work are in a healthy state. The writer has given a lecture on the impressions of his voyage to England and back, for which he was thanked.—G. Green, Dec. 30.

South Australia.

HERRI.—On Dec. 13 Bro. Edwards presided, and Bro. Raymond presided. The attendance at the evening service was good, and our evangelist gave a splendid address. On Dec. 20 Bro. N. Stewart presided, and Bro. Raymond spoke.—Geo. W. Jarvis.

PORT PIKE.—Good, helpful and spiritual meetings have been held and enjoyed since last report. At the quarterly church meeting held recently, the reports and labors here in the various societies and auxiliaries connected with the church, and from the church secretary, Bro. Hamp, showed the work to be in good and prosperous condition. We have been somewhat handicapped by our inability to secure an assistant pastor, but on January 3 we expect E. Stewart, B.A., of Adelaide, to commence his labors here in that capacity. In the meantime the church officers and several of our young men have kept the banner of the cross flying. On Wednesday afternoon, Dec. 16, the teachers of our flourishing primary department entertained the young members at tea. Christmas Sunday services passed off well, although the attendance was small on account of the bad weather. Bro. Johnston exhorted on "The Manger Cradle," and to-night Bro. Capt. Leslie preached from 1 Thess. 5: 23.—C.A.A., Dec. 20.

HENLEY BEACH.—This morning we had a fine gathering: Bro. Freestone presided, and Bro. Gore exhorted. We were pleased to receive Sister T. B. Fischer and daughter into fellowship. On Tuesday night, Dec. 22, a Christmas tree was given to the little ones of the Bible School; a good programme was given by the little ones. Each child of the school received a present. Our Junior Endeavor maintains its interest well, as also the Bible School.—W. Stanford, Dec. 27.

NORWOOD.—On Dec. 20, we had good meetings all day. Bro. Dickson gave a fine spiritual address in the morning. Two were received by letter. In the afternoon Bro. Dickson conducted the Adult Bible Class, and later delivered a Christmas message to the whole Bible School. There was a splendid attendance in the evening, when Bro. Dickson gave a fine address on "The Babe of Bethlehem." Good meetings on Dec. 28. We had meeting with us around the Lord's table Mr. and Mrs. Rudd, June, the Misses Wright (from W.A.), and others. Bro. Dickson gave a fine gospel address. A young man and his wife made the good confession, and also a young girl. Owing to the holidays our Sunday School attendance is not up to the usual average. But the interest in this work is well maintained. Visitors from other States were delighted with our new Sunday School building. Fair attendance on Jan. 3. We received three new scholars. Bro. Dickson preached; D. A. Ewers gave the opening prayer. A hymn, composed by one of our members, was sung at all services. Bro. Dickson will be leaving us in a few weeks, when Bro. L. Baker, just returned from America, will take up the work.—J.T.

NORTH ADELAIDE.—Yesterday afternoon, Sunday, the 20th, we held our 50th anniversary, combined with Children's Day. Miss Thompson's class of women from Archer-st. united with us, and a good number of parents and friends were present. The superintendent, Dr. J. C. Veroo, presided, and spoke encouragingly concerning the school. The secretary, J. Dixon, in his report, stated that just recently there had been a decided increase in the number of scholars. Some of the children of the junior classes sang very creditably. A quartette was nicely rendered by four members of the church, and Miss Marshall sang a solo in pleasing manner. The distribution of prizes was made by the writer, who also spoke a few words on the text, "Is it well with the child?" The collection taken up for Children's Day fund amounted to £11/0/1.—O.R.H., Dec. 27.

KADINA.—On Dec. 22 the deacons of Wallaroo and Kadina held a meeting, where they decided to form themselves into a society. We hope the deacons of Moonta church will join with us. The following were elected officers for the twelve months: President, Bro. Killmire; vice-president, Bro. Neill; secretary, J. H. Thomas; asst. secretary, Bro. Rodda. The topic for the evening was "Who should partake of the Lord's Supper, and who should it be with?" Papers were written by Bro. Rodda; Bro. Dryden, Wallaroo; and Bro. Thomas, Kadina. The topic for the next meeting is "Finance, and the best method of raising same." This morning we had several visiting brethren and sisters from the churches of Adelaide and Broken Hill. Bro. Veroo exhorted. This evening we had a good meeting, when Bro. Veroo spoke on "What is your life?" Geo. D. Veroo, who has been evangelist for the past sixteen months, has resigned. Bro. Veroo finishes here on Jan. 11. Bro. Frank Cornelius will carry on the work until February.—Jas. H. Thomas, Jan. 3.

MOONTA.—In the morning a fair number met around the Lord's table. Bro. Neill presided, and Bro. Allan exhorted from 1 Cor. 11: 28, and John 17: 28. At the gospel service a good number were present. Bro. Allan gave a splendid address on "Ring out the old, and ring in the new." Two young ladies made the good confession.—H. Marsh, Dec. 27.

HINDMARSH.—The annual business meeting of the Endeavor Society was held on Dec. 21. The society has done good work under the secretaryship of T. Richardson. A. Moyses has been appointed secretary. The teachers' training class, held on Monday evenings, after the Endeavor meeting, is proving a great help. Wednesday evening, a special Christmas service was held. A good attendance. On Sunday morning D. A. Ewers addressed the church. We had a good evening service subject, "The Old." On Friday, Jan. 1, a charabanc trip to Marion Park, Belair, was arranged by the members of the church, and friends. On Jan. 3, the subject was "The New." One young man made the good confession.—J.L.R.

PROSPECT.—Bro. Bottrill has consented to take charge of the Sunday School, and has become superintendent. On Dec. 23, the kindergarten class had a visit from Father Christmas, who presented them with toys. We are glad to note the increase in this department of the school, nine new scholars having been added to the roll during the past three or four months. Mrs. Pateroster has charge of this department, and is assisted by a staff of young teachers who are showing great interest in their work. Mr. and Mrs. H. Fax were received by letter from Norwood recently. Watchnight service was a most enjoyable meeting. Good meetings were held yesterday, and the outlook is bright. The various clubs and Band of Hope will get into working order again this month.—F., Jan. 4.

TUMBY BAY.—On Dec. 27 we held our Christmas services. In the afternoon the largest number on record (except for the anniversary) met around the Lord's table. At night a carol service was rendered, when our singers delighted all. Another record congregation gathered together on that occasion. On Jan. 10, we are having our distribution of prizes in the Bible School, when we will also begin a thermometer rally to increase the efficiency of the school. Next Sunday J. Maxwell, ser., preaches the gospel while the evangelist visits the northern churches of the district.—A.J.F.

