

Sectarianism and Overlapping.

In the Melbourne "Argus" for some time there has been an interesting correspondence on the subject of overlapping. Mr. T. E. Ruth, minister of the Collins-st. Baptist Church, had an article strongly animadverting on the reported statement of Mr. D. A. Cameron, Director of Presbyterian Home Missions in Victoria, that there was no overlapping. After numerous correspondents had their say, Mr. Cameron gave a vigorous reply to Mr. Ruth in last Saturday's paper. In addition, a leading article on the subject appeared in the same issue.

The controversy in part has waged round the meaning to be attached to the word "overlapping." The definition of the "Argus" may here be accepted, viz., that "in one or more districts in this State there are more places of worship and more divine services and more ministers or missionaries than the population of that district would seem to warrant." If this meaning be received, it seems curious that any one would venture to deny either that overlapping exists, or that it is an evil. It is apparent that in many places there are numerous small, struggling causes. One man and one building could—but for sectarian differences—effectively supply the needs of the community.

An "Argus" Illustration.

Until the "point of saturation" is reached the "Argus" approves of numerous denominations working in a community. Even when "overcrowding" begins, it cannot see that denominational rights are to be ignored. It says:

"In a certain town there were four churches—an Anglican, a Roman Catholic, a Methodist, and a Presbyterian—and all went on well. The Congregationalists and the Baptists were in too small a minority; they realised that the point of saturation had been reached; they worshipped with the others. Then the Salvation Army came, and people began to speak about 'overlapping.' Then a branch of the Baptists came—the 'Disciples of Christ'—and the 'overlapping,' or rather the 'overcrowding,' became more obvious, but the newcomers were zealous; they gathered in the majority from the older churches, and they eagerly mis-sioned the surrounding district. That might have been a mistake, it might have been a ploy, yet the minorities concerned had a perfect right to act. Who was to stop them? The matter must be decided by the people in the locality; and if the population grows healthily, the problem will soon solve itself."

This is not had from a secular journal such as the "Argus." The editorial writer

is to be congratulated on his increase of knowledge in recent years. It is not long since the Disciples of Christ would have been regarded as unworthy of notice; but now their zeal and success have won for them recognition. The enlightening process may confidently be expected to proceed further. We shall be glad when all know that churches of Christ are not "a branch of the Baptists," and when our plea for Restoration and Christian Union on a New Testament basis will be so well known that there will be no danger of anyone thinking that the members of churches of Christ are fitly to be described as "malcontents" gathered in from the older churches. It is true, of course, that many of us did come from the denominations; not, however, because we preferred the liberty of a new sect, but because, having learned the way of the Lord more perfectly, we decided to leave all denominationalism and be known as members of the church of Jesus Christ alone.

One other thing in the "Argus" editorial deserves notice. The writer goes on to say:

"In this process of expansion the larger or more expansive denominations always have an advantage over the smaller ones, and the smaller ones always are tempted to retaliate by establishing small causes and then raising the cry of 'overlapping.'"

This is scarcely accurate. It is not true to say that the smaller bodies are the ones which have most insistently raised the cry of "overlapping." Over and over again, the larger denominations, having come into a field early, have used the cry in an endeavor to keep the other bodies out, and so have a monopoly of the field. They have used what the "Argus" acknowledges to be their advantage to the disadvantage of the others.

A Presbyterian apologist.

Mr. Cameron, it has to be acknowledged, makes some good points. He says:

"Two or three Baptist clergymen of my acquaintance use it [the term 'overlapping'] to describe the presence in the city of Mr. Ruth's own congregation. They hold that city churches are quite unnecessary, minister to the resident population, and merely deplete suburban places of the worst and most weakening form of uselessness and competition."

The Presbyterian Director declines to allow that a different treatment should be given to small country centres than is allotted to the city churches:

"Apparently Presbyterians and Baptists are act-

ing quite rightly in the capital in upholding doctrines and practices vital to soundness of faith, in having buildings to suit their tastes, and such accommodations of worship as they like and as their means will allow; but somehow they sin against spirituality if they act similarly in remote communities or where only two or three can be gathered together in Christ's name. Is it that 'believers' baptism,' the Virgin birth of Christ, 'the personality of the Holy Spirit,' 'regeneration,' 'the Atonement,' 'infant baptism,' 'Christ's presence in the Lord's Supper,' 'inspiration of Scriptures' are all matters whose importance is determined by money, and to be taught or ignored according to considerations of purse? They should be taught as the very essence of the faith where people can form large congregations, but elsewhere they can be modified or compromised out of existence for the gain of having services conducted by men pledged to deal only with a non-historical Christ, and taking as their model the religious and moral teaching at present sanctioned for use by its teachers by the Victorian Education department."

Of the Presbyterian Church, Mr. Cameron writes:—

"To me and to many other Presbyterians our church, its interpretation of Scripture, its general teaching, and its sacraments, are the plan will of God—and we believe our church has had infallible, continuous, and authoritative guidance by the Holy Spirit, and so conscience comes in above finance or accommodation. I was ever taught to think no evil and speak no evil of other Christian people or churches, and so I try to live, but that does not mean that I shall consent to the obliteration of my own church for a prophesied gain or to try a fanciful scheme."

This question of conscience, and of the rights even of minorities, is an important one. We do not think Mr. Cameron is quite fair to Mr. Ruth, or to the rest of us who believe in the evils of overlapping, when he suggests that the supreme argument against overlapping is the monetary waste of the present system. But it is unquestionable that, when conscience and supposed loyalty to God are concerned, those who believe they have a message from God's Word which denominations in possession of a field are not giving to the people cannot consent to be shut out from that field or to sink their convictions and withhold their testimony to Divine truth. A number of the denominations seem to have no distinctive message. With some of them, there is no apparent reason for continued separation, save that of historical association. Mr. Cameron does not think that this can be said of Presbyterianism. Still less can it be the case that a people with a plea such as ours—a message which the denominations cannot give, for it is a plea for undenominating

tionalism—can pledge themselves to stay out of a place merely because the large denominations have already indicated it to be the "point of saturation." Where the denominations are most in rivalry, there is great need for the plea for the restoration of primitive Christianity, and for the union of God's people on a scriptural basis. Where paedobaptists alone possess a field, it is unreasonable to think that immerstionist bodies can consent to stay out. They might do so, if baptism were a human ordinance; but they dare not withhold the witness of the Lord as to his own ordinance.

Is union futile?

The "Argus" thinks that overlapping must remain "part of the price that we pay for freedom." It says:

"Whether Protestantism can change its very nature as to suppress the freedom of the denominational tendency is doubtful; in fact, one might say such a change is impossible. That being so, all large schemes of church union or amalgamation seem rather futile; they are the dreams of the irresponsible."

The outlook would be black indeed if the pen of an inspired writer had ever written such sentences as these. But we take courage, for we think of One who prayed for the unity of his followers. We do not think that his prayer was or will be "futile." We reflect, again, that God's apostle urged Christian folk to

"Keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also we were called in the hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all."

These are the words of a man inspired by the Spirit of God, and not "the dreams of the irresponsible." After reading the discussion to which Baptist, Presbyterian, and anonymous "Argus" writers have contributed, we are more than ever convinced that the only cure for the evils of sectarianism and consequent overlapping is a return to the Christianity of the New Testament, involving, as that does, an abandonment of denominational distinctions and rivalries.

To My Pupils, Gone Before Their Day

Here are some lines which will come home to many a Master as he thinks of his boys at the war. They are signed Guy Kendall, and appear in the "Spectator."

You seemed so young, to know
So little, these few months or years ago,
Who may by now have discontinued
The minor secrets of the Eternal Mind.
You seemed an easy part,
To contrive, learn some trivial lines by heart;
Yet to your hands, has God assigned
The burden of the narrow, of mankind.
You passed the brief school year,
In expectation of some long career,
Then yielded up all years to find
That long career that none can leave behind.
If you had lived, some day
You would have passed my room, and chanced to
say,

"I wonder if it's worth the grind
Of all those blunders he has underlined."

Perhaps! if at the end

You in your town shall teach me how to mend

The many errors whose effect

Electricity sends us to correct.

In the Religious World.

The Anti-Saloon League of Alabama offered a prize of ten dollars for the best sentence on prohibition. Mrs. P. W. Hodges of Montgomery, was the winner. Here is the sentence: "As my Master came into the world neither to sympathize with nor to regulate the works of the devil, but to destroy them; so must my attitude as his disciple toward the liquor traffic, the masterpiece of satanic endeavor, be one of uncompromising hatred and complete eradication."

In Japan last year the B.F.B.S. and N.B.S.S. together circulated 326,000 copies of the Scriptures—an increase of 100,000 on the result in 1913—of which 220,000 were sold by colporteurs.

The American Bible Society, which is responsible for Bible work in the north-eastern portion of the Japanese Empire, including Tokyo and Yokohama, reports that it circulated last year 644,000 volumes; of these, 37,000 were sold by colporteurs, and no fewer than 506,000 were "sold for free distribution."

Dr. J. D. Jones, in a recent speech, gave a serm of autobiography which is perhaps new to many of his friends. Dr. Jones was arguing that no man should be in the ministry if he could possibly keep out of it. "I did not want to be a minister. I fought against it. I had actually gone into a barrister's chambers to read law; but I had to be a preacher."

Professor Grievé, of Yorkshire College, made an interesting calculation as to the Free Church representation in the new armies. It would, he thought, be rather an under-estimate than otherwise if they said that out of the 3,000,000 in the field 1,000,000 were Free Churchmen, or had been brought up in the Free Churches of their Sunday Schools. Of that 1,000,000 he thought the Baptists and Congregationalists might very well claim from one-fifth to one-fourth.

President Wilson sent a message to the newsboys of Baltimore who held a meeting recently in that city. Among other things he said to them: "The right road is the straight road, and it is the only road that will carry any man where he would care to go, because I am sure that you feel as I do, that it is not worth while to go anywhere if you cannot go with honor and self-respect."

The salaries of ministers in the United States, says the "Christian Evangelist," are in the following ratio: First, Presbyterians; second, Congregationalists; third, Protestant Episcopalians; fourth, Baptists; fifth, Methodists, and sixth, Disciples. Here is a statement that should be a source of chagrin to our brethren everywhere.

A curious mis-print in the English Authorised Version has persisted for very many years in 1 Samuel 2: 13: "And the priest's custom with the people was, that when any man offered sacrifice, the priest's servant came, while the flesh was in seeth-

ing, with a flesh-hook of three teeth in his hand." At the beginning of the verse "priest's custom" should read "priests' custom." The second occurrence of the word "priest's" in the verse is correct, for the Hebrew original there is in the singular. But there can be no doubt at all that the Hebrew word rendered "priest's" at the beginning of the verse is in the plural. The 1611 edition of King James's Bible has "priests" in the first instance and "priests" in the second. At that time, however, and for nearly a century and a half afterwards, editions of the English Bible were printed, as a rule, without any apostrophes. The Standard Edition published by the Cambridge University Press in 1762, and the corresponding Standard Edition published by the Oxford University Press in 1769, give "priest's" in both places; and subsequent editions have followed this mistake, which is still found in all Bibles issued by the King's Printers and by the Cambridge Press. Scrivener, however, called attention to the point, and recently the Oxford Press in its editions has corrected the first word by placing the apostrophe after the final "s." The English Revised Version renders the phrase by "the custom of the priests."—"Bible in the World."

With the interment of the German missionaries at work in the Gosner Mission, their educational and philanthropic work has been handed over to the Anglican Church, which happens on the spot to be the Society for the Propagation of the Gospel. With reference to the general Christian community of more than 80,000 Lutherans, the Bishop of Chota Nagpur has announced that the catechists and pastors will remain in charge of their congregations, and there will be no interference in religious and doctrinal matters.—"Bombay Guardian."

October has seen the opening of most of the theological colleges throughout Scotland, and it may be said that, without exception and almost in as high a proportion as the Universities, each of these has felt the serious drain occasioned by the war. The New College, Edinburgh, the central college of the United Free Church, may be taken as a striking example. Before proceeding with the opening address for the session, on "The Religious Awakening of Russia," before an audience presided over by Principal Alexander Whyte, Professor J. Y. Simpson, D.Sc., referred to the unprecedented circumstances in which they met as a college. Instead of an attendance of 70 regular students, supplemented by 20 to 30 from other lands and churches, they were faced this session with a probable roll of about 30, of whom 20 would be regular students. Withdrawals to the Regular Army, to munitions work, and work in home camps gave them a very clear indication of the feeling of future ministers and teachers on the question of the hour. The church did not grudge the dedication of consecrated young manhood to the cause of righteousness, liberty, and truth.

Our Work in the Homeland.

The World for Christ.

W. Rothery.

How seductive is the phrase to every devout believer! How perfectly in accord with the wishes and prayers of every one who desires to see the extension of Christ's kingdom on the earth! Yet how elusive of achievement does this great project seem in the light of actual experience! True it is that we can point to the great progress Christianity has made in the last century. Never before has the church been so ready for the strife as to-day. There is the great foreign mission work, with its ever-growing army of missionaries, and a corresponding growth in Christian work among the heathen. Yet when we compare the millions of those who never heard of the gospel with the thousands who are hearing and accepting it, our hearts grow painfully sad, and we feel that the progress is frightfully slow after all.

In the home-land, the forces of the church are also more fully organised than ever before. Home Mission enterprise is being carried on by practically all sections of the church. Social work is receiving more attention every succeeding year. Bible school work, kindergartens, temperance societies, young people's guilds abound on every side. These phases of Christian work are all for the direct purpose of extending the kingdom of Christ in the world. We could name many such societies as the Y.M.C.A., and the British and Foreign Bible Society, which are working outside the churches, for the same object. Yet our hearts are saddened when we see iniquity abounding more and more. We feel the greatness of the task, and the inadequacy of what has been done.

"So many worlds, so much to be;
So much to do, so little done."

Yet it is in no spirit of doubt for final success, or in gloomy pessimism, that the writer pens this article, for though "Truth be for ever on the scaffold, wrong for ever on the throne—yet that scaffold sways the future, and behind the dim unknown, standeth God keeping watch above his own." The day will come when leagued wickedness will be destroyed, when iniquity will no longer abound, and when the evil devices of men will come to nought. The Word of God portrays this day again and again, for our encouragement, and we know that it cannot fail.

Two things we need to constantly remember in extension work for Christ. The first is our own individual responsibility. We ought to be supremely interested in the realisation of the Master's kingdom. Not only should we pray for it, but each should work for it, plan for it, and seek to enthuse others about it.

