

## Roman Catholic Pretensions.

Some days ago the Roman Catholic Archbishop of Melbourne opened a carnival and garden fete at Sebastopol, near Ballarat. While engaged in this interesting occupation, the Archbishop delivered an address, in the course of which he revealed that, in a double sense, it was his "day out." He directed his archiepiscopal artillery against three persons. First, a well merited criticism was made of a rather foolish speech recently delivered by Prof. Osborne, of Melbourne University. This address, on the alleged conflict between science and religion, had been ably answered by Prof. Reumont, and also by an editorial writer in the "Argus." Again, Archbishop Carr adversely criticised the reported statement of his "personal friend," the Anglican Archbishop of Melbourne, that "if Catholic primary schools were to get assistance from the Government, or any promise to give it, he would block it by making a claim for support for Anglican higher schools." We note that the Anglican Archbishop pleads not guilty to the charge of making the statement in precisely these terms. Archbishop Clarke quite rightly says that if Roman Catholics secure financial aid from the State for their schools, the Anglicans (and, we may add, any other religious bodies) would have equal claims for similar help. The Roman Catholic prelate, however, seemed to be specially moved to indignation by an address delivered by Sir Arthur Stanley, the Governor of Victoria. The following is the "Age" report of that portion of the garden fete speech:

"Archbishop Carr, in dealing with remarks reported to have been made by the State Governor at Geelong, said His Excellency had made certain statements in good faith, but thoughtfully no doubt. But the remarks were calculated to pain the religious scruples of many people. His Excellency, continued Archbishop Carr, was expected to have first said that all learning, or most of it, was in the hands of the clergy. That was true. The Governor then said that there was only one church in the fourteenth and fifteenth centuries. That was true also. But His Excellency, in further stating that in the sixteenth century the church became divided and broken up into sects and denominations, had said what was not true. The church remained now as it was before the Reformation. Who would say that of their differences? The church of Christ was the same in the sixteenth to the twentieth century as it was in the fourteenth and fifteenth centuries, and indeed the Governor might as well have gone back to the first century. For the reasons he had given, he took exception to the State Governor's statement,

and desired to combat an idea that was becoming prevalent that at the time of the Reformation the church became divided. It was not so. The church could never be divided. Christ promised that, and if religious bodies fell away from the church it was their own loss. When people read statements that the church was disrupted and divided in the sixteenth century they should not believe it. The falling away of States from the British Empire did not break up the Empire, and it was the same with the church of God if it ever sprang up."

In a letter to the press, Mr. T. J. O'Brien, General Secretary, Australian Catholic Federation, reveals how the feelings of Roman Catholics have been harrowed by the Governor's remarks. He writes:

"In your issue of to-day is contained a report of an address by the State Governor, Sir Arthur Stanley, at the opening of the new high school at Geelong on the 25th inst. The address is reported more fully in the *Advertiser* of yesterday's date, in which His Excellency is reported to have stated as follows:—In the fourteenth, fifteenth, and sixteenth centuries, there was but one church—the Catholic Church—which had authority for all the people. Now the church was broken up and divided into a number of different sects and denominations, and therefore no danger could be speak with the single voice with which it used to do. Fortunately, also, the church had lost its temporal power, and the right to burn people with whom it disagreed. Assuming that this report accurately conveys the remarks made by His Excellency, I desire, on behalf of the Catholics of Victoria, to enter a respectful but emphatic protest against such remarks being made by the representative in Victoria of His Majesty the King."

Leaving the question of the right of a Governor to free and truthful speech, even with reference to the pretensions of the papal church, it cannot be out of place for the Christian people of Australia to rejoice at the passing away of the power of the apostate and persecuting Church of Rome. It is a fortunate thing that its temporal power (though not the claim thereto) has gone; and it is a delightful thought for a liberty-loving people that that church has lost "the right to burn people with whom it disagreed." We suspect that the fact that the right has been lost is as odious to the Roman hierarchy and to the Catholic Federation as is the statement of the fact from the lips of a Protestant Governor representing the Protestant Sovereign of a Protestant land. We note that Archbishop Carr thinks that Sir Arthur's words were "calculated to pain the religious scruples of many people." If it comes to that, the Church whose boast is that she is *scopus culmen* did more than "pain the religious scruples" of any who dared to differ from

her in the days when her power was harmonious with her wishes. What of the "pains" and the "religious scruples" of the thou-and-upon-thou-and-of faithful Christians harried and martyred by the false church which dared to use the authority of the Saviour's name in her doing of the devil's work, and which did not refrain from distorting Scripture in her desire to get a warrant for her persecution? Rome's boast that she is always the same is demonstrably untrue; but there are not wanting signs that so far as the spirit of intolerance and persecution is concerned, she has altered but little. Protestants and Protestant principles are safe only so long as Rome's power is curbed, so that her ancient spirit dare not openly manifest itself.

The subject is an inviting one, but space allows only a brief notice of a few points in the Archbishop's speech.

1. There is the implication that the Roman Catholic Church is the church of the sixteenth, fifteenth, and fourteenth centuries, and indeed of the first century. "The Governor might as well have gone back to the first century," says Archbishop Carr. Suppose we do so? What shall we find there to remind us of Rome and its claims? But little, surely. There are no sacerdotal pretensions; no hierarchy; no papal infallibility, because no Pope; no Archbishop then to criticise protesting saints or sinners, gubernatorial or professional; no "sacrament" of confirmation, penance, extreme unction, orders or matrimony; no doctrine of the immaculate conception, of transubstantiation, purgatory, indulgences, invocation of the saints and angels. On the whole, we prefer the first century! We much prefer the church of the New Testament to the church which has discouraged the reading of the Scriptures which tell us of Christ our Priest, and of the church which is his body.

2. Archbishop Carr regards the Roman Church as "the Catholic Church." He would not use the phrase "Roman Catholic Church" (which is a contradiction in terms), but would say his is "the Catholic Church" (which is an absolute begging of the question). The word "catholic" simply means universal. The church of Jesus Christ, of which every true Christian is a member, is the catholic church. As Frederick Meyrick puts it:

"A Catholic man is a man who belongs to the

universal Church. The Catholic Church is the Church universal; the Catholic faith is the faith of the Church universal; a Catholic doctrine is a doctrine considered to have been at all times held by the Church universal—such as the Trinity, the Incarnation, the Atonement; a Catholic practice is a practice of the Church universal—such as the observance of the Lord's day, and the administration of the Lord's Supper. No doctrines or practices should be called Catholic except those which have been of universal obligation at all times in the Church of Christ."

Tried by this test, the Romish Church has no more right to the name "Catholic" than has the smallest sect in Christendom. In a letter on the Archbishop's utterances, Mr. Joseph Nicholson pertinently states that

"The veriest tyro in church history knows that the leaders in the Reformation claimed that their movement was conserving the Catholicity of the Church. Hence, Luther published the *Apology's* Creed, Nicene Creed, and Athanasian Creed, and declared: 'By these publications, I testify once for all, that I adhere to the true Church of Christ, which up till now, has maintained these Confessions, but not to that fallen pretentious Church which is the worst enemy of the true Church, and which has surreptitiously introduced much idolatry alongside these beautiful Confessions.'"

3. Perhaps the most monstrous suggestion in the statements of the Romish Archbishop is that in the words: "If religious bodies fell away from the church, it was their own loss." These words are absolutely true, but the meaning the speaker put into them is shocking. Sectarianism is a terrible evil; we need to let men understand the serious position of a man or a body of men when cut off from the church of God. But when a church becomes corrupt and apostate, as did the Roman Church, it is no sin to depart from it. In order to secure catholicity, we must cut ourselves asunder from sects which admit as tests of fellowship, items of faith and practice, things not sanctioned by the Head of the Church universal.

R. E. Welsh puts the matter in a nutshell:

"Which are the true schismatics—those who keep out life the pale of the Catholic organization, or those who have added dogma after dogma, ceremony after ceremony, to the religion of Jesus and his apostles? Who are the real schismatics if it is those who have departed from Christianity as it was when first founded, who have imposed Ritual, Masses, Virgin Worship, Confessionals, etc., on the simplicity of Christ's gospel, who have taken over the Imperial Government of Pagan Rome and fettered Christianity to its autocratic rule? Is it a sin to depart from that which has departed from its own foundation in the New Testament and to return to that original?"

### Be Strong!

Be strong!  
We are not here to play, to dream, to drift,  
We have hard work to do, and heads to lift,  
Shun not the struggle, face it, 'tis God's gift:  
Be strong!  
Be strong!  
Say not the days are evil—'who's to blame?  
And fold the hands and acquiesce—O shame!  
Stand up, speak out, and bravely in God's name,  
Be strong!  
Be strong!  
It matters not how deep entrenched the wrong,  
How hard the battle goes, the day how long;  
Faint not, fight on! To-morrow comes the song,  
Be strong!

### In the Religious World.

A very interesting baptismal service took place on a recent Sunday at Tenterden, England, when Mrs. Alfred Dyer, a well-known member of the Society of Friends, and the authoress of "The Life of Sunderland Power," and other books, was baptised by A. W. L. Barker. After the ceremony Mrs. Dyer delivered an address, giving her reasons for being baptised.

The "Church Family Newspaper" publishes the following statement by R. J. Campbell: "The Rev. R. J. Campbell authorises us to say in response to various inquiries, that he does not intend to make any public statement of his ecclesiastical and theological position at the present time or of the considerations which have led him to return to communion in the Church of England. He feels that the moment is inopportune in every way, and begs to be allowed to keep silence on the subject. In the controversy which broke out concerning his teaching nine years ago he wrote a book with the title 'New Theology,' which has since withdrawn. It was not reprinted after the popular edition was issued some seven years ago, and early in the present year Mr. Campbell acquired the rights himself to prevent its possible re-issue. He did this because the inhumanism advocated in the book is inadequate as a presentation of Christian truth, and pressed too far is erroneous. He does not think that many Churchmen would be disposed to find fault from the doctrinal standpoint with his pulpit utterances for the last five or six years."

"We understand," says the "British Weekly," "that Mr. Campbell proposes to devote himself to the writing of a Life of Christ for Messrs. Cassell. Messrs. Cassell, as is well known, published Dean Farrar's Life of Christ, and they think it is time to put another Life on the market, which will take account of recent research." The projected volume should be an interesting one, even though we may well hesitate to accept what Mr. Campbell, with all his retraction and rehabilitation, may regard as proved results of recent research.

Among some stories of the heroism of nurses and doctors at the front, told in the October "Sunday at Home," is one recorded on the authority of a giant Ulster trooper. He said: "Who is she? Heaven knows her name! But she's one of the grand lot working here as nurses. She's only a lassie, eh; but when many of us were gassed, and nearly done for, being as heavy as sacks of potatoes, when helpers were short, as so many of us had to be fetched, she stood to her guns amid the awful sights and did her very best! She carried Mellroy there to the ambulance; she worked like a Trojan; one poor chap actually died in her arms as she was carrying him! For weeks she's been going backwards and forwards night after night, through awful areas of 'gas,' and one time she never closed an eye for thirty-six hours! Her hands were

bruised and bleeding. I saw them myself. And when she brought the last load to the hospital in the car, they tell me she tumbled down where she stood, that tired she was!" "Her name, and where she comes from? I don't know! We chaps here just call her 'The Angel,' and leave it at that."

According to the "Spectator" the general returns from Synods show that the Methodist Church in Victoria and Tasmania has a membership of 42,061, an increase of 1098 for the year. There are 8518 "junior members," an increase of 585. Sunday Schools number 976, an increase of 10. There are 0495 teachers, an increase of 341. In the number of scholars there is a decrease of 2485, the present number being 64,744. The gain in members is 2.68 per cent.; and the ominous decline in scholars is 3.69 per cent. Of N.S.W., the "Spectator" says: "Membership returns up to September 30th, 1915, show a full membership of 25,975 persons, being a net increase of 756 members for the year. There are 726 on trial; 266 members have died during the year. There are 3469 junior members, being an increase of 408."

The Church has never quite known how to preach to middle-aged people. It has had its word of admonition for the young, and its vision of consolation for the old. The strong, the vigorous, the middle-aged people alone seem, somehow, to have had their religious needs overlooked. The reason for this is not difficult to find. It seems natural to suppose that middle-aged persons have their character well in hand, are free from the temptations of youth, and the weaknesses incident to old age. They are busy carrying the world's burdens, training up the generation that is to succeed them, and supporting a generation that has preceded them. They are neither young enough to need advice, nor old enough to warrant comforting. The middle-aged person himself, however, is not so sure as to his situation. He lives in the present, in the world of temptation.—"Biblical World."

Christianity is a universal religion. (1) It demands universal peace because it teaches universal brotherhood. (2) It demands universal fellowship because it teaches universal love. (3) It demands universal protection because it teaches universal life. (4) It demands universal salvation because it teaches universal grace. (5) It demands universal patriotism because it has established a universal kingdom. (6) It demands universal conquest because it has said, "Go ye into all the world and preach the gospel to every creature." (7) It demands universal obedience because it has offered universal hope. (8) It demands universal worship because it has a universal temple. (9) It demands a universal priesthood because it has made all believers members of the holy royal priesthood. (10) It demands a universal God because it teaches the unity of the universe.—H. H. Peters in "The American Home Missionary."

## An Affirmative Gospel.

One of our most widely known and influential brethren has written us requesting an editorial on "Affirmative Preaching." This is the very thing we are aiming to revive, in our already-begun campaign for a "doctrinal revival." It was affirmative preaching which carried Christianity throughout the civilised world during the apostolic generation. It was affirmative preaching that, in the last hundred years, has glorified God in bearing the much fruit stored up in more than ten thousand churches of Christ, which take the Scriptures as their only rule of faith and practice. Affirmative preaching was the only kind the apostles indulged in. "Let all the house of Israel know assuredly that God hath made this Jesus whom you crucified both Lord and Christ," was the keynote struck in the first gospel sermon, to which was pitched all the apostolic preaching.