LOCHIEL.—Meetings last Sunday were good. Bro. Jones spoke on the birth of Christ. On Dec. 27 a good number met around the Lord's table. In the evening Bro. Jones spoke to a fair audience. The school at Mt. Templeton is being well attended. They are now practising for their anniversary under the leadership of T. Jones.—W. G. McGregor, Dec. 28.

SEMAPHORE.—The work has been fairly well maintained; since last report five have been received by letter. There have been three confessions, and one restored. Meetings to-day were good. A fair number of visitors were present; 113 broke bread. The house was comfortably filled at night.—T.

GROTE-ST.—J. E. Thomas preached morning and evening last Sunday, Dec. 27. Miss Rowett, from Semaphore, was received into fellowship. The evening service was held in the open air. The subject was appropriate to the old year. To-day a large number of visitors were present, among whom were Bro. and Sister Heiler, Bro. and Sister Knight, and Bro. Milne, from Victoria. Bro. Thomas spoke at both services. This evening he gave a solemn address, on a large congregation. At the Chinese Mission to-night, one confessed Christ. Bro. Timothy Lum preaching.—T.M.G.

UNLEY.—On Dec. 22 the children of the kindergarten classes were entertained with a Christmas tree, provided by the Adult Bible Class. The large primary room was crowded out with little ones, and parents. It was decided not to hold a watchnight service this year, but to have the usual midweek service on the last Wednesday in 1914; a splendid meeting was held. To-day Mr. Humman commenced his second year with the church, and in the morning delivered an anniversary message. His ministry has been very helpful. A special intercessory service for the Empire was held prior to the usual gospel meeting this evening, and was well attended. Mrs. Paul Fisher was received into membership this morning from Semaphore. The half-yearly church business meeting is to be held on Jan. 20. The tennis club picnic was held at Long Gully, National Park, on December 28; beautiful weather assisted in making the outing very enjoyable.—P.S.M., Jan. 3.

MALLALA.—We were pleased to have Bro. L. Baber with us last Lord's day, after an absence of ten years. Bro. Baker delivered a splendid address. Mr. Anderson, L.A. deacon, addressed the church on the Lord's day minister. We are pleased to have Sister Mrs. Chandler (of Victoria), meeting with us. Sister Mrs. Goodwin of Victoria, was present one Lord's day. Our Bro. Goodwin is improving, although still very weak.

QUEENSTOWN.—We had a fair attendance at the Lord's table. Bro. Brooker presided, and W. L. Ewers spoke on Col. 3: 1-4. In the afternoon W. L. Ewers addressed the scholars. We

had a large evening gathering, when Bro. Ewers preached on "Castings of the stones of Christ." It is our usual custom to hold a united watchnight service, when Baptists, Methodists, and we, join together. This year the service was held in the Alberton Methodist Church, and we had a fine meeting. W. C. Brooker presided, Mr. L. M. Murphy gave the prayer, Bro. Ewers preached, and Mr. R. E. Stanley gave the address on "Throw aside every weight." On Jan. 3 at 10 o'clock, we started a Young People's meeting, 30 were present. At the Lord's table we were pleased to have Sister Tucker with us, who has been laid aside in sickness at the Adelaide Hospital. Bro. Lawton presided, Bro. Brooker addressed on "A New Year's Message." In the evening we had a splendid service; Bro. Brooker preached on "Gone"—H. Watkins, Jan. 3.

WALLAROO.—On Tuesday, Dec. 15, a social was held to say farewell to Bro. and Sister Wiltshire. A good number were present. Ministers of the town spoke words of appreciation. Bro. Roy Killmer, on behalf of the Endeavor Society, made a presentation of a framed photo. of the chapel. Bro. Verco spoke on behalf of the church. Bro. Killmer also spoke words of appreciation on behalf of the officers, the church, and other departments connected therewith, and then made a presentation from the church to Bro. and Sister Wiltshire. Bro. Allan, of Moonta, was also with us, and expressed regret at our brother's removal. Bro. Verco, of Kadina, made a good chairman. Bro. Wiltshire closed his labors with the church here on Dec. 20, when he delivered his last message to a good audience. A splendid work has been done during his ministry.—E.J.K., Jan. 3.

CROYDON.—Good meetings to day. In the morning G. Batcup presided, and H. J. Horsell exhorted. We received into fellowship Lavana Cooley. The Bible School attendance was good. At the gospel service H. J. Horsell preached on "The Greatest of Tools." On Friday we held a well attended watchnight service. On Lord's day Jan. 3, we had excellent meetings. In the morning T. J. Flint presided, and H. J. Horsell exhorted. The Bible School attendance was 180 scholars. H. J. Horsell preached on "The Purchase of Opportunity," two young men from the Bible School confessed Christ.—J. S. H. Ferris, Dec. 27.

WALKERVILLE.—A meeting of members and workers was held on Nov. 26, in various means of stimulating the work in this district. D. A. Ewers presided. It was decided to form a committee consisting of workers from Norwood church, and officers of Walkerville church. This was carried as a recommendation to the church. A business meeting of the church was held on December 6, when the recommendation was endorsed. The committee to compose of Bro. Dabb, Howes, W. Miller, F. Lindquist, Bowes, and E. D. Clark with Bro. D. A. Ewers as honorary member. At this meeting A. L. Howell was elected as a deacon of the church. On Dec. 10, the first committee meeting was held, and the preaching plan to the end of January was arranged. A Christmas tree was given to the Sunday School children and others on December 23, and was a success. We are in great need of more teachers. Our Bible College offering amounted to 16/6.—J.D.

POINT STURT.—We have had fellowship with several visiting brethren lately, among whom is C. Schwab, who helped us much, by exhorting and preaching. We greatly appreciated his help. To-day T. E. Yelland, from Unley, presided, and assisted at the gospel meeting. The attendance has been good. We regret the departure of Miss Mabel Jenkins—A.W.P., Jan. 3.

STRATHALBYN.—On New Year's eve we had an inspiring meeting at the watchnight service, 32 being present. On Lord's day, Jan. 3, 38 broke bread, an increase on the figures of late. At the gospel service we had an excellent audience. We are making arrangements for our church anniversary to be held on Jan. 31.—Arnold M. Whittenbury, Jan. 4.