The other is the maintenance of a strong home base. This is a sound principle, recognised and acted upon in military circles in all campaign work. It is to ensure this

that the brotherhood are appealed to for the support of our Home Mission work. It is of primary importance to the evangelisation of the world, for every individual converted and every church established in the home-land means enlarged scope and greater facilities for preaching the gospel abroad. There were perhaps no more ardent supporters of Foreign Missions than the Moravians, but to-day the followers of Zinzendorf are almost extinct, owing chiefly to their neglect of their own country. So let us cultivate a hearty enthusiasm for mission work, both home and abroad, and pray earnestly that the world may soon be won for Christ.

The Christian's Duty to the Home Mission Cause.

J. P. Seymour.

The individual Christian who supposes that his duty to the cause of truth ends when he has duly attended to the observance of the fellowship, the breaking of bread, and the prayers, errs in respect to the Christian call of duty, which assuredly comes to every emancipated believer whose ear is open to the still small voice of God, saying, "Go ye out into the highways and hedges, and compel them to come in, that my house may be filled."

That every Christian owes a duty to his neighbor, and that those living in the same land, although they be strangers, are his neighbors, is manifest and exemplified in the case of the rich young man spoken of in the Gospel, who came to our Lord with his enquiry, "Good Master, What must I do that I may inherit eternal life?" For concerning him, it is said that he, "willing to justify himself, said, And who is my neighbor?" Then follows the beautiful description of Christian love and care shown towards one who is an enemy and a stranger, yet still his neighbor. Now, it is manifest that if the stranger's natural wants could so strongly appeal to the good Samaritan, how much more strongly do the spiritual wants of the Christian's neighbor appeal to him? and how much more readily ought they to meet a loving response? "Whoso hath this world's good," saith John, "and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children," saith he, "let us not love in word, neither in tongue, but in deed and in truth."

To the same effect is the testimony of James, "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things, which are needful to the body, what doth it profit?"

Let the enlightened Christian in answer to the appeal of Home Missions, respond with a glad and willing heart in proportion to his ability, and as God hath prospered

him, and thus help drive the darkness of the night of sin from the heart's and homes of the home-land, so that those sitting in darkness, and the shadow of death, may see the light of the glorious gospel of Jesus Christ, and springing forth from the charnel-house of sin they may become "transformed by the renewing of their minds that they may prove what is that good and acceptable and perfect will of God." Then, indeed, concerning Australasia, it may truly be said, "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose." There are many fields in Australasia where the gospel of primitive Christianity is unknown, and in many places evangelists could enter upon work with every prospect of success: did the Home Mission Committee possess the means of sending them forth to plant the seed of the kingdom. How needful, then, that the minds of Christians should be impressed with the plea sent forth from the pen of that prince of missionaries, Paul, who, in his letter to the church at Rome, said, "How, then, shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Brethren, think of this: yes, think, and know that there is only one way by which you may furnish a true answer to this all-important question, and that is by a liberal gift to the funds of the Home Mission cause. Let Christians thus lay up for themselves a good foundation for the time to come, that at last they may hear the Master's voice exclaim, "Inasmuch as ye did it to one of the least of these my brethren, ye have done it unto me."

A Noble Band of Heroes.

Joseph Whelan.

One has said, "The Australian nation was born on the heights of Gallipoli." Her soldiers have won undying fame by their deeds of daring and heroism on that rugged peninsula.

The homeland, however, is not without its expressions of heroism. Surely the Churches of Christ in Australasia have reason to be proud of the heroic spirit of the men who are their representatives in the Home Mission fields. These men have to face immense difficulties, to endure arduous toil and much discouragement; yet they never falter, but fight on in hope of victory. They have sacrificed ease and worldly advantage in response to the highest of all calls. They have accomplished much, and it is largely due to their efforts that the standard of primitive Christianity flies over so many towns and hamlets in these lands to-day. God bless this noble band of heroes, and may we by our offerings show our appreciation of their worthy efforts!

"Every organisation within the church, and every effort by the church, must be efforts in the one direction—to make disciples."

The Social Side of the Bible School.

Geo. P. Cuttriss.

Hitherto the Bible School has been conducted on much the same basis as the church. Why this should be, it would be difficult to determine. While there is a close connection between the church and the school, yet they are different. The Bible School is not the church. The school existed before the church was organised. In fact, the organisation of the church as the outcome of preliminary preparation was as natural as the production of fruit from the sowing of the seed. The school consists of an aggregation of people of all ages and both sexes, not necessarily Christian, and all organisations in connection therewith should be in harmony with its nature and needs. Briefly defined, the school is a great social organisation with a vast spiritual objective. The school is but a means to an end. A brief study of the work of the Bible School acquaints us with this fact. The work may be described as threefold: (1) Teaching and training in the Scriptures; (2) bringing to and building up in Christ; (3) winning to the church. Too much emphasis cannot be placed upon the chief end of the work of the Bible School. Though we are, according to Conference statistics, drawing the larger number of accessions from the school, yet it is manifest that the schools do not feed the church as they should. The methods of Bible School teaching and training should be improved. Teachers cannot crown their service, nor can they be said to complete their work unless they deliberately make it their chief end to bring their scholars into active membership with the church. The way of the work is difficult. This any one with any experience of teaching is prepared to admit. After close observation and careful investigation, it is the writer's candid conviction that modern methods and machinery at present employed are not begetting the results expected of them. Much of what is being used for the expeditious and effective education of the young is qualifying for a place on the scrap heap. The pressing problems of the past are more acute to-day than ever before. It were well to mention a few of these problems. (1) Drift. That this has assumed serious proportions is self-evident. A visit to recreation reserves, sea-shore resorts, and the public streets on the Lord's day afternoon will furnish evidence convincing as a maxim that the matter justifies alarm. The decline in our church membership so often attributed to revision of rolls is no more or less due to the leakage from our schools of those of the age of childhood and adolescence. As prevention rather than cure is the aim of modern science, it would be well if the same principle were to operate in connection with our dealing with drift, as that which doctors employ when dealing with disease. Let us investigate the

cause. (2) Discipline. The lack of discipline in most of our schools is appalling. Behaviour that would not be tolerated in any other place is submitted to as a matter of course in the Bible School. It is not fair to compare the behaviour of the scholars of week-day and Lord's day Schools. In the former corporal punishment can be administered to the recalcitrant. By the fear of the rod the children can be kept in check. But is there not a better way? (3) Decision. This constitutes a delicate and difficult problem. Annual missions and decision days, while accomplishing a certain degree of good, have not been altogether successful. It has been computed that only one of every five who pass through our schools become linked up with the church in active membership. May I again remark that no teacher is really doing his work unless he strives to guide his scholars not only into living union with Christ, but into living union with the church of Christ.

The Bible School is a social organisation, a means to an end. The end is difficult to attain because of the fact that the scholars are so constantly reminded of their conscious wants, for which no provision is made while we are seeking to impress them with their unconscious needs. To make provision for their wants is to open a way by which they shall be impressed with their needs. What is required is some organisation which is in harmony with the nature of the school. There are many who fail to see the need of any organisation apart from the Bible School. They view with suspicion any movement which aims to cater for the four-square man, viz., spiritual, intellectual, social, physical. To the earnest and prayerful consideration of all the following organisation is commended:

1. Open the school building for social purposes during the week. Provide something to take the place of that which is condemned. Young people loiter about the streets, get into mischief, form bad habits and companionships, and frequent picture shows oftentimes because there is nowhere else to go. Let there be light, and plenty of it. The liquor bars, dance halls, and picture palaces have no monopoly, and "the lure of the light" is almost irresistible. The gloomy foreboding and uninviting appearance of our school buildings during the week is calculated to repel not to attract. At one time it was thought that the cemetery was the appropriate place for the church building. The absence of life in the church was frequently sufficient justification for the position of the building. Are we among the dead or the living?

2. Organise clubs for the boys and girls. It has been written that "it is by the boys' club that the street is hardest hit. In the fight for the lad, it is that which knocks out

the gang, and with its own weapon—the weapon of organisation." In a rightly conceived and conducted club, discipline is demanded. The first lesson to be learned is that of obedience. What cannot be done in the school on the Lord's day can be done in the club on the week-night. Once a boy or girl becomes a member of such an organisation, a lever is placed within reach of the superintendent, which can be used for the mutual benefit of the school and scholar. Put sand shoes and the club colors on the members, and they will with alacrity respond to the command—Sit up, clean up, and keep up. The social influences of the club are tempered with the spiritual, and inspire self-respect, ambition, and regard for order and authority.

3. Establish institutes for the young and old. By opening one door to healthy recreation and enjoyment, a dozen doors to sin and shame are closed. These institutes are not fundamentally educational organisations. It is not the function of the Bible School to provide education. Technical and high schools are maintained by the State for such purposes. In connection with this branch of activity—literary and debating, choral and orchestral, social and amusement, and gymnastic societies should be organised. Each of these organisations, while not altogether spiritual, may be fundamentally spiritual. Personal workers' bands may be formed in connection with them. The writer could tell of many being won to Christ and his church through the medium of these societies. Such social organisation provides a point of contact invaluable to the teacher and preacher with the scholars. It also will contribute to the solving of the problems aforementioned. It must always be borne in mind that at its best it is but a social means to a vast spiritual end. If it stops short of Christ and his church, it fails at its most vital point. The object of all social organisation should be the binding of the young to the church, and the bringing of all to Christ, and the promotion of those habits that make for character, citizenship and Christ.

Chaplain to the Forces.

Ambassador of Christ, you go
Up to the very gates of hell,
Through fog of powder, storm of shell,
To speak your Master's message: "Lo,
The Prince of Peace is with you still,
His peace be with you, His goodwill."

But yours, for our great captain Christ,
To know the sweat of agony,
The harlots—of Gethsemane,
In anguish for these souls unpriced,
Viceregent of God's pity you,
A sword must pierce your own soul through.

As sentinel you guard the gate
Twixt life and death, and unto death
Speed the brave soul whose falling breath
Shoulders not at the grip of fate,
But answers, gallant to the end,
"Christ is the Word—and I His friend."
—W. M. Letts, in the "Spectator."

The Worship of Bacchus.

H. G. Payne.

The alcohol problem has been with man for ages. Many, with an interest in the maintenance of the evil, say, "the wish being father to the thought," that it will remain as long as the world lasts. Some talk with lofty superiority of the weakness of the victims of alcoholic indulgence, and the necessity of developing a nation inured to or inoculated against alcohol; those who fall victims in the process being regarded as so weak and unstable that their destruction is not considered. History exposes the fallacy of this theory, for it has records of nations ruined by excesses, but not even one instance of immunity produced by long indulgence.

Nor will it ever be otherwise. Alcohol is a narcotic poison. It is not a true stimulant. It can never sustain, much less invigorate. A continuance of drunkenness in a family will in a few generations cause the annihilation of the stock. Its action on the human body is that of degeneration. In itself a product of chemical decomposition, it is a fitting type of destruction and death.

We are familiar with the name Bacchus in connection with drinking customs. Bacchus (originally Dionysus), also called by the Romans "Liber," was the god of wine. He was particularly worshipped at Thebes in Egypt, which was regarded as his birthplace. Festivities of Bacchus were also celebrated at Athens under the name of Dionysia; processions of men and women marching singing in honor of the god. In some cases it was counted a dishonor to him to appear in the Dionysia without being intoxicated. In very early times human sacrifices were offered, but later animals were substituted; usually a ram. Plants regarded as sacred to the god were the vine, ivy, parsley, and asphodel. Among living creatures the magpie and panther were dedicated to him. Among the Romans the goat and ivy were devoted to Bacchus. The worshippers usually carried a blunt spear encircled with ivy. He is generally represented as a young man of effeminate beauty, and as presiding, not over wine alone, but over the theatre and dramatic art. Like the Greeks the Romans at first offered human victims, but these were replaced with animals; the ram generally being chosen. The priestesses were called Baccæ, also Maenades (mad women), in consequence of the frantic ceremonies in which they indulged. At their sacred festivals they worked themselves up to a high pitch of enthusiasm. Then, with dishevelled hair, half naked bodies, their heads crowned with ivy, and ivy entwined rods in their hands, they threw themselves into the most ridiculous postures, celebrating the sacred orgies with the most hideous cries, and furious gesticulations. The Bacchanian festivals were carried on in secret at night with all kinds of excesses. These disgraceful meetings were kept hidden for

a long time, but in 186 B.C. they were discovered, and decrees authorising the arrest of priests and priestesses were issued. Under heavy penalties the celebration of the Bacchanalia was prohibited, not alone in Rome, but in the whole of Italy. Numbers were imprisoned and put to death. Exceptions were made in cases where the permission of the authorities was obtained, and not more than five persons attended the gatherings. The result was the complete suppression of the Bacchanalia. A simpler and less harmful festival in honor of Bacchus continued to be celebrated annually at Rome on March 17, under the name of Liberalia. In connection with this, processions of priests and priestesses wearing ivy garlands, marched through the city bearing wine, honey, cakes, and sweet meats, along with a portable altar having in its centre a firepan in which sacrifices were burnt. Augustine complained that in his time the Liberalia was celebrated with no little immorality.

There is agreement between the ancient and modern worship of Bacchus in the loss of self-respect manifested in the abandon of the votaries of the false god, and in their mad revelry. You have no need to look for a parallel; your observation will recall many. The falsity of the idea of seeking forgetfulness in drinking is exposed in the words of the late Chief Justice Alcock:

Grief banished by wine will come again,
And come with a deeper shade,
Leaving, perchance, on the soul a stain
Which sorrow had never made.
Then fill not the tempting glass for me;
If sorrowful, I will not be mad,
Better sad, because we are sinful, be,
Than sinful because we are sad."

A further likeness is seen in the secrecy of the carousals. Drinkers delight in privacy, and those who enter for their thirst pander to this love of seclusion. Contrivances to secure that their customers will not be seen are indispensable to the modern priests of Bacchus. Still further, the offering of human life continues. Victims are not offered on the altar as in the days of Greece and Rome, but the diabolical sacrifices are perpetuated; horrible in numbers and consequences. We venture to assert that during this century the number of the victims of the alcohol fiend will exceed the awful sacrifice of blood, limb, and life which the war is exacting. Bacchus is mightier than Mars.

The votaries of Bacchus are drawn from all classes. Male, female, young, old, "all is grist that comes to the mill" of Bacchus, Jung and Co.