The gospel of Christ is the power of God unto salvation, but only when it is so positively applied as to produce faith. It is the power of salvation to him only who believeth. Salvation depends upon a complete conquest of the intellect, the emotions, and the will. They must all be brought into subjection to Christ; so fully that he shall have the pre-eminence in all things. But the beginning point of this conquest is, and must always be, the intellect; the understanding. The conquest of the emotions can be made only through the intelligence. The will can be reached only through the intelligence and the emotions. The only thing which can make conquest of the intellect is truth, or what is supposed to be truth; but in other things, as well as in religion, to believe a lie is to be damned. Many a victim of commercial fraud, or medical quackery, could testify to this. Sharpers and quacks are wiser in their callings than are many of the ministers of the gospel. They know the importance of positive, affirmative preaching. They deal in nothing but the "sure thing." Hence their innumerable victims. In all emergencies men accept and act upon what seems to be the truth. It lies in the beginning of every attempt at salvation. To inculcate truth is the business of every teacher.

Jesus made teaching the very beginning of salvation. He was pre-eminently a teacher, so positive and affirmative that men "were astonished at his teaching." When he sent forth his apostles he bade them go and teach all nations. The first thing in the gospel programme is to lodge in the mind certain truths concerning Jesus Christ which produce faith in him as the Saviour of men from sin and death. This is preaching Christ—"the power and the wisdom of God." Any man thoroughly convinced that Jesus is "the Christ, the Son of the living God"; "the Word made flesh"; "the Prince of life whom God raised from the dead"; that "in none other is there salvation, neither

is there any other name under heaven that is given among men wherein we must be saved"—my honest man who believes this can not but preach an affirmative, positive gospel. And he will preach it persistently and insistently, "in season, out of season." Imagine a man who had received a cure for consumption, proven to be unfailing by the highest authority and universal experience, knowing that there was no other remedy, going among the countless victims of that great plague, and saying: "I have a remedy here that might prove efficacious if used according to directions, but if you find the directions too tedious or expensive, some modifications may be admissible. If it would grieve your trusted physicians to abandon their prescriptions for this, I would not be so unkind as to insist upon a change; nor would I be so lacking in courtesy or charity as to denounce severely the quacks and impostors who, for the sake of gain, are imposing upon their worthless remedies." Imagine, if you can, an honest man pursuing such a course, when he had in his possession an unfailing remedy for the "great white plague." But even that is as nothing to the great black plague of sin. For that, the only cure is the gospel of Christ, and in millions of cases it has never failed when applied according to directions.

We are told by wise and good brethren that the preaching of an affirmative, positive gospel does not involve the direct denunciation of conflicting errors, or the condemnation of those who teach them. "It is unchristian to do so, and is not sweet-spirited." If Jesus had only known that he would not have, so ungraciously and impolitely, set at naught repeatedly the things "ye have heard," and so egotistically insisted upon the things that "I say unto you," when he was teaching the multitudes on the mount. Nor would he have denounced the propagators of error as "ravening wolves." If Paul had had the advice of these "wise and good brethren," he might have saved himself a lot of trouble at Ephesus, and his own reputation for charity as well. What was the use of his "saying that they are no gods that are made with hands"? Why could he not have gone on preaching the gospel, raising no controversy with Diana or her worshippers? The apostles and primitive preachers were everlastingly inviting persecution, and even martyrdom, because they did not understand that the preaching of the gospel of Christ does not involve the exposure of error, or the denunciation of its propagators! It is not strange that Jesus and his apostles were constantly indulging in and provoking controversy when we remember that they did not enjoy the counsel of our modern apostles of "the gospel of compromise." It may be said of them, as was said of the Campbells and Stone and Scott and Errett and the thousands of

preachers who imitated them in their affirmative, positive preaching, at Los Angeles recently, that they were guilty of an "almost uniformly unwise and tactless manner of presenting their claims to other religious bodies"—such as the learned and respectable Pharisees, and the cultured and philosophic pagans of Greece and Rome; that "they cared little whether their plea was presented in the right way to gain favorable consideration"; "but little wisdom in bringing their message to the field it was especially intended to occupy"—the field of agglomerated sects and cults with a magnificent pantheon in the midst of it.

If one does not preach an affirmative, positive gospel, what kind of gospel can he preach? Is there a negative, equivocal gospel? If so, by whom authorized? As in Paul's day, there are some in our day, more careful to please men than God ("tactful and wise"), who would "pervert the gospel of Christ." What Paul said of himself must be said by every preacher, "If I am pleasing men [anxious to "gain favorable consideration"], I cannot be the servant of God." Paul felt deeply the danger of perverting the gospel, in order that it should please men, and exclaimed: "Though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema." Read Gal. 1: 6-10, and see that this hot condemnation was launched especially at those who were preaching a gospel so perverted as "to please men"—to secure "favorable consideration from other religious bodies."

There is necessity for "boldness" in the preaching of the gospel. Paul implored the brethren at Ephesus to pray for him that he might have this boldness; that he "might speak boldly, as he ought to speak." This "boldness" was noticed in Peter and John at Jerusalem. It enabled them to say to the "rulers and elders and scribes," assembled with Annas and Caiaphas and John and Alexander, and as many as were of the kindred of the high priest—to say to this august and awe-inspiring assembly that the risen Jesus was "the stone that was set at naught by you builders." This boldness, this frankness of speech, is required in the preaching of an affirmative gospel, and it is something in which even the heroic Paul felt that he might fail. It provokes controversy. It provokes opposition, it provokes persecution. While it displeases men, it so pleases God that he says that those who thus provoke contradiction and persecution are "blessed." It is evidence that they are speaking as "the prophets which were before them."—American "Christian Standard."

### A Life Creed.

Be noble—that is more than wealth;  
Do right—that's more than piety;  
Then in the spirit there is health,  
And gladness in the face;  
Then thou art with thyself at one,  
And, no man hating,arest none.

—George MacDonald.

# How to Use the Graded Lessons.

Reg Ennis, Victorian Bible School Organiser.

Graded Sunday School Lessons necessitate a Graded School. It is well that this should be clearly stated and well understood. Unless the scholars are properly grouped, a definite plan decided upon in regard to promotions, and the teachers ready to acquiesce in the whole scheme, it would be better not to introduce the Graded Lesson system into the school. It is well, too, that it should be clearly understood that the Graded School will not successfully run itself, but involves supervision and constant vigilance.

## Understanding the plan.

It would be wise before deciding upon the graded plan to hold a special meeting of all the teachers to thoroughly consider the matter. Let the school secretary obtain all available information, printed if possible, and distribute to the teachers. If possible, secure the attendance at the meeting of a representative of the Bible School Department, who could thoroughly explain any apparent difficulties of the system.

## Commence at the bottom.

After full consideration, and only where it is found that the teachers are ready for the change, let it be determined to what extent the lessons are to be introduced. Some schools have on a given Sunday changed throughout the entire school from the Uniform Lessons to the Graded system. Other schools have deemed it wiser to introduce the change more gradually. This matter must be determined in each case by local conditions. It would certainly be wise to begin at the bottom rather than at the top of the school, and it would probably be well in most schools to begin by introducing the lessons for all scholars up to 12 years of age at least.

## Enrolling the scholars.

Having determined the extent to which the lessons are to be introduced, secure a complete enrolment of scholars to the age decided upon. This should be attended to some weeks before commencing the lessons, and can be most satisfactorily done by furnishing each scholar with a small printed card or slip of paper with space provided for name, address, birthday, and age last birthday. The older pupils will fill these in at once, but younger children will need to take them home to be filled in by parents. Cards should be returned at least two clear Sundays before the date for commencing the new scheme.

## Classifying the scholars.

It will then be the work of the teachers (or better still, of a special committee appointed for the purpose) to classify the scholars according to age, special provision being made for the particularly bright child, or for the boy who has outgrown

physically others of his years, and who would feel and look out of place with those of the same age. Should it be found that there are a larger number of children of a given age than can be formed into one class, it would be necessary to form "A" and "B" classes for such an age.

## Allocating the teachers.

Having by the use of the information cards divided the scholars into classes, the committee should proceed to allocate the classes to the teachers, according to their suitability for teaching. Each teacher should be given the cards containing information regarding the pupils to be taught, and none will be admitted to a class except those for whom the teacher has an information card.

## Keeping the school graded.

Under the Graded System the whole class is promoted each year by virtue of the fact that the scholars are a year older. This plan is essential to the system, and only by so doing can the school continue to be a graded school. It will be well each year, some weeks prior to Promotion Day, to repeat the plan before suggested for a complete enrolment. By so doing the school obtains correct information regarding addresses, etc., annually.

## Promoting the scholars.

Promotion Day should be the last day in September, if possible, and it will be well if our Victorian schools can adopt that day. It is always well to make the annual re-arrangement of classes at a time of the year when most of the scholars are likely to be in attendance. For this reason December and January are unsuitable for the holding of Promotion Day. A further reason is found in the fact that the Graded Lessons are planned to begin in October. Because of their permanency they are undated, but are numbered, Lesson 1 being planned for the first Sunday in October. Graded Lessons may be introduced at any part of the year, but it must be remembered that Lesson 1 begins October, Lesson 14 begins January, Lesson 27 is for the first Sunday in April, and Lesson 40 is used at the beginning of July. It is quite necessary to observe this order, because should a school introduce the system say in July, and commence with Lesson 1, the Christmas and New Year Lessons would come in September and October.

## Grading the small school.

In small schools it will not be possible to have only children of even age in a class, and it may be necessary sometimes to have considerable age discrepancy in one class. This does not prevent the use of the Graded lessons. If all scholars under 6 years must go together, it will be well to take the two

Beginners Courses alternately year by year. Should children of 6, 7, and 8 years form one class, use in the first year the First Year Primary lessons, the following year take Second Year Primary, the third year use Third Year Primary, and the year following commence again with the First Year Primary course. This plan can be continued throughout the school, but if at all possible, scholars belonging to different departments should not be mixed together.

## Securing supplies.

By a reference to the plan which was published in our Nov. 18 issue it will be a simple matter to ascertain the particular lessons required for each class. Remember that each year has a distinct set of lessons from every other year, and that in ordering you must indicate that you want First-year Beginners lessons, or Second-year Beginners lessons, First-year Primary, Second-year Primary, or Third-year Primary, and so on throughout. Remember, too, that the First-year Beginners lessons are for pupils approximately 4 years old; the Second-year Beginners lessons for pupils approximately 5 years old; the First-year Primary lessons for pupils of 6; Second-year Primary for pupils of 7; Third-year Primary for pupils of 8; First-year Junior for pupils of 9; Second-year Junior for pupils of 10; Third-year Junior for pupils of 11; Fourth-year Junior for pupils of 12; First-year Intermediate for pupils of 13; Second-year Intermediate for pupils of 14; Third-year Intermediate for pupils of 15; Fourth-year Intermediate for pupils of 16; First-year Senior for pupils of 17; Second-year Senior for pupils of 18; Third-year Senior for pupils of 19; and Fourth-year Senior for pupils of 20.

As the Graded literature has to come from America, it will be well, in order to avoid disappointment, to secure supplies well ahead of time. An approximate order can be placed with the Austral Publishing Co., and the exact quantities determined later. As the lesson courses are permanent, left-over supplies can be used the year following.

## Easy To Criticise.

"It is easy to sit in the sunshine  
And talk to the man in the shade,"  
It is easy to float in a well-trimmed boat,  
And point out the place to wade.  
But once we pass into the shadows  
We murmur and fret and frown,  
And at length from the bank we shout for a plank,  
Or throw up our hands and go down.  
It is easy to sit in your carriage  
And counsel the man on foot;  
But get down and walk and you'll change your talk,  
As you feel the peg in your boot.  
It is easy to tell the toiler  
How best he can carry his pack;  
But no one can rate a burden's weight  
Until it has been on his back.  
The uncurled mouth of pleasure  
Can preach of sorrow's worth;  
But give it a slip, and a wryer lip  
Was never made on earth.  
—Ella Wheeler Wilcox.

# The Fall and Captivity of Israel.

Bible School Lesson for December 19, 2 Kings 17: 1-18.

W. C. McCallum.

## The nation destroyed.

Following upon the death of Jeroboam II., came a period of anarchy in Israel. Assassinations were frequent, and the reigns were short. The power of the kingdom rapidly declined. While this was the case, Assyria was growing in might, and began to turn toward the west for conquest.

Jeroboam was succeeded by his son Zechariah. Within six months Shallum raised a conspiracy, and killed Zechariah. Shallum, in turn, was killed within a month by Menahem. The latter had a stormy reign, and was put to tribute by Assyria in the year 738 B.C. Pekahiah, the son of Menahem, succeeded him, but reigned only two years. He was assassinated by his military commander, Pekah. Pekah came to the throne about 736. He held back the tribute to Assyria, and the result was that Tiglath-Pileser IV. came up against the land (734-732). Syria, the one-time enemy of Israel, was confederate with Israel in this revolt against Assyria, and upon her the blow fell more severely. Damascus was taken and incorporated as an Assyrian province. Israel was stripped of her lands to the East of the Jordan, and her Northern districts taken away (2 Kings 15: 29). It was a very reduced kingdom to which Hoshea succeeded, also by assassination (2 Kings 15: 30). Hoshea was the last king of Israel. He rebelled against Assyria in 724, and Sargon laid siege to Samaria. The siege lasted almost three years, and during that time Sargon died. Sargon succeeded, and under him Samaria fell in the year 721 B.C.

## A people forewarned.

Amongst the people who lived to see the national catastrophe must have been many who had heard both the stern and terrible warnings of Amos and the appeals of Hosea. The note of warning had been fully and faithfully sounded by these men of God. Bitter must have been the regrets of these older men as they recalled the burning words of the prophets. Now they could see how the nation had walked open-eyed and yet blindly into destruction.

We have no means of knowing how far the captive nation felt any regrets at the course they had pursued, or even if there was anything that could be called a national conviction of the error of their course, or any real realisation that the dissolution of the nation was the result of national sin.