NARACOOETE.—On Christmas Day the choir rendered several carols at the local hospital, much to the appreciation of the patients. We were favored with a visit from J. T. Train, of Murray

Bridge, who addressed both morning and evening services on December 27. We are thankful for his kindly assistance. The average evening attendance has improved.—G.P., Jan. 3.

New South Wales

MOSMAN.—Bro. Johnston was received into fellowship with us from North Sydney. The addresses given by Bro. Walden were much appreciated, both morning and evening. Good meetings on Dec. 3. The national day of prayer was observed, and Bro. Walden spoke both morning and evening, his evening subject being "Watchman, what of the year?"—A.E.O.

ERSKINEVILLE.—There was a nice morning meeting, somewhat small, owing to the holidays. We had several visitors with us, amongst them being Sister Reeve, from Melbourne, and Sister Hallett, from Queensland. Bro. Pond exhorted.—W. Budget, Dec. 27.

INVERELL.—The meeting on Thursday evening was deeply interesting. The local services on Dec. 27 were conducted by the writer. Morning attendance was good. The evening meeting was interfered with owing to weather conditions. The Bible School is still showing splendid interest. We regret to report the serious illness of our Bro. S. Burt, one of the elders, residing at Delungara. The evangelist is conducting meetings at "The Wattle" and Delungara. On Dec. 28 Bro. Waters spoke in the morning and evening, taking his thoughts from the words "On earth peace," and "Where is he that is born King of the Jews?" We regret to report that Bro. Maurer, senior, is seriously ill. We have still another branch Bible School, with Inverell as the base. Sister May Ramage has taken up the work at her home at Swanbrook, some 12 miles south of the roll. The appointment of officers took place on Lord's day morning, when the officers of last year with two exceptions were re-elected. The church secretary is still the same—H. W. Cust, Dec. 28.

TAREE.—Since last report five additions by baptism, one being from the Bible School; also one by restoration. Sister C. Sitt, of Queensland, Sister B. Clineh, and Sister K. Macaulay, and Bro. Morris, from Sydney, were with us. There was one confession after Sunday night's service. Wet weather prevailed, and attendances were small. G. E. Burns addressed the church, and delivered a Christmas gospel address at the evening service.—S.S.M., Dec. 30.

BALMAIN.—Bro. Nicholson gave a splendid exhortation last Lord's day morning. We also had a good attendance at the Bible School. In the evening Bro. Garden gave a stirring address; Sister Garden gave a cheering solo.—G. Newey.

MEREWETHER.—On Lord's day Bro. Fretwell exhorted on "Fellowship." He also preached a powerful address on the birth of Christ Jesus. The Bible School is still on the upgrade, also the kindergarten. The kindergarten had a great time in the shape of a Christmas tree, given to them from Bro. and Sister J. Fraser, junior.—J. Fraser, Dec. 20.

LISMORE.—The church has appointed a committee to interview our evangelist, Bro. Stevens, to ask him to reconsider his resignation, it being considered very unwise for him to leave at present, as a good work is being done. On Dec. 13, a young man confessed Christ, and two young men were received into fellowship. On Dec. 20, two young men confessed Christ, and several more have promised to follow. Mrs. Wilson, daughter of Sister Studly, of City Temple, passed away on Saturday, under very sad circumstances. The three Bible Schools in Lismore are moving in interest and efficiency. Bro. Stevens is to conduct a week's mission at Mongogarie from Jan. 4. It is already in hand toward the ideal of £200 by Christmas. On Dec. 20, Bro. Stratford and Furlonger conducted services at Bungawallan, and on Dec. 13 conducted services at Bangalow.—Dec. 21.

BELORE.—We had good meetings on Dec. 27. Bro. Green, from Hurstville, exhorted. There was a good gospel service, Bro. Forbes preaching. He baptised two young ladies who recently

confessed Christ. Splendid meetings on Jan. 3, record attendance at the watchnight meeting. Bro. Forbes gave a very helpful message, and W. Galt gave an encouraging greeting from the Home Mission Committee. Bro. Edwards presided, and welcomed four into fellowship. The arrangement was made that the new building of men offering was now within £12 of the £100 goal. We had a grand gospel meeting last night.—John Rodger, Jan. 4.

PADDINGTON.—On December 13 P. J. Pond addressed the church. On the 20th Bro. C. Hill spoke both morning and evening. This morning Bro. C. T. Forscutt and Sister Forscutt, from the more, Bro. and Sister McCance, from Lagonia, Bro. and Sister Pascoe, from Newcastle, and N. J. Clark, from the Bible College, were with us. Bro. Forscutt delivered a fine address. Bro. C. Hill presided; he also conducted the gospel service, at which we had a good attendance.—O.N.S., Dec. 27.

JUNEE.—Last Tuesday the church met at the home of Bro. J. Wilson to say farewell to Bro. Woodnough, who left for Tasmania on Thursday. During his stay here our brother endeared himself to us all by his earnest Christian life and splendid efforts in the proclamation of the gospel. For the present Junee church is without a leader, but we hope to have a preacher by the end of January. Teachers are being called for the erection of a new meeting house, which we hope to be able to erect free of debt. If any brother or sister could assist by a small donation, the help given would be greatly appreciated. Yesterday Bro. Wilkins drove from Wauga and addressed the church and conducted the gospel service.—W.L.C., Dec. 27.

ENMORE.—We had a fine morning meeting on December 29, when Bro. Hingworth spoke on Luke 2: 29, "The Christmas Afterglow." We were pleased to have with us Bro. and Sister Hammill, from Manilla. There was another splendid service in the evening, when Bro. Hingworth's subject was "The words which determine destiny" (Matt. 25: 10). One young woman confessed Christ. We had a fine start for the new year, notwithstanding the fact that many of our members are away on holidays. We received a young man of great promise from the Baptist Church—Bro. W. Crossman. He has been working under their H.M. Society for two years. Our new year's thank offering was £35; we expect it to reach £45, possibly £50. Bro. J. S. Hall, our dear deacon, has resigned his position in the Railway Department. He has given 41½ years' faithful service, and his fellow-officers presented him with a gold watch and a nice Bible. We welcomed into the Bible School our new secretary, Bro. F. Storer. We expect his services to be a great blessing to us. Bro. J. S. Hall, our retiring secretary, has given us a long and devoted series of years' service. Bro. Hingworth spoke at both services. In the evening the whole service was of an interesting character. The subject of the discourse was "The Upward Struggle of the Race." John Oxenham's hymn "For the Men at the Front" was sung by the congregation. The audience had a splendid spirit of optimism. At the watching of our New Year's Eve we had a good attendance, and one confession—Jan. 3.