Drinkers may be divided into three classes—the moderate, the free, and inebriates. Moderate drinkers are those who habitually imbibe, but rarely or never to excess. It is impossible to scientifically fix moderation. "It is a matter of temperament that eludes definition," says one authority, and he adds: "I have never known an habitual

drinker that did not sometimes take more alcohol than even the most liberal scientific estimate could class as harmless." The dangers he sees ahead of the moderate drinker include: 1. Injury to the organs of the body. 2. Decreased capacity for work, physical, intellectual, or artistic. 3. The edge taken off the morals. 4. The lessening of chances of maintaining health and attaining long life. 5. The entailing of misery on descendants. Thus succinctly he states views which are being enunciated by leading medical men and scientists. Next we have the

Thoughtless or Free Drinkers. These indulge occasionally, and usually immoderately, because of social or business customs, or a lack of any reason in their minds as to why they should refuse, or at the demand of an intermittent craving. Though their excesses may land the members of this division in more serious trouble in other ways, many of them sustain less physical injury than the moderates, because at times their systems are entirely free from alcohol. "The effect of alcohol is cumulative, that is, its continuous use even in small quantities impairs the faculties at a rapidly increasing rate." While this statement shows the danger of moderation, it offers no defence of the man who alternates excess with abstinence. Both moderate and sporadic drinkers carry the risk of joining the third class—that of the

Inebriates. There are men who have a natural liking for alcohol, or some drug producing similar exhilaration, and who, if they drink, are sure to become drunkards. These are born so. Others again create this destructive condition, and are recruited from the two first named classes. Once the appetite is developed to a certain stage, inebriety is inevitable, and you have the poor derelict, living for drink, classed as undesirable by all men and by none more so than himself, condemned and spurned by the advocates of the very system which has made him what he is; held up to the reproach of all men, a burden to himself, and a curse to his relations, the most devout of the devotees of Bacchus, the past master of his secret ceremonies; the product of the drinking habits of centuries fostered by our insane licensing system. For these sad worshippers of the foul fiend we plead, that the temples of their god which deface and disgrace our streets may be removed.

This worship is selfish. Men talk of pleasing themselves—of liberty. Absolute liberty is a myth. It has never been known in the history of mankind, and never will be. Absolute liberty would be unbridled license. In social life liberty is subject to the controlling law of recognition of the rights of others. In the Christian system this finds its highest expression in the law of love. The drinker is a stumbling block. The greater his moderation and respectability the greater the rock of offence. When not in bondage to desire, he is to selfishness. While the churches are responsible for the stimulus to effort, the actual removal of the evil depends not on the abstainers, nor upon the drunkards, but on the great bulk of drink-

ing men, who, while they indignantly deny that they are slaves to appetite by their continuance in drinking habits, prove themselves slaves of selfishness.

It is irrational. It is unreasonable in its demands and practices; in its silly shouting system, its suicidal social customs, drinking for any event in man's affairs between the cradle and the tomb, life and death; between wealth and poverty, happiness or misery, because of monotony, because of variety. These are the bright lights which attract the silly moth, the spider webs which snare the thoughtless fly. Oh, that men had courage

"To leap the rotten pales of prejudice,
Dislike their moths from custom and assert
None farther than themselves, but that which
travels woman and man."

Time, place, circumstance, anything is an excuse. Against laws of health, reason, morality, and spirituality, this absurd deity parades our streets in the guise of our friends, and persistently invites us to share in its madness. The ancient Bacchus was insane; his in dem votaries participate in his irrationality.

It is degrading. Drink is the most powerful abasing agent in society. By it many are thrown off their balance, and caused to act foolishly and criminally. It is the cause and the occasion of much villainy. Men and women under its influence commit acts which cause them to heap curses on their own heads, and on the fiend himself when the awakening comes. The most revolting forms of crime, not to mention the milder types, would be largely reduced if liquor did not lend to the weak and vicious courage in time of action, and forgetfulness in intervals of idleness. While giving recklessness to the tempter it renders the tempted an easy prey. It is the devil's imp to drag souls to an abyss of shuddering degradation.

The offerings include strength of mind and body, manifested in the wreck of humanity called a drunkard, in his chronic condition of weakness of mind and body. If more proof be needed, enter our lunatic asylums and learn the percentage of cases there through alcohol estimated at 55 per cent. by Prof. Cesare Lombroso, the eminent authority on criminal anthropology. He says: "I know no more potent and certain cause of insanity than alcohol, nor one which affects posterity so extensively." Go into the hospitals and find seven out of every ten beds made necessary by alcohol. Question insurance societies, and learn that the abstinence's expectation of life is 25 per cent. better than that of the drinker.

Dearest home possessions, Take the child aspect. The study of heredity has established the possibility of moderate drinkers transmitting to their offspring such physical and mental constitutions as to handicap them and expose them to temptation. Childhood, like the home, should be sacred, yet how frequently both are sacrificed to drink! The position of the wife of the drunkard is deplorable. Divided between desire for her own welfare, for that self-preservation

which is natural, and the wish to save the man from himself, distracted by thought of her offspring, and the prospect of a hand-to-hand fight with want and misery. Finding her reward in rearing her children to be respected, sober citizens, and in winning her husband from his curse. Doing her duty for the sake of duty—many of the world's heroines are among these. And the husband of the drunkard, endeavoring to fulfil his duties as husband and father amid the debris of a wrecked home and a neglected family. Sad is the case of the wife and children with a drinking husband and father, but sadder far the lot of the husband and children with a drinking wife and mother. Sacrifice? Aye, on every hand. Fathers and mothers offering children, children driving their children to the altar. Our dearest human possessions are our loved ones. Dare anyone question this? Are any so base as to place business, money, property, before these? Drink can and does absorb the best, the most valuable. In the realm of the abstract our self-respect is our dearest possession; and even this is ruthlessly torn by Bacchus from the nerveless hands of his worshippers.

"The immortal soul." Nor drunkard shall inherit the kingdom of heaven." His physical and mental sufferings are sad and painful enough. Add to this the knowledge conveyed by this text and you are able to sound the depths of hopeless degradation to which the drunkard sinks.

The gifts of the false god are at best temporal advantage to those who are willing to trade upon the vice of their fellows, to others gratified vanity or appetite. But there is the inevitable crop of injury, disease, crime, death and black ruin.

How may we save the victims? The moderate and free drinkers, those who can take it or leave it, could help to abolish the evil and its results by giving practical proof that they can leave it. For the drunkard there are three processes required; a co-operative method which would be greatly assisted by the abolition of the traffic. The order of their statement is rhetorical, not practical; their application will depend upon the peculiarities of individual cases. The first is physical treatment. This is the building up of the drink diseased tissues of the body, and the toning of the unstrung nerves. Without such there is little hope for the drunkard. The second is mental treatment, to restore self-respect and confidence. Anything that will help the mind is to be welcomed; much has been accomplished by suggestion. The correct mental condition, however, is best produced through the agency of spiritual treatment. Drunkenness is sin, gross sin, but still sin; differing from other sins as brothers differ but are members of the same family. There is no need to lose hope about recovery from sin, any kind and quantity of sin. Hope is here for those who will accept Christ and strike into the current of redemption that is setting toward heaven.

Bacchus and Mars. The searchlight of

war has exposed the drink traffic as the enemy of efficiency, and among belligerent nations it has been limited and even abolished. In Australia some States are limiting its power. In this (New South Wales) after much public agitation, and at the request of the Minister for Defence, the Government has proposed to restrict the sale by deducting two hours in the morning and one at night. This is merely a sop to the public, and a bribe to the publicans, and is as grotesque in its ineptitude as it is tragic in its inherent possibilities of individual and national disaster. All the good that it has done and will do is to advertise the paradox of the most democratic government this State has known, paying homage at the shrine of our greatest and most vicious monopoly. Apparently in New South Wales ancient Bacchus in a modern beer tub is to aid our national enemies—until next election.

"Dire was his thought, who first in prison steeped
The weapon formed for slaughter, direr still
And worser damnation, who instilled
The moral venom in the social cup,
To fill the veins with death instead of life."

An Unanswered Question.

It is told of a celebrated infidel lecturer that, after completing his address one evening, he invited his audience to discuss the subject on which he had spoken. He announced himself willing to answer any question. A plain little woman, about to pass out of the building, paused long enough to say to the lecturer—

"Sir, I was left a widow with little children to support and care for. All I had with which to face the world was my Bible and my faith in God. But I was directed, helped, and comforted, and we were brought safely through the hard years. That is what my religion did for me. What has your belief done for you?"

There is no record of any answer. All over the world to-day are millions who can tell of help, comfort, and rescue through faith in Jesus Christ. In every land under the sun, the unceasing miracle of salvation and changed lives goes on. There are answered prayers, deliverances from evil habits, temptations overcome, and souls strengthened for their daily work by reliance upon a mighty, ever-present Friend. Degraded lives have been transformed, weak wills have been reinforced. In every church and mission there are persons who can testify to being lifted out of the depths and restored to hope and manhood by the touch of One who healed and pardoned in Galilee. But unbelief holds no experience meetings; it never tells what blessings its creed has brought it.

Flowers rejoice when night is done;
Lift their heads to greet the sun;
Sweetest looks and odors raise,
In a silent hymn of praise,
So my heart would turn away
From the darkness to the day;
Lying open in God's sight,
As a flower adores the light.

—Henry Van Dyke

The Ascending Lord.

Bible School Lesson for January 2, 1916, Acts 1: 1-14.

W. C. McCallum.

A continued story.

We cannot be too grateful to Luke for the industry used in the gathering of the materials for his life of Christ, known as the Gospel of Luke. The book of Acts declares itself at the outset as a continuation of the story of redemption from the point where the gospel breaks off, the ascension of Jesus. The intention is to show how the disciples of Jesus carried the message of life in his name to the peoples of the earth. After a few chapters devoted to events in Jerusalem, the book follows one stream of activity only, the work of the Apostle Paul. Yet, here again, the providence of God is shown in that while we could wish to know something more of the work of the early heralds of the cross in Egypt and many parts of Asia, it was along the lines of Paul's great work that the chief developments of Christianity took place.

The promise of the Father.

The promise of the Father was the equipment with power for their work. It was the coming of the Comforter, which he had told them was conditioned upon his departure from them (John 16: 7), "If I go not away, but if I go I will send him unto you." The personal presence of Jesus with them had been a great blessing, but now his presence in the flesh was a barrier to their further spiritual development. Not until Jesus had withdrawn from among them in mortal presence would the material hopes of Israel be dead in their hearts, the material hopes that stood in the way of their full re-birth into citizenship in the kingdom. They were being sent forth into the world as Spirit-filled and Spirit-led men. As long as they clung with dependence upon the fleshly presence of Jesus, the baptism of the Holy Spirit was not possible for them. The Christ withdrawn from the flesh, becomes the indwelling Christ of power in their hearts.

The dispensation of the Spirit.

Jesus had, in the passage about the new wine in old wine-skins, and the piece of undressed cloth upon the old garment, drawn a distinction between the dispensation of the law and the gospel, a distinction that implies a great deal more than the Master at that time expressed. In our lesson our Lord draws a contrast between the message of John and the life of the gospel dispensation. "For John indeed baptised with water; but ye shall be baptised in the Holy Spirit not many days hence." We are not to understand this as any depreciation of John's message. His work was truly part of God's plan, but vastly inferior to the achievement of the gospel. The contrast between the power and results of the era of John and the era of the gospel is put in the form of a

contrast between a water baptism and the Spirit baptism. While baptism in water is retained under the gospel we cannot afford to forget that the birth of water is void and valueless and even harmful unless it expresses the new birth of the Spirit. The gospel order of emphasis is first the Spirit and then the form that expresses the Spirit.

Curiosity unsatisfied.

The question of the disciples about the restoration of the kingdom to Israel is an instance of the insatiable curiosity of the human mind concerning world destinies. There is a widespread assumption which underlies a good deal of orthodox interpretation of Scripture, and which lies at the foundation of the great majority of sects that have gathered around some apocalyptic theory. This assumption is that God has marked out the course of history, that this course is delineated in the prophecies of the Old and New Testament, and given the right key, the diligent student can follow the plan.

So persistent is this conviction that all rules of interpretation may be overridden, and the text itself distorted. Examples of this are the way in which the plain statements of the book of Daniel are ignored, that is, that the visions of the kingdoms preceding the founding of the kingdom of God, culminate in a Greek Empire and Greek kingdoms arising out of it, and can have no relation to modern European nations; also in the way in which the obvious message of the book of Revelation to a persecuted church under the grinding heel of Rome is ignored in the eagerness to bolster up some complicated scheme of prophecy.

The answer of Jesus to his disciples, "It is not for you to know the times or seasons, which the Father hath set within his own authority," with its grave and firm protest, might well serve to remind us always that Christianity consists of a life of faith and not the mechanics of an artificial prophetic scheme.

Promised power.

New Testament Christianity was characterised by power. The power of the new life was being constantly demonstrated in the transformation of men taken right out of the raw of heathenism into the noble men of God. The disciples revelled in this dispensation of power; it was their boast and their joy. They could willingly forego the possession of worldly wisdom, they could persist in using the stammering tongue as long as their preaching was with the "demonstration of the Spirit and of power."

What was true of their age might be true of ours if only! Church of to-day, why is it not true of our times? It is true sometimes, as instances in our midst, and

reports from the mission field testify, but why is it not more true?

My witnesses.

The great purpose of this endowment with power was witness. The very name given to these disciples, i.e., apostles, declares them as witnesses for Jesus. In fact in sub-apostolic days the term apostle was used to describe preachers sent out by the churches, they were evangelists, heralds of the Cross, witnesses for Christ. Upon the first disciples is laid the burden of witness until the goal is reached, "the uttermost part of the earth."

Out of their sight.

"And when he had said these things, as they were looking, he was taken up, and a cloud received him out of their sight." Out of their sight, but not out of their lives; but did they realise this at the time? What were their thoughts as they stood gazing steadfastly into heaven? They were not yet the Spirit-filled men of Pentecost, and doubtless when Jesus passed out of their sight a great blank was left in their lives. They would still feel some of that desolation of heart which they experienced when he was laid away in the tomb.

But while, with hearts almost breaking, they gazed into heaven after the departing Christ, they received

The promise of his return.

This promise fell like the daylight of God upon them, as they groped in the dimness. Jesus had indeed opened the Scriptures to them, and showed them how the Christ must needs have suffered, and that repentance and remission of sins should be preached in his name unto all the nations, but how the days have flown by! what a short time they had had in which to grasp the great new spiritual message of the kingdom. The Israelite material hope, shaken by his crucifixion, was finally shattered by his ascension, and in its place was born the Christian hope, the expectation of his return, the coming that means the triumph of his Cross and the end of sin.

They Cannot Be Where God Is Not.

