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Heirs of the Ages.

Randall T. Pittman.

In Tennyson's "Locksley Hall," the speaker rallies himself from a period of despondency by asserting the dignity of his position as a civilised man—

"I the heir of all the ages, in the foremost files of time."

So may the Christian, as on the threshold of the New Year he ponders over the struggles and perchance the failures of the past, refresh his spirit and stimulate his zeal by considering the rich heritage that is his. With inner vision caught away from his own efforts, he may survey the majestic sweep of time past, the conflict of mighty forces, the waxing and waning of nations, the persistence of certain elements in a world of change. Time, like death, is a great leveller. At least, it brings a corrected perspective. Foes of righteousness which in the height of their power seemed destined ever to prevail may now be regarded as the victims of their inherent weakness. Forces for good, which at the time of their first operation appeared puny and doomed to failure, now regenerate and energise multitudes. Who would have thought, when the Roman Emperor gazed upon the victims of his caprice in the amphitheatre, that twenty centuries hence the vast Empire would be no more, while the cause of the martyrs would extend far beyond the limits of the outermost provinces of Rome! True, there are many evils which persist. Sin is still with us. "New foes with an old face" (to use Kingsley's striking phrase) ever and anon appear. But contemplation of the past surely will enable the Christian to endorse the words of the poet—

"Yet I doubt not through the ages one increasing purpose runs."

Each succeeding generation of God's people can trace the finger of Providence on the sands of time, and reckon up the treasures handed down the ages.

The light that falls not.

The revelation of God persists throughout the course of time, and its light never goes out. What a wealth there is in this wordless gift! Authorities say that one of the earliest celebrations of New Year's Day was the Festival of Zaluk among the Babylonians, when the Sun-god sat in coun-

cil with his lesser gods and pre-destined the events of the coming year. The root idea beneath this and most pagan celebrations at the birth of the New Year was in the fact of the sun's revival of strength after the winter. To the Christian the New Year speaks of a light that knows no waning, and of a "sure word of prophecy" which marks out not merely the year, but the very end of the ages. Perhaps the value of our inheritance in Revelation can best be realised by contrasting our position with that of the ancient pagan world. In works of artistic and literary genius the ancients have handed to the moderns gems of matchless worth, but in religion they could do little more than grope towards the light. In the period when Athens was at the height of literary and philosophic achievement, the old beliefs in mythology crumbled away, and an uncertainty, a yearning rationalism took their place. Witness these lines of Euripides:

"And whatever far-off state there be,
Dearer than life is mortality.
The hand of the Dark hath hold thereof,
And mist is under and mist above."

But in these days when God's Revelation is known, doubt is removed by declared truth, uncertainty gives place to conviction.

A wealth of experience.

Another element of the Christian's heritage is the guidance which comes from the experiences of past generations. In an age which, excited by the triumphs of invention, grasps eagerly that which is new, it is well to listen to the voice of the Past. Many a habile venture has burst; many a movement has proved a passing phase. Constructively, much may be gained by examining factors of success in Christian work, such as the loyalty to the Word manifest in the early church, the faith of the martyrs, the passion for truth exhibited by the reformers, the world-wide vision of missionary heroes. A choice literature, prose and verse, embodies the thoughts of Christian writers, and the records of worthy deeds. With what rapture are hymns, written long since, sung in our churches to-day! What noble sentiments echo and re-echo through the halls of Time! Truly, we are in debt to our fathers.

We are heirs of the past, also, because men of God have treasured up and handed on

A priceless faith.

Were it not for the fact that the torch of truth had been handed on through successive generations, we should be groping in darkness to-day. At times the faith—summed up in the sentence which came to Peter by revelation, "Thou art the Christ, the Son of the living God,"—has been put to a severe test by the attacks of avowed enemies and the subtleties of professed friends of religion; but "gates of Hell" have not prevailed against that truth or against the church which is founded upon it. Error after error has won its followers, traditions of men have been widely accepted, corruption moral and spiritual has had a blighting effect upon the world, but that one supreme fact of the Christian religion is more widely accepted to-day than ever before. Be it our duty, then, to pass on this saving truth, with all its legitimate implications, to succeeding generations.

This last thought brings forward the final element of our inheritance which space allows to be considered. Christians to-day inherit

A glorious mission.

From the days when the apostles energetically put into effect the commission of their Master, there have arisen men who recognised that the mission of the church was to save the world. The wide-spread interest in missions to-day is largely due to these heralds of the Cross in bygone days. All honor to their memory!

"These are the moral conquerors, and bring to them the palm-branch and triumphal song—Conquerors, and yet harbingers of peace."

The good work must not cease. We inherit a sacred trust. If we are heirs of the ages, let us enter into our possessions with a full sense of the responsibilities they entail. It may be that ages will continue to roll by before the coming of the Lord; it may be that the Parousia is at hand. In either case we shall fulfil our obligation if we hand on to the future our precious legacy from the past.

Notes on Current Topics.

Jan. E. Thoms.

Personal.