## The sins that destroyed.

The recital of the sins of the people for which God sent them into captivity, as contained in our lesson assignment, refers en-

tirely to the transgressions of the people in regard to matters of worship. These sins are the worship of other gods, sacrificing in the "high places," idolatry, adopting heathen customs, image worship, adoration of the host of heaven, Baal worship, human sacrifice, and the use of divinations and enchantments.

This list of wrongs given by the historian is a very formidable one. We get a different emphasis, however, in the prophecies of Amos and Hosea. The sins that doom the people are their injustice and moral corruption. They selfishly oppressed the weak, and revelled in luxury while their brethren were distressed. They loved lies, and hated the man who spoke uprightly. The priesthood and the ruling class were corrupt and lovers of bribes. Immorality and excess were ripe. Injustice and unrighteousness were the great blots upon the nation. For these they were doomed. Thus the prophets condemned them upon ethical grounds, but their sin here was made dependent upon their religious perversion. They thought God well pleased with a multitude of sacrifices, feasts, etc., and failed to see that what he wanted was the keeping of lovingkindness and mercy, of justice and righteousness. Thus Hosea says the moral offences of Israel depended upon their religious wrongs. The people are destroyed because they lacked the "knowledge of God." Their idolatry, their worship of God with the rites of Baal, the immoralities connected with their worship, their blind dependence upon rites and ceremonies and sacrifices, all this had corrupted the hearts of the people. In this way, though the emphasis is different, the prophets of the last days of Israel are in agreement with the author of Kings. Israel was destroyed because of their disloyalty to God, their perversion of his worship, and breaking of his covenant.

The fate of Israel abides as a testimony that national soundness and true prosperity lie in a nation's holding fast the fear of God and maintaining a reverence for divine institutions.

## God's Gracious Promises to Israel.

Review Lesson for December 26, Hosea 14.

Our lessons for the quarter cover a period of almost two centuries, from the reign of Ahab and the work of Elijah to the captivity of Israel. Several lessons have been placed in the kingdom of Judah, and one much later in the case of Daniel in Babylon, but the main interest has centred in the kingdom of Israel and the efforts of the prophets to direct the national energies in the right way.

## A people not left without testimony.

The figures of Elijah, Elisha, Amos, and Hosea rise out of this period as the proof that God did not leave his people without a sufficient leadership in spiritual things. Elijah battling against tremendous odds, insisting upon the keeping of the national covenant of loyalty to God, Elisha carrying the teaching and demonstration of God's present care and protection into the homes of the people, and into the national life, Amos unflinchingly exposing the sins of a pleasure loving and prosperous generation, and Hosea passionately pleading the will of God and appealing for a return to him in real affection. How fully Israel had been warned! How earnestly they had been pleaded with! Yet can we hastily condemn them as blind, foolish, and headstrong? In spite of a fuller light, in the face of the accumulated experience and testimony of the ages, have we not many things in our national life to-day which we must admit are defiant of God and in violation to his eternal laws of righteousness and justice?

## A people much encouraged.

Often the Mosaic dispensation is described as the dispensation of the "Thou shalt not." This representation is not true to the prophetic message. The message of these men of God was full of warning, but it was also full of the important element of encouragement. Sin was denounced, but the people were invited to do right, and the rich promises of God were held out to lead them on. God was not represented as the stern law-giver, who demanded with iron will obedience from men, but as the gracious God, full of forbearance, ready to forgive, wounding because he loved, and chastening because he would have mercy.

## God's gracious promises.

The quarter's study is very fittingly concluded by the reading of Hosea 14. It would be hard to find a chapter in the Scripture that excels this in teaching appeal and gracious promise to the penitent.

We saw in a previous lesson that Hosea was the great Old Testament exponent of the teaching of the love of God. This love of God is tender and unfailing, but because it is love, and God's love, it chastens the object of that love for good. Israel is to be driven out from her land, that by discipline she may learn repentance.

The fourteenth chapter of Hosea describes the nature of which this repentance must partake. It must be a humble return to God with a prayer for pardon. "Take away all iniquity and accept that which is good." There then follows a portrayal of what God will do for his repentant people. "I will heal their backsliding, I will love them freely; for mine anger is turned away from him."

The heavenly Father stood then as he stands to-day, ready to flood with the radiance of his gracious love and mercy the life that is thrown wide open to him in repentance.

## The Witness of the Bible to Itself.

"The Word of God is quick and powerful.... piercing.... and a discerner of the thoughts and intents of the heart."—Hebrews 4: 12.

This is the witness of the Bible to itself. And a wonderful witness it is. That it refers to the written word and not to the incarnate Word I do not doubt. The written word is immediately referred to in the context. A "promise" is cited and several quotations are adduced. So that, with Calvin and many expositors ancient and modern, we may regard this pregnant passage as the self-endorsement of the Divine Book.

What a title it confers upon itself—"The Word of God"! It claims a sovereign inspiration. And the Book abounds with such unequivocal claims. It is a Divine revelation. Not only does it contain the word of God, but it is, in its entirety, the word of God. In no final sense is it the word of man. In the fine phrase of Henry Rogers, "There is an Author behind the authors," and that ultimate Author is God. How variously the message of God comes to us in this wonderful Book! It has the versatility of its Divine Author. Now in a passage of history, now in a metaphor, now in exquisite poetry, now in profound philosophy, now in a salty proverb, now in allegory or parable; but in its totality a revelation from God. We must hold tenaciously to this view of the Bible. If we are wrong concerning the plenary inspiration of Scripture, we are fundamentally wrong. Always assert the Bible to be what it claims to be, "the Word of God." Only as we do this will the evangelical power of the pulpit be preserved; only as we do this shall we secure a revival of expository preaching; only as we do this can we recover the old-time reverence for the Bible which is so greatly needed in our day.

### The "Quickness" of the Word.

1. The Bible here witnesses to its vitality.

"The Word of God is quick." "Quick" is an old English word for "living," and so the Revised Version renders it. The Bible claims to be a living Book. More than once it prefers this claim. Stephen spoke of the "living oracles." Peter spoke of "the Word of God which liveth." Not seldom it gives the impression of being rather a personality than a Book. This is how many of its devoted readers have regarded it.

What an aliveness there is about the Bible! Most books lose their vitality after a brief while. Only a few keep alive through long tracts of years. Books which were once living to us have long since lost their vitality. But the Bible is "living" as when we read it first. That the Book lives as a book is a miracle, for through the ages it has been "in deaths' out." They are dead which sought its life. But it is "alive" with all its ancient vitality. The life of its Divine Author pervades it. From cover to

cover it brims with life. Take care how you deal with it. Beware lest it hurt you; it may recoil upon you. Nothing which God creates can die. And God's Book pulsates with God's immortality. The presence of God fills it, and makes it, and keeps it "living." It is a mystic Book. So unlike is it to all other books that it is irrational to attempt to treat it as we would treat other books. Is the Bible a living Book to you? Do you make it a companion, a teacher, a guide? Thank God that his Word is "living"! It is mighty as ever. Its potentialities are illimitable. It marches in the vanguard of all civilisation and of all time. Never can its glory fade.

### The Energy of the Word.

2. The Bible here witnesses to its energy. It avows itself to be "active." It might be "alive" without being "active." Some people are just alive, but their existence is by no means active. Not so with the Bible! I prefer the old rendering "powerful," for the Greek word suggests more than activity, it indicates effective activity. There is a fussy activity; an activity which achieves nothing. The activity of Scripture has great results. It is "powerful." Very impressive is the powerfulness of the Bible. It is powerful in many directions. It hints the all-powerfulness of its Divine Author. How powerful it is to convict of sin! It shows me the plague of my own heart. It reveals ourselves to ourselves. Is not that the reason why it is so often avoided? It is a faithful photographer, and such photographers are not popular. You cannot read the Bible and have a good opinion of yourself. This Book always evokes penitence. It has created hosts of penitents in the process of the years. It drives us to the atoning cross. It fills our lips with the cry of the contrite, "God be merciful to me a sinner."

The Bible is powerful to save. Accept its messages and you have peace with your self-condemning past. Receive the Atonement which is its central revelation and you are at peace with the God who, conscience assures you, is righteously wrath with you. Welcome into your heart the Divine Spirit which it proclaims, and your nature is renewed, and you are henceforth a pilgrim on the sunlit, but difficult, path of sanctification. And, moreover, your face is set towards "worlds by the undying trod." Let those who have experienced the salvation proclaim continually how powerful to save is the Word of God!

The powerfulness of Scripture is most varied and most glorious. How powerful it is to give general guidance to life! How powerful to warn us of the seen and unseen perils which beset us! How powerful to comfort us! It has, indeed, an almost monopoly of consolation. Where are its rivals in this beautiful art? What book has dried such multitudinous tears? Oh, let us more

and more submit ourselves to the incomparable energy of God's incomparable Book.

### The Penetrativeness of the Word.

3. The Bible here witnesses to its penetrativeness.

A peculiar phrase of its powerfulness is now to be described. It penetrates into every region of our complex being. It is "sharper than any two-edged sword." Literally, the words are: "More cutting than any two-mouthed sword." As an old preacher said, a two-edged sword is all edge. And think of an instrument which is "sharper than any two-edged sword!" What a picture of the penetrativeness of the Word of God!

By what John Wesley calls a "heap of figurative words" this is set forth. It is represented as "piercing even to the dividing of soul"—the mind as directed to earthly things—"and spirit"—the mind as centred upon things eternal. How the Bible penetrates our intellect! It "divides" our mind when occupied with the problems and pursuits of the present. It reveals the real quality of our thinking. Nothing so tests our mental life as does Holy Scripture. Do you allow God's Word to penetrate your intellectual personality? You will never know its truth or falsity till you do. The Divine Revelation divides our "soul." It reveals our mental attitude to the great unseen. Ruthlessly it penetrates our thoughts on these things and discloses their genuine characteristics. Do you allow it to penetrate your "soul"? Has it really penetrated your spiritual personality? As Matthew Henry says: "It will enter where no other sword can." I beg you afford it scope. The Bible penetrates even the physical life; it pierces "even to the dividing... of the joints and marrow." It discloses our bodily life to us. It shows us what our physical personality was intended to be. It reveals to us plainly what it actually is. It manifests to us our real condition in this respect: our sensuality, our over-eating and over-drinking, our sloth, all the defects of the body which was Divinely purposed to be "a living sacrifice."

And as the Bible penetrates our personal constitution, so it penetrates that of the humanity around us. It reveals the true quality of the intellectual, spiritual and physical life by which we are surrounded. We can judge rightly of character only as we penetrate it by the Word of God. My friend, has the Bible penetrated you? At all cost suffer it to fulfil its infallible function.

### The Criticalness of the Word.

4. The Bible here witnesses to its criticalness.

It claims to be "a discerner" of the thoughts and intents of the heart." The word rendered "a discerner" is a remarkable term. It is almost identically our English word "critic." The Revised Version renders it "quick to discern." Judicial scrutiny is the idea. This, I believe, is the only instance of the word in the New Testament. The Bible is a critic. We often hear of

Bible critics. But now the tables are turned and the Bible is self-represented as itself a critic. You are a critic of the Bible, are you? But do you understand that it is your critic? Do not be so busy criticising God's Book that you ignore its severe criticism of you. It is a critic of "the thoughts and intents of the heart." By the "thoughts of the heart" I understand not only our ideas, but also our emotions, our ambitions, our imaginations. Who can contemplate such criticism with equanimity? It will surely drive us to our Saviour's cross to sue for mercy. And the Word of God is a critic of "the intents of the heart." It judges not only what we think and what we feel, but what we purpose. It pronounces upon our intentions. What do you think of certain of your intentions when you behold them in the searching light of the Bible's criticism? Other of our intentions will be richer in real cheer to us when surveyed in Bible-light. They are fruits of grace. The purpose is the man, and our purpose may testify to us that we are "born of God." Let us all pledge ourselves to submission to the authoritative criticism of the Word of God. All other criticism will then seem to be a very small matter. We are right indeed if we are right in the judgment of this ineffable and unerring critic.

Permit me to inquire, Do we all submit to God's Word? Is all our life lived at its direction? Especially are all our hopes centered in the Saviour it reveals? And, further, let me interrogate: Does our devotion, and delight in, God's Word increase? Philip Henry said: "All grace grows as love to the Word of God grows." Judged by this voracious test, are we growing in all grace?

Oh, amazing Book, the Bible! Nothing is so much required in the churches to-day as a revived belief in and love of the Word of God. We contend for the foundation of the faith when we contend for the Bible. It verily is all our evening's text claims it to be. As a learned and lovely defender of the Bible—now departed from us—strikingly declared: "Its eclipse would be the return of chaos; its extinction the epitaph of history." Thanks be to God it never will be eclipsed or extinguished.—Dinsdale T. Young, Ex-President of the Wesleyan Methodist Conference, England, in "The Christian World Pulpit."

Martin Luther, in his autobiography, says "I have one preacher that I love better than any other on earth: it is my little tame robin, who preaches to me daily. I put his crumbs upon my window-sill, especially at night. He hops on to the window-sill when he wants his supply, and takes as much as he desires for his need. From thence he always hops to a little tree near by, and lifts his voice to God and sings his carol of praise and gratitude, tucks his little head under his wing, and goes fast to sleep, and leaves to-morrow to look after itself. He is the best preacher that I have on earth."

## Some War Poetry.

### The Battle Autumn.

The flugs of war like storm-birds fly,  
The charging trumpets blow;  
Yet rolls no thunder in the sky,  
No earthquake strives below.  
And calm and patient Nature keeps  
Her ancient promise well,  
Though o'er her bloom and greenness sweeps  
The battle's breath of hell.  
And still she walks in golden hours  
Through harvest-happy farms,  
And still she wears her fruit and flowers,  
Like jewels on her arms.  
What mean the gladness of the plain,  
This joy of eve and morn,  
The mirth that shakes the heard of grain,  
And yellow locks of corn?  
Ah! eyes may well be full of tears,  
And hearts with hate are hot;  
But even-paced come round the years,  
And Nature changes not.  
She meets with smiles our bitter grief,  
With songs our groans of pain;  
She mixes with the fallow and leaf  
The war-field's crimson stain.  
Still, in the cannon's pause, we hear,  
Her sweet thanksgiving psalm;  
Too near to God for doubt or fear,  
She shares the eternal calm.  
She knows the seed lies safe below  
The fires that blast and burn;  
For all the tears of blood we sow  
She waits the rich return.  
She sees with clearer eyes than ours  
The good of suffering born—  
The hearts that blossom like her flowers,  
And ripen like her corn.  
Oh, give to us, in times like these,  
The vision of her eyes;  
And make her fields and fruited trees  
Our golden prophecies!  
Oh, give to us her finer ear!  
Above this stormy din,  
We, too, would hear the helms of cheer  
Ring peace and freedom in.  
—John Greenleaf Whittier (1862).