NORTH SYDNEY.—On Sunday morning Bro. Tingate presided over a good meeting. Bro. Verco, from Mosman, spoke on "The Demolition." Our Bro. Oldfield again preached at the good service. His theme being "Good Resolutions." There was a good attendance, and the service was of an interesting character. At the watching of our New Year's Eve we had a good attendance, and one confession—Jan. 3.

CHATSWOOD.—Fine meetings on Lord's day. Visitors: Bro. and Sister Adams and family, and Bro. and Sister Cass; Bro. and Sister Stuart and Victoria; Bro. and Sister Pascoe, of Newcastle; and Sister Miss Lashley, City Temple. On Dec. 27, Bro. Hingwell, Bro. J. S. Hall, and others, gave a splendid discourse at the evening service.—T. Hingley.

LIANYVILLE.—At the watchnight service the attendance was good, the message being "The Push from Behind." Splendid gatherings all day.

Correspondence.

To the Editor of the "Australian Christian."

Marmor, Qld., Dec. 14, 1914.
 Sir,—It seems strange that preachers of all denominations cite Matthew 28: 19 as their authority for the preaching of the gospel, whereas this direct command was given to the apostles, and it seems to no others.

It was only the apostles that could impart the miraculous power of the Spirit by the laying on of hands. The Catholics say this power has been conferred on their bishops. The Mormons say absolute claim to this power. The Anglicans follow suit, so do the Presbyterians and Methodists, though in a milder form.

If we look at Mark 16: 15, 16, 17, 18, we not only see when and by whom the command was given, but we see the results that followed any preaching since the days of the apostles, and said results followed the preaching of the apostles only.

If we look at John 20: 23, we see another prerogative added, a prerogative assumed by Catholics, Mormons and Anglicans; I cannot vouch for other preachers.

Philip the deacon could preach, work miracles, speak with tongues,—one being the Ethiopian tongue,—but Philip, while men and women became Christians under his preaching, could not impart the miraculous power of the Spirit, for we find that Peter and John were sent from Jerusalem to impart this power by the laying on of hands. Paul had the power (see Acts 19), and he, Paul, imparted some gift to Timothy, by the laying on of hands.—Thomas Geraghty.

Obituary.

ALTHORPE.—On Lord's day morning, Nov. 22, while the church was at worship, our Sister Mrs. Althorpe, senior, passed away to be with the Lord. She had reached a good ripe age, and was always present at West Subiaco at the hour of worship at all seasons. She had been connected with the Baptist church in South Australia, but for years had worshipped with the church at Subiaco. She leaves a grown up family to mourn her. Her son James, with his family, and her grandson, J.W., are among our workers here. Her faith was very real, and her confidence in Christ made her passing full of hope. We mourn but not as those "who have no hope."—A.W.C., Subiaco, W.A.

PILLAR.—We regret to report the passing of Mrs. Richard Pillar, a member of the Alma church for many years. She came from the North of Ireland in 1854, and was baptised at Alma in 1876. For many years she met with the church at Malby, and subsequently returned to Alma, which was the scene of the remainder of her earthly course. Sister Pillar was well known among the brethren of neighboring churches, and by her quiet and consistent life won many friends. Her last years were years of infirmity and waiting; and though unable to attend the meetings, she could look back upon a life spent in the interests of the Master's kingdom. She fell asleep in Christ at the home of her daughter in Stockyard Creek, at the ripe age of 84 years.—A.H.W.

KADDIE.—Our aged Sister Kaddie passed away at the home of her daughter, Mrs. Myres, on Monday, 14th. She had been unable to attend the meetings for a long time, owing to distance and failing health.—J. Fraser, Merewether, N.S.W.

ALLISON.—On Dec. 13, our Sister Mrs. Allison, after a protracted illness, fell asleep in Christ at the residence of Mr. and Mrs. Wallace, Henley Beach. Sister Allison was an earnest and faithful Christian. The writer first met her at the Grote-st. about 15 years ago. She was very faithful in all her work for the Lord, and was much esteemed by many. She was much beloved by her family. She loved Christ, and she loved his church. She spent many years in the Grote-st. church, a few years in the church at Kermond-st., and a few years in the church at Mile End, for the last eight months she has been in the church at Henley Beach. She lived with her daughter

here—Mrs. Wallace. Wherever our sister has lived, she has made many friends. She was of a happy and genial disposition. She much enjoyed the reading of the great and precious promises, and in their fullness and preciousness passed to the home beyond, the home with Christ. She had a strong and unclouded faith. She left two daughters and one son—Mrs. Wallace and Mrs. Schmidt, and William Allison. They have precious memories of a fond and loving mother. In our presence of loving relatives and friends we laid the body of our sister in West Terrace Cemetery, in the hope of the glorious resurrection.—T. J. Gore, Henley Beach.

CAUDLE.—We are called upon to chronicle the death of our beloved Sister Caudle, who peacefully departed this life on Friday, Dec. 10, after a very trying illness, at the age of 38. Our sister had attended the meetings at Robert-st. from her earliest years, and joined the church in April, 1888. She proved a consistent and faithful member, and was actively associated with different departments of the work of the church. Her confidence in Jesus Christ never wavered for an instant, and her last words to the world were, "I have no fear—the right is right." Our late sister was fully prepared. Her house was in order, and when the summons came she "sweetly, gently passed away from the world's dim twilight into day." Our hearts go out in loving sympathy to the sorrowing husband and relatives, and we pray that the God of hope and consolation will be their strength in this sore affliction.—G.P.C., Hindmarsh, S.A.

BYRNE.—On Nov. 22, our beloved Bro. T. A. Byrne was called home to be with Jesus. His death has come as a great blow to the Annerley church, of which he was a foundation member, deacon, treasurer and trustee. Our brother was baptised in 1905 by Bro. Colbourne, at Brisbane. Quiet, unassuming, straightforward in business, a loyal, sincere Christian, he won a large place in our hearts. Bro. Byrne assisted in the erection of the chapel at Hawthorne on Nov. 14. During the following night he complained of a chill, which led to pneumonia and pleurisy, and although medical skill and attention were requisitioned, our brother gradually sank and died. But we had this consolation that he was trusting implicitly in Jesus. A large number of members and friends gathered at the home and graveside, where the writer conducted services. Our heartfelt sympathy goes out to Sister Byrne in her great loss.—W.H.N.