It is with mingled feelings of regret that I enter upon the work I have undertaken at the request of the Editor and thus seek to step into the place made sacred to our memory by the life and death of our lamented and beloved D. A. Ewers. My regret is intensified not only by the fact of the going home of the one who has served so long and faithfully in the great work he accomplished in connection with the editorial responsibilities that he willingly undertook, but because I feel how inexperienced and insufficient I am to follow in his footsteps. Still, the memory of one who has been for so many years my brother and almost a father beloved will make me come to this sanctified task with the earnest desire to be worthy of the mantle that has thus fallen on me. My gratitude is to the editor and those who have invited me to this place of Christian opportunity and service, and for the privilege thus afforded me of saying some word for my Master, which I trust will be as well a help and inspiration to my brethren. It is because I know that I speak from week to week to a sympathetic brotherhood sharing with me the common desires and hopes of a great cause that I enter hopefully, even if with fear and trembling, on the task to which I am now wedded, and my heart's desire is that as long as He spares me to thus serve Him, I may be used for the encouragement and help of my brethren, and to the honor and glory of my Lord.

Greeting.

This issue ushers in a new year in our history. It seems like the swift passing of some tremendous tragedy as we think of the year now gone. What a year of strife, anguish, and sorrow it has been to this war-conquered world. We are so far from the seat of war that it has taken a long time for the awful condition of things to actually dawn upon us. Even now we only dimly comprehend what it means for over fifty million men, creatures of the same God, related by ties of blood, professing the same Christ, to either be, or preparing to be, engaged in a death struggle with each other. What a travesty it has seemed, and yet how essential it has appeared to be, in a world in which as yet righteousness and justice and honor are not supreme. We hear the echoes of the wailing of a million mother hearts and think of the lifeless or maimed forms of a million men—brave husbands, fathers or sons, that have fallen in the great strife. How mockingly the greetings with which the past year came to us seem to come again. We repeat the same old time-worn, heart-felt wish, A Happy New Year. Yet how can we be truly happy when cries come to us unceasingly amid the fury of the

storm? It almost seems paradoxical to call it happiness, but we will be happy. We will go into this new year with the confirmed consciousness that our task is just and righteous. We will have the joy and calm that comes to a people bravely undertaking duty that is made glorious by sacrifice. We shall hear the thankful cry of the brave millions of Belgium and Serbia, whose cause we have honorably served, and we will be calm in the strong conviction that God will not allow the tyranny of militarism or the savagery of barbarism to triumph, but that he will bring us at last, in time, in his good time, to the day of victory and of honorable and lasting peace. So to our Empire and to our Allies, and to all that share in penitence and prayer, as well as in valor and patriotism, our sacrificial and stupendous task, we can say a happy new year—and may its days bring to us the sound of victory and the glad song of peace.

A Call to Penitence and Prayer.

There has been a commendable appeal by the human heads of all religious bodies, both Protestant and Roman Catholic, to observe December 31 as a day of humiliation and prayer, and also the first Sunday in the new year as a day of further world-wide penitence and intercession. In an earnest appeal for self and national examination signed by all the bishops of the Episcopal Church in Australia, there are some heart-searching questions and requests. The Bishops say, "We bid you recall the many sins that had become flagrant and unchecked in our nation during the long years of peace before the war. Could we look for the blessing of God while we cherished these evils in our heart? Have we been all cleansed in the purifying fires of anxiety and suffering? Is there not much surviving that we ought to put away from our minds? Is not the call of patriotism to repent of all that needs penitence? God's day has so often been neglected and misused, and national sins concealed and protected. We bid you humble yourselves before the mighty hand of God, and use the days that precede December 31 for an impartial review of your own failings. Then especially on the day of intercession pray for the outpouring of the living Spirit of God to revive the life of God in the church of God first, and the nation through the church." Surely this pleading will have its deserved effect, and among non-conformists as well as Anglicans it would be for the nation's lasting good if we all heeded this heart-searching appeal. We have trusted in our armies and navy, and in our weapons of deadly destruction, but if our cause is righteous we should before all these come to the God who overrules all. As the Bishop of Adelaide said in a recent thoughtful sermon, "I believe

God sent this war (or allowed it to come) to save England and the British Empire, Australia included. He sent it to teach us a lesson, and while we are learning the lesson victory waits. Either victory will wait till we have learned the lesson, or if we learn it not, and will not try to learn it, defeat will come. The war has come in the providence of God to awaken a great nation from its lethargy, and to save it from becoming degenerate and effete." This is the spirit to which we must come before the purpose of God in permitting this war will be accomplished. When we come to him as a nation in the true spirit of penitence, supplication and intercession, God will stay the hand of the Philistines, and victory will be with the hosts of Israel. Kipling echoed this spirit when he said,

"The tumult and the shouting dies,
The captains and the kings depart.
Still stands thine ancient sacrifice,
An humble and a contrite heart.
Lord God of hosts, be with us yet,
Lest we forget—lest we forget."

New Year Resolves.

What commonplace things these become in our lives as the years go by. How many of them have died in their infancy, or have passed away when but in their youth. We meant well when they were born in our fervent heart. We were alone before God when we made them—but when we went out, and forgot him, we forgot as well these children of our loving hearts. But let not the failures of the past discourage us. Let them only be warnings and impulses to better things. We shall make new resolves again—in fact, they are now fresh in our hearts. What a holy covenant we have made with ourselves and with God. Have we resolved that we will find a little more time to talk with him each day? We have been so unmindful, dear Lord, of thee, and left thee out of our failures. May he this year we shall give him a place, and our failures will be turned into victories. Have we resolved to spend a little more time reading His Word? To learn just a little to take with us as food for the day? To take just a little portion to treasure in our heart that we may not sin against him? Have we resolved to put the Lord's Supper as the first thing on his day, and make it a regular engagement with him? If we do, then no Saturday afternoon or evening engagement will rob us of the joy of seeing and meeting with him at the feast of love. Have we resolved to put the church first—before business, lodge, union, pleasure, and even before the comforts of home? The church is Christ's highest joy. Is it ours? Have we resolved to give regularly, willingly, lovingly, to the greatest mission of God or of man—the winning of the world for Christ? If these are our resolves, happy will this year be if we faithfully and devotedly keep them.