### A Soldier's Prayer.

O God my Father, show Thy face,  
Grant me Thy pardon, give me grace,  
Make me gentle, keep me pure,  
Inspire with courage to endure,  
Increase my faith, uphold me still,  
Help me to do Thy perfect will,  
Oh, let me listen to Thy voice,  
And in Thy wondrous love rejoice.  
Amidst the crash of shot and shell,  
My God, I know all must be well,  
For Thou art with me in the strife  
As true as in the old home-life,  
May I be earnest, faithful, strong,  
To do the right, redress the wrong,  
And as I serve and trust in Thee,  
Bless with Thy peace and victory.

### "—As a Leaf."

(An Autumn Reverie.)  
The leaves that learned to cling and climb  
About the old house wall  
Are lying red in autumn tints;  
Their glory is their fall.  
The lads that learned to climb and cling  
About a mother's knee  
Are lying red in life's young spring,  
Their glory yet to be.  
Like as the leaves the vine renew,  
To wake another May,  
So, England, fall the lads, that you  
May never know decay.

—A.W., in the "Daily Chronicle."

### The Crucifix.

(Inspired by the sight of a Crucifix somewhere at the front.)

[The following poem, says the "British Weekly," was written by Private J. B. Nicholson, son of the Rev. T. B. Nicholson, of Dunfermline, and one of the staff of the "Dumfries Advertiser." He fell in the field.]

He hung there at the crossroads  
On a Cross of rain-bent red,  
And the nails that pierced His hands and feet  
And the thorn-crown on His head  
Showed awfully in the moonlight,  
And it seemed that He was dead.  
But I knelt beneath the Crucifix,  
And prayed with bowed head,  
And the nails that pierced His hands and feet  
Fell out, all rusted red,  
And shining in the moonlight  
Was a golden crown on His head.  
And He came from off the Crucifix,  
And He who had seemed dead,  
And gently placed His pierced hand  
In Mine; and so He led  
Me in the paling moonlight  
To a place all bloody red.  
"Here was a soldier's sacrifice,"  
He gently to me said,  
"Here a man fell, as was his meed,  
For justice, and he bled  
There in the ghostly moonlight  
Till they said that he was dead.  
"But I saw him from yon Crucifix,  
And I came with noiseless tread,  
And took his heart and placed it  
In a babe unborn instead,  
And his soul sped in the moonlight,  
And with God's in Heaven was wed.  
"And the babe shall be a hero,  
Of that soldier's valour bred.  
He shall live to lead his brothers,  
But not in battle red;  
He shall lead them to the sunlight  
When the Hell of War is dead."  
I awoke there at the crossroads  
By the Cross of rain-bent red.  
And the nails that pierced His hands and feet,  
And the thorn-crown on His head  
Showed awfully in the moonlight.

But I knew He was not dead.

### To You Who Have Lost.

I know! I know!  
The ceaseless ache, the emptiness, the weep—  
The pang of loss—  
The strength that sinks beneath so sore a cross,  
"Heartless and careless, still the world wags on,  
And leaves me broken... Oh, my soul! my soul!"  
Yet—think of this!—  
Yea, rather think on this!—  
He died as few men get the chance to die—  
Fighting to save a world's morality.  
He died the noblest death a man may die,  
Fighting for God, and Right, and Liberty;—  
And such a death is immortality.  
"He died unnoticed in the muddy trench,"  
Say, God was with him, and he did not bleed;  
Filled him with holy fires that naught could  
quench;  
And when He saw his work below was done,  
He gently called to him: "My soul! My soul!  
I need thee for a greater work than this:  
Thy faith, thy zeal, thy fine activities,  
Are worthy of My larger liberties."  
Then drew him with the hand of welcoming grace,  
And, side by side, they climbed the heavenly ways.  
—John Oxenham.

## Foreign Missions.

All correspondence regarding this page should be addressed to Ira A. Paternoster, Organising Secretary, Prospect, S.A.

### Returning from Pentecost.

A. T. Waters.

We returned home from Pentecost on the 11th inst (Sept.). We had an exceptionally calm and easy passage in the launch "Endeavour," with Bro. Chappell. The engine worked perfectly. We broke the journey by staying one night at the Melanesian Mission on the North end of Pentecost, where were two lady missionaries. They received us kindly, although in the midst of confusion packing up to leave the island a few days later, when the "Southern Cross" was expected.

I went up into the table-land a mile or so, and their large and splendid new church house ("civilised"), to which 400 to 500 gather to the Sunday services. It is the largest and the best designed church I've seen in the islands. It is a credit to the mission, and an inspiration, no doubt, to the native, who have paid half of it from offerings extending over a number of years.

The next morning we left Pentecost and ran over to Maewo, where Mr. Chappell got a few things he needed at his quarters, and then we came on home, arriving about 4 P.M.

Notwithstanding the easy passage, Mrs. Waters has not yet recovered from the nervous strain of the trip. She was desirous of returning by the French steamer, but was disappointed once in not being able to secure accommodation, and the steamer's next trip was indefinite and uncertain, so there seemed no other alternative. It is much easier to get to Pentecost than to get away, except by launch.

We found everything in fine condition on the station, so far as the servants were concerned. They had done all I told them to do, besides throwing in a few extras! Not being completely burned to death in lime washing the roof of the mission house (as instructed), they kept going till they had also nicely covered all the green paint on the guttering of the verandah with their beloved lime-wash! And because, when leaving, I had said to them at the beach, "Watch the curtain!" (meaning the Japanese curtains on the verandah, of which I had previously warned them in case of a big wind), here we come home, and to the dismay of Mrs. Waters, we find they had taken down and "washed" all the delicate lace curtains into ribbons!

The white ants also were very industrious during our absence. They had made their way up and into the dining room. They evidently know the place for food!

An earthquake also, while we were away, played a little mischief with the house, putting some of the doors so a-kew that they need sawing and planing.

A few days ago the "Southern Cross"

called. Mr. Turner (missionary) and his bride came off to see us. Bishop Wood had been left in New Zealand to undergo a serious surgical operation. Their Mr. Hart, of Pentecost, is to take charge of the work on Oba at the new year.

Peter Pentecost's wife "Nellie" ran away and recruited on a French cutter. They had her a week or so over to some other island, and then coming back here, Peter bought her back for £8. They first demanded £12. Peter had to borrow £5 from Mr. Purdy (we were absent at the time). Nellie has been sick ever since, and seems in a bad state. Her mother and little sister were called to her yesterday. I intend reporting this case to the High Commissioner (perhaps through the A.P.N.R.). This is a common practice of the vile and unprincipled French recruiters down here—illegally recruiting women or mere girls, and then sending them back to their people.

Another case was reported to me to-day in which they at first demanded a man and a woman as ransom for the wife they had secured. The husband could not do this, so bought her back also for £8. This case I am reporting to Vila.

Peter's is a "special," well provided with special witnesses, as Peter himself, and Mr. Purdy.

The French are also flooding the island with grog, since they destroyed the local government which Commissioner King had invested in Charlie Bauipindalua, who on the French man-of-war took away last year. Some of our own young Christian boys have begun grog drinking from this source.

Here is a case for special prayer. Silas Tariala, teacher at Lolaville, has a school with forty odd members. Silas is an old Queensland and Melbourne boy, and was an officer in the Salvation Army. He knows the Word well, has been deeply taught in the Spirit, and has run well, both there and here. But now something is hindering. He has taken to wife a non-Christian girl, who has a bad character. When I learned his intentions I discountenanced it, of course, but he has cast the die, and fears to see me. I am going to see him as soon as possible—walking across the island to Lolokara, and then follow the coast north toward Langana.

I have here now in training Silas' helper, Matthew, and his wife. They return home at the new year. Please pray for me, that I may have the needed wisdom to deal with him.

Saturday I go up for the week-end to Lolokarandulu, John Ngral's schools (2), and Pitulal, Albert Angus' school. The drought still continues. It is pretty bad, you may imagine, when the natives move about so little even in such bush country—it is a scorcher! We can now better sympa-

thize with you people in your long trial of drought.

### Meeting the Crisis in India.

Writing to the "Intelligencer" from Jubulpore, India, G. W. Brown tells the following of the way the native church shares in supporting the work:—

"When news reached Jubulpore of the cut in missionaries' salaries, and in the amount to be sent for mission work, the officers of the church held a meeting, and decided to call the members of the church together and ask them to pledge a definite sum for the work of the church, in order that the church might take over something which the mission is now doing, and so lighten the burden of the mission. A meeting was held on the next Sunday, and practically every member pledged a tenth of his income. A committee was appointed to make a further canvass of the members to see just what would be the amount raised. A week later this committee reported. The amount pledged is from Rs. 30 to 35 a month—that is, from £2 to £2/10/-. From this it can be seen how poor our people are, and the value of their contributions may be realised. Our total Christian community, children and all, numbers just about one hundred. Some of the contributors are students, and their monthly allowance, if married, is 13/-, if single, 8/-. These gave their tenth. One man with a wife, three children, and a helpless mother, with an income of less than £1 a month, gave his tenth. An apprentice in the press, receiving 10/- a month, with a wife and child to support, gave 4d. a month. An old woman who looks after children while their mothers are away at work, and earns 5/6 a month, gave 4d. out of this. Young men in the gum carriage factory, walking three miles to work in the morning, and the same distance back at night, leaving here before half-past six, and getting back about nine at night, gave their tenth. It is not that living expenses are so low that these poor people give this way. The staple food here is wheat, and at present the price is 5/- per bushel. Rice, the next popular food, is still higher. All other things are proportionately high. They have given out of their poverty. I believe the Indian church will do its share to help out in this time of crisis."

This should surely encourage those at home to have the joy of fellowship in this mighty task. Some of our brethren are certainly doing their part, but there are many yet who have not learned that "it is more blessed to give than to receive." As we draw near to the season commemorative of the priceless gift of our heavenly Father, and when we are considering what gifts we shall make this year, shall we not also consider the claims of our brethren who sit in darkness, and from whom the Son of his dear love is hid?

"In ourselves the sunshine dwells;  
From ourselves the music swells;  
By ourselves our life is fed  
With sweet or bitter daily bread."

# The Family Altar.

Conducted by A. E. Illingworth.

## THE COMFORT OF A HOME.

Thrice during the past week have I heard expressions which have brought to my mind the thought of the comfort of our homes. "Thank God, I've got a home to go to" said a sister in my hearing, as she came into her house from a busy day's shopping. The day was intensely hot, and she was weary and tired. Dropping her hat down upon a chair in the dining-room, she said again, "I pity the people who have to live in crowded boarding-houses."

The same day I was visiting a poor sick brother whose paralytic in life had just died. He recited some of the facts of his career, and said amongst other things, "I was sent out from home when only eight years of age by a cruel father and a drunken mother. For several years I kindled my little candle of me, and then I had to shift for myself, but thank God I've got this home over my head, and though in the rank to make me independent of relatives, church or State. It's paid for, and I'm thankful for it." The same evening a woman asked me to try and "find a home" for an orphan boy, nine years of age—a homeless child! Yes, we have reason to be sincerely thankful to our heavenly Father for these earthly homes. "Be it ever so humble, there's no place like home."

This leads me on to the thought of the annual re-union in the old home at Christmas time. How many homes this year will be saddened by the absence of "the boy." How many more homes by thousands have been utterly ruined and devastated in Europe since the war began! Comforting therefore is the assurance of the Redeemer whose birth we now commemorate that he is preparing for "his own" a place in the Father's home above. There, the tired and weary ones of earth, the heart-sick, the sorrowing, the bereaved and orphaned sons and daughters of men, may hope at last to reach a home eternal. "I am the door," said Jesus. Let us ever strive to make sure of an entrance through him.

### SUNDAY, DECEMBER 10.

Seed Thought—*The Man of Two Minds.* A double-minded man is unstable in all his ways.—James 1: 8.

Selected Gems—Double-minded is one of the key-words of the Epistle. It implies half-hearted allegiance—an attempt to combine the service of God with the service of self and the world.—Dummelow.

Scripture Reading—James 1: 1-15.

### MONDAY, DECEMBER 20.

Seed Thought—*Being and Doing.* But he ye doers of the word, and not hearers only, deceiving your own selves.—James 1: 22.

Selected Gems—In British East Africa some of the King's Christian negro soldiers have very much amused their officers by the contrast between their songs and their deeds. They have only one hymn for their camp-fire—singing the hymn which begins: "We are but little children weak." But the moment any of them can get within sight of the enemy, they grip their rifles and charge with an uncontrollable rush—Bible Society's Gleanings.

Scripture Reading—James 1: 16-25.

### TUESDAY, DECEMBER 21.

Seed Thought—*Pure Religion.* To visit the fatherless and widows in their affliction, and to keep himself unstained from the world.—James 1: 26, 27.

Selected Gems.—What asks our Father of his children save Justice and mercy and humility, A reasonable service of good deeds,

Pure living, tenderness to human needs, Reverence, and trust, and prayer for light to see The Master's foot-prints in our daily ways? No knotted sours, nor serrated knives, But the calm beauty of an ordered life, Whose every breathing is unworldly praise.—Whittier.

Scripture Reading—James 2: 1-12.

### WEDNESDAY, DECEMBER 22.

Seed Thought—*The Faith that Saves.* Abraham believed God, and it was imputed unto him for righteousness; and he was called the friend of God.—James 2: 23.