It singeth low in every heart,
We hear it each and all—
A song of those who answer not
However we may call:
They throng the silence of the breast,
We see them as of yore—
The kind, the brave, the true, the sweet,
Who walk with us no more.
'Tis hard to take the burden up
When these have laid it down;
They brightened all the joy of life,
They softened every frown;
But, oh, 'tis good to think of them
When we are troubled sore!
Thanks be to God that such have been,
Although they are no more.
More homelike seems the vast unknown
Since they have entered there;
To follow them were not so hard,
Wherever they may fare;
They cannot be where God is not,
On any sea or shore;
Whatever beides, Thy love abides,
Our God, for evermore.

—John W. Chadwick.

Foreign Missions.

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

Roman Catholic Influence.

The Church of Rome because of its unity has a wonderful influence on the world to-day. It is an influence that has to be taken into consideration as we face the problem of Christian missions. Prominent writers see in it a mighty force, and are bold enough to say that its influence will be greater in the days yet to be.

Whatever was the motive of the Pope in seeking to move the nations now at war to consider the question of peace, we know not, although in the light of recent telegrams appearing in our daily papers, containing the offer of temporal power, and the restoration of the Papal States, in Italy, by the Kaiser, we are led to believe his object has been attained. We are convinced that the Church of Rome will become a more aggressive force after hostilities cease than she is at present. To-day her influence is one of the retarding factors of Christian missions. Her men and women have gone forth into all the world, and wherever they have gone the missionary with the simple story of a risen Lord has found increased obstacles in the path of evangelisation. He has been faced with the problem of misrepresentation, increased superstition, open antagonism to himself and his work. Where Rome has had the freest hand there "ignorance is bliss"! The story of Rome's subverting the mind of the poor Filipinos has been so well told by Bro. Geo. Saunders that it is not necessary to enlarge upon it. Similar treatment has been met with by our noble band of workers in the New Hebrides. The efforts made to keep Bro. Filmer from entering certain villages remind us of the words of Jesus: "Ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter."

It has often been said that the policy of Rome is ever the same. She works to-day in the same definite way as in the past. Her plans are laid to win, and for her "the end justifies the means." We saw recently in a prominent monthly a cartoon representing the Pope holding a scale, in the plates of which were seen a great cathedral on one side and a scrap of paper on the other. The Pope stood with his hand holding the lever straight. Beneath were the significant words: "A judge would let the balance incline a merchant would keep it straight." We might well ask: "What are the ruins of Louvain and the sacrifice of a few, compared with the power which shall be ours after the war is over?"

We have been visiting recently a district where there are several small country schools, and were informed that with two exceptions all the teachers in ten or a dozen schools are Roman Catholics. We found in one place where our own chapel is used for

school purposes, and where the teacher is a Catholic, the walls of the chapel almost covered with scrap pictures cut from newspapers and magazines. We could not help wondering first of all whether a Catholic chapel would be used for public school purposes, then whether a Protestant teacher would be allowed to teach in it, and last, whether one would dare cover the walls with such unsightly pictures. Personally we think a Protestant teacher would have more respect for the chapel, even though it be used for school purposes. It is very evident from this that Rome is seeking to push her work of missionary activity in this way, and to impress us with her desire for education, yet using this as one means to win her way into the affections of the people. It would be interesting to know what number of our State school teachers are Romanists, and also how many of our children attend the Catholic schools either as boarders, or for music, drawing, painting, etc. Surely it is time we realised the jeopardy in which we place our children! The answer we know is that the influence is so refining! But can we afford to run such risks? Rome teaches drawing and music, not only to refine taste, but to win friends! In this way many a good Christian has been led from the "faith once for all delivered to the saints," "Watch ye, stand fast in the faith," Paul says, and we need to watch the encroachments of this arch enemy of our faith.

As in the homeland, so in foreign fields, Rome works in a mysterious way her influence to extend! From Africa there has often come to us the record of opposition and persecution. Where the Church of Rome has first gone, the work of the missionary becomes harder. In China there are said to be 1405 foreign priests, and 721 Chinese priests, while in 1873 the number of foreign priests was only 20; thus during the past forty years the increase has been fourfold. In addition to these priests there are in China alone 743 foreign and 1420 Chinese sisters, and the total number of Roman Catholics is 1,400,050, while there are also 613,000 catechumens. In Japan there are 152 foreign and 33 Japanese priests, and 432 sisters, while there are said to be 66,000 members of the church. Similar figures might be given of other lands, showing the great effort being made to influence these lands.

Our great need to-day is for men and women, educated and consecrated, who will go forth to meet this force. As we have already said, unless we get there first, the work will be harder. We should strengthen our force each year with strong workers, for only the strong will be able to endure the strain. Picked workers are needed. We have them, but need the funds also to make

possible their speedy going forth. Already we have workers prepared. We cannot increase our staff without the necessary money. We present the need with the prayer that some one will help!

Make Your Will.

It is the duty of every person to make their will. This fact becomes increasingly evident as each day we learn of some man or woman having died without such provision, and there is trouble. It saves much worry and expense to those who are left behind if this is done.

In making your will we would urge you to remember the work of the Master. In this way you may greatly help forward the great plan of world redemption. Any property or money can be left to "the Treasurer of the Federal Foreign Missionary Committee of the Churches of Christ in Australia for the time being."

An even safer and wiser plan is to give your money while living, and thus see it working. The Committee receives money as gifts in this way, either small or large amounts, for which interest is paid during the lifetime of the amputant, while on the death of the donor such interest ceases, and the money becomes the property of the Committee without any bother of wills, lawyers, or courts.

Write us for fuller information. We will gladly supply it.

Little Things.

There's never a rose in all the world
But makes some garden spray sweeter;
There's never a wind in all the sky
But makes some bird wings fleeter;
There's never a star but brings to heaven
Some silver radiance tender;
And never a ray of cloud but helps
To crown the sun's splendour;
No robin but may thrill some heart,
His dawnlight gladness voicing;
God gives us all some small, sweet way
To set the world rejoicing.

FEDERAL FOREIGN MISSION COMMITTEE.

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Treasurer, J. W. Cash, Henley Beach, S.A.
Secretary, I. A. Paternoster, Buller-st., Prospect, S.A.

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All correspondence and money for the Federal Committee should be sent to the Organising Secretary, Ira A. Paternoster, Buller-st., Prospect, S.A.

The Family Altar.

Conducted by A. E. Illingworth.

FINIS.

The year 1915 is rapidly dying. This is the last year of suggestive readings for the current term. It has given me pleasure to cull out from the blessed Book these portions of the inspired narrative and append thereto some gems of thought gathered from various sources.

I trust the labor has not been in vain. To all who have any interest in this page I now send my New Year's greeting. Christians are expected to be "lights and leaders" to those who walk in the darkness of sin or unbelief. To make our leadership effective and safe, let us pledge ourselves to enter (D.V.) 1916 under the guidance of the great "I AM" who in days of yore provided the "pillar of fire" by night and the "cloud" by day to lead his ancient people in the way and remind them of his presence when they journeyed onward to the land of promise.

SUNDAY, DECEMBER 26

Seed Thought.—*Since Last Christmas—What!* Because thy lovingkindness is better than life, my lips shall praise thee.—Psalm 63: 3.

Selected Gems.—
Come, let us ask our bosoms
If we earnestly have sought
To nurture all the blossoms
In our pathway as we ought?
Let us ask if we are giving
As much love to all the living
As we can.

—One of the stanzas in Eliza Cook's poem, "A Chant for Christmas Day." (It is worth reading.)
Scripture Reading.—Psalm 63.

MONDAY, DECEMBER 27

Seed Thought.—*The Exercise of Liberty.* But the liberal deiveth liberal things, and in liberal things shall he continue.—Isaiah 32: 8, R.V.

Selected Gems.—
Let us take heed that no arrears
Are due to those whose silent tears
Are calling on us night and day
For debts which Mercy ought to pay.
Let us be sure that we have heard
The claims of Misery's lowly wail,
And that our lips have never driven
The helpless and the spirit-riven
With harsh denial.

—From Eliza Cook's beautiful lines entitled, "Here's Christmas."
Scripture Reading.—Isaiah 32: 1-8.

TUESDAY, DECEMBER 28

Seed Thought.—*The Tree that Never Fails.* The tree is known by his fruit.—Matt. 12: 33

Selected Gems.—
"Mr. Sumner," said Mr. Wilson, "is a fit and proper person to represent the borough in Parliament." "Prove it," says I. "The abolitionist of the national debt, the unflinching opponent of pensions, the uncompromising advocate of the negro, the reducer of sinecures, and the duration of Parliament; the extender of nothing, but the sufferer of the people," says Mr. Wilson. "Prove it," says I. "His acts prove it," says he. "Prove them," says I.—Dickens. The parlor orator, in "Sketches by Boz."
Scripture Reading.—Matt. 12: 31-37.

WEDNESDAY, DECEMBER 29

Seed Thought.—*The Revelation of the Fire.* But he knoweth the way that I take; when he hath tried me, I shall come forth as gold.—Job 23: 10.

Selected Gems.—

Therefore as is the case with all precious things, the furnace was preparing for the shaping of the gold—the appointed Angel of her Fate was already hovering near, holding ready the cup of bitterness which all must drain to the dregs, before knowing what it is to drink of "the new wine of the kingdom of God."

—Marie Corelli, in "The Master Christian," concerning Angela Suvanni's great picture.

Scripture Reading.—Job 23.

THURSDAY, DECEMBER 30

Seed Thought.—*The Menace of Make-beliefs.* Ye hypocrites, well did Isaiah prophesy of you, saying, "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me"—Matt. 15: 7, 8.

Selected Gems.—
The most despicable creature of our time and century is not the man who doubts Christ, or questions God—for Christ was patient with the doubter, and God answers, through the medium of science, every honest question; it is the man who pretends to believe and lives, in the pretence, while his conduct gives the lie to his profession. That is why thousands of the rising generation of men and women will not go to church.—Marie Corelli, "Master Christian."
Scripture Reading.—Matt. 15: 1-9.

FRIDAY, DECEMBER 31

Seed Thought.—*Be Watchful Still.* Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh.—Matt. 25: 13.

Selected Gems.—
Let all be ready.—Watch and pray,
For none can tell the hour
When God may call His own away,
And use His sovereign power.

Let Childhood lift its hands to heaven,
And sing its Maker's praise;
Let Youth remember, life was given
To walk in wisdom's ways.

Let Manhood think that death may come
When least a seemeth nigh;
And, though content with this bright home,
Yet be prepared to die.

Let Pilgrims bend with fervent zeal,
And seek their Father, while they kneel,
To Mess their setting sun.

Let all be ready.—Watch and pray—
That not health, strength, nor gold;
For none can tell us what a day
Brings forth for young or old.
—Eliza Cook.

Scripture Reading.—Matt. 25: 1-13.

SATURDAY, JANUARY 1

NEW YEAR'S DAY

Seed Thought.—*A Good Resolution for 1916.* As for me, I will call upon God; and the Lord shall save me. Evening, morning and at noon, will I pray, and cry aloud; and he shall hear my voice.—Psalm 55: 10, 17.

Selected Gems.—
The cheerful supper done, wif' serious face,
They round the ingle form a circle wide;
The sire turns o'er wif' patriarchal grace,
The big 'lar' Bible, ance his father's pride:
His bonnet reverently is laid aside,
His beard haggards [grey temples] wearing thin
and bare;

Those strains that once did sweet in Zion glide,
He wales [chooses] a portion with judicious
care;
And "Let us worship God," he says, with solemn
air.

Then, kneeling down, to Heaven's Eternal King
The saint, the father, and the husband prays:

Hope springs "exulting on triumphant wing,"
That thus they all shall meet in future days;
There ever hark in unextinguish'd rays,
No more to sight, or shed the bitter tear,
Together hymning their Creator's praise,
In such society, yet still more dear;
While circling time moves round in an eternal
sphere.

—Burns, "The Cotter's Saturday Night." (Read it through. It will give you a good uplift for the New Year.)

Scripture Reading.—Psalm 55: 10-23.

A HAPPY NEW YEAR TO ALL READERS.

College of the Bible.

The following, having secured a grade of at least 75 per cent. for the third term, are deemed worthy of special mention. Others did satisfactory work, and secured a pass.

New Testament.—H. J. Patterson, 80; 11 others passed.

Church History.—A. G. Garnett, 85; H. J. Patterson, 80; A. C. Crisp and A. J. Ingham (equal), 85. 4 others passed.

Psychology.—G. H. Oldfield, 88; W. F. Narkivell, 85. 1 other passed.

Logic.—Miss Redman, 87; G. H. Oldfield, 85. 3 others passed.

Elocution I.—L. McCallum, 87; H. Crowden, 88; E. R. Killniter, 80; R. K. Whately, 85. 1 other passed.

Elocution II.—A. J. Ingham, 80; H. Coventry and S. B. Hibbard (equal), 87; Miss Blake, 85. 5 others passed.

Old Testament.—A. G. Garnett, 95; E. R. Killniter, 92; R. K. Whately and L. C. McCallum (equal), 90; H. J. Patterson, 80; Miss Redman, 85. 1 other passed.

Apologetics.—L. C. McCallum and G. H. Oldfield (equal), 88. 3 others passed.

Hermeneutics.—L. C. McCallum, 80; G. H. Oldfield, 88. 2 others passed.

Comparative Religion and Missions.—L. C. McCallum, 90.

Homiletics.—Theory: A. J. Ingham, 93; A. G. Garnett, R. K. Whately and E. R. Killniter (equal), 91; H. J. Patterson, 80; W. R. Hibbard, 88; L. C. McCallum, 87. 7 others passed. Practical: A. J. Ingham, 93; L. C. McCallum, 90; W. R. Hibbard, 87. 3 others passed.

English.—E. R. Killniter, 90; A. J. Ingham, 87. 9 others passed.

Ancient History.—E. R. Killniter, 85; R. K. Whately, 85½; H. J. Patterson, 85. 2 others passed.

The above list does not include results of classes preparing for the University Public Examination.—A. R. Main.

A Correction.

A Queensland sister, "One Who Likes Fair Play," writes with reference to a church report in our issue of November 25:—"The 30s" which was paid into the Foreign Mission Fund at Ma Ma Creek, was sent from one brother in Alexandria, not brethren. There is also a mistake as regards Sister Larsen, who, who is living at Gartham, not Flagesone, and attends the meetings at Ma Ma Creek, when possible."

Spiritual Power.

The power of awakening, enlightening, elevating our fellow creatures; it sways over souls which is the surest test of greatness, a noble might which calls forth the intellectual and moral resources of a people; which communicates new impulses to society; throws into circulation new and stirring thoughts, gives the mind a new consciousness of its faculties, and rouses and fortifies the will to an unquerable purpose of well-doing.—Channing.

Reports from the Field.

Queensland.