BUNTING.—After a terrific baptism of suffering, occasioned by a cancerous growth, our young Sister Elsie Bunting, of the church at Alhion, was called to rest in Jesus on Dec. 11, at the age of 20 years. She was baptised during the Griffith mission in Brisbane. Her testimony to the keeping power of the Saviour was particularly bright and inspiring. She fully realised the truth of the beautiful words:

"Tis so sweet to trust in Jesus,
 Just to take him at his word;
 Just to rest upon his promise;
 Just to know 'Thou saith the Lord.'"

We extend our sympathy to the sorrowing mother, sisters and brother.—W.H.N.

ACKNOWLEDGMENTS.

VICTORIAN HOME MISSION FUND.

Churches, per Collectors: Kaniva, per Bro. L. Goldsworthy, 43; Footscray, per Mrs. Pittman, 5/.

Individual Gifts: Miss McCallum, Ascot Vale, 4s; J. Coward, Collingwood (for new tent), 1s; W. McCullough, Terang (for new tent), 1s; Mrs. J. F. Robinson, Cooma, 10/-; E. Eastlake, Bairnsdale, 10/-.

Mission Thankoffering: Meredith, 1s/14/-; Assisted Churches: Burnly, 1s/14/-; Echuca, 16/8; Warragul, 1s/10/-; Boora, 1s/10/-; Wanga Park, 10/10; Horsham, 46/5/8; Kyneton, 1s/14/-; Colac, 43; Kaniva, 1s/10/-; Lillimur, 1s/10/-; Brim, 1s/10/-; Maryborough, 4s; Pakenham, 43/5/6; Stawell, 46/10/6.

Free Student Helpers: Fitzroy, 5/-; Collingwood, 1s/12/-.

Miscellaneous: Women's Conference Execu-

tive (1/- appeal, second instalment), 1s2/10/6; Bible Schools' Union, for Organiser, 1s/10/10; Aged Evangelists' Trust, 4s/6/8; Temperance Committee, for Year Books, 3/9; Refund on W. Wakefield's Railway Ticket, 5/-.

Total from Dec. 1 to 15, 1914/18/11.
 N.B.—5/- acknowledged in last list from Miss Jenkins, Terang, was a special gift for new tent. Treas., W. C. Craige, 265 Little Collins-st., Melb. Secretary, Thos. Hagger, 15 Walsh-st., Colburg.

S.A. HOME MISSION FUND.

Receipts for the Month of December.

Subsidies from Assisted Churches: Goolwa, 41s; Wallaroo, 46; Semaphore, 46/5/-; Ungarra, 4s; Butler, 7/-; Pillara, 7/6; Tumby Bay, 46; Murray Bridge, 4s; Mile End, 1s.

Donations: Balaklava, duplex envelopes, 1s 1/2; Stirling C.F. Living Link, 1s/6/-; Unley Brother and Sister, 1s; Unley Brother, 1s; Norwood, do., 5/-; Murray Bridge, do., 1s; Balaklava, do., 5/-; Hindmarsh, do., 10/-; Bordertown, do., 10/6.

Conference Promises Redeemed: Mile End Brother, 1s; Kadlung, 1s; Maylands, do., 4s; Malhalla, do., 4s; Grote-st., do., 1s; Mile End, do., 10/-; Hindmarsh, do., 4s.

Profit, Conf. Tea, 110/16/4; Diaries, 1s; Lameroo Church for Travelling, 1s.
 Total, 1s9/3/11.

Expenditure—Salaries and Subsidies to Churches, 1s38/2/-; Printing, postage, telephone, and sundries, 11s/15/4; Total Expenditure, 1s49/7/3.
 Debit Balance, Dec. 31, 1s46/3/3/-.

CHURCHES OF CHRIST DOMINION CHURCH EXTENSION BOARD.

List of Contributing Churches.

	1913	1914
Avondale	11 3 6	
Christchurch	5 5 0	
Dunedin	15 7 6	
Dunedin South	2 4 6	2 9 1 14 6
Gore	4 5 0	
Greymouth	0 15 0	1 0 0
Hasting	6 3 0	3 12 6
Hokitika North	2 4 0	16 10 12 6
Invercargill	4 14 6	3 10 0 9 6
Kilbirnie	0 4 0	
Mataura	2 0 0	12 6 2 7 6
Morrington	2 9 0	1 9 0 2 4 0
Nelson	0 0 0	1 0 0
Oamaru	0 5 0	1 19 0 1 0 6
Pahiatua	3 0 0	0 16 6
Palmerston North	3 0 0	0 10 6 0 6 6
Petone	1 0 0	0 10 6 0 6 6
Pukekohe	1 0 0	0 10 6 0 6 6
Takaka	2 10 0	1 11 6 0 16 6
Wanganui	2 0 0	1 10 0
Wellington	10 14 6	5 9 6 5 5 0
Wellington South	1 16 6	
Totals	167 1 0 20 8 1 21 14 3	

List of Contributing Individuals.

	1912	1913	1914
Mrs. Angus			0 10 0
E. Antstee	1 0 0		
M. N. Cederman	0 10 0		1 0 0
D. Draffin	0 10 0		
Mrs. A. H. Duxfield	0 10 0		
E. Easton	0 5 0		
C. H. Emmott	2 0 0		
Mr. & Mrs. T. Fergus	0 10 0		1 0 0
Mrs. Hales	1 0 0		
B. Hay	1 0 0		0 5 0
Miss A. M. Johnston			0 5 0
H. Langford		0 5 0	
H. Moore	1 0 0		0 10 0
R. Newton	1 0 0		
D. H. Pryde	1 0 0		
A. I. Purnell	1 0 0	0 10 0	0 10 0
H. Purnell	1 0 0	2 0 0	
Miss B. Ramsay	1 0 0		
Mrs. Ransome	0 5 0		
C. H. Reid	0 10 0		
L. J. Schlenberg			0 10 0 0 7 6
J. Sharp	1 0 0		0 2 6 0 5 0
Miss H. Speden			0 2 6 0 5 0
E. Turner	1 0 0		
Totals	16 17 0	17 6 14 7 6	17 6 14 7 6

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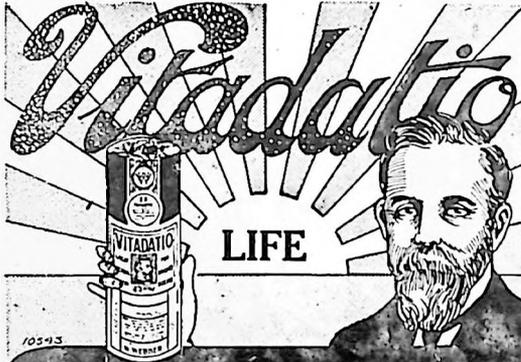
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From the Field—Continued.