Selected Gems.—Keep true, never be ashamed of doing right; decide on what you think is right, and stick to it.—George Eliot.

Trust and obey; and if you trust you will obey; there is no doubt about it.—Hudson Taylor.

Scripture Reading—James 2: 14-24.

### THURSDAY, DECEMBER 23.

Seed Thought—*Evil Speaking.* Speak not evil one of another, brethren.—James 4: 11.

Selected Gems.—If there is any person to whom you feel dislike, that is the person of whom you ought never to speak.—R. Cecil.

A constant governance of our speech, according to duty and reason, is a high instance and a special argument of a thoroughly sincere and solid godliness.—Barrow.

Scripture Reading—James 3: 1-18.

### FRIDAY, DECEMBER 24.

Seed Thought—*A Recipe for Christmas Eve.* From whence came wars?—James 4: 1.

Selected Gems.—Whoever there is war, there must be injustice on one side or the other, or on both. There have been wars which were little more than trials of strength between friendly nations, and in which the injustice was not to each other, but to the God who gave them life. But in a malignant war there is injustice of a kinder kind at once to God and man, which must be stemmed for both their sakes.—Ruskin.

Scripture Reading—James 4: 1-8.

### SATURDAY, DECEMBER 25.

Seed Thought—*Memories of Christmas.* For unto you is born this day in the city of David a Saviour, which is Christ the Lord.—Luke 2: 11.

Selected Gems.—

### CHRISTMAS, 1915.

Not "Merry Christmas"? No!

For conflicts rage around,

And only in the arms of God

Can rest and peace be found.

A "Trustful Christmas"? Ay!

With dear ones at the light;

Away from all our tender cares;

With God who truly must be right.

Not "Happy Christmas"? yet,

With shadowed home and heart;

But God is "Ever Faithful" still,

And he will do his part.

But "Holy Christmas"? Yes!

Our loving God is here;

Our precious Saviour, Comforter—

So wonderfully near!

—Poem by Rose Jay on Christmas, 1914 (adapted). Text: Trust in him at all times.—Psalm 62: 8.

Scripture Reading—Luke 2: 8-20.

### A PRAYER FOR PEACE.

We ask for peace, oh Lord!  
Thy children ask thy peace;  
Not what the world calls rest,  
That toil and care should cease;

That through bright sunny hours  
Calm life should flow away,  
And tranquil night should tarry  
In smiling day—  
It is not for such peace that we would pray.

We ask for peace, O Lord!  
Yet not to stand secure,  
Girt round with iron pride,  
Contented to endure;  
Crushing the gentle strings  
That human hearts should know,  
Untouched by others' joy  
Or others' woe—  
Thou, oh dear Lord, wilt never teach us so.

We ask thy peace, oh Lord!  
Through storm, and fear, and strife,  
To light and guide us on  
Through a long struggling life;  
While no success or gain  
Shall cheer the desperate fight,  
Or nerve what the world calls  
Our weakest night—  
Yet pressing through the darkness to the light.  
—A. A. Procter.

## Annual Conference at Bordertown, South Australia.

The services of Conference were commenced on Lord's day, November 14, when A. R. Benn gave three splendid addresses, which were appreciated by the church and a large number of friends.

On November 17th, the Conference was continued. The devotional service, presided over by E. I. Milne, was a source of strength, and we enjoyed the message of A. G. Saunders, who spoke on "The Greatness of Personality."

The afternoon session was largely devoted to business. R. Williams, Vice-President, made a splendid chairman, and his manly Christian talk was the point. The Conference Secretary, E. G. Rowe, read the minutes of last Conference, after which the secretaries of the four churches in this circuit read reports of the work accomplished during the year. It is pleasing to note that the circuit is now completely self-supporting, and that the work is being maintained. One new Bible School has been opened during the year. All the services are well attended, and many souls have been added to the church. Foreign Mission work receives our hearty support. The Endeavour Societies (of which there are five in the circuit) are doing a helpful work, and their reports and greetings to Conference were of a bright character. The evangelists, A. R. Benn, E. Edwards, and A. Delves, gave brief reports of their work. The need for more aggressive Bible School effort was introduced, and several brethren spoke on the subject, writing a greater interest in the child life.

After the remaining time of the session was taken up with addresses by Bro. Delves, and A. G. Saunders. Bro. Delves spoke to the Endeavour on "The Illusion of Greatness." The address of Bro. Saunders on Foreign Missions made us all resolve to pray, work and give, that the gospel of God's love might go in power to the regions beyond.

The closing session was very largely attended by the general public. E. Edwards was the chairman. After the opening hymn and prayer by Bro. Delves, a resolution of loyalty to the King and Empire was carried by the singing of the National Anthem. A. R. Benn gave a thoughtful address on "Responsibility." A. G. Saunders took for his subject, "Contending for the Faith." This was a fine effort, and will be the means of doing much good. The singing was a pleasing feature of the meetings, and some sweet songs were rendered by the various church choirs. C. S. Wylie officiated at the organ throughout the Conference. The sisters of the Mandalla and Bordertown churches provided substantial meals, which greatly helped to the enjoyment of the gathering.  
—E.E.

## Reports from the Field.

### West Australia.

**FREMANTLE**.—On Monday the Band of Hope had a good meeting; Bro. Frank Wiclian is the president. Tuesday night the Senior C.E. held their annual social. Mr. Dorman, the Baptist preacher, gave an earnest address. We also had a fine address from W. B. Blakemore. This was a very happy gathering. We were pleased to have fellowship with Mr. and Mrs. Row, who have recently returned from China on rest after over sixteen years' service there.—E. G. Warren, Nov. 27.

**COLLIE**.—A very successful mission has been held at Collie by Bro. E. G. Warren, President of the Home Missions Committee, resulting in a visible victory for the simple gospel, some eighteen being added to the church—fifteen by faith and obedience, one formerly immersed, one restored, while two girls have been delared by their parents. One good result of the little chapel at Exwington being built was the decision of no less than six in this building, and the interest has been stimulated, judging by the numbers who came to hear. The mission in the building at Johnston-st. was splendidly attended right through. This is the best mission we have ever had, the attendance running from 50 to 78 during week nights. Attendances at Lord's Day morning meetings have been a record, 66 meeting on the 14th inst.—L. J. Moignard, Nov. 22.

**WEST GUILDFORD**.—Since last report there have been a number of confessions. Bro. Fitzgerald preaches to large audiences every Sunday night. Last night all available seats were occupied. The meetings for the breaking of bread are largely attended. The Girls' Mission Band held a garden fete in aid of Red Cross Funds, and raised £11.—C. A. G. Payne, Nov. 22.

**NORTH PERTH**.—Sunday, Nov. 14, was observed as Children's Day. The children, under the able leadership of Bro. Roe Roberts, rendered several items, and Bro. Banks gave a talk on Foreign Missions. The following Tuesday the full programme was rendered to a full house. The exercises were carried out in a most creditable manner. On Sunday, Nov. 21, J. Rhodes presided, and made known the fact that our beloved Bro. D. A. Ewers had fallen asleep in Jesus. Our brother was well known to and loved dearly by us. Bro. Albany Bell preached the gospel in the evening. H. J. Banks being at Northam, holding a mission. We are sorry to report that Bro. Robinson is ill, and trust he may soon recover.—H.D.

### Tasmania.

**GREYSTON**.—Since last report we have said farewell to our esteemed Bro. Woodnough, he having accepted an engagement with the Hobart church. Our brother spent his last Sunday with us on November 7th. In the morning he spoke on 2 Cor. 13: 11, "Finally, brethren, farewell." In the evening a church parade service was held, the legal volunteers being present. While with us Bro. Woodnough has not shunned to declare the whole counsel of God, and by his straightforward Christian manner has made many friends. Bro. Byard has for some time past been holding a week-night cottage meeting some distance from the township. These meetings are growing both in interest and attendance. We are now practising for our Bible School anniversary, to be held next month. Bro. Seymour is the new preacher in place of Bro. Woodnough.—F. Ashlin, Nov. 28.

**LAUNCESTON**.—On Sunday, Nov. 28th, Bro. Wrenbraun presided at the breaking of bread, a good number being present. At the evening service the building was well filled. A large number of strangers have been attending lately. Bro. Day gave a most able address on "The soul that smelt, it shall die." A question box has been placed in the porch. Several have taken advantage of it to ask the explanation of certain por-

tions of Scripture. Many of the lady members are busy now preparing for the sale of work to be held at the Temperance Hall, on the 8th inst. in aid of the building fund.—D. Dowde, Dec. 2.

### New Zealand.

**INVERCARGILL**.—The Ladies' Sewing Guild held a most successful sale of work in aid of the funds for our new church building scheme on the 12th inst. There was a good attendance of members and friends. The nett result of this effort will mean about £50 to the building fund. As soon as the Christmas and New Year holidays are over, the sisters purpose commencing work towards another sale next year. We have not yet secured a preacher to carry on the work, although we have been in communication with several lady brethren and are hopeful of success at an early date. Meanwhile Bro. Sims, Fenn, and Priddle are occupying the speaking platform in turn.—P., Nov. 21.

### Queensland.

**BRISBANE**.—A start has been made with the improvements to the chapel, and we hope to push on and complete the alterations by Christmas. Our worship meeting yesterday was very helpful. A sister who was immersed during the week was welcomed by the church. Bro. Rankine spoke, and again there were a number of visitors, including Bro. Snow, late of the College of the Bible. Bro. Rankine's gospel message on "The Door of Salvation," was masterly and searching. Still pursuing door to door invitations to the Bible School, Mrs. Rankine is meeting with further success, and yesterday introduced another batch of six recruits. This is a field of work that in the past has not been carried on with any persistent system. A great possibility of evangelising the young mind seems to be opening its doors, and Mrs. Rankine is to be commended for her initiative.—H.C.S.

**TOOWOOMBA**.—During the last two Sundays we have had Bro. Charles Young with us. His addresses were much enjoyed, as there were many expressions of appreciation. We wish him God-speed in his new field of labor. There have been two additions in the last three weeks, one by restoration and one baptised believer. Bro. D. A. Ewers' death caused sadness here, because of his association with the church at Toowoomba in its early history. Our Bible School work is progressing favorably; twelve new scholars during the past month. A successful concert was held at Harlaxton, one of our branch schools, on Wednesday, Nov. 21. Many of our members are suffering severely as a result of the drought.—Nov. 29.

**WEST MORETON CIRCUIT**.—District work is progressing favorably. On Nov. 23, a concert and sale of gifts, under the direction of the District Sisters' Conference, was held at Rosewood. A fine entertainment and sale resulted in over £50 for the Wounded Soldiers' Fund. Vernor Bible School rendered Children's Day service on Nov. 14. The occasion was a great success. £1/19/- was raised through the effort. The praise for the effort is due to Bro. O. Adernmann. Vernor regrets that Bro. Adernmann is leaving the district; their best wishes go with him. Many residents of the West Moreton Circuit tender their deepest sympathy to the loved ones of the late esteemed Bro. D. A. Ewers. Fond remembrance of his faithful work in this circuit lingers with those who fellowshipped with him.—C.H.P., Dec. 1.

**ALBION**.—On Nov. 20, the Bible School children rendered the Children's Day Exercise, and £3/4/- was taken at the close. Nov. 28, two more from the Bible School were baptised, who had come forward under Bro. Hudson's preaching. Bro. Hudson has found it necessary to relinquish

the work at Albion on account of ill health.—H.W.H., Dec. 3.

### South Australia.

**LOCHIEL**.—The work is progressing nicely. The attendances at our evening meetings are showing a slight increase. We have a meeting with us H. Greenhields, an isolated member from the River Murray district. Since last report we have been favored with visits from Bro. Stanley Curtis and E. Roberts. These brethren took charge of the meetings on Lord's day, Oct. 24 and 31 respectively, the writer being absent on a visit to Eyre Peninsula, Mt. Templeton Bible School is in a satisfactory condition. We are considering the advisability of purchasing an organ for the work there.—F. Hollams, Nov. 29.

**WALKERVILLE**.—Since last report Sisters Gladys and Bell Gibbons have been received into the church. Children's Day was a great success, credit being due to Bro. F. Lindquist. An offering of £1/7/2 was received. Last Sunday L. W. Baker exhorted the church, and gave a very instructive address. A good meeting at night.—A.L., Nov. 29.

**BERRI**.—Good meetings to-day. At the worship meeting Mrs. Neely from Tunby Bay met with us. Another good meeting on night. The subject, "What must I do to be saved?" commanded the attention of all present.—R.R., Nov. 28.

**LONG PLAIN**.—L. Chivell presided over a fair meeting this morning, and Bro. Goodwin gave a forceful exhortation. This afternoon the Sunday School gave their Children's Day exercises to a crowded audience, and the sum of £3/6/2 was raised. A splendid meeting this evening, when Bro. Goodwin took for his subject, "The Divinity of Christ."—D. J. Daniel.

**MILANG**.—Last Wednesday evening, Dec. 2, the Junior and Young Peoples Endeavor Societies held a combined meeting. D. H. Griffin being in the chair. We had a very nice meeting. The Endeavorers gave Bro. Baker a surprise in the way of a present, showing their appreciation of his work here. We are sorry he is not in good health, and has to leave us for a month's holiday, which we hope will prove beneficial to him.—S.H.G., Dec. 5.

**UNLEY**.—The Young Ladies' Foreign Missions Band annual social and sale were held on Thursday evening last. The attendance was good, and satisfactory sales of plain and fancy needlework and of cakes and sweets were made. A short programme was presented, with Mr. Hainsman as chairman, and refreshments were provided. The Children's Day service will be rendered on Sunday afternoon, December 12, and the annual demonstration of the Literary Society will be held on the following Tuesday.—P.M., Dec. 5.

**NORTH ADELAIDE**.—On Sunday morning, Nov. 28, reference was made to the tragic death of Jas. Whitfield, at Milang, as he was a brother who for many years was associated with the work at Kermode. Prayers were offered for the widow, the little child, and all his sorrowing friends. Yesterday, in the afternoon, we conducted the Children's Day Exercises. The children went through their pieces in good style, and the performance was a great success. The sum of £1/15/- was collected in the afternoon, and 3/- was donated by the Junior C.E., making a total of £1/18/- all. During the last week our Sister Miss Thompson lost her sister by death. Yesterday morning a sympathetic reference was made to the event.—R.H., Dec. 6.