BRISBANE—Yesterday morning A. C. Rankine spoke on "Christ could not be hid," and preached the gospel in the evening, taking as his subject, "Christ the Supplian't." Bro. Rankine is faithfully presenting the gospel. A number of visitors are attending the gospel services. Three more new scholars for the Bible School yesterday, and plenty to interest the children, viz. Children's F.M. service, Christmas tree, and anniversary in new year. The sisters are working at the highest pressure for the Red Cross Society.—H.C.S.

IPSWICH—The church is progressing, notwithstanding the severe drought. We have a good start with our building fund, but if this should meet the eye of some one anxious to assist us, we will indeed be grateful. Bro. Green and wife, of Hursville, N.S.W., are worshipping with us for a time. We find his assistance very acceptable, as he is an able exponent of the truth.—M.A.H., Dec. 4.

ANNERLEY—The Bible School rendered the Children's Missionary Service on Tuesday, Nov. 30. Splendid interest. Offering amounted to £1 7/-. The kindergarten is getting into full swing under the supervision of Sister I. Milliken, with competent assistants. Bro. Graham is doing a fine visitation work, but the church must have a home of its own before we can do effective work. £5 in hand toward our church home. Who will help us in our appeal?—A.R., Dec. 7.

Tasmania.

LAUNCESTON—At the midweek prayer meeting on Wednesday over 70 were present. Sunday, Dec. 5, splendid meetings all day. Bro. C. Nicholls presided in the morning. Bro. Day was asked to take the evening anniversary service of the Inverclyde Baptist S.S. Bro. A. W. Heron took the service in his absence, and gave a good address on "Dag God See." Miss Green was received into fellowship. Mrs. Warmbrunn, the mother of our Bro. Warmbrunn, is on a visit from Victoria. On Wednesday, Dec. 8, at the Temperance Hall, the sale of work in aid of the building fund was opened by Alderman D. Storer. The stalls were beautifully fitted up. Several of the lady members are deserving of the utmost praise for the way they have been working to make it the success which it undoubtedly was. Mrs. Day is president of the Ladies' Sewing Band, and Mrs. Orr secretary.—D. Dowde, Dec. 9.

West Australia.

WEST GUILDFORD—Sunday, 14th, we had splendid meetings—over 70 being present at the Lord's table, and a large meeting at night. Three more confessions. During the mission we had 24 confessions. 30 have been added to the church by faith and baptism during last seven weeks, the majority being men and women. Last night, Nov. 21, we had over 200 people present, when the writer spoke on "The Restoration Plan." H. Berry gave a helpful address to the church in the morning on "Fellowship"—G. Fitzgerald, Nov. 22.

PERTH—Last Lord's day evening we held a special service in memory of our late Bro. D. A. Ewers, who was our evangelist some years ago. Bro. Blakemore made appreciative references to the life and work of our departed brother, whose five years ministry with us had resulted in the enlarging of the church, and many additions to the number of members. A quartet was rendered by Bro. Arnold, L. Page, Murray and Fisher, and a solo by H. Wright. In order that the men of the church might become better known to each other, a social gathering was held in Bro. Bell's tea rooms on December 2. A large number sat

down to an excellent tea, kindly provided by Bro. Blakemore. We expressed our hearty appreciation of the response to duty's call made by many of our young men who have come to the front. One of whom, Raymond H. Well, had fallen in the terrible conflict. W. Hamilton, just returned from the firing line, also received our congratulations. Sergeant Stone and Corporal Bennett suitably replied. Bro. C. McGreggor, who leaves for England to serve his country in the making of munitions, was warmly thanked for his work in the church and Bible School. Musical and other items contributed to a most enjoyable evening.—W.A., Dec. 6.

FREMANTLE—Lord's day morning W. B. Blakemore gave a splendid exhortation from Phil 4: 6. Our Junior C.E. are getting ready for our Children's Day. Tuesday evening, the Hardy Memorial Endeavorers visited our Senior C.E. We had a very happy time. Wednesday evening, the church held a very successful social gathering to commemorate the beginning of the third year's work of their preacher and his wife. A. W. Connor and W. B. Blakemore gave good addresses. James Leach made a happy chairman. The choir also rendered good service. All departments of the work are rendering helpful service to the church. The Young Women's Mission Band are also busy working for our wounded soldiers.—E. G. Warren, Dec. 4.

New Zealand.

CHRISTCHURCH—"Go to Jesus first" was the theme on Mark 5 on Sunday morning, Nov. 22. In the evening "The Life of Jesus" was the first sermon of a series on the life of Christ. A girl and a Bible School boy made the confession at the close. Bro. Mason spoke on the following Wednesday night on "The Fig Tree." A good programme was given by the Band of Hope on the Thursday night. On the evening of Nov. 21 Bro. Gobbie spoke on "Christ our Attonement," and "Christ the risen Lord." At the close on Nov. 14 a girl decided for Christ, and was baptised with the other two. The three have been received in. The Bible School at St. Albans has lately added about 13 scholars to the roll. "Ceremonial v. Heart Religion" was emphasised last Sunday morning, while in the evening a stirring sermon was preached on "The Christ as Judge." At the close one young woman decided to renew her fellowship with Christ, while three more, two of them Bible School girls, made the good confession. Bro. McLeod spoke on Wednesday on "What is Jehovah?" and a good meeting was held by the C.W.B.M. on Thursday.—P.S.N., Dec. 4.

NELSON—Bible School anniversary was held on Nov. 21 and 22, and was a great success. Bro. Knapp presided at Lord's day service, especially explaining the object of the gathering to a large number of children present. Bro. Mathieson gave an inspiring address on the subject, "Co-workers together with God." Afternoon and evening special services in School of Mr. Bro. Mathieson spoke to the children on "The Good Shepherd." Large number present, especially at night, when the accommodation was taxed to its utmost capacity. The singing of the children, aided by the choir, and under the able leadership of Bro. Jackson, proved a distinguished feature of the services. In the afternoon Mr. Dickson presented the prizes to the scholars. Mr. Dickson presided. Bro. Dickson delivered a powerful address on "Our Children for Christ." The following Monday another crowded meeting. Bro. Dickson presiding. Secretary's report showed a roll number of 216 scholars; also the success of scholars in the Sunday School Union examination, 14 out of 15 gaining certificates; 12 of our scholars received the second year, and 10 of the Robert Raikes Diploma for perfect attendance, and 13 new diplomas were issued. The cradle roll has a mem-

bership of 61. Altogether the report showed that the Sunday School, under the able superintendency of Bro. Knapp, was in excellent condition. On the following Friday the annual tea was held in the schoolroom. The tea constituted a record of late years, the tables being thrice filled by an enthusiastic crowd. Following the tea, the Band of Hope, when an attractive programme was rendered to an appreciative audience.—Z., Nov. 30.

WANGANUI—The attendance at the Lord's day meetings lately has been fair. At the quarterly business meeting held on 10th inst., it was decided to keep Bro. Chas. Downey on till the annual business meeting, when the financial position would be thoroughly gone into. On two occasions lately Bro. Downey has taken the Palmerston North platform, so two Baptist brethren—Bren. Knapp and Matthews—kindly consented to preach for us Sunday evenings. We are very grateful to them. Bro. Gondere, from Taranaki, exhorted on Sunday morning. On Nov. 1 Bro. Frank Demie exhorted. Sunday, 21st inst., was to have been the Sunday School anniversary services; but owing to the very bad state of the weather, it had to be postponed for a week. The children are hoping to have a great time at their anniversary tea and further services on Thursday, 25th inst.—L. A. Thetford, Nov. 22.

SOUTH WELLINGTON—On Nov. 21 Bro. R. A. Wright, M.P., exhorted the church in the morning from Eccles. 5. In the afternoon the Bible School commenced its 21st anniversary services, when Bro. H. Callam presided over a good meeting, and stated that there were between 250 and 300 scholars on the roll. Bro. Jarvis, of Kilmorie, addressed the school on the subject, "Please pass the sugar," which he beautifully illustrated by a sugar rose. In the evening Bro. Jarvis again addressed a very large audience on "The Lad of John 6: 9," which was really good. On the following Wednesday a successful entertainment was provided by the school. We were successful in getting Mr. J. P. Luke, Mayor of Wellington, to deliver an address along patriotic lines. Mrs. Lake kindly presented the prizes to the scholars. Songs, recitations, and dialogues were delivered by the children. Sisters Miss A. Thomas and Miss A. Priedlander officiated at the piano and organ respectively. Bro. Alf. Thomas conducted the singing, and deserves great praise for his work. Although it was a wet night the building was full. Altogether a very enjoyable time was spent.—A.L., Nov. 25.

South Australia.

GROTE-ST.—We are indebted to Bren. E. R. Manning, James Manning, T. J. Gore, and R. Taylor, of the Baptist Church, for taking the services while Bro. Thomas was away on a two weeks' holiday. Our secretary, E. Barnes, has been kept away with a poisoned hand. Bro. Gard, our organist, was away through illness to-day, and Lieut. J. S. Maddern filled the place. There has been a good deal of sickness. Mr. and Mrs. W. Angus lost a little child, while others have lost relatives recently, with whom we sympathise. To-day we had a splendid uplift. We had a roll call day, and every member was asked either to be present or to send a greeting in response. We had about 450 members at the morning service, and a large meeting at night. There were present in the day about 320 or 330 members. About 150 sent response or could not come and sent greeting, so that we heard from nearly 500 of our members. Many made the resolve to be more regular at the Lord's table, and we believe an increased interest will result from our special effort. Bro. Thomas was the speaker both morning and evening. The evening meeting was an interesting and memorable service. Scores of our returned soldiers were present. Corporal Norman A. Morphett has returned wounded after being away only three months. Individual communion cups were introduced for the first time this morning, and the innavation was greatly appreciated.—Dec. 12.

STRATHALBYN—Interest and attendance at our meetings continue to be well maintained. Since last report we have had our Children's Day

Exercises, also the Bible School picnic, both of which passed off successfully. Bro. Garratt still continues to faithfully proclaim the gospel message.—H.B. Dec. 11.

QUEENSTOWN.—On Sunday, Dec. 12, a splendid attendance at the Lord's table, Bro. Pittcroft presiding. Bro. Brooker's address was a review of the series of addresses on "First Principles." Afternoon, a special music service held by the Q.M.B.C. Bro. S. Lunn spoke. Evening, good meeting. Bro. Brooker delivered a helpful address on "Steps in the Christian Life." Two young men made the good confession.—D.L.W., Dec. 12.

UNLEY.—Special services were held to-day. In the morning our esteemed Bro. T. J. Gore addressed the church from the New Testament lesson on "Miracles." The Children's Day service was held this afternoon, and the scholars acquitted themselves splendidly; they had been well trained by Misses A. Riches, H. Plumpton, and N. Holder. There was a good attendance of visitors. In the evening Bro. Humesman arranged a National Christian Service, speaking on "Religion and our Soldiers."—Wm. R. J. Campbell saw in the Trenches; the congregation singing national hymns.—P.M., Dec. 12.

CROYDON.—Good meetings to-day. Morning, H. J. Horsell presided. E. Plant exhorted. Bible School attendance, 178 scholars. Gospel service, H. J. Horsell preached a powerful address, "Hearing Christ." Church Extension Building Fund collection, £17.2.

CHINESE MISSION.—The Chinese of the Greatest Church of Christ Mission held their annual social, prior to the Christmas vacation, on Tuesday, December 7. About 150 scholars and guests were present. Mr. Lum Yow received the guests, who took a great interest in the efforts of the Chinese scholars and their teachers. The subjects of the night were the English language and the gospel of Christ. The teachers and scholars are both to be congratulated on the success of their efforts. Mr. McPhee presided, and thanked all present for their interest. Mr. Matthew James, one of the Chinese brethren, thanked all teachers for their help during the past year. He spoke of the great amount it was to him to be able to speak English, and of his conversion, which was due to his connection with the mission. An excellent programme was provided. Games were indulged in, and supper enjoyed. It was the most successful function held in connection with the mission.—H. I. Bowden

MILE END.—At the conclusion of the discourse to-night a bright young lady stepped forward and made the good confession. In last week's notes the proceeds of the Children's Day Exercise was given as £2/10/11. It should have been £3/9/2. The balance came in the children's boxes.—M., Dec. 12.

MOONTA.—To-day we had splendid meetings all day. A large number met around the Lord's table for the breaking of bread, and one brother was received into fellowship. Bro. Marsh presided, and Bro. E. Roberts, of Balakava, gave a nice talk. In the afternoon a good number met in the Bible School, over 60 present in the Bible Class. Bro. Roberts' talk was enjoyed by all. At the gospel service, when there were over 250 present, Bro. Roberts gave a splendid address on two Bible characters, Abraham and Lot, which was appreciated by all.—B. Marsh, Dec. 5.

MURRAY BRIDGE.—Since last report the work has been progressing. The attendance at Endeavor and prayer meeting shows an improvement. At our business meeting held last week a vote expressing our thanks to the Home Mission Committee for their assistance during the very trying time caused by drought and war, was unanimously carried; also one to the evangelist for his services, and expression of their confidence in him. The sisters as a result of their sale of gifts were able to hand over to the officers sufficient money to pay off the debt on the organ.—T., Dec. 12.

KADINA.—Last Lord's day we had good meetings. This morning Bro. Wood presided,

and Bro. W. Sleg gave the exhortation. We are sorry to report that Sister Alice Lawrence is laid aside through sickness. We pray that she will soon be restored. Splendid meeting this evening, although the attendance was not as large as usual. One young man from the Bible School came out and made the good confession. There is a good report of the Christmas Mission.—J. H. Thomas, Dec. 12.

New South Wales.

CANLEY VALE.—At our recent annual meeting G. H. Brawne was elected an elder, and all the old elders were re-elected. On December 4 we farewelld Bren W. Wakeley and W. Boys, who are in camp, at a social. G. Stinson, on behalf of the church, presented them with a watch and a fountain pen, respectively. Sunday, Dec. 5, was a soldiers' day with us. At the worship meeting Serge Fraser, of Moreweather, presided. Pres. W. Boys and E. Lewis, of Laverell church, read the lessons, and Pre. D. Wakeley exhorted. Bro. Lewis took charge of the Bible Class, and Bro. Wakeley the senior boys' class in the afternoon. At night Bro. Lewis conducted the gospel service, assisted by Bren. Boys and Wakeley, and Pre. Clark ably expounded the gospel.—A.O.W., Dec. 12.

NORTH SYDNEY.—Good meetings to-day. Bro. Tingate presided over the Lord's table, assisted by Bro. Symington and the writer. Bro. Payne giving us a fine exhortation. The Bible School is making good progress in its rally. The gospel service was well attended, and Bro. Payne gave us a good address on "Why do men not go to church?"—C. T. Gerrit, Dec. 5.