"Grant me to see my duty face to face,
And to perform it faithfully give grace,
Let me not flatter, teach me not to be true,
Let me do all Thou hast for me to do."

A New Year's Motto—"Go Forward."

Exodus 14 : 15.

A. C. Rankine.

Standing on the threshold of the new year, with all its unknown possibilities hidden from our view, many thoughts come crowding into our minds. The old year, with its sorrows and joys, has gone. It has been a year full of trials and difficulties. From one standpoint we can sum it up as bitterness and bloodshed. Surely it has been a year of national upheavals, and in their train we have experienced national calamities and national sorrows.

We could have wished that the dying year had seen the close, the death of all the carnage that has been so long continued. Alas! it is not so. We are still confronted with the nations in a terrific struggle. And our faith as a result is sorely tried. The church of God has been faced with delicate and intricate problems to solve. Christian men and women have been forced to their knees as never before. Some, weaker in the faith, have been tempted to let go spiritual things; others, losing their spiritual energy, have cried a halt. But God calls us onward and forward still.

I am persuaded that no more appropriate message can be given to the church to-day than the one God gave to Moses to deliver to the children of Israel, "Wherefore criest thou unto me; speak unto the children of Israel, that they go forward." Short, prompt, soldier-like, this is the command, "Forward! Forward!" If you have been tempted to go backward; if faltering and inclined to stop—Forward! If you have been pressing onward, go forward still. Let us listen as soldiers of the cross to the one great command of our Captain—a command that means so much—"Go forward." Forward is the sunlight, forward is victory, forward is heaven, forward is Christ.

"Go forward, Christian soldier,
Beneath his banner true,
The Lord himself thy leader,
Will surely see thee through."

1. This should be our motto as to prayer. Prayer is a duty which needs no words of mine to prove obligatory. Spiritual men in their distresses turn at once to prayer, even as the stag when hunted takes to flight. Prayer is a never-failing resort, and sure to bring a blessing when offered with true hearts and unfeigned lips. We must continue to pray; we must "pray without ceasing." More prayer in the church means greater prosperity. It means the floodtide in the church. The church of Jesus Christ began really with a prayer meeting. The very exercise of prayer means health to the soul. The man who prays constantly inhales the air of heaven, which is life to the soul. The future of the church is assured if the church is prayerful. The term is significant; it means full of prayer. We have ever to remember that "the race is not to the swift, nor the battle to the strong." It is "not by might, nor by power, but by my Spirit," saith the Lord.

The great preacher, Spurgeon, on going to London to preach, preached a sermon on "The Need of Prayer." As a result a prayer band was formed of church members who met every Sunday morning and stormed the throne of grace. Spurgeon said he attributed much of his success in the ministry of the Word to that band of praying men and women.

We must talk to God about men, and then we can talk to men about God.

We need as never before prayer in the name of Jesus. "Hitherto have ye asked nothing in my name. Ask, and ye shall receive, that your joy may be full." The Spirit of God revealed to the early disciples the glory, power, and fulness of the name of Jesus on the day of Pentecost. The devils will use every endeavor to stop Christians coming to the throne of grace in the name of Jesus. But, "in Christ we have access with confidence." Now is the time when the reality of prayer needs a revival in our hearts. We have largely forgotten how to pray. Oh, church of God, get back to the simplicity and power and fulness of the treasures hidden in the name of Jesus! Go forward in prayer, and the times of refreshing shall come from God. A blessed and gracious revival will break forth. God answers prayer.

2. Go forward in action. Prayer is good, but, having prayed, begin to act. "There are times when prayer is not enough.

When the children of Israel came to the Red Sea, and difficulty and danger stood before them, they began to complain to Moses in taking them from Egypt. Moses cried to the Lord for help, and the Lord answered, "Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward." Action was the imperative duty now. Pharaoh and his hosts were behind them; the mountains on either side of them. Action meant salvation for them. Here was their victory. "Go forward." It was not prayer and safety now, but action and safety. We should not only pray, but carry our desires into action. The great demand which the world and God now make of every Christian is action in the things of personal religion.

Many prayers are ascending to God with no corresponding action. We mourn before God over our doubts, conflicts, and eruptions, the dearth of the church and the wickedness of the world—but how scant our efforts against these things. And could we hear Almighty God speaking to us, he would say, "Wherefore criest thou unto me? Am I not your God? Have I not given you my promises? What means your deliverance from Egypt? What means the cloud of glory that overshadows you? Here are my signs—Go forward."

Al, yes! we need a practical religion. If by prevailing prayer we have found alliance with God, and he has given us evidence of

his union with us, our great duty is to avail ourselves of his help in the work of the Christian life.