Jan. 4. We had a record attendance at the Lord's table. Bro. Saunders exhorted, "Self-surrendered." At night Bro. Saunders preached, his theme being "The days of our years." Miss A. Langley, of Lygon-st., sang "The name of Jesus." The Bible School was good. All are working for rally day, 31st January. Several visitors during the day; among others were Mrs. Boyd of South Melbourne, and Sisters Misses Langley, from Lygon-st.—E.B., Jan. 3.

SYDNEY—We had very fair meetings on Dec. 29. Bro. Gale spoke at all services, his address at night on the "Problems of Sin," being eagerly listened to. We were glad to welcome back Bro. and Sister Ashwood and family, who have been travelling on the Continent and the homeland for some time, also Bro. and Sister Lillie, who have been laid aside. The holiday season over, attendance to-day was very good. Bro. Harward gave a fine uplifting address at both morning and evening services. The usual thanksgiving offering resulted in nearly £10 being given. We extend congratulations to Bro. J. Simons, who to-day completed forty years' membership, during which time he rendered very active service for the Master. He has been treasurer for a number of years past.—J.C.

CANLEY VALE—Bro. Arnott began work with us to-day. We are pleased to have as visitors the Sisters Rodd, of Hobart church, and Bro. Wakeley, of the College, who assisted in the gospel service, and presided over the meeting for worship. The Y.F.C. held a successful social on New Year's Eve. The Bible School and kindergarten are still maintaining their standard. An Adult Bible class was inaugurated to-day.—A.O.W., Jan. 3.

Victoria.

KANIVA—On Lord's day last two young persons obeyed Jesus in baptism, one a young lady who has recently come to our town, and the other a son of our esteemed Bro. Arthur Williams. We are cheered by a visit from our Bro. Leslie McCallum, who preached for us last Lord's day evening, and gave us a stirring message to a large and appreciative congregation.—A.R.L., Dec. 22.

HAWTHORN—We had very enjoyable meetings yesterday. Bro. Woolnough, evangelist of June, was present with us, and took part in the morning service.—A. C. Rankine.

BET BET—We had a splendid meeting this morning. Bro. Roger and Allan Coxhead, of Portseavoy, met with us, also several members who have been away from the district for some time. Bro. Harold Patterson exhorted. Two young ladies confessed Christ at the close of Bro. Patterson's address this evening.—G. A. Sewell, Dec. 27.

SOUTH MELBOURNE—The closing services of the year were well attended. The musical portion of our meetings has been considerably benefited by the addition of a piano. To have both instruments in use at the gospel meetings is a wonderful help, and an added attraction. Small presentations have been made to Bro. and Sister Bennett, and Sister J. Hill, from the I.C.E., and Sister Thomson was made the recipient of a present from her class.—Dec. 28.

BRIM—We held a very successful united temperance meeting in the public hall on Christmas night, when about 200 were present. A good programme was delivered, and also an address by the writer. There was a good meeting at all services yesterday. In the evening we had between sixty and seventy present, our subject being "Christ's Mission of Peace: Has it Failed?" An anthem was sung by the choir, and a quartette by the young people.—W.G.C., Dec. 28.

CASTLEMAINE—On Dec. 29 we had the pleasure of hearing Bro. Wakefield at our meeting for worship; he enjoyed the fellowship of several visitors. Bro. Clouston's Christmas message at night was listened to by a good congregation. The choir rendered two special anthems on Wednesday evening the building was packed, the

occasion being a Christmas tree, arranged by the Bible School staff. Everyone received a present from a real Father Christmas. A programme of anthems, recitation and songs was well rendered. Yesterday Bro. Clouston spoke morning and evening to good attendances, many visitors being present.—D.S., Dec. 28.

BENDIGO—On Sunday morning Dr. Cook gave the exhortation. Mrs. Quick was received by letter from Carnegie church. At night our Bro. Mitchell preached; two young women confessed Christ. H. Sims and J. P. Seymour journeyed to Derby to conduct meetings there. Bro. Donald Lock, our doctor at Derby, is seriously ill in a private hospital at Bendigo. We deeply sympathize with him and his family and relatives. T. J. Cook preached at Golden Square at both services. The work generally is on the upward move. Children's Day was celebrated on Christmas Sunday; our offering was £5/5/7—the best the school has yet made. The sixteen certificates won at the Sunday School Union examination were distributed to the successful candidates. Some of our scholars have gained distinction in their ordinary avocations this month. Garrett Upstill passed his accountancy examination. Lorrise Barnden and Dorothy Cook gained their A.L.C.M. diplomas—former with silver medal distinction, from Melbourne Wesley College; scholarships: Wilson Cook gained first place, and Alan Cook fifth place on the lists. Baden Hands was dux in the Bendigo High School. Miss L. Fitzpatrick was tendered a farewell social on leaving for Greenvale, where she is entering the sanatorium as a nurse. She has been an ardent worker in the school, also in the choir and C.E. Society. Mr. W. Mitchell and Miss May Thirlwell were married on Wednesday. They have attended Golden Square school for some years. The usual Christmas tree for kinders was held and proved very successful.—C.

WARRNAMBOOL—On Dec. 22 the Bible School held a successful concert, after which Father Christmas dispensed toys to the children under a large tree. We had splendid meetings all day yesterday, with a number of visitors.—L.T., Dec. 28.

CARLTON (Lygon-st.)—The holidays have affected our church meetings very considerably, and the Bible School also. Our preacher, S. G. Griffith, is on his annual holiday, and we are grateful to A. R. Main and T. Hagger for filling the platform during his absence. On the last Lord's day of 1914 we were privileged to have our aged Bro. Exley give the exhortation. This brother has reached the age of 88 years, and has been in fellowship at Lygon-st. for nearly 50 years. We trust he may be spared for further service. Joseph Pittman's address this morning was especially appropriate for the season.—T.W.S., Jan. 3.

ST. KILDA—Since last report we have had fairly good meetings. The Bible School is improving. Bro. D. Drake has charge of the Adult Bible Class. Our brother is also preaching for us.—E.C.