**MOONTA**.—Splendid meetings all day. Morning, Bro. Naucratous presided, and Bro. Allan gave the right hand of fellowship to five who had previously been baptised. To-day being the last Sunday in the first year of Bro. Allan's labor with us, our brother gave a review of the year's work; 32 members have been added. Bro. Marshall, in behalf of the members, spoke a few words of appreciation of the work done by Bro. Allan, and wished him a pleasant holiday and safe return, and also presented him with a small token of the

love and esteem of the members. At the gospel service there was a good attendance, and Bro. Allan concluded his series of addresses on "Modern Dangers." This was appreciated by all.—M. Marsh, Nov. 28.

**HINDMARSH**—On Wednesday, Nov. 24, the quarterly business meeting of the Missionary Auxiliary was held. Report read by Bro. Glastonbury. Address by Bro. Roy Coventry. Items were rendered by the Junior C.E. Society. The speakers for Sunday were Bro. G. Wilson, morning; Mr. Les. Goodson, of the Baptist Church, in the evening. Bro. Cuttriss being absent, owing to his holidays. Monday evening the Y.P. Society had a visit paid to them by Mr. Paul Angus, on behalf of the Sudan Mission. A very profitable evening was spent. Wednesday evening service was in charge of Bro. H. Hancock. Sunday morning, T. H. Brooker addressed the church. The evening service was conducted by W. Miller, of Norwood. Next Sunday Bro. Cuttriss will be back, and a special intercessory service will be held.—J.L.R.

**OWEN**—On November 14, we were favored with a visit from R. Harkness, of North Adelaide. To-day we were pleased to have with us our late exchange, A. H. Wilson, from Wallaroo, who exhortated the church in the morning, visited and spoke to the brethren at Alma in the afternoon, and gave a fine address to a good congregation at Owen in the evening. Owing to our having no regular preacher, our esteemed Bro. J. Gordon, by request from the church, has been conducting the gospel services during present quarter.—W.J.M., Dec. 5.

**MILE END**—We have had a very happy day at Mile End to-day. It commenced with a sunrise prayer meeting in connection with the District Union of the Christian Endeavor. Then at 10 o'clock our Junior Society met, 51 members present. At the meeting of the church the hand of welcome was given to our Sister Mrs. Hawley, who was baptised the fortnight previous. When Bro. Willshire began his address, he announced that at the conclusion an opportunity would be given for any who had wandered away to renew their vows, and for anyone to make the good confession. In response three wanderers returned home, and one young man made the good confession. This afternoon we held our Children's Day Exercise, which passed off successfully, and we gathered in £2.10/11 for the Mission Fund. A full house to-night.—M., Dec. 5.

**QUEENSTOWN**—Wednesday, Nov. 24, we had the pleasure of a visit from W. L. Ewers, of Moreland, Vic., who addressed us on Col. 1, 1-4, and afterwards attended a special officers' meeting. We all appreciated his visit very much. Sunday, Nov. 28, good services all day. Sunday, Dec. 5, special services, church roll call, Q.Y.P.M., 9.30 a.m., good meeting, 10.30, worship, building packed; a real spiritual meeting was enjoyed. Bro. Brooker called the roll, 103 responses; several letters on it dated morning were also read, after which a hymn was sung. "When the roll is called up yonder." Bro. Brooker then addressed the church, this being the concluding address on "First Principles." These addresses have been greatly appreciated, and well attended. Evening, splendid meeting; Bro. Brooker spoke on "Is your name written there?"—D.L.W., Dec. 5.

**YORK**—This morning Bro. A. Aird presided; A. G. Saunders, of Semaphore, gave a fine address to a good meeting. To-night another good meeting; the writer made reference briefly to the late Bro. Ford and Ewers, then preached on "Jesus Waiting." A young girl from the Bible School confessed Christ. The young man who confessed Christ last Lord's day was baptised. Bible School growing, 162 present to-day. Dorcas social on the 1st was a great success. Sister Tenge sang very sweetly a solo to-night.—E. J. Paternoster.

**NORWOOD**—On Nov. 27, the Sunday School picnic was held at Ridge Park, Glen Osmond. Everything passed off successfully. On Sunday morning J. H. Hawkes presided, and in the evening L. W. Baker preached the gospel. A lady

with her son and daughter made the good confession. To-day L. W. Baker gave the exhortation. Eight were received into fellowship—seven by obedience and one by letter. Pastor P. Fleming addressed the Brotherhood on "The Great Things" in a splendid effort, which was much appreciated by the large number of men present. At night L. W. Baker gave the gospel message. The theme, "The Darling Sin," an effective discourse. Thirteen young men made the good confession at the close. Eleven were from the class of Bro. Ken Rudd, in our Sunday School, and two, members of the football team. To God be the glory.—G.H.J., Dec. 5.

### New South Wales.

**TAREE**—D. G. Sashy addressed the church on Lord's day morning, when fifty met to remember their Lord. At the gospel service at night Bro. Edwards preached to a good congregation. During the day Bro. Burns attended services at Timene, preaching at night a memorial service to E. Chapman.—T.T.M., Dec. 3.

**HORNSBY**—On December 1, Bro. J. J. Haley gave us an inspiring address on "The Significance of His Death." Bro. Leesea preached last Lord's day morning. Bro. L. Gordon ably exhortated the church on "Gratitude," and gave us at the gospel meeting a splendid message on "Doctrine and the Church"—Thos. E. Rife.

**BELMORE**—Anniversary yesterday; good meetings; 84 broke bread. Bro. W. Morton spoke at the worship meeting. The gospel meeting was a time of blessing; at the close Bro. Forbes baptised Herbert Lidgard, who confessed Christ last Lord's day. The business meeting was held last week. The officers were re-elected. Bro. Forbes was offered reengagement for another twelve months, at the unanimous request of the congregation. The officers endorsed him, and expressed their appreciation of his efforts. He accepted the offer, and was warmly applauded by the church.—John Rodgers, Dec. 6.

**SYDNEY**—Splendid meetings to-day. This being the first church Bro. Haley preached for in Australia, over forty years ago, but an added interest to his presence was ours, and his preaching at both services to-day. Bro. Howard presided over a large meeting at the morning service. Bro. Haley gave a splendid address on "Religion: Does it Pay?" At night, to a very large gathering, he spoke on "The Distinctive Features of the Gospel." At the conclusion of a very impressive address, a soldier, brother of Ex-ambled Gebbie, of New Zealand, came forward, also a young lady. Quite a large number of visitors were present at both services who knew Bro. Haley thirty to forty years ago. His presence has been an inspiration and help to us all. Bro. Haley delivers a lecture on Wednesday in the City Temple, prior to his departure for New Zealand next day.—J.C., Dec. 5.

**PADDINGTON**—December 5 will be a memorable day with us. An in memoriam service to the memory of our late Bro. H. N. Jones and E. Bind fit, who fell in defence of the Empire at Gallipoli. A church parade had been arranged by Chaplain Captain Collins, who had charge of the service, and gave a fine address. Bro. the Hon. D. R. Hall, Attorney General, made a few well-chosen remarks, and unveiled the church honor roll, a nicely polished wooden tablet, the gift of the family of our late Bro. Jones. Bro. C. T. Forsyth assisted Bro. Collins in conducting the service. Bro. Jansen, from Emmore, assisted in the choir. Several visitors were present. The breaking of bread was observed after the first service was dismissed.—A. W. Shearston, Dec. 5.

**ERSKINEVILLE**—Four more were obedient to our Saviour in baptism, and another was received. Four others have decided to follow Christ. One third of the present membership has been added during the last eighteen months.—P. J. Pond.

**ACHURN**—The morning meeting was fairly well attended. The writer presided. Our Rossell gave a splendid exhortation. This evening Bro. W. Morton gave a splendid gospel address,

at the close of which he baptised two who had previously made the good confession (one at South Auburn; one at North Auburn).—G. Stiehl, Dec. 5.

**MOSSMAN**—To-day we celebrated the sixth anniversary of our Bible School with splendid meetings throughout the day. In the morning Bro. Stevens gave a helpful exhortation. We were glad to welcome several visitors. In the afternoon we had a good attendance of scholars, who sang very nicely under the leadership of Bro. Rich. Bro. Stinson was chairman, and spoke a helpful word to both teachers and scholars. Bro. Gale gave a good address on "Lessons from a Fountain Pen," to the children, who answered splendidly to all questions put to them. Evening services were well attended, and a fine gospel address was given by Bro. Stevens, at the close of which one sister came forward at the invitation given, desirous of following the Lord through the waters of baptism.—E.C., Dec. 5.

**MARRICKVILLE**—The church here deeply mourns the death of Bro. D. A. Ewers. The writer was a member at Peterham, where Bro. Ewers did a heroic work. Capt. Forbes gave a very helpful address to the Bible School. Morning meetings good, though it is too much evidently for many members to attend two meetings a day. School picnic held at Undercliffe last Saturday. Good weather, and a very enjoyable day. Glad to have Sister Williams back from Broken Hill.—C.C.S.R., Dec. 7.

### Victoria.

**EMERALD**—The work generally is in a healthy condition. Sunday, Nov. 21, we celebrated Children's Day. A good number were present, including some members from Emerald Township. The children performed their part well. The collection amounted to £10.0. On Nov. 28 our Bible Class rally finished, with the silver-plate fifteen in advance of the bronze. A social in connection therewith will be held on Dec. 8, and from that date Bro. Jones will continue the mission. Bro. Drummond presided at a visit on Nov. 28, and gave us some helpful suggestions.—E. H. Hammond.

**MIDDLE PARK**—We have had improved meetings the past few weeks. We had the great pleasure of a visit and an evening address from our Bro. W. Huntman, which was much enjoyed. We also had a visit from Bro. Hagger and Bro. Reg. Emiss, who have assisted us in the absence of Bro. Knott, and it nearly all the meetings there were good attendances, one extended premises being taxed to the full on the occasion of the visit of Chaplain Mackay, who addressed us a fortnight ago. It is good to feel these brethren have an interest in us, and we appreciate their kindly help and inspiration. All of our work is steadily progressing. Bro. Knott is at present away on holiday.—J.S.M.

**STAWELL**—Bro. Robbins' addresses to the children at the Lord's day morning services are proving interesting and instructive. On Nov. 28 Corp. W. Payne presided, and Bro. Robbins exhortated; the latter's subject to the children was "A Lump," and to the members, "Private Devotion." Reference was made to the passing away of Bro. Ewers. Bro. Robbins is about to take a well-earned holiday, which he intends spending in Sydney. In the evening the preacher discussed on "The Power of Choice," to a fair congregation. We had a baptismal service on Nov. 23, when the young man and young lady who previously confessed Christ were baptized. The former was received into membership last evening. T. Peters presided yesterday morning, and Bro. Robbins spoke. We had as visitors Bro. Sergt. R. and Sister Middleton of South Melbourne. Bro. Middleton has just recently returned from the seat of war, where he was wounded. Bro. Robbins preached in the evening on "The Problem of Sorrows." A net by Bro. and Sister Robbins was greatly appreciated. Our preacher, with his wife and family, is leaving for Sydney to-morrow (Tuesday), where they intend spending

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### D. A. Ewers: Appreciations.

I would like to say a few words in appreciation of our brother, D. A. Ewers, who, after long years of splendid service, has gone to the home prepared by the Saviour. When I came to the country D. A. Ewers was a strong and hearty lad of fourteen years, living with his father and mother at Enfield. They were most excellent Christian people, and came in every Sunday morning to the meeting for the breaking of bread. I greatly admired these faithful Christians, and used to visit them at their home. Their son was baptised at the chapel in Grote-st. by H. S. Earl, and from that time set his face heavenward, and the purposes of a big heart and a determined mind and will towards God's service.

Our brother was, by nature, a strongly intellectual man. As a brother said, he was a hearty man—a man with a large heart. There was nothing narrow about him, and yet there was nothing unduly broad about him. He believed the Bible, and he felt the thrill of the heart of Christ through the indwelling Word of God. He was unchanging and unchangeable in his devotion to the truth of God as spread out on the pages of the Bible.

We have been warm friends for many years, and it can be truly said, he was a friend to all the preachers. Warm-hearted, and always cheerful, endowed with that kind of humor which made him welcome in every home; when he went into a home the members were made glad, and wished for his return. Hence the brethren always felt when he came to them for money his manner of asking was so radiantly cheerful that it made giving easier. Hence he was a fine organiser and collector for Home Mission funds.

He was a hard and indefatigable worker. He seemed to never tire, yet he did tire, but was loth to take a rest. When for some years he preached for a new and rising church, in which was work enough for one man, he had the onerous duties of organising and collecting for Home Missions, and at the same time wrote an article each week for the "Australian Christian," which every one read and appreciated. This article, entitled "Editorial Notes," was informative and attractive. I always read it with pleasure and profit. Alas! the hand that drove the pen is here no longer, and the spirit that moved the hand is gone to the home far away.

But I must not prolong this article. I can say that Bro. Ewers was a Godfearing, faithful, earnest, strong, diligent and loving Christian. I can only express my deepest sympathy with Sister Ewers, and her family of Christian children, all lovers of Christ, and following in the footsteps of their parents.—T. J. Gore.

The Churches of Christ have lost, in the passing of Bro. D. A. Ewers, one of their very best beloved friends. No words of mine can tell his worth. I knew him more or less intimately for twenty-seven years. We labored together in more than one department of the Lord's work. I was associated with him for some time in the editorial work on the good old "Christian Pioneer." As we worked together we were drawn closer to each other. It is hard indeed to realize that the bond that bound us together, as it affects this life, is broken. But it is a relief unpeakable to know that the eternal bond cannot be broken by death. A little while, and we shall see our dear one again; and then to enjoy them forever.