Are we pursued by foes, and anticipate difficulties, and beset by impassable barriers on every side, our duty is not to keep crying unto the Lord, but to go forward in the strength of the Lord in answer to prevailing prayer, and we shall find as did the Israelites that the sea will be divided, and our enemies will be overcome.

Prayer is good, but prayer and action are better. Forward therefore in the things of personal religion and the spread of the gospel.

We pray often, but neglect to act. The church is the salt of the earth, and the light of the world. Christ works through his church. The presence of Christ makes a living church.

We must witness for Jesus. Action is needed against the evils around us. Forward into the light. We must strike against sin, the world's mad excitements, false standards, sloth, shams, intemperance, impurity, etc. There must be no trace made with the Canaanites.

"No trace while the foe is unconquered.

No laying the armor down!

No peace till the battle is ended.

And victory wins the crown."

Up, Christian soldiers, and forward in the work of God!

3. This is also a good motto, "Go forward" in the exercise of "faith in God." "Have faith in God." Moses of old needed to exercise a personal faith and trust in Jehovah. God did not fail him. The faith of Moses was put to the test. The Israelites sadly failed. How miserably we fail, too, in our earthly pilgrimage towards a better Canaan. We go lurching along, when we ought to be using the strong muscle of fully developed men in Christ, and stand upright with Abraham of old, who "staggered not at the promises of God, but was strong in faith, giving glory to God."

Our faith should be more constant, our doubts less frequent. And because of our lack of faith in God, the living Omnipotent Jehovah, we accomplish so little. "According to your faith, so shall it be unto you."

The Lord has veiled the future from us, and wisely so. "We walk by faith, and not by sight." Let us go forward with strong faith this year, trusting the un-failing promises of our God, "who is faithful that promises," and knowing that "what he has promised he is able also to perform."

4. "Go forward" as to growth in knowledge of Jesus Christ. We should seek to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." We should endeavor to make advances in the Christian life. If we are as yet but babes in Christ, it should be our whole desire to grow up into Jesus Christ our living Head in all things. If we are in the ABC class in the school of Christ, every attempt should be made to increase our knowledge. We have an able teacher. Christ said, "Come unto me, and learn of me." He is himself both the teacher and the lesson.

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Our Work in the Homeland.

Home Missions and the Times.

Wm. Charlick.

The strenuous times through which we are passing emphasises the necessity of careful and active management of our Home Mission work.

The gaps which the toll of war is making are depleting our manhood, and reducing our effective workers to an important extent, leaving the churches sadly reduced.

In our own days, as in olden times, the number of men taking a public and active part in Christian worship is a very small percentage of the male population; consequently those of our members who have enlisted are more seriously felt in the churches than in other fields. Our workers, our influence, our funds are much lessened. This raises the more urgent necessity of greater effort upon the part of the workers who remain, both of evangelists and members, in their several spheres, to do their best to carry on, in the most effective way, the work which is entrusted to them.

In former times during the most trying circumstances which have come upon God's people, remarkable and striking successes have been achieved by the power of God, working in a special manner; so may it be, by God's grace, on the present occasion.

The funds will need to be wisely spent, and the churches which are being assisted should relieve the Committee as much as possible by reducing their claims for subsidies.

But the times, most of all, call for patient and plodding endurance, not neglecting the work already in hand, but cautious in undertaking new responsibility as regards expenditure.

The times are opportune for an increased activity on the part of our evangelists, with greater effort and devotion they attend, specially during week days, to the spiritual needs and personal encouragement of the people in their parish. The most successful of our churches are those where the evangelists are most active in visitation, and in looking after the young folk of their congregations, and the communities in which they are placed.

The regular daily duties of most of our male members prevent much work in this direction; and consequently this is the chief reason why men, as evangelists, are set apart for the work, and to them we must look for the performance of so necessary a part of the Lord's work.

The Sunday, or Bible School work, is not the least of the Home Mission work, for from the children of our homes, and from our neighbors' homes, are the future members and workers of our churches to come, and every encouragement and help by every member should be given.

Specially upon the young men and young women of our membership does the duty rest to take up the teaching of classes of

boys and girls; the excuse of "inability to teach" is not a sufficient reason, for was not the greatest teacher of the Hebrew nation (Moses) "a man of slow and halting speech," yet were his words more powerful and weighty than any other.

As in the apostles' time, so, too, the churches to-day need teachers and preachers devoted to the work of the gospel, diligent in season and out of season. The money is but a poor substitute for actual and real service.

Notwithstanding the depression of the times, the disappointments in the few responses from those whom we seek to influence for their soul's good, and the pain of heart which every earnest worker experiences, almost daily, in the apparent little success of the Lord's work, yet let us work in faith, sowing the seed, remembering the promise, "He that goeth forth, weeping, bearing precious seed, shall doubtless come again, with rejoicing, bringing his sheaves with him."

And what a reward, and joy, will it be to the tired workers, to know that they, by the grace of God, have been instrumental in saving some.

Where We Cannot Retrench.

The Position in New South Wales.

Wm. Gale.

Some things are indispensable. They are the web and woof of the fabric. To remove or to destroy is but to court disaster. Trappings and adornments can be dispensed with, and no harm result, but in all matters there is to be found the essential element, to tamper with which is to endanger all connected thereto.