PETERSHAM.—Had a nice meeting on last Lord's day. Bro. J. Pearce presiding. Bro. Gale gave a deeply interesting address on Psalm 40. Amongst our visitors were Sister Mrs. Edwards, from Broken Hill, mother of our Sister Mrs. James and Sister Mrs. Heath, whom we are pleased to have with us again, after an absence of four years in the country.—A.G.T., Dec. 12.

TAREE.—Bro. Burns addressed the church on Lord's day morning, and preached the gospel from 1 Cor. 12: 18 at night. The attendance at both meetings was not as good as usual. At the gospel service a young lady made the good confession, after which she was immersed. Bro. Marler addressed the church at Wingham on 2 Tim. 4: 8, 9, and conducted a gospel service at night, preaching from Ephesians 2: 7, 8.—T.T.M., Dec. 9.

WAGGA.—Since last report meetings have been well attended. Last Sunday we received into fellowship a brother who was immersed the Sunday previous. The result of the Children's Day Exercises was a collection of £2/15/0 to the fund. This morning Bro. Brown presided at the Lord's table, and Bro. Wilkins exhorted the church. Tonight Bro. Brown spoke to a fair attendance, and faithfully proclaimed the gospel.—W.F.W., Dec. 12.

MARRICKVILLE.—Good attendance this morning, when Bro. Holtz gave us a fine address on "What are we doing with our riches?" We are glad to report that Sister Mrs. W. H. Hall and Sister Mrs. H. Morris are both progressing well after their recent operations. A ballot was recently taken as to whether we should use the organ at the morning service, and the church by a large majority decided in favor of its use. The Junior C.E. Society is paying a visit to the Rockdale Orphanage on Saturday, December 18th, and taking a quantity of toys and clothes to the inmates. Our Juniors are making quite a name for themselves this year, owing to their good deeds.—J.H.F., Dec. 12.

HORSNEY.—The writer presided. Bro. Reg Armit exhorted the church on the present opportunity of our church in Australia. Bro. Armit at the gospel service gave us a fine address on the Bible.—Thos. E. Rife

ALBURN.—Helpful meeting this morning. Bro. Loney presided. We received into fellowship Sister Lucy Pond, who was baptized last Lord's day evening. Bro. Crawford exhorted

This evening Bro. Fox delivered a powerful gospel address to a small but attentive congregation.—G. Sitch, Dec. 12.

HURSTVILLE.—Good meetings to-day. Bro. A. Smith, of Livyville, addressed the church in the morning. This afternoon we celebrated Children's Day. The scholars rendered all the items in the Children's Day book, each one taking part splendidly. The singing was under the leadership of Bro. Lay, with Sister Buckley as organist. A collection was taken up for the children in the foreign lands. The prizes were given during the last year were distributed by Bro. Dinger. The scholars sang again at night, and Sister D. Winks rendered a solo. At the close of Bro. Garden's address one young girl from the Bible School made the good confession.—B.H. Hasmen, Dec. 12.

ENMORE.—A very successful complimentary dinner to men only was held in the Tabernacle on Monday, December 6. Bro. I. J. Holey was the guest of the evening. An enjoyable time was spent, toasts of "The King," "Our Guest," "But more Tabernacle," and "Our Young Men" being interspersed by songs and recitations. Last Lord's day evening the usual monthly meeting for officers and friends was held, a large audience being present. Bro. R. K. Whately assisted in the Grace, and the annual collection for the poor of the district was taken up.—R.

PADDINGTON.—Sunday, Dec. 12, good attendance at the morning service; several visitors. Bro. F. Collins presided. Bro. C. T. Forscutt gave a fine address, which was much appreciated. One was received into fellowship. Good attendance at the gospel service conducted by Bro. Collins.—A. W. Shearston, Dec. 12.

ERSKINEVILLE.—One young lady received into fellowship yesterday morning. Bro. H. Payne delivered a helpful address. At night another was baptized, and two bright boys made the good confession. The struggle against Roman Catholic influence and scepticism in this district is hard and handicapped. Brethren, pray for us.—P.J. Pond.

CHATSWOOD.—Good meetings last Lord's day. Bro. Price gave a helpful message in the morning. At the gospel service one of our Bible School lads confessed Christ. The Sunday School is doing good work under the leadership of Bro. Gokhard. The rally closed on Sunday with 20 new scholars being added. The Ladies' Church Aid Society held a very successful sale of work and gifts on the 10th inst., which was opened by Mrs. J. F. Ashwood. About £40 was taken. This will be given to the building fund. Great credit is due to the sisters for their splendid effort.—T. Bauley, Dec. 13.

BELMORE.—The anniversary tea and public meeting was an unqualified success. Bro. Hayward presided; he, Bro. Stevens, and Bro. Fingles gave excellent addresses. The programme of songs and recitations met with warm commendation. The tables were dressed and decorated to represent Britain and the Alps. There was the Australian, English, Irish, and Scotch table, interestingly represented. The Alps had each their separate table, all presided over by sisters, and tired to, in some measure, feature the night. Yesterday was a splendid opening day for Belmore's new year. Three received into fellowship. Bro. Barber preached on "Truth and Tradition" in answer to attacks from the local denominational ministers. He handled his subject with ability. The congregation was one of our largest so far. The close of the address the daughter of W. A. Smith, our esteemed Bible School superintendent, made the good confession.—John Rodgers, Dec. 13.

Victoria.

BURNLEY.—All meetings well attended to-day. Bro. Henderson presided, and gave a helpful address. Our brother again addressed the evening meeting. We enjoyed a song by Miss R. Rutledge.—J.A.C., Dec. 5.

MILDURA.—The Bible School scholars rendered the Children's service for Foreign Missions.

Continued on page 826.

A Golden Jubilee.

MUCKLAND, PONSONBY ROAD, SUNDAY SCHOOL.

The Sunday School celebrated its jubilee with six meetings. The first, on November 23, by a banquet to church officers, past and present teachers, members of the C.U.I.C., and special guests. The church house was brilliantly decorated with floral festoons, and the school colors, and the beautifully-illuminated tables, ornamented with many flowers. 180 guests were present, including representatives of the Sunday School Union, Mr. Burton, President, Mr. Faulkner, Vice-President, and Mr. H. Scott, Secretary.

At the after-union function, Elder J. L. Scott presided. After words of welcome to guests, he gave an impressive address on the working motto of the school that was the ideal of the previous superintendent, our late Bro. W. H. Marson, "Every scholar, every teacher, present every Sunday"; and on the spiritual motto, "Righteousness exalteth a nation." The secretary, E. A. Perkins, then read the first portion of his report, telling of the genesis and subsequent history of the school, and giving the names of the first scholars then alive and present. A presentation of choice bouquets, and ribbons of honor in school colors, was then made to each of these. The secretary resumed his report, dealing with brethren who had been superintendents, and the good service they had rendered. Ribbons of honor, suitably inscribed, in gold, were presented to E. Perkins, senior, R. Hall, and to the widows of W. Vickery, R. Downey, and W. H. Marson, whose husbands had filled that position. Similar honors were given to Sister Perkins, who has charge of the primary section; to E. Vickery, leader of the C.U.I.C.; and to J. L. Scott, the present superintendent. The secretary then concluded his report, mentioning incidents of interest in the school, and the names of the faithful brethren who had worked and died in faith, making a mental picture gallery, after the pattern of Heb. 11. All teachers present were then given inscribed armlets of ribbon in school colors.

Bro. Page welcomed specially the deputation from the S.S.U. and President Burton and secretary H. Scott responded with pertinent and impressive speeches that were very encouraging, and then made a presentation of a handsomely framed certificate of association, showing that our school joined the Union in 1838, having 50 scholars, 8 teachers, and R. Downey, superintendent. Now in 1913 the school numbers 410, as follows: Primary, 130; Main, 210; Bible Class, 100; and 22 teachers.

Our school is the largest Sunday School in the Auckland District Union, with its 375 scholars, 2720 scholars, and 1000 teachers. Bro. Greenwood then gave an address. Bro. E. Perkins, senior, spoke of the early days of the school, and the maintenance of discipline. Elder J. C. Morton gave a well-considered address to the teachers, to which Bro. C. Collier, the teacher of the longest term of service, responded suitably. Bro. Gaister, of Dominion road church, expressed his appreciation of the progress of the school, and of the importance of Sunday School work. Bro. E. Vickery made a most appropriate and able response. Bro. McCallum's address, on Sunday Schools, an Union, and the Sunday Schools of the world, was heard with attention, and approval, and was responded to by Sister McManis. As a last item the National Anthem was sung.

On November 25th was a public entertainment. The children, seated on a specially erected gallery, sang special songs and choruses, as trained by the conductor, Bro. W. Page. The simple ditties by the primaries, the choice songs by all the school, and the solos delighted the large audience. The recitations and dialogues by the children were amusing, and will given. Other items were the unveiling of a photographic shield, 5ft. long by 10.9 in. wide, having 60 portraits of past and present teachers, and the presentation of an ovation towards the liquidation of the debt on the new school buildings, so reducing it to £160.

On November 28, Sunday meetings began with one

for prayer at 10.20 a.m., and the usual meeting at 11 a.m. To this the elder children were invited in order that they should see and hear why we observe the New Testament order of Christian worship. Special readings were selected. The 103rd Psalm was recited by Bro. W. Page, a good lesson in memorising Scripture. Elder J. C. Morton read. Bro. E. Vickery, who presided, explained to the children why we keep the will of Jesus in the breaking of bread and drinking the wine. Bro. Gaister gave an address on Samuel, specially suited for children.

In the afternoon there was a good audience to hear the children sing. Elder Scott presided, gave a short address, welcomed two new teachers, and new scholars. Pastor Clark, late of the Baptist Tabernacle, gave the address on Psalm 103: 4, a God-given banner to be displayed because of the truth. He warmly eulogised the work of the Church of Christ, and his raptur at the present evil doings in the world, then he spoke of the present conflict, bringing into prominent notice banners and flags; told how in all ages men had fought and died for the flag they loved, of the blending of colors in present national flags, and then of the God-given banner, a tri-color—black, scarlet, and white: black for the darkness of sin holding the sinner; scarlet for the blood that redeems and cleanses; white for the cleansed, the saved, the saint.

There was a large attendance at the evening meeting, the children in full assembly singing their songs. Bro. Bryden, of Dominion-road church, gave a good address in his usual felicitous way. His subject was "A Bible Image," Psalm 100: 105. The children listened with great attention to the address, and in answer to Bro. Bryden's appeal a young woman came forward and made the good confession.

The last meeting, November 30, was special for past and present scholars, managed by the C.U.I.C. (the Bible Class). A summons to church, gave a good address in his usual felicitous way. His subject was "A Bible Image," Psalm 100: 105. The children listened with great attention to the address, and in answer to Bro. Bryden's appeal a young woman came forward and made the good confession.

Correspondence.

Dear Editor,—

A remark in your leader, entitled, "Our Indebtedness to the Men of Bygone Days" reminds me of a remarkable story, the facts of which came under my own observation. The story is so full of interest and encouragement to faithful workers on the part of isolated Christians, that it well deserves all the publicity that our excellent paper can give it.

The remark referred to is this: "Again, this love of the church of the New Testament revealed itself in the actions of the disciples who were scattered throughout the country. Where there was no church they built one." The story I have to tell illustrates this fact in a remarkable manner. A man and his wife were for some years members of a church of Christ at Birmingham, England. A position was offered him as head gardener at an institution in a country district where there was no church of the New Testament faith and order. They began "breaking bread" in their own house. This continued for some years. After about a year had elapsed, a young man under our brother became aware of the fact. His interest was aroused. They invited him to the meeting. He attended, and having a Methodist, he did not partake of the ordinance. After the service he asked questions, and our good brother and sister, being well versed in the Scriptures,

were not slow to answer his enquiries, fully and clearly from the Word. After a few weeks that young man became fully satisfied of the way, and was baptised, and united to the little assembly of three. They continued to break bread together for about another year, when the young man obtained an appointment, also as head gardener, in another country district, many miles away. He then became attached to a young lady, informed her of his religious position, which led her also to become obedient to the faith. Following the example of the first example, they regularly broke the memorial loaf in their own home, and here again the same thing happened. A young man in the same employment became interested, and was soon baptised. The three soon increased to eighteen or nineteen. Speaking power was developed. A room was hired. The gospel was preached, and interest created in the district. The brethren of the Home Committee, hearing of it, asked the writer to visit the little cause. A brief mission followed, and the church was largely increased. A fine meeting house was built, and the young man who commenced the cause labored in word and doctrine, and in course of time became one of the honored and beloved pastors of the church.

But what of the original couple? Well, though again left to themselves, they continued in the way they had been doing from the first, and in course of time the Lord added to them those who were being saved. When they numbered about a dozen, they, too, began to think of publicly proclaiming the gospel. They applied to the Committee, who again asked the writer to pay them also a visit. An old barn was rented, and preaching services were held every night for five or six weeks. The result was about 60 additions to the little church. A chapel was built on land given by one of the brethren, and a strong cause built up, which remains to this day.

Now, in all probability, if these dear old pioneers had hid their light under a sectarian bush, these two flourishing churches would never have had a being. The lesson is obvious.—J. Pittman.

Victorian Home Mission Notes.

Thos. Hagger, Secretary.

Additions.—During the past two months our workers have reported additions as follows:—Colac, 1; Crookston, 1; Drummond, 1; Dunnington, 2; Felmea, 1; Horsham, 22; Lillimur, 1; Malvern, 6; Maryborough, 9; South Melbourne, 1; Stawell, 2; Swan Hill, 2; Warrnambool, 2. Total, 34. Thus the good work of gathering in souls continues.

Finance.—Expenditure has been reduced somewhat, although no work has been abandoned. Unsisted churches, in some cases, have undertaken a little more of the responsibility, and some have made special gifts to the work. The receipts to the end of November were £203/8/3, an increase of £30/1/6/8 over the corresponding period of last year. The expenditure for the same nine months has reached £285/11/2 (including the debit balance of £192/12/7, brought over from last year); this is an increase of £30/1/8/8 over the corresponding period of last year. The debit balance now stands at £255/2/11, or £18/2/- more than at the end of November last year.

Items of Interest.—H. Gray and A. J. Fischer have settled down to their work in Warragul and Warrnambool respectively. They are both doing well, and we are hoping to see much progress under their efforts and those of the local brethren.

Stawell has reported additions every month this year, except in April. This is splendid.

Three of the young men of the St. Arnold Church expect to enter the College of the Bible next February. Thus Home Missions prove to be a far-reaching investment.