SOUTH YARRA—On Dec. 16 we held a welcome social to Bro. and Sister Mudge, and had a very enjoyable time. Bro. and Sister Mudge have been with us one month, and have created a very good impression amongst the members generally. On Dec. 20 we had the pleasure of receiving into fellowship by letter Sister Mrs. Craig, from North Richmond, and Sister Miss M. Cartwright, from Burnley. We were also pleased to have a brief visit from Sister Miss L. Myers and Sister Mrs. Harry, of W.A. Last Lord's day our meetings were rather thin, owing to holiday time. We received into fellowship Sister Mrs. Ruby Cartwright, from Burnley. Bro. Mudge exhorted the church and preached in the evening on "The reward of iniquity." Both addresses were very helpful.—T.M., Jan. 4.

DANDENONG—On New Year's Eve we held a watchnight service. The addresses by Bro. Thomas have been suitable to the season of the year. He will conclude his labors here next Lord's day. We have not yet entered into an engagement with any other preacher.—J. Proctor, Jan. 3.

MELBOURNE (Swanston-st.)—The holiday

season is upon us, and large numbers of our members are away at the seaside and other pleasure resorts. This will slightly affect our attendances during the present month. We had very nice meetings Sunday. Bro. Franklyn's New Year's message to the church being particularly appropriate and helpful. Splendid meeting at night, the service being interesting. Bro. Franklyn preached a fine sermon. Owing to the existing war conditions, Bro. Allen is remaining in America for a further six months. The church have prevailed upon Bro. Franklyn to remain for this term. He has splendidly served the church during the past few months, and we are looking for good results from his future work.

GEELONG—There was one confession on Dec. 27, making three for the month. We netted £51.25, on recent sale of gifts, all of which will be spent on improvements to the church. At our watchnight service two were baptised and three made the good confession. To-day's meetings were exceptionally good. The new year opens with great promise.—Jan. 3.

PRAHARAN—On the evening of Dec. 23 the church honored two of her oldest and most highly esteemed members, Bro. and Sister Aylwin, on the occasion of their golden wedding breakfast. The former the director of Mrs. Will Hancock, was beautifully gotten up, and heartily enjoyed by all. At this feast, short congratulatory and complimentary speeches were made by Bro. Hancock, Ward and Gordon, to which Bro. Aylwin suitably responded. The evening social was given by the Aylwin family to the church members, and all spent a delightful time together. During the evening Bro. Gordon, on behalf of the members, presented a golden clock to Bro. and Sister Aylwin. Our brother and sister truly deserved all the honor conferred upon them. They have been loyal members of the church, and have never missed a service only when on holidays and when indisposed. Any phases of church life have met their practical support. Their three daughters, Mrs. Collings, Mrs. Barringer, and Miss Louie, are all walking in their parents' footsteps, and are among the best of church workers. Likewise Mrs. Collings' children, Alf, George, and Mary, all live church members, and Mrs. Barringer's two boys are loyal to Sunday School and C.E., and are anxious to know the Lord. Thus it gives Bro. and Sister Aylwin great joy in their declining years to see their children and grandchildren so interested in the things pertaining to the kingdom of Christ. We all hope that these dear old disciples may get long be spared to help and bless the church.—Gifford Gordon.

CARNegie—Our meetings continue to be good. We had a particularly fine meeting on Dec. 13. J. Aheronville giving a much appreciated address. Our thanks are due to the brethren who have assisted during the absence of our preacher, R. C. Edwards took the gospel services with good results. A lad made the good confession.—D. Goudie, Dec. 28.

DUNOLLY—There was one confession on Dec. 26, by a young lady. She was received into the church with two previously baptised. We have had sixteen additions during the year. On Jan. 3 there were good meetings morning and evening; Bro. Patterson was with us on Sunday evening, and preached the gospel acceptably.—John Beasy, Jan. 4.

BURNLEY—Very good meetings here, Lord's day, Dec. 27. R. Arnott preached farewell message. Chas. Anderson was present at the evening service and assisted in the service. Bro. Anderson takes up the work for a short period prior to the arrival of the new preacher.—Arnott.

TARADALE—On Tuesday we held a social evening to bid farewell to D. A. Cockroft, who has taken up the work at Swan Hill. We had an enjoyable evening. Bro. Cockroft gave an address entitled "Four Years in the College of the Bible," which was greatly appreciated by all. During his stay with us, he has been added to the church by faith and obedience. Our brother has done a good work among the young people, who will be the opportunity to present him with two useful books as a token of esteem. Bro. Wakeley commenced his labors last Lord's day.—Geo. Jackel, Jan. 6.

STAWELL.—During the last few months our church has been weakened by the transfer of some members. We have, during the last few weeks, lost about eight, our latest loss being our Bro. and Sister Burdeu. Bro. Burdeu has done a great work here. The establishment of the church is the result of his efforts. Our brother was highly esteemed by all the men with whom he worked. We hope he will find plenty to do in Maryborough for the Master.—W. B. Payne, Jan. 1.

EMERALD TOWNSHIP.—We are pleased to report progress. We had a fine meeting on the 27th. Amongst the visitors were Brethren J. Frith, who preached, and J. Abercrombie, who led the meeting in prayer. There was a nice meeting yesterday. We have been offered a donation of £10 on condition that we build before the winter. We are going to make the effort, and aim at a building in a day. We shall be glad to hear from any brethren who would like to give a day's work. Further particulars later.—William Bolduan, Jan. 4.

HORSHAM CHURCH.—The work moves along nicely. Fine meetings at Horsham on Dec. 27—one confession, and at a baptismal service held on the 30th, two old and highly respected residents of this district, who have loved the Master for many years, were baptised. The three were received into fellowship last Lord's day. Our aim for this year is a tent mission, and a new chapel, and to all reading this report we give the privilege of sending along a donation. The Polkemmet brethren are planning for gospel meetings at Pimpino, and have other places under consideration. A fine number gathered at Polkemmet last Sunday night, many strangers being present.—J.R.C.

SOUTH RICHMOND.—We had a splendid day. The morning meeting was well attended. The annual Bible School picnic, which will be held on Foundation Day, promises to be a great success. With the advent of the new year, we have started a Bible Class and expect good results. The gospel meeting was well attended, several strangers being present. Bro. Wedd preached, talking as his subject Hebrews 8: 8.—W. Monday, Jan. 3.