In lopping off excrescences, there is need for discernment that harm shall not happen to the fundamental and essential. When looking for an opportunity to retrench, there is a possible quarter where some may be tempted to effect a saving—in contributions to Home Missions. Before such is attempted it would be wise to view our Home Missionary work in its relation to the struggles of our movement during the past fifty years, and be advised of its unquestionably vital import to the maintenance of the work of Restoration to which our pioneers gave their all, and in which many thousands of pounds have since been spent.

The Home Missionary enterprise is the mother of all our suburban and country causes. It is the base of all our supplies—to which the enfeebled turn for sustenance, and from which the vigorous received their strength.

An investigation of the records discloses the surprising fact that only five churches in New South Wales have never received financial assistance from the Home Missionary Committee. Of these, three have never employed a regular preacher—the remaining two being Enmore and the City

Temple. At the present moment, seven churches are supporting a full-time preacher independently of the Committee, five conduct their work with the aid of supplies, four have part-time preachers, eight are doing no public evangelistic work, while the remaining thirteen churches receive help from the Home Missionary Committee. Of these thirteen churches, five are in the country, and eight within the metropolitan area.

We submit that Home Missionary effort is vital to the cause which we love, and for which our fathers fought so strenuously. Any curtailment that embarrasses Home Missions is a retrenchment in the wrong direction, and calculated to undo the achievements of the pioneers, and make ineffectual the heroic sacrifices of half a century.

In making retrenchment, let it not begin at the house of God. The calls upon the Committee's funds were never so great. Now, as never before, is its opportunity to assist the brotherhood in its time of need. Write it on the tablets of your mind: Home Missions must suffer no curtailment, but must now receive added financial assistance.

Some Tasmanian Problems.

G. Woolnough.

According to the last Conference report we have in Tasmania 14 churches with an aggregate membership of 788. Now there are four evangelists who have the personal oversight of four churches, with a total membership of 499. So it is plain that the greater number of our churches, comprising about one-third of the membership of the State, are without the help of an evangelist. In the absence of the paid preacher, splendid work has been done for many years by noble-hearted men who, though obliged to apply themselves diligently to secular toil, have ministered very acceptably in sacred things. Thus the chapel doors have been kept open, and "the flag has been kept flying." Yet it is well known that without an effective paid preacher the work may be maintained, but progress and extension fall far short of what we desire. It is a matter of great urgency that we station more preachers; but how? We are perhaps in danger of self-satisfaction because we have long witnessed for God "the truth, the whole truth, and nothing but the truth." Yet while we continue to hear that witness we may need delivering from the contraction and stagnation of an old rut. Are we slow in Tasmania? Some say we are. We hope they are mistaken. We must progress, extend, and have big business on for our great Master, keeping in line with the aggressive policy set forth in such Scriptures as Matt. 28: 19, 20. People are asking for us in rapidly rising districts where primitive Christianity would be welcome. And surely the work which we now have in hand admits of considerable extension! These opportunities challenge. The launching of a big tent mission scheme would, with God's blessing, set the whole work of the State on a new footing. Can we attempt this?

“Quietness and Assurance.”

An Appropriate Promise for the New Year.

J. Pittman.

While there are “wars and rumors of wars,” “nation rising against nation, and kingdom against kingdom,” nearly all the world in fact involved in a “time of trouble, such as never was since there was a nation,” “men’s hearts failing them for fear, and for looking after those things which are coming upon the earth,” it is good to read such words of comfort as are found in Isa. 32: 17, 18. “The work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever.” “And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.” That this refers to the blessedness of God’s people in this gospel dispensation is clear from the opening words of this chapter, “Behold a King shall reign in righteousness, and princes shall rule in judgment. And a man shall be as a hiding place from the wind, and a covert from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a weary land.” There is but one “man” who answers to all this, “The man Christ Jesus.” The Word warns us against putting our trust in all other men. “Cursed is the man that trusteth in man, and maketh flesh his arm.” “It is better to trust in the Lord than to put confidence in princes.” “Blessed is the man that trusteth in the Lord, whose hope the Lord is.” The “man” in the above text is “the Lord our Righteousness.” And, “being justified by faith” in him, “we have peace with God.” “The effect of righteousness is quietness and assurance for ever.” “In the world ye shall have tribulation, but in me ye have peace.” “Let not your heart be troubled.” “Who is he that shall harm you, if ye be followers of that which is good?” “All things work together for good to them that love God.”

The outlook of the world is dark indeed. The best that can be hoped for is suppression of Imperialism and brute force—the breaking of the iron rod that aims at ruling a crushed world with fear and terror. And at what a cost! Who can depict its miseries? Who can measure its blood and treasure? If angels could weep, what rivers of tears they would shed, as they behold the slain, the maimed, the broken hearts, and desolated homes! The nations that lose will be plunged into the deepest gloom; and those that win will have lost so much life blood that they will be sick and dying for generations to come.

But God is in heaven, and it is all right with his people. His promises are sure. Heaven and earth shall pass, but his word cannot fail. The saints of God can find in Christ a “covert from every storm,” and “quietness and assurance for ever.” The word of God may be darkness and threatening to the nations, but to his own dear people who repose their confidence in him, and

live in the light of his countenance, he says, “Be still and know that I am God. I will be exalted among the heathen. I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our Refuge.”