J. Pittman has been on a visit to Mildura, and his services were much appreciated by the brethren.

What is Coming? The Annual Offering for Home Missions on February 6th. Let all participate, and let us have a big advance in the amount given.

Obituary.

COLLEGE—After a brief illness in the Roma Hospital of a few days only, Sister E. College passed away to be with Christ, which is far better. She died on November 19. Her parents are the esteemed Bro. and Sister C. M. F. Fisher, of the Zillmere church. She was but 26 years of age, and had been married only six years. Her favorite hymn was "Abide with me, fast falls the eventide." Though so young, she was a staunch and true Christian, and her happy smile was a pleasure to all who knew her. May the God of Peace comfort the hearts of those who mourn her loss, and who for a time are separated from her 'till the day break and the shadows flee away.—W. Rothery, Roma, Qld.

WHITEFIELD—Bro. James Whitefield, who has been a member of the church at Milng, S.A. for the last eight years, has been called to his eternal home. He unfortunately met with an accident on November 25, which caused his death a few hours afterwards without his having regained consciousness. Our brother had lived a faithful Christian life, always active in the Master's service, and no one could be more ready to obey the call than he. He was baptised by the late Bro. Colbourne in Kermedee-st. chapel, North Adelaide, June 15th, 1870. He was very enthusiastic in starting a building fund for the erection of the chapel. His respect and regard for the trustees of that church, he was an officer of the church here, and teacher of the Young Ladies' Bible Class in the Bible School, and his loss will be keenly felt. We have enjoyed many exhortations from him. Our brother was at one time a member of Bro. Gore's class. He thoroughly understood the position of Christ, and he had had been a helper in many. His death was a great shock to his father and mother and family, but they with his wife also are able to say they are resigned to God's will, knowing He doeth all things well. We commend them to his loving care and keeping. His body was laid to rest on November 27, there being many sorrowing and sympathetic friends present at the grave. A memorial service was held in the chapel, Sunday evening, November 28th.—P. Baker.

A Debate.

A. E. Marler, of Tarco, writes:—It may be of interest to readers of "The Christian" to know that a debate between Bro. Burns and "Apostle" Paul Hanson, of the Reorganised Church of Jesus Christ of Latter Day Saints, was held recently in this town. The propositions were as follows: 1. The Church of Christ, of which I. G. E. Burns, am a member, is in harmony with the New Testament, in origin, organisation, faith, doctrine, and practice. 2. The Reorganised Church of Latter Day Saints, of which I. Paul M. Hanson, am a member, is in harmony with the New Testament in origin, organisation, faith, doctrine, and practice. The debate extended over six evenings, and each evening a large number of people gathered in the public hall to hear the discussion. From what the writer was able to gather before the debate took place, the Latter Day Saints were expecting to gain a victory; but unfortunately for them it turned out the other way, as I am sure every intelligent person who heard the debate, and who had a knowledge of the Scriptures, will admit. That the position of the Latter Day Saints is built upon delusion and supposition was clearly demonstrated by Bro. Burns from the Scriptures and their own writings. The result of the debate, so far as one can see, is that the people of God have been established in the faith once and for all delivered to the saints.

ACKNOWLEDGMENTS.

Received from the Trustees of the Margaret Goodie Fund, the sum of £10, for distribution among the needy brethren and sisters of the church for Christmas comforts, and to brighten up and gladden the lives of our needy brethren.

Thanks for same, on behalf of Committee.—L. R. Martin, Superintendent, Victorian General Dorcas.

AGED AND INFIRM EVANGELISTS' TRUST.

Church, Mt. Walker, Qld., 10/-; N.S.W. Churches: Paddington, 4/10/-; Merewether, 4/-; Victorian Churches: Berwick, 4/-; Swanston-st., Melbourne, 4/-; and Church, Kalaklava, South Australia, 4/12/-. Contribution Vic. Evangelist Endowment Fund, 10/-.

W. H. Hall, Hon. Secretary and Treasurer.

VICTORIAN HOME MISSION FUND.

The following amounts were thankfully received during the month of November:— Churches, per Collectors: Meredith, 10/-; North Melbourne, 4/10/7; Northcote, 4/12/11; Wallalla, 4/-.

League of Willing Helpers: Miss Werner, Middle Park, 6/-; F. J. Sheriff, South Lillimar, 4/-; E. G. Kelton, North Carlton, 8/-; Anonymous, 10/-; Mrs. Skinner, Cosgrove, 10/-.

Individual Gifts: A. J. Thomas, Camperdown, Warrnambool church, 4/5/5; J. M. Goldsworthy, Kaniva, 4/10/-; Anonymous, 4/5/0/6; R. C. Edwards, Hawthorn, 4/5; Mrs. G. A. Edwards, Hawthorn, 4/2; J. Richardson, Berwick, 4/11/2; Miss L. Durnley, Swanston-st., 4/-; A. Member, Moreland, 4/-; G. A. W. Mori, Swan Hill, 4/5; Mrs. R. Staples, Brighton, 2/6; Mrs. A. R. Main, Gardiner, 4/1; D. Tully, Doncaster, 4/1/1/2; G. Goulie, Utnia, 4/5; Swanston-st., 4/5; T. Mitchell, Swanston-st., 4/5; A. E. Kemp, Swanston-st., 4/5; P. B. McMaster, Swanston-st., 4/5; Sunday Eggs, Swanston-st., 4/1; Mrs. R. Lyall, Swanston-st., 4/5; Mrs. Meyer, Berwick, 5/-; Mrs. Searle, Broadford, Middle Park church, 10/-; T. Coles, North Fitzroy, 4/1; Miss L. Mann, Koonrook, Drummond church, 3/-; S. Dawson, St. Kilda, 10/-.

Mission Thankofferings: Colac, 4/1/1/-; Horsham, 4/2/0/5; Merbein, 4/1/10.

Special Christmas Gifts: Wunga Park Church, 10/-.

Assisted Churches, towards Preachers' Support: Colac, 4/2/15/-; Dunolly, 4/2/14/2; Meredith, 4/17/6; Lake Boga, 4/12/6; Wunga Park, 4/10/-; Swan Hill Church, 4/0/8; Kameira, 4/1/8; Boort, 4/17/6; Gordon, 13/-; Polkenmet, 4/5; Swan Hill, Circuit Fund, 4/5/9/-; Brim, 4/12/16; Shepparton, 4/17/6; Maryborough, 4/11/8/10; South Melbourne, 4/11/8/2; Burley, 4/2/3/4; Warragul, 4/0/8; Drummond, 4/2/14/2; Warrnambool, 4/1/0/5; Mildura, 4/6; Kyneton, 4/6/8.

Miscellaneous: Agel Evangelists' Trust, 4/6/8; Women's Conference, collection at meetings, 4/5/18/3; Year Book Sales, 2/3; Horsham, for Tent, 4/7/10/-; for Advertisements, Prahran, 13/-; Hampton, 13/-.

Total, 4/27/10/0.

Camp Reading Room.

Box Hill, 4/1; Maryborough, 4/1/0; Essendon, 4/2/0/1; Boort, 10/-; Moreland, 4/15/8; Ascot Vale, 4/15/-; Hampton, 10/-; Swanston-st., 4/1 5/10; Kaniva, 4/1/3/-; North Williamstown, 18/-; North Richmond, 4/10/0; Prahran, 4/3; Fitzroy, 4/17/2; Mildura, 4/5/-; Meredith, 11/3.

Total, 4/21/4/5.

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From the Field—Continued.

on Thursday evening, and inst., and it was much appreciated. The sum of £3/1/4 has so far been received for that fund, and possibly a little more to come in. Opportunity was taken to welcome Bro. J. W. Webb and E. Spring to the district. Bro. Griffith and Haliday, speaking for Aldred and R. G. Cameron, for Merchin. The evening was concluded in a social manner.—A.E.C.

MARYBOROUGH—On Thursday, and inst., at an Y.P.S. meeting, we had papers read by the following Home Missionaries: Thos. Hagger, Hugh Gray, A. J. Fischer, J. R. Combridge, H. B. Robbins. They were greatly appreciated, and we heartily thank them for their kindness. Bro. Harold Patterson, of the College of the Bible, chorused last Sunday. His message should be profitable to those privileged to hear it. Good meetings continue, the morning meeting specially improving. We have organised a church attendance league for the children.—A.P.A.B., Dec. 7.

WINDSOR—On gth inst., individual cups were used for the first time. The church is under a debt of gratitude to someone, who generously made the present of a set. Mrs. McDonald was welcomed into fellowship, after a prolonged absence in the country. Bro. Beiler spoke morning and evening. To-day was Christmas. Endeavor Day. Bro. Beiler spoke on "The Church's Duty to the C.E." this morning, and at night gave an earnest, forcible address on "An Almost Perfect Young Man." The C.E. Society sang three hymns very sweetly. Improved attendance. Bible Class increased 50 per cent. A study of the book of Acts commenced. An invitation extended to visitors to all services.

DANDENONG—Children's Day Exercises passed off very well on December 1st. The collection amounted to £2/5/6. Bro. Drummond, Bible School visitor, was here to-day. Many improvements in the way of dividing the chapel by curtains to have the classes separated have been effected. A kindergarten has been started in the Temperance Hall, with Sister Eaton as superintendent. Bro. Eaton is himself again, and actively being the work of an evangelist.—J. Proctor, Dec. 12.

FOOTSCRAY—A sale of work held last week at the school room proved a great success, the sum in aid of the church building fund. This morning we received into fellowship one young lady, who was baptised last week. At the officers' quarterly meeting Bro. Griffith, from Lygon-st., was present, and proposed advertising in the "Herald" on Saturday evenings, which was decided upon. As this meeting reports from societies connected with the church were received, and all shown to be healthy and improving, the Senior Bible Class, under Bro. Whelan, is increasing in number every month. The Bible School is also on the upgrade, but handicapped by want of teachers. To-day we received two scholars from Collingwood, bearing a letter of introduction from their superintendent. At the evening service Bro. Whelan preached to a very fair congregation. Two young ladies (Junior Bible Class scholars) made the good confession. On Saturday last the church was attended by members and friends, the occasion being the wedding of Sister Lizzie Berrell, a member of the choir and church, to Mr. Ivory.—A.J.T.

ESSENDON—On December 5, at our morning meeting, the attendance. Bro. Sivyier exhorted, and received the right hand of fellowship. A good services, splendid address by Bro. Sivyier. A young woman and a young soldier made the good confession. Dec. 12, in the morning Bro. Gillip presided; and in the evening, Pte. Bro. Anderson, from Broadmeadows Camp, gave a stirring address on "Paul and Festus." Amongst our visitors were Bro. and Sister John Thompson, of Queensland, S.A. Building was considerably filled at both services. Bible School is doing well.—A.B.

CARETON (Lygon-st.)—Nice meetings on Lord's day. H. E. Knott gave a fine exhortation in the morning, and S. G. Griffith preached a

splendid discourse at night. G. Hingworth, of New Zealand, who has come to Melbourne on C. M. service, busily fellowshiped with us at the breaking of bread, and gave an interesting address to the Century Bible Class in the afternoon. Recently J. W. Webb gave a temperance address, which was greatly enjoyed. We have also had the company of Miss Henry, of the China Inland Mission, who spoke to the Bible School upon mission work in China.—J.M.C.

MORELAND—Our mission closed to-day with large attendance at all meetings. Bro. Hauger exhorted at the morning service. In the afternoon to a meeting for men Bro. Hauger gave a helpful address. A packed house at gospel service, when the missionary gave a powerful address on "A King's Advice to Young People." Two confessed their Master. At the close a baptismal service was conducted. During the last week of the mission valuable service was rendered to the singing by Bro. and Sister Clay and the South Melbourne choir.—Dec. 12.

PRESTON—We have had our new evangelist, Bro. Chas. Schwab, with us now over two Sundays, and already the horizon seems brighter. At the welcome meeting on Wednesday evening Bro. Main and Ennis gave members some pointed advice. O. A. Walker presented Bro. Lang with a purse of money, given by appreciative members as a mark of esteem for faithfulness through difficulty. Yesterday Bro. Schwab addressed both meetings, over 60 present in the morning and more than 100 at night. The prayer meeting attendance is growing, and the Bible Class is being revived. The church is looking hopefully toward greater usefulness.—W.A.S., Dec. 13.

STAWELL—We had fair meetings yesterday. Both services were conducted by Bro. Gallop, of Horsham. His morning subject was "The Debt we owe to the Past." At the gospel service he spoke on "Why has Christ died?" Our Young People's Society are holding a Home Mission rally to-morrow (Tuesday) evening, when several papers will be read on Home Mission work. A good time is anticipated.—A. D. G. Sheppard, Dec. 13.

KYNETON CIRCUIT—A good meeting at Drummond this morning; 26 broke bread. The Bible Class held fortuitously here is being well attended, and is much appreciated by the young people. Better meetings were the order of the day in Kyneton. Bro. Harman ably exhorted in the morning. At the Bible Class we dealt with the subject, "The Fall of Nebuchadnezzar," the fifth of a series on the book of Daniel. At night we had a better attended meeting than usual. We have commenced a series of addresses, entitled "The Last Days of Jesus," the subject to-night being "Gethsemane." A solo, "Gethsemane" was rendered by Mrs. Shipway. Bro. J. King, who has been in the trenches at Gallipoli, suffering from valvular disease of the heart. We pray for a speedy recovery. Bro. Alex. McClure, who was recently killed at the Dardanelles, was a nephew of our esteemed Bro. and Sister James McClure, of Drummond. We commend the sorrowing ones to the God of all consolation.—J. E. Shipway.

BURNSWICK—Last Lord's day, 5th inst., we received two young brethren and one sister into membership—our numbers. With joy we heard the announcement that the final instalment had been paid on our new hall, which is now our property. The gospel was preached by Bro. More. On Saturday the cricket club held a concert in the Barkly Hall. This morning to a fair assemblage at worship Bro. More gave an instructive address on our attitude to the Lord's table. Feeling of reference was made to the death of Mrs. Shain (mother of our son, ex-captain J. G. Shain) and Bro. John King-st. Father of our Sister Miss Dolly King-hill, and late of Broadmeadows. Good meeting at night, when Bro. More took the confessions of two girls.—W.T., Dec. 12.