Here and There

The address of A. H. Wilson is now Stirling-st., Wallaroo, S.A.

Well attended watchnight services were held in many of the churches.

One confession at Dunolly, Vic. on Dec. 27. Bro. E. W. Sprigg preaching.

Only four weeks from next Sunday to the great Home Mission annual offering.

G. D. Vereo has resigned at Kadina, and the church would like to hear from a suitable evangelist. Address, Jas. Thomas, Christie-st., Kadina.

We hear that P. A. Dickson has accepted a call to Nelson, N.Z., and will commence his work there some time next month.

Let every church and every disciple give the evangelisation of the homeland the right-of-way during the next few weeks.

The annual Southern Conference of S.A. will be held at Strathalbyn on Tuesday, Feb. 2. Further particulars will appear later.

Bro. L. Baker has accepted a few months' engagement with the Norwood church, and will begin his labors there at the beginning of February.

Archimedes wanted a fulcrum on which to place his lever, and then he said he could move the world. Calvary is the fulcrum, and the Cross of Christ is the lever; by that power all nations shall yet be lifted.—Talmage.

The College of the Bible will reopen on February 17. Students are asked to come in residence by the 16th. A number of applications have come to hand. Should any others be desirous of seeking admission for this year, they are requested to communicate at once with the Principal.

We hear of several baptisms at North Carlton, Vic., during the time that Bro. J. O'Brien has been preaching there.

Bro. Swain occupied the platform at Prahran the last Sunday in the old year. His addresses were much appreciated, and there was one confession.

Bro. A. H. Wilson has closed his work at Owen and Alma, and we understand these churches propose to manage without a regular preacher for the present.

Feb. 7th is the date of the annual offering for Home Missions; let every church and every member be in line to help save the homeland; this is a patriotic as well as a Christian duty.

South Australian churches are reminded of the farewell to Misses Tilley, Toke and Cameron, to be held at Grote-st., Tuesday evening, 12th, at 7-45 p.m. H. J. Horsell, F.M. President, will preside. Miss Tilley will tell of her work in India.

Bro. Harold Patterson, of the College of the Bible, has been on a visit to his home at Bet Bet, Vic.; while there he has been helping the church by preaching the gospel. We hear of three confessions.

The tide of the world's desire is not toward Christ, but the tide of Christ's desire is toward the world, as it is written, "Who will have all men to be saved." And shall we not move most strongly by going with the tide instead of going against it?—A. J. Gordon.

Federal Executive Fund.—Our annual appeal has gone out to all the churches of the Commonwealth. So far the response is feeble. We again ask the churches to do their best and send along their apportionment to W. C. Craigie, Treasurer, 205 Little Collins-st., Melbourne.—A. C. Rankine, Fed. Sec.

Bro. Woolnough closed his labors in the June-Marrar (N.S.W.) district on Lord's day, Dec. 20, and drove through from there to Melbourne on his way to his new field of labor in Tasmania. On Lord's day, Dec. 27, he was in Yarrawonga, Vic., and had the pleasure of addressing the little church there at the weekly meeting for breaking of bread.

Next week we intend to publish our special Home Mission number. The paper will be greatly enlarged and profusely illustrated. Extra copies will be sent to all our agents for free distribution. We would make a special request to preachers and secretaries that they give a good announcement of this special number, and see that it reaches those likely to read and benefit by it. Now is the best time for new subscribers to be enrolled. Our church paper should be in the homes of all the members.

Miss Rosa F. Tilley sends the following farewell message: "Dear Friends,—Ere I start for India again I would like to thank you all for the great interest you have taken in the Lord's work in India. I have enjoyed my time in the homeland, and feel so refreshed that I long to get back to the women and children of India. While in West Australia, Victoria, New South Wales, and Queensland, I felt helped by meeting all those who are upholding the workers. Especially would I like to thank all who have shown me hospitality in West Australia, Victoria, Summer Hill, Sydney, Lismore, Bangalow, Bungawalbyn, Maryborough, Gympie, Doonah, Rosewood, Rozevale, Toowoomba, Bundaberg, Brisbane, Hawthorn, and Ma Ma Creek. May God reward you all! I thank little Nellie Brooks and the little Jenner children, who sent a few pennies by me for some of the boys and girls in India; and the Endeavourers and others for the stocking singles, toys, etc., which will be highly appreciated. Again thanking everyone—the F.M. Committees, and the various members who have made my stay so enjoyable—I go back with renewed strength and courage to labor in the fields of India."

BIRTH.

BENNETT.—On December 15, 1914, at 17 Dover-road, North Williamstown, to Mr. and Mrs. A. G. Bennett, a daughter—Alice Ellen Jean (Jean). Both well.

MARRIAGE.

TUCKER—COWARD.—At the Church of Christ, Charters Towers, Qld., Charles Tucker to Gladys Coward, Mr. Hudson, Pastor of Baptist Church, officiating. Both members of above church.

IN MEMORIAM.

DONALDSON.—In loving memory of Ruby Grace, dearly loved daughter of James L. and S. A. Donaldson, who died on New Year's Day, 1913. Gone to be with Jesus.

—Inherited by her parents, sisters, and brother.

LADBROOK.—Died December 31, 1912, at his residence, The Pines, Charlton, New Zealand, W. C. Ladbrook.

Lonely the house and sad the hours
Since my dear husband has gone;
But, Oh! a brighter home than ours
In heaven is now his own.

—Inherited by his loving wife, Emma Ladbrook.

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January 3-9—CONSECRATION.

Who is on the Lord's Side? Ex. 32: 26-35.
 Self-consecration. Rom. 12: 1-2.
 The sin of Jeroboam. 1 Kings 12: 25-33.
 Doing all things to the glory of God. 1 Cor. 10: 31-33.
 Am I a stumbling block in anybody's way?
 1 Cor. 8.

Obedience required. Deut. 21: 18-21.
 The door was shut. John 10: 7-9.

January 10-16—CHARACTER STUDY.

Abraham the Friend of God. Gen. 12: 1-8.
 God's call to the individual. Acts 7: 1-7.
 God's call to the spiritual. 1 Peter 1: 3-16.
 God's call to friendship. 1 John 1.
 God's call to service. Phil. 3: 7-21.
 God's call to his church. Isaiah 61.
 God's call to the world. Acts 2: 1-21.
 Have I heard God's call? 1 Sam. 1: 10.
 Have I answered promptly? Acts 9: 6.
 Have I obeyed the heavenly vision? Acts 26: 19.

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