I think it is made very clear in the New Testament Scriptures that the great—I had almost said the only—concern that fills the mind of God in this dispensation is the gathering out of the nations “a people for his name,” and fitting them for the glory to come. Under the old dispensation the features of God’s character most conspicuously demonstrated were his justice, holiness and truth. Hence his “severity” was terrible. His punishment of sin was dreadful. Fearful were his judgments on sinning Israel and idolatrous nations. But all this is changed in this gospel age. God does not now deal with men as nations, but as individual. This is the dispensation of grace. The great judgment of men and nations is held in abeyance till the end of the age. But now he seeks to rule by love. The gospel age was inaugurated with the wonderful declaration, “God so loved the world that he gave his only beloved Son,” and the gospel message of love, with this most gracious fact as its base, was sent out to “all nations” and “every creature”; “commanding all men everywhere to repent,” and assuring them that God desires that all should be saved and “come to the knowledge of the truth.”

That this great mission should not be hindered, all national barriers, class distinctions and moral and immoral grades were

ignored. All men are alike treated as sinners needing salvation; and the most solemn assurances of God are recorded in his Word that he is no respecter of nations or individuals, that he loves all alike with a love that gave his only Son to the Cross, and is sparing men everywhere that he might have mercy upon them. It seems that the purpose of God is that his love in Christ shall be free to do its own glorious work. He does not compel either to good or refrain from evil. There is but the one all-enstraining power—the love of Christ. Beside this there is no coercion, no restraint. If the love of God in Christ does not win men to God, subdue their evil natures, and sanctify and purify their hearts and lives, God uses no other force. Men are free to choose evil and pursue it madly if they will, even to crime and bloodshed.

How many are saying, “Why does not God stop this awful war? Why does he permit such dreadful carnage? Why does he not punish those who are responsible?” The answer to these burning questions, I think, is in the truth expressed above. The Word of God is very plain on this point. “The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished” (2 Peter 2: 9). The wicked are said to be “treasuring up wrath against the day of wrath and revelation of the righteous judgment of God, who will then, not now, render to every man according to his deeds” (Rom. 2: 5, 6). Grace reigns now. The judgment will come at the close of the day of grace. Now, God forbears to take vengeance, though men despise him for his clemency, in order that the riches of his goodness and forbearance and long-suffering may lead men to repentance.

Yet in ways unknown to us, God makes “all things work together for good to them that love him.” Marvelous, inscrutable providence! Like an unerring pilot he steers our frail vessel through storm and tempest, clear of hidden rocks and treacherous sands, safely on to the eternal haven. He does not still the storm or dissolve the rocks. They are left free to do their deadly work on the pilotless vessel, but God’s people are precious in his sight, and all the powers of the world and the greatness and glory thereof are made subservient to their good. The very storm that dashes the misguided and uncontrolled vessel upon the rocks, is used to impel the Christian forward to his desired haven. “If God be for us, who can be against us?” What appears against us is for us. “Our light afflictions, which are but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen.”

“God moves in a mysterious way,

His wonders to perform;

He plants his footsteps in the sea,

And rides above the storm.

“Ye fearful saints, fresh courage take!

The cloudy ye so much dread!

Are big with mercy, and will break

in blessings on your head!”



Photo by F. Montgath.

Jas. E. Thomas.

A Brewers' "Suggestion" Answered.

(Being a Reply by a Reader of "The Christian" to a Circular received from a Victorian Brewing Company.)

The — and — Breweries Limited,
Melbourne.

Sirs,—That I, a total stranger to you, should have been favored with a copy of your beautifully-executed circular of November 18, extolling the excellencies of your two brands of lager beer—this, I say, is a matter that has caused me some little thought, and my friends, I fear, some suspicions, and no small amount of anxiety. For some of them regarded your letter as a pre-Christmas reminder to your old patrons, and appeared disturbed in mind on my account. (These, I might explain, belong to the "T.T. party," now more happily designated "wowzers.") Others—alas for our depraved human nature!—doubted your disinterestedness, and in the naughtiness of their hearts suggested that the times, and especially the prospects, were such for your business, that new customers were urgently needed to keep the wheels of your machinery in motion. I must confess, sirs, that these latter appear to me to be rather nearer the truth. (Was it merely a coincidence that the envelope containing your "favor" should bear the postmark, November 18—a day immediately after World's Temperance Sunday, and the very day when the "thirsty brotherhood" tried to upset a Town Hall meeting convened in the interests of early closing?) However, as you were so kind as to "respectfully suggest a trial of this fine lager," I must just as respectfully give my reasons for declining your invitation—for decline it I fear I must.

Of the two lagers commended to my attention so highly eulogistic is the description of the first that I have scarce considered the claims of the second. In the words of your eloquent panegyrist: "It challenges comparison with any imported lager as to aroma, flavor and brilliance. Whatever changes of temperature it may undergo, its delicate fragrance and crystalline purity remain unimpaired." Now it so happened that during November I was out of town on holidays with some friends, and your communication reached me in the country. Hard by our headquarters was a perennial spring whose waters gushed forth in several streams on the roadway cut in the hill-side. Clear, unadulterated, sparkling and deliciously cool, its waters are a perpetual refreshment, alike to man and beast. Small wonder then that both in the morning and at night we made a pilgrimage thither, and stopped to drink of the living waters. And somehow one lost all desire for the "delicate fragrance" and "crystalline purity" of anything confined in nasty bottles. What, for clearness and purity, are the muddy "waters of Israel" in comparison with the silvery "rivers of Damascus"? And so (to adopt your "famous quotation," associated

on the boardings with that tear-drawing story) we "allus had wan"—and sometimes two or three—about seven, both morning and night. So any impressions made on my unsophisticated mind by your beautiful phrases were dissipated on my very next visit to the mountain spring, and I resolved that, in the words of the song which as a lad I heard my father sing, "not while the stream in the valley shall flow" will I "break the pledge" of total abstinence from, and war-to-the-death opposition to, alcoholic liquors. And that stream in the valley looks like "going on," like Tennyson's brook, "for ever."