Bro. Ewers was a man with a large head and a large heart; and being both great, they kept an even balance. His motto seemed to be steadfastness and progress. The truth of God's Holy Word was with him like a motor—a mighty power intended to go. He was liberal in all that is human, and conservative in all that is Divine. These were qualities that made his work as preacher, organizer, writer and editor, so invaluable to the brotherhood. He seemed to be able to strike the happy mean in all he touched. Like a great general, he knew how to hold back those who would outrun the truth, and to put life and energy into those that fell behind. Our good and great men

are falling, one after another, quickly. How poor we shall be if other mighty ones do not soon arise to take their place! Is it not a consolation to think that though dead, they continue speaking? All truly great men cast continuously enlarging shadows as the sun of time declines. I am sure it will be true of Bro. Ewers. May this thought comfort the hearts of his sorrowing brethren, and those of his dear wife and family.—J. Pittman.

## Sisters' Department

### SOUTH AUSTRALIA.

Meeting held December 2, 1915. This being a special Home Mission meeting, the devotional portion was in the hands of the Home Mission Committee. Mrs. Dumbrell presided. A very interesting and helpful paper on Home Missions was prepared and read by Mrs. Cherry. Solos were rendered by Misses Hart and Turner, and added to the enjoyment of the meeting.

The President presided over the business session. Minutes of last meeting were read and confirmed.

Sunday School Additions.—Grote-st., 2; Hindmarsh, 1.

Obituary Report (Mrs. Caldwell).—The following sisters have received the home call: Sister Dunn, North Adelaide church; Sister Mrs. Charlotte Davey, Grote-st. church.

Roll Call of Delegates.—31 presided.

Collection, handed over to Home Mission Committee, 17/2/5.

Treasurer's Report (Mrs. Bond).—Nov. 4. Received for Home Missions, £2/19/2; in hand, £9 4/7; total, £12/13/9. Received for Foreign Missions, 18/1; in hand, £9/3/11/2; total, £10/2/0/5. General Fund, Collection, 14/5; in hand, £2/3/4/4. Total, £2/17/9/2.

Hospital Report (Miss Eva West).—We thank the York J.C.E. for eggs sent for distribution to the Despitine. Flowers and cakes have been sent to the Neswick Hospital. The usual sick comforts have been distributed to the various institutions. Visits as follows: Children's Hospital, 2; Adelaide Hospital, 15; Keswick Hospital, 4; Private Hospital, 4; Home for Incurables, 4; Despitine, 11; Consumptive Home, 4; Sick and Aged, 23. Magazines, 300.

Foreign Mission Report (Mrs. I. A. Paternoster).—Amount received, 15/6.

Home Mission Report (Mrs. Cherry).—During the month 47 have confessed Christ: Berri, 1; Port Pirie, 11; Kersbrook, 7; Mt. Olga, 6; Norwood, 5; Mile End, 2; Strathalbyn, 2; Gooltwin, 2; Semaphore, 2; Grote-st., 10. The S.A. Home Mission Committee have lost a faithful worker in the person of our beloved Bro. D. A. Ewers. During the last twelve months our brother devoted the whole of his time as Home Mission Secretary to the Evangelistic Committee. Amounts received: Grote-st., 11/2/; Mile End, 1/10/11; Queenstown, 1/4/8; Norwood, 14/7; Hindmarsh, 1/1/8; H.M. Telephone Box, 3/; Mrs. Corbett's Mite Box, 4/; Mite Box, 1/1; Total, £5/11/11.

Doreas Report.—Maylands' Doreas Society, half yearly report. Garments made and distributed to our neighbors: 42; Soldiers' Hospital garments, 8; a parcel of garments sent to Minda; Christmas gifts to Miss Cameron in India; pillow-slips and old linen for Soldiers' Hospital; also collected money for chair and hassock for Blind Institution, Hospital for Wounded Soldiers. Officers for ensuing year: President, Mrs. Blandin; vice-president, Miss Boddome; secretary, Mrs. Poole; treasurer, Mrs. Porritt.

Leader for next meeting, February, 1916, Mrs. Manger.—Miss A. M. Evans, Sec., 11 Ball 4-st., College Park, St. Peter's, S.A.

### Conference of South-West Churches, W.A.

The Conference was held in the chapel, Collyer, At 2 p.m. the devotional service was led by E. Raibeck, of Bunbury. The business session opened at 3 p.m. The President, H. U. Rogers, of Bunbury, presided. The various churches were represented as follows: Breun, Maehin and Carrington, Bridgetown; R. Arnott, Manjimup, Raibeck and Rodgers, Bunbury; Charman, Harvey. The metropolitan churches were represented by E. G. Warren, President of the W.A. churches; H. J. Banks, Organising Secretary, and A. W. Connor, of Subiaco.

Reports of churches in the south-west show a steady increase, and with the exception of Bridgetown, were satisfactory.

A Sunday School work paper was read by W. Whitford, of Collyer, and was much appreciated.

At 8 o'clock the public meeting, on the more effective evangelisation of the south-west, which proved very interesting, and as an outcome the Conference decided that for the future the Conference of south-west churches would be held every six months.

Money was provided for the erection of a building in Manjimup, where the brethren have up to the present been meeting in a refreshment room. The members of the Church of Christ assembled in Conference pledge their on-seeing loyalty to His Majesty King George V., and to his Government in this grave time of national danger, and that we pray Almighty God that he in his divine power will lead the nation safely through this dark cloud into the sunshine of peace and tranquility with honor.

The following resolution was moved by Bro. Whiteaker, and carried unanimously: "That the members of the Church of Christ assembled in Conference pledge their on-seeing loyalty to His Majesty King George V., and to his Government in this grave time of national danger, and that we pray Almighty God that he in his divine power will lead the nation safely through this dark cloud into the sunshine of peace and tranquility with honor."

## Obituary.

DUNN.—The church at North Adelaide, S.A., has suffered a loss by the death of Sister Mrs. Dunn, who fell asleep in Jesus on October 27. Our sister had been a member of the church at Kermode-st. for about eleven years, which she attended in company with her late husband. During the last few years she had lived at too great a distance from the chapel to attend the services, and during that time was called upon to nurse her husband through his last trying illness. She missed her life's partner greatly, and from the loss of her husband's death she seemed to fall and grow gradually weaker until the time of her end. Let us rejoice that she has gone where there is no parting, no pain, and where God shall wipe all tears away.—R. H.

BEASLEY.—On Sunday, November 14, at the Queen Victoria Hospital, after an illness of about four months, our esteemed Sister Beasley was asleep in Jesus at the age of 32 years, and in the laid to rest on Tuesday, November 16, in the "Carr-Villa" Cemetery. Sister Beasley was the eldest daughter of the late A. G. Foster, for many years secretary of the Church of Christ, "Tasso Faberneck," Hammersmith, London, England, where she was a member until her father's death about nine years ago. In April, 1912, when her husband, she came to Tasmania. Her husband attributes his conversion about 18 months ago to the influence of her life. Our sister was an example of faithful consistency and of regularity in availing herself of the privileges of the church for her Christian service. Sister Beasley leaves a husband, one son, and three daughters—an infant—who cherish the memory of an affection-

ate wife and devoted mother. We extend sincere sympathy to the bereaved.

"Until we meet again before His throne,  
Clothed in the spotless robe He gives His own,  
Until we know even as we are known—  
Good-night!"

—A.G.D., Launceston, Tas.

**COGHILL.**—At the ripe age of 82, Sister Mrs. L. C. Coghill, one of the old pioneers, entered into her eternal rest on November 21. With her husband (who was immersed by Alexander Campbell in Scotland), she has been identified with the Church of Christ from the earliest days in this State. Accepting Christ herself during the ministry of H. S. Earl, she took part with the church in its early struggles in the St. George's and Temperance Halls. She was one of the first members at Lygon-st. and Collingwood, her husband predeceasing her some years ago. Distance and bodily infirmity have somewhat interfered with her association with the church in its more public ministry. The years of her retirement have been spent in kindly ministries on behalf of the sick and poor, in the supply of clothing and comforts, and the claims of the Red Cross work have largely occupied her declining days. Like Dorcas of old, she spent a quiet and useful retirement, on behalf of the needy and helpless. With her late husband, she was a great champion for the "old paths," and her constant exhortation to her family was that they should hold fast to New Testament truth. Her faith never wavered in the atonement, and she went into the divine presence absolutely confident in the effectiveness and faithfulness of God's promises to her.—J.W.B., North Fitzroy, Vic.

**McCALLUM.**—With deep regret we record the death of Bro. John McCallum. For some considerable time past our brother had not enjoyed good health, and on Friday, November 5, he was released from his earthly pains. Although he was one of the foundation members of the church at Gardiner, he was never privileged to attend any of its meetings. He was born in Argyleshire, Scotland, in the year 1849, and when still a child came with his parents to South Australia. The family belonged to the Presbyterian Church, but in early manhood he, along with two younger brothers, entered the Baptist Church at Uley, Gawler Hills. Later he settled on Yorke's Peninsula, where he married Miss Mary Ann Nankivell. He now became one of the foundation members of the Baptist Church on Yorke's Peninsula. In 1880, along with his family, he came to Victoria, and settled in the Western Wimmera. Soon afterwards he was one of the few who formed the Church of Christ at North Yanna. Before leav-

ing there to reside at Kaniva, all the family of ten children were in the church, and are at present actively engaged in the Master's service. For the past four years he has resided at Scott Grove, East Malvern. The body was laid to rest in the Ross Hill Cemetery, on Saturday, November 6, Bro. A. R. Main conducting the service at the grave side. We can truly say of him, "Blessed are the dead who die in the Lord." We commend to our heavenly Father's care the widow and family in their sorrow, and trust that they will take comfort from the thought of the fidelity of his life.—F. J. Sumpton.

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*From the Field—Continued.*

ing a month's holiday. Our veteran Bro. Jellett is also leaving to seek for a holiday.—Arnold D. G. Sheppard, Dec. 6.

**MILDURA.**—By invitation of the church, the writer is laboring here for two months. Am domiciled at the hospitable home of Mrs. and Sister C. A. Faulkner. Bro. Sprigg, of the Australian Bible College, is at nearby Merbein. He came over to the Sunday School demonstration on Foreign Missions Children's Day, and made a good talk. We have arranged to exchange pulpits soon; and the two churches expect and are planning for considerable church and temperance work in the district. Mr. and Miss Harnden, formerly of Brunswick, are greatly helping in the singing. The climate, productions, industries, and irrigation remind one of California. I would like to thank the many who have helped to make my stay in Victoria pleasant, and I trust, useful. Sorry to have to decline several invitations to preach and deliver temperance addresses.—J. V. Webb.

**GEELONG.**—A successful sale of gifts was held on the 25th and 26th Nov., in the Central Hall. The takings were \$84; after expenses were met, a profit of about £60. £22 of this was handed over to the Wounded Soldiers' Fund. In a three months' competition with the Ballarat Adult Bible Class, we finished a draw. Bro. Bert Smith left for the front on Tuesday. On Lord's day we had nice meetings. Bro. Frank Thomas preached in the morning, and Bro. G. Chandler preached a good sermon at night. Four made the good confession at the close, one married lady, two young girls, and one young boy. Mother's Day was observed in this town on December 1, and had the practical end of assisting the fund for the purchase of the Central Hall. The day's takings were £30. Bro. G. E. Chandler, president of the Union, presided dinner for fifty of the workers in the church school-room. Lord's day good meetings. Bro. Chandler exhorted in the morning, and preached a fine sermon at night. Two young women made the good confession.—W. H. L., Dec. 5.

**HAWTHORN.**—Four—two by faith and obedience and two by letter—were received into fellowship today. At the close of a splendid address by Bro. Scambler to-night there was one profession. Bro. Nankervis, who has been very ill for some time, lay in bed with us this morning. The honor roll read at last Sunday's patriotic service consists of 43 names.—P. R., Dec. 5.

**FITZROY.**—Dec. 4th, splendid meetings all day. W. C. McCallum gave a fine address in the morning. At the gospel service our brother spoke on "The Fulness of the Times," to a fair audience. This was a splendid sermon, enjoyed by all. Our Bible School and Class are improving all round. Our J.C.E. are holding their anniversary on December 15, when a good programme has been arranged, with Bro. McCallum as speaker.—G. J., Dec. 5.

**ASCOT VALE.**—Attendances at Lord's day services are keeping up well. Children's Day passed off very successfully. The programme by the scholars was very much appreciated, and the collection was considered a good one. On Nov. 16th, the choir, assisted by friends, rendered a most successful cantata, entitled "Phyllis, the Farmer's Daughter." Proceeds were given to the piano fund. Last Lord's day morning Bro. McCracken delivered a splendid exhortation, and at our usual meeting our preacher gave us a fine address.—J. F. B., Dec. 6.

**WOORINEE.**—Things are progressing very favorably in this locality. Since last report we have been received by letter. Our evangelists are doing splendid work throughout the circuit. They are the right men in the right place. On Nov. 9, the first meeting was held in the partly erected chapel. With the floor joists acting as seats, and the moon as the only light, 14 members assembled to doat hearts for the building. The brethren are very grateful to all who have helped financially and otherwise, and are sorry to report

that the chapel will have to remain unfinished until the busy wheat harvest is over.—S. Harrop.

**SHEPPARTON.**—Meetings on Nov. 28 were well attended, especially in the morning. To-day, Dec. 5, our meetings have not been so large, as it has been a wet day. Bro. H. Whitford, from the Baptist Church, addressed the Junior Enthusiasts, and conducted the other services throughout the day.—Irene McCormack.

**SURREY HILLS.**—This morning R. T. Pittman gave us a nice exhortation. Bro. Clewett has been elected as superintendent of the Bible School and has taken up the work. We hope under his care the school will prosper. At the conclusion of Bro. Moyssey's address, the young man who made the good confession last Sunday was baptised. A united prayer meeting in connection with the war brought the day's services to a close.—W. L. Dec. 5.