PRAIRAX—Last Lord's day was the day chosen for our special offering, which took the place of our usual sale of gifts, and is to go towards paying for the completion of the Kinder-

garten Hall, the fitting up of a ladies' rest room, and other renovations which have just been accomplished. The takings from the members for the day amounted to over £20, and there is still more to come in. We have now a very fine Kindergarten Hall, and as a result the work can be carried on under much more comfortable conditions. The building was undertaken by Bro. George and Mrs. Collings, and they with Bro. Morris, and others, to help them, have made a transformation in the place. The finishing touch was given to the hall by a gift of a very fine new carpet from Bro. J. Boley. We are very grateful to them all. Our meetings through the day were splendid. At night we enjoyed a solo by Miss Morley, from Lygon-st.—A.E.M., Dec. 13.

MELBOURNE (Swanston-st.)—Excellent services on Sunday, December 12. In the morning Bro. J. Fischer, from Adelaide, gave a helpful address, and in the evening Colonel Chaplan Mackay, who represents the Congregationalists, Baptists, and Churches of Christ at Broadmeadows Camp, delivered a stirring address. The choir sang two selections from "The Redemption," with Miss Jessie Jolly as soloist. Next Sunday, 19th, special music is to be given by the choir—carols and anthems.

GEELONG—Four were baptised after the midweek prayer meeting on Thursday night. The Adult Bible Class held a picnic to the You Yangs on Saturday. On Lord's day, splendid meetings. Bro. Chandler presided at the Lord's table, and Bro. B. Thomas preached a fine sermon. Two received the right hand of fellowship. We had a large congregation at night. Our evangelist preached a powerful sermon, and three young women responded to the invitation.—W.H.L., Dec. 12.

HAWTHORN—To-day was set apart as Children's Day. This morning Bro. Scambler delivered a straight out address on the Bible School, and to-night took as his topic "Twice His." Amongst our visitors were Bro. and Sister J. E. Allen, from S.A. To-night the Bible School was present, and rendered several items. The offering so far from the school and the boxes taken home amounts to £12/1/2. The attendance at the midweek prayer meeting is still increasing.—P.R., Dec. 12.

BALLARAT—We received two sisters into fellowship this morning, who during the week yielded in obedience to Jesus. Our Bible Class still maintains the interest incited by the contest with Geelong during previous three months, in which honors were equal. Bro. Wilkie gave an interesting address to the whole school in place of Children's Day Exercises. Our offering tallied £2/10/6. Bro. Lang is making to good attendances at a gospel meetings. Another confession—a young girl to-night.—B., Dec. 12.

KANIVA—Last Lord's day morning Bro. C. Williams, who was home on furl leave, met with the brethren at Sandstone. Our prayers go with him. At the close of the meeting here at night Bro. Benn baptised a daughter of Bro. and Sister Campbell, of Lillimur. Nice meeting this morning. Bro. Benn spoke. We miss the attendance of several members who are laid aside by illness. They have our sympathy and prayers.—R.W., Dec. 12.

Healesville.

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Here and There

One decision at Subiaco, W.A., on Sunday night, Nov. 28, Bro. Connor preaching.

Bro. W. Victor Giles goes to the Bet Bet district to assist Bro. Larsen for the next few weeks.

Bro. John Fischer, of Adelaide, is with his bride spending a few weeks at Healesville, Vic.

A. C. Rankine has changed his residence. His address is now Brunswick-st., New Farm, Brisbane, Qld.

The address of Bro. C. Schwab, evangelist of the church at Preston, is "Highgate," 81 Cranmer-st., Preston, Vic.

The mission at Moreland, Vic., which lasted two weeks, closed on Sunday last. Altogether there were nine conversions.

Thos. Hagger acknowledges receiving £2 from the trustees of the Margaret Gouie Fund for a brother who has been in distress.

C. Young's address is now Barker's Creek, via Castlemaine, Vic. Bro. Young is working with the church there during College vacation.

A brother is desirous of having a copy of one of G. B. Mosey's early papers, entitled, "The Blank Bible." Can any reader oblige? Please send to Austral. Co.

Bro. Nelson, the superintendent of the Subiaco (W.A.) Bible School, was presented lately with a large framed group photograph of the teachers, as a token of loyalty.

The President of W.A. Conference writes:—"During the last nine weeks we have had missions at West Guildford, Collie, and Northam. There have been 71 additions."

It is not too soon for churches and members to begin to plan for the great Home Mission Day and offering on February 6th next. Make one worthy of the cause and the time.

W. F. Nankivell, of the College of the Bible, completed his week-end work with the church at Echuca, Vic., last Sunday. The platform there will be filled by Bro. A. J. Wilson, of Rochester, for the next two Lord's days.

The 1916 session of the College of the Bible is due to begin on Wednesday, 10th February, not 9th February, as previously announced. Intending students should make immediate application for admission. Write to the Principal for information.

There will be no issue of the "Christian" on December 30. This is in harmony with our usual custom. We make this early announcement so that our church reporters may withhold their correspondence for one week, in order that we may be spared the great inconvenience caused by duplicate reports.

On December 6 a most successful gathering of men was held at Enmore. The occasion was a Tabernacle men's dinner. J. J. Haley was the honored guest, and gave a special address. Other speeches and songs were also much enjoyed. The gathering was a most enthusiastic one. A hundred men from the church and congregation were present.

A pleasing feature of the work in Sydney is the continued success of the Bible Training Institute. Bro. H. G. Harward and P. J. Bond, who instruct the classes, are able to report progress in numbers, and the interest maintained. Classes meet at the City Temple every Monday, 7.30 to 9 p.m. An invitation to anyone over 16 years of age is given.

The students of the College of the Bible beg to acknowledge with thanks the receipt of fruit and eggs from kind friends as follows—Present fruit, Mr. Griffith's Mission, and eggs from Berwick church and J.C.E., Hawthorn C.E., Moreland C.E., Preston C.E., South Yarra J.C.E., Dandenong J.C.E., Bet Bet church, Miss Williamson, and Mrs. Roberts. These kindly gifts are much appreciated.

The secretary of the Old Boys' Association of the College of the Bible writes:—"I beg to acknowledge the valuable contributions to the Old Boys' Scholarship Fund: N. Noble, 5/-; Each 2/6, Allan, Clifton, Shipway, Moore, L. Curtis, Cambridge, Manning, Jarvis, Fischer, Johnston, F. Goodwin, Schwab, Pitman, Rothery, Larsen, Bell, Whelan, Brough, Barry, Chappell. Will others who have not responded do so at once? We are very anxious to hear from all past students before the end of this year. Send on at once to S. H. Mulvan, an Claremont-st., South Yarra."

Clas Watt, of Redlyn, Dunedin, writes of our late Bro. Ewers:—"He was a good man whom to know was to respect and love and trust. Bright, happy, genial, D. A. Ewers was a disciple of the sunshine. Faithful in his teaching, wise in his counsel, spontaneous in his sympathy with the suffering and unfortunate, he displayed in a remarkable degree the spirit of his Master. When I went to Queensland in 1887, the pattern saint in all the churches was David Ewers. If any difficulty arose in any of the assemblies, the discussion almost invariably resolved itself into 'Let us write and ask Bro. Ewers,' and this was the final resort. Of him we can truly say, 'He had done his life-work well.'"

There are many hundreds of brethren and friends who have sent telegrams and letters of sympathy, and to those who at the throne of grace and in other ways have been sharing the sorrow, Mrs. D. A. Ewers and family desire to express sincere thanks. The many tributes of appreciation of the life of D. A. Ewers expressed through the "Christian" and verbally, telling of the value of his work and the extent of affection which he had gained in the hearts of the brethren of Australia, have been much appreciated, and have brought great cheer and comfort in the time of sorrow. We are learning more and more the truth of the words of Jesus, "Blessed are they that mourn, for they shall be comforted."

The following is from Mr. T. E. Ruth's letter in the "Argus" of 12th inst.:—"Sir—Your letter-writer is ill-informed on two points:—(1) 'The Disciples of Christ' are not a branch of the Baptists.' In common with Plymouth Brethren, Mormons, Christadelphians, Rossettites, and many other sects, they practice immersion, but they are not Baptist churchmen. (2) The Baptist Church is not conspicuous for its advocacy of church union. I wish it were. The strongest men in the union movement are Presbyterians.' After such a classification as is given, it will be seen that there are difficulties in the way of our union with some Baptists who are conspicuous for an advocacy of church union.' The "Australian Baptist," the organ of Australian Baptist churches, has been the severest critic of some of the Collins-st. minister's utterances.

Monday's "Argus" contained the following letter, which explains itself.—To the Editor of the "Argus":—"Sir—I have read with interest and profit both the correspondence which has recently appeared, and your fine leader of to-day on this subject. I have no desire to discuss the matter, but feel that it is due to the rapidly growing relations body with which I am associated that your attention and that of your readers should be called to an sentence in your leader. You say, 'Then a branch of the Baptists came—the Disciples of Christ,' and the overlapping, or rather the over-crowding, became obvious.' Just why you should put one of the names we wear in quotation marks I am at a loss to know. But the statement that we are a branch of the Baptists evinces a lack of knowledge of our history and our position is completely evasive. We respect all our religious neighbors, and are trying, as far as possible, to cooperate with our Baptist brethren, but we are not a branch of any of the denominations of Christendom. The movement with which we stand began almost simultaneously in various parts of Great Britain and America a little more than two years ago, and earnest men from all over the world are now taking an active part in the effort. They were united at the individuals that exist among Christians, and seek to plead for the unity of all such in Christ. It was necessary to find a basis for such unity to

propose to the Christian world, and they believe they found it in a restoration of New Testament Christianity. The people now known as Disciples of Christ or Churches of Christ are urging this twofold plea upon the attention of the world, and while doing so, we are seeking to occupy unsectarian ground to which all can come, hence the beautiful un-denominational names we wear, the catholic creed we profess, the baptism we practise.—Yours, etc., Thos. Hagger, Secretary, Conference of Churches of Christ in Victoria, Dec. 11.

On Tuesday, December 6, the Chinese brethren in Sydney held an anniversary tea and dedicatory service in their new place of worship. The work among the Chinese began sixteen years ago. Bro. W. Fuller was founder of the movement, Bro. H. G. Payne and Sam Wong being associated with him. The work was at first conducted under the auspices of the City Temple, but after a few years the F.M. Committee assumed responsibility. Bro. Newby was the first superintendent, and Bro. W. J. Jamie, now evangelist in Melbourne, was among the first who were baptised. Over 100 converts have been made as a result of the mission; many of these have returned to China, and continue faithful witnesses. The present membership is 50. For some years the Chinese church have met in the basement of the City Temple, but much better success if the Chinese had a meeting-place of their own. Through the zeal of Bro. Saunders, late F.M. Secretary, a centrally located hall has been secured, which promises to serve all requirements satisfactorily. The Chinese brethren raised £50 for furnishings. The building is now electric light is installed, seating accommodation 150. After a splendid tea served by the Chinese brethren, was enjoyed, Bro. Clyde-Sale presided over a crowded meeting. Addresses were made by Bro. Payne, Wong, John Sing (evangelist) and Rush. Acceptable items were rendered by Chinese members. Bro. Sam Wong stated that over 300 converts had been made as a result of the Chinese mission work in Australia, also that the returned Chinese Christians would prove a large factor in Christianizing China. Sisters Priddeth and Field, charter members, were present. Bro. Bland is now the efficient superintendent. There is an average attendance of fifty at the services, and with the inception of a Bible School for children, and special meetings for the women, the outlook for the work in the new building is very bright.—Clas. C. S. Rush, F.M. Secretary.

DEATH.

MICHAU.—On Nov. 30, at 125 Trafalgar-st., Annandale, Bro. Edmond Alphonse, dearly beloved husband of Sister Eva Michau, and nephew of G. H. Browne, evangelist, after four years of heart trouble. He had been a member of the Balmain church since the cause started, and his heart was always in the work.

—W.C.R. "Peace, perfect peace"

IN MEMORIAM.

SMITH.—In memory of our beloved parents, Ephraim and Elizabeth Smith; dear father on July 29, 1914; also dear mother, on Dec. 13, 1912. "At rest."

"We speak of the land of the West,
That country so bright and so fair,
And of its its shores confessed,
But what must it be to be there?"

—Inserted by their loving daughter and son-in-law, John and Alice Clissold.

WHITTAKER.—In loving memory of dear mother, who passed away at Stepany, Dec. 18, 1909.

"Still, still with thee,
When purple morning breaketh."
—Inserted by her loving daughter, Annie.

COMING EVENTS.

DECEMBER 19.—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.

The Society of Christian Endeavor.

December 26 to January 1—
CHRISTIAN ATTRIBUTES.
Christian Faith. Mark 1: 19-26.

Triumphing through faith. Heb. 1: 1-3; 3: 4-20.
Righteousness of faith. Rom. 4: 13-25.
Faith and works. James 2: 14-26.
"If God so clothe the grass," Matt. 6: 25-34.
"So great faith." Luke 7: 1-10.
"Faith unto salvation." 1 Peter 1: 9-12.

The Invincible Soul.

"Who is he that will harm you if ye be followers of that which is good?"—1 Peter 3: 13.

Here is the unveiling of a road—"that which is good." It is the highway of the Lord. It is not always an inviting road. Externally it may sometimes seem forbidding. It offers no inducement of ease or of soft goings for the feet. It is often rough and difficult and lonely. Now and again it is a very unconventional road, scarcely numbered among the accepted "ways" of society, and sometimes it is the narrowest of all paths, as narrow as a sheep-track over the hills. And yet once again it may be ample as a noble turnpike, thronged by a godly company, the ransomed of the Lord, marching in joy and heavenly song.

And here is a description of pilgrims on the road—"followers of that which is good." And they are following nothing else. They are not following the crowd, swayed and mesmerised by the magnificence of numbers. They are following the good, whichever way the road may turn. If it become a sweet field-path, stretching through green pastures and by still waters, they are grateful for the comfort, but they are watchful lest the hills should become the chain. Or if the path suddenly turn on to a field of battle, where the forces of evil are mobilised, and massed in terrific power, they follow on, confident that He who began to make the road has finished it, and that it ends somewhere near the throne. And so they follow on, through the terrors of battle, and through the redemptive whispers of syren voices, and through the blanchiments of Vanity Fair, and through the gathering gloom of the valley of the shadow of death. They follow the gleam!

And there is the promise of spiritual immunity. "Who shall harm you?" When we follow the good we may lose some of our baggage; we can never lose ourselves. Our reputation may be assailed, but nothing can despoil our character. Our ease may be broken, but our peace abides unshaken. Our treasure is in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. When we follow the good we have God with us all the way.—J. H. Jewett.

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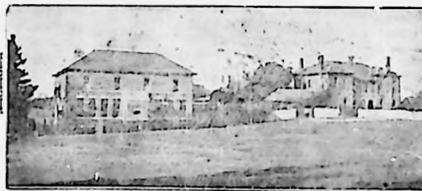
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