Your circular informs me that "pure beer" (I have noted the imposing capital B's and L's) "is the purest of all food products." To this I would say, "Pass the salt, please!" but then, what of the consequences should I develop a "thirst" while your "Eulogy on Beer" lies before me? So I had better not say it. I have read somewhere—

"There are five reasons why men drink—
Good wine, a friend, or being dry.
Or lest you should be by-and-by,
Or any other reason why."

Doubtless the writer of this 16th century epigram foresaw that of brewers' inventions there would be no end, and so made his fifth "reason" very comprehensive.

Your production, sirs, is to me remarkable, not so much for what it puts in, as for what it leaves out. Your lager (I am tired of the capital L) "is a product of the most advanced evolution in the science of brewing?" "Evolution?" Ah, sirs, if the whole story were written that word, with an initial "P" and the second vowel slightly altered, would sum it up with a tragic and pitiful aptness!!

I do not wonder that F. N. Charrington esteemed the reproach of poverty greater treasure than the £1,000,000 that was his portion in a brewery, did he care to take it. Let me beg of you, in the interests of honesty, to adorn the next circular you send me with photographs of your finished products—men made in the Divine image, and marred beyond recognition by the brewers' business. I care not then how fulsome your eulogies of your wares, or how great the triumph of the printer's art. I pledge you my word that I will have your circular framed and hung where my children shall see it every day, and many another copy will I buy from you, if need be, for the instruction and warning of other men's boys.

The brewer, if I mistake not, claims to be a patriot. Your beer-label is adorned with a crown. The public boardings proclaim the brewer's passionate determination to "keep the flag flying." Kingly emblems indeed! But O! the set-producing business with which they are associated!! It were

useless on my part to try to convince the brewer that his value as a national asset has depreciated considerably since August 4, 1914. Can he not discern for himself the signs of the times? Our Chief Justice may be pardoned for abandoning for a moment the calm, judicial language of the court of law. "Drink," said he, on October 16th, "is the foe which Britain has most to fear, and in the fight against this foe there must be no relenting. When men are asked to lay down their lives, Good heavens! what is it to be asked to lay down the bottle?" Not judicial language may be; but who shall say it is not judicious? Who in these days can refrain himself from speaking?

A mother who has three sons on active service showed me a letter, recently received from one of them. There was much in it to sadden her heart, but she smiled through her tears when she read, "I am still keeping to the O.S.T."—which is, being interpreted, "Order of Sons of Temperance." Had it been "I find the beer bottle my best friend," think you that she would have smiled?

I commend to you, sirs, in this time of war, John Burns' pertinent answer to a question now seriously exercising the minds of nations and of men. "Why cannot some folks make both ends meet?" "Because," says Burns, "they make one end drink!" The patriot may well consider his reply, in view of that £168,000,000 wasted by Britain from July, 1914, to June, 1915.

A leading statesman recently called to his counsel all "forward-looking men." Among such, sirs, it is my desire to stand. The day is coming—aye, with the enlightened it now is—when the drinker of beers and spirits will be considered a pitiful anachronism. A gentleman from U.S.A. prophesied five years ago that the museum of antiquities will one day be the repository of the beer-bottle. "Father," the inquiring lad will ask, "what are those bottles for?" "My son," the answer will come, "those were used for holding a liquor called beer that men used to drink"; and then he will add reflectively, with a sad shake of his head, "Those, my son, were the dark ages!"

"No-License 1917: The Dawn of a Better Day"—so runs the inscription on a button I am now wearing, and from the rising sun thereon stream forth the rays of happiness, prosperity, peace, philanthropy, and longevity. I should like, with your permission, to present a button to each of your employees as a small token of Christmas good-will, and shall be very happy to give to all who desire it the exact location of those springs in the valleys which run among the hills.

Of your circular, gentlemen, I have this to say: the wording is worthy of a nobler cause; the printing is excellent; but still—"whoever is deceived thereby is not wise!" And if he is not wise, what then is he?

I am, sirs,

Yours faithfully,
"Yan Yean."

Peter's Sermon at Pentecost.

Bible School Lesson for January 16, Acts 2: 14-47.

W. C. McCallum.

The message and the preacher.

Peter had a message, not about a church, a theology, or a catechism, but about a person. This was a message about *Jesus, the Man of Nazareth*. The Christian message begins with Jesus, and ends in him, but it is ever *Jesus the Man*. The manger cradle of Bethlehem speaks eloquently of the humanity of Jesus, and it is still Jesus our fellow man and elder brother, though he be crowned with power and glory, though the hopes of the race and the redemption of the whole creation are locked up in him. The Christian message can never be understood or properly interpreted unless through it all Jesus the Man appears.