**MORELAND.**—Our mission is going well, interest being well maintained. Many are coming who have not been in our building before. Up to the present we have had five confessions, also six immersions. This morning Bro. Ewers gave us a helpful exhortation. The Bible Class had an illustrated address on "The Three Dispensations," Bro. Hagger ably handling this subject. Crowded house at the gospel service. Bro. Hagger's theme was "A Spiritual House." One decided for the Master. It is with sincere regret that we report the death of Bro. King, who was one of the oldest members of this church; also a serious illness which has necessitated Bro. King's departure, being removed to the hospital.—Dec. 5.

**BENDIGO.**—C. R. Mitchell preached on "The Faith of our Fathers" at the morning service yesterday, making special reference to the passing away of the late D. A. Ewers. Dr. Cook also spoke, and made mention of the fact that he had been brought in touch with Bro. Ewers 25 years ago at Murtoa, where meetings were held in his home. L. Anderson preached at night, while our minister took the service at the Baptist Church. The Golden Square meetings were conducted by J. Kenley and Dr. Cook.—C., Dec. 6.

**NORTH FITZROY.**—Splendid attendances at all meetings to-day. This morning S. G. Griffith gave a very fine address. To-night Bro. Baker spoke to a great audience, and at the close of a powerful appeal a young man from the Bible School confessed Christ.—A. E. S., Dec. 5.

**PRAIRIAN.**—Three were received into membership on Sunday last—two by faith and baptism, and one by letter. Also two the previous Sunday. We regret to report the death of our Bro. J. J. Shaw, one of our oldest members. He has been a member of the church here for the last twenty years, and was highly esteemed by all.—A. E. M., Dec. 6.

**ST. ARNAUD.**—The gospel service last night was well attended, having been advertised as a special service, conducted by the young men of the church. A hundred post card invitations to the meeting were sent out. Bro. Arthur Hurren preached an able sermon on "The Eyes of a Young Man Opened." Other brethren who took part were E. Randell, and R. T. Hall. The young men received many congratulations on the manner in which they conducted the service. These three brethren have applied for admission as students to the College of the Bible. We anticipate for them much usefulness in the Master's service. We regret to report that Sister E. Mills is lying sick in the hospital. We wish for her a speedy recovery.—L. Johnston, Dec. 6.

**MELBOURNE (Swanston-st.).**—Both services well attended on Sunday, December 5. Bro. J. J. Franklin spoke at each meeting, taking for his subject in the evening, "Captain Cornelius—a Model for Australian Volunteers."—S. W.

**WILLIAMSTOWN.**—The church on Sunday morning received into Christian Fellowship two who had been recently immersed. Meetings here are not very good. A spirit of indifference seems to have manifested itself amongst some of the members, while others are true and loyal. We

trust the spirit of Jesus Christ will be shown more and more.—E. H. L.

**CASTLEMARE.**—On December 5, Bro. Clippson's message to the church was, "What do we get from the church?" A splendid meeting at night, when our brother, in a powerful way, presented "The Loving Call of Jesus" to those assembled. Next Lord's day we purpose holding "Children's Day" at the evening service. We are pleased to state that Bro. Peeler is making good progress, after his operation, and we are hoping soon to see him in the Bible School again as secretary. The church has suffered through the loss of many of our workers, principally by the removal, and we are looking to the loyalty of the few remaining, and the sisters, to keep the work moving.—D. S., Dec. 5.

**DONCASTER.**—On Sunday, Dec. 5, we had a splendid meeting in the morning, about 100 persons being present. We were pleased to have Bro. Drummond, of the Bible School Union, with us. The gospel meeting took the form of a memorial service to Bro. H. D. Smith and D. A. Ewers, both of whom labored with the church here for some years. Bro. Verco took as his text Gen. 4: 25. A high tribute was paid to the life and work of the two who so recently have been called home. The choir rendered some special music, and the Doncaster church quartette sang very beautifully, "The Good Old-fashioned Way." There was a good attendance, and the service was a most impressive one.

**SOU111 MELBOURNE.**—Lord's day, Nov. 28, we celebrated our Bible School anniversary. In the morning Bro. Northeast presided, and Bro. Clay exhorted. Bro. E. M. Ludbrook addressed the scholars in the afternoon on "Puffing Billy." The scholars were delighted. The evening meeting was a record attendance. Bro. Clay preached, and conducted the singing. Our demonstration on December 1 was a great success. A good programme was given by the scholars. Lord's day, December 5, the writer presided, and Bro. Clay exhorted. His address was the concluding of a series of discourses on the "Letters to the Churches." Sister Matthews, from Wellington, N.Z., fellowshiped with us. We received into membership by letters Bro. and Sister Ralston, also Bro. D. Morgan, from the church at Castlemaine. We had a record school attendance, 220 present. We are sorry that Bro. Bennetts, our superintendent, had the misfortune to break his arm during the work. Evening meeting, anniversary repeated. Bro. W. L. Ewers preached a masterful sermon on "The Lost Christ." The rendering of the hymns was a special feature. We have to thank Bro. Clay for the able manner in which he conducted the singing. Our aged Sister Jacobson is very ill.—P. C., Dec. 6.

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## Here and There

Six confessions up to Sunday night in the mission at Moreland, Vic.

A young lad from Newmarket, Vic., Bible School confessed Christ at last Sunday evening's meeting.

Bro. E. G. Warren writes:—"The Collie mission closed Thursday night, Nov. 18. Sixteen baptised; two restored; one from Baptists; two confessed, not yet baptised; twenty-one additions."

For some unknown reason no copies of the "Missionary Intelligencer" have reached the Victorian F.M. Secretary from U.S.A. for about two months. Will those who usually receive the paper please note? Inquiries are being made.

One of the small churches being aided by the Victorian Home Missionary Fund, in sending the monthly contribution a few days ago, added a special Christmas gift. This shows appreciation of what the Home Mission Fund is doing, and it is an example worthy of imitation.

The Austral C. wish to state that, although orders for Peloubet's Commentaries for 1916 were placed with the publishers as early as July, it is probable that delivery will not be made for a few weeks, the boat containing the consignment having been delayed by some unfortunate circumstance.

All the members around Melbourne are invited to attend the C.E. Home Missionary Rally in Swanston-st. chapel on Monday, December 13th. The President of the C.E. Union will be in the chair, talks will be given by Bren. J. J. Franklyn and Hos. Hagger, and there will be a musical programme.

Bro. Geo. King, a member of the church at Moreland, Vic., passed away on Saturday last, at the age of 87 years. For sixty-three years he has been associated with the Churches of Christ, first in England, and afterwards in Victoria. Some years ago he was among the number who devoted time to the work of public teaching and exhortation, and he did it to edification.

We understand that Bro. H. A. Procter, the preacher of North Richmond, Vic., has passed the third year of the Arts course of Melbourne University, and has thus qualified for the degree of Bachelor of Arts. Bro. Procter had previously received the B.A. degree of Bethany College, U.S.A. We congratulate our brother on the successful issue of his studies.

Children's Day returns to hand from Victorian Schools are encouraging. With but one exception they show an increase over last year's records. One school advanced from 107 to 121 1/2; another from 87 to 117 1/2; a third from 117 1/2 to 124; a fourth from 87 to 112 1/2. Secretaries are asked to send in money promptly after the day is celebrated to J. L. Mudford, 76 Munro-st., Ascot Vale.

"Inquirer" asks: "Do we (the Church of Christ) waive our principles when we resort to concerts, using outside talent, to augment church funds?" Personally, we do not approve of such a method of financing the church of God. Our principles are opposed to it; but we presume those whose practice is referred to have no such "principles." Nothing can possibly be so good as straight-out giving by the church.

The brethren in the Boort, Vic., district travel long distances to be at the Lord's table on the Lord's day, and are a splendid example. On a recent Sunday, when weather conditions were bad, one brother travelled twenty-five miles, and two others, having no other way to get there, came along the railway line on a tricycle, and the wind was so strong that at one of the curves they were blown over. Such Christian effort deserves success.

We are informed that the South Australian Bible School Committee is planning to hold schools of methods in several centres in the early part of next year. This is in pursuance of the plan outlined by the College of the Bible.

Victorian schools intending to commence graded lessons in April next should place an order for supplies early. A large part of the quantity ordered by the Austral C. from America has already been secured by suburban schools.

Quite a number of applications are in hand from men desiring to come to the College of the Bible in 1916. Principal Main will be glad to hear from others who think of taking a course at the College, even though unprepared to commence study immediately.

Arrangements are almost complete for a Melbourne School of Methods next year, commencing early in May. Principal Main will be the lecturer on Biblical subjects, and Reg. Ennis, Bible School Organizer, will lecture on Bible School organisation and management.

At the meeting of the Victorian Preachers' Association, held on Monday last, it was resolved to place on record the association's high appreciation of our late Bro. D. A. Ewers' magnificent work for the brotherhood, and to forward a letter of sympathy to the bereaved ones.

The Victorian Bible School annual demonstration, held at Lygon-st. on Monday evening last, was a great success. The seating capacity of the building was taxed to the utmost. The items contributed by various schools, were given in splendid fashion, and all present seem to have voted the demonstration the best yet.

Bro. Wilson, President of the Victorian Bible School Department, gave some interesting information at the annual demonstration regarding the 1915 examination. 57 schools had participated, a number greatly in excess of former years. 599 sat for examination, 48 of whom gained an award. A pleasing feature of the examination was the number of country schools entering. Half of the first prizes went to schools in country parts.

"You disciples have put the world under obligation to you for many good things which you have done, especially the name. Names emphasise some peculiarity, and not the essence. Take any name for instance—Baptist, Presbyterian, and so on, but your name stands for all. When the last church service has been held the name—the only name that can be agreed upon—is Christian or Disciples of Christ. What else could it be?"—Dr. Jas. A. Francis, of First Baptist Church, Los Angeles, in address of welcome at Convention of Churches of Christ in that city.

Appreciations of Bro. D. A. Ewers still come to hand. We are glad to have these tokens of esteem, and we regret that it is impossible to publish all. We have made room for a message from our venerable Bro. Gore, and also for one from Bro. J. Pittman. The latter responded to an invitation to forward a paragraph for the memorial number of the "Christian," but his contribution came to hand too late for insertion in last issue. While these should suffice for publication, we are glad to acknowledge the additional spontaneous expressions of esteem which have come from the various States.

Our readers will have learnt or will learn with great regret that the business premises of Messrs. Lyall and Son, in Leveson-st., North Melbourne, were completely destroyed by fire on Thursday last. The Lyall family is one of the best known and most highly esteemed in connection with the churches of Christ in Victoria. Bro. Robt. Lyall has been secretary of Swanston-st. church since 1880; has been closely associated with our Foreign Mission work, until lately as Treasurer of Federal Committee, now as Treasurer of the Victorian Committee; is chairman of the College Board of Management, and a director of the Austral Publishing Co. The "Argus" of Friday last contained the following notice:—"A fire of large proportions occurred in Leveson-st., North Melbourne, yesterday, at midday, on the premises of

Messrs. Lyall and Son, grain and produce merchants, which cover half an acre of land directly behind the North Melbourne Town Hall and Post Office buildings. Some hundreds of tons of chaff, bran, maize, lucerne chaff, and piles of corn sacks were burnt, and a large quantity of lucerne chaff at the back, in a separate store, severely damaged by fire and water. The building, which was of brick, two stories high, was a comparatively new and substantial one. The fire swept through it from front to back, destroying every vestige of wood and inflammable material, and producing a great expanse of flame far more than two hours. Mr. Robert Lyall, one of the principals of the firm, estimated that the damage amounts to several thousands of pounds, in addition to the destruction of a valuable folder press and other machinery, the stores will have to be practically rebuilt, owing to the cracking of the outer walls. The fire was noticed during the lunch hour, about a quarter past 12. A handle of straw became ignited close to one of the entrances fronting Leveson-st. Some of the employees attempted to move the burning material out into the street. They were driven back by the flames, which spread with rapidity to large quantities of dry produce, and were soon licking the floor overhead. When the task of saving the place became hopeless, one of the men made a gallant attempt to save a pair of medium draught horses, harnessed to a lorry, just inside an adjoining entrance. The moment he seized their leads a tongue of flame shot across in front of them, and they refused to be led out into the street. They became terrified, and had to be left to their fate. The man's arms were scorched before he released his hold of them. Both horses were burnt to death. On the other side a two-storied dwelling, occupied by Mr. Henry Lyall, senr., was only saved by a continuous drenching of water. A fortunate circumstance is that the firm's books and iron safe were rescued. The fire will hamper Messrs. Lyall and Son's business for some little time. The firm had large shipping contracts to fulfil, and workmen had been actively employed loading maize before the fire occurred. Very many messages of sympathy have reached our brethren from various parts of the Commonwealth. There have been deeply appreciated, as also have the spontaneous expressions of goodwill and proffer of temporary use of premises received from other business firms. These last are particularly pleasing, being a splendid token of the esteem in which the firm is held by those who have been associated with them in the trade.

### IN MEMORIAM.

BURROWS.—In loving memory of William Amess, died December 19, 1884; also Robert George, died December 10, 1881; and Alan Watson, died December 27, 1900, the dearly beloved sons of W. and M. Burrows, and grandchildren of E. Amess, of North Melbourne.

"Of such is the kingdom of heaven."

BOYLE.—In fond memory of dear Percy, who fell a sleep December 7th, 1908, aged 14 1/2 years; also his mate Clarence Tuck, who passed away one week before him.

Only those that have lost are able to tell  
The pain at the heart of saying farewell.  
—Inscribed by Mr. and Mrs. Boyle and Family, Mildura, Vic.

### COMING EVENTS.

DECEMBER 9, 10, 11.—North Carlton Church of Christ, Rutland-st., will hold a sale of work and gifts in the school-room; evenings only. All welcome.

DECEMBER 10.—Moreland Church, Davies-st.—The "Nativity of Christ" will be sung by the Choir after the evening service. Mrs. Roy Thompson and Messrs. E. Watson and N. Anderson assisting.

### Healesville.

Come to "Denholme Farm" for a nice holiday. Splendid scenery, fern gullies, mountain air, good table. Bath and piano.—Mrs. Chaffer.  
Terms, 25/- per week. Trains met when advised.