Peter preached Jesus—the Man of Nazareth, but he was as a "man approved of God." His mission from God is at once declared. He was the divine love expressed in the language of our human weakness, the Heavenly Father's heart declaring itself in ways that all men, even the savage and untutored, could understand.

But Peter also declares this person as *Jesus the Christ*. It was here that the point of cleavage came between the disciples and the Jews. Many of them would have been ready to say that Jesus was a man approved of God, and unjustly and cruelly put to death, but to say that he was the Christ was far different.

For centuries past the Jews had dwelt on the hope of the Messiah. From Moses' reference to the "prophet," down through their history, inspired men had repeated the promise. In the days of the captivity the hope had become very precious to them, and it had become more precious still in the later days of foreign rule. They despaired of any improvement of their condition except by the interposition of God. This divine intervention would be the coming of the Messiah. He would bring the perfect good of God, the Golden Age. But Jesus was far different from what they expected. Peter knew it, and yet before these thousands of Jerusalem he drives home the claim and enforces it from Scripture—Jesus is the Christ, the climax of all the labor and waiting, the hopes and prayers of Israel.

Peter further proclaims *Jesus as the Lord*. As Messiah, or Christ, Jesus was the fulfillment of Jewish hope, but as Lord he is related to all men, the wide world over. It was magnificent that these Jews on Pentecost could find in him all the age-long yearning of their race realised, but it is far more splendid that the millions of the wide world find in him their all. He is more than the pillar of fire, leading one people through the night. He is the great Sun of Righteousness that shines alike on all men the world around.

The authority of the person applied.

Peter, having declared his message about

Jesus, the Christ, the Lord, applied the authority of Jesus to his hearers. This was expressed in the command, "repent." This command followed upon the conviction of the hearers of sin. We cannot win people to repentance and play with the charge of sin. Peter drove it home fearlessly. Sin was a very real thing to the New Testament preachers. To-day we do not think of the devil just as they did. For us he is not so much a person. God grant that what he represents may not become less real to us.

The authority was further applied in the command, "Be baptised." The late General Booth is reported to have said that it was a poor God who could not save a man without baptism. No doubt that is true, but it is a miserable, deformed Christianity that does not honor baptism because it is a command of the Lord.

Promises in the name of Christ.

The preacher promised *the boon of forgiveness*, "the remission of your sins." Forgiveness under the gospel does not mean simply wiping off the slate the old score. The transgression is removed, the old score is gone, but because the atoning work of Jesus has made us one with the Father. When a boy is forgiven by his father it is not simple that the wrong is overlooked. As long as the wrong was unforgiven the happy relationship of father and son was interrupted. Forgiveness means the restoration of this relationship.

The pentecostal preacher promised further "the gift of the Holy Spirit." This was the promise of power to poor, weak human nature. It was the promise of God with us, the pledge of victory, the assurance that under God we cannot fail. Not with the old strength, but in the might and life of the dispensation of the Spirit were they called upon to serve God.

The Spirit of Life.

Bible School Lesson for January 23.
Romans 8: 12-30.

The first eleven verses of this chapter should be read in introduction. In this passage Paul says that the power of the flesh has been broken in Christ Jesus, and hence also the power of sin. The law was weak through the flesh. We have come under the control of the Spirit, and are thus made free from the control of the law. The requirement (righteousness) of the law, which the system of law failed to achieve, is now attained by the way of the Spirit. The state of the flesh leads to sin, and the wages of sin is death. The spirit state is victory over sin. We have passed out of the state of the flesh into the state of the spirit, and hence are in position where we can do right, and those in the spirit have the assurance of immortality.

Because of the new and better status given to us in Christ, we are under obligation to try and put to death the inclinations of the flesh. The gospel is not a narcotic to deaden the moral efforts of man, as some might fear, but it brings the highest incentive to moral activity, and also by the Spirit the power to accomplish the aim. Christ died to break the power of sin and open the way for us, and has laid us under the great obligation to use the freedom and power he has provided.

The assurance of glory.

Spirit-led men are the sons of God, for it is the spirit of adoption that cries, "Abba, Father." Further, we have the confirming testimony of the Spirit himself, assuring us that we are children of God, and if we are sons, then we are heirs of God, and will be glorified with Christ.

Abba is a Chaldee word meaning father. Wherever it is used in the New Testament the interpretation "father" is added. This may be due to the fact that "Abba" gradually acquired the nature of a sacred proper name. To this the Greek-speaking Jews would add the title in their own language.

In this chapter Paul uses the expressions, you in the Spirit, the Spirit in you, Christ in you, you in Christ, all to describe the same spiritual experience. He makes no distinction between the indwelling Christ and the indwelling Spirit. The fact is, we are led in the spirit of adoption to know the reality of God's Fatherhood.

The significant condition of glory is that we suffer with him. This is taking up the cross and following him. It means that we are to have a real fellowship with him in labor for the salvation of others.

Things that confirm our hope.

Paul declares that the hardships of the present cannot be brought into comparison with the glory that awaits, and he proceeds to state several things that support and confirm our hope. He says *the whole creation expects this deliverance* (vs. 19-22). The whole irrational creation below man labors and is in the bondage of corruption, yet awaits expectant a better day. It is a grand thought that the whole of nature will be blessed through the glory to be revealed in the sons of God. *Our own longing hope gives us reason to expect this glory* (vs. 23-25). The great yearning for immortality is in our hearts. We cannot think that this longing was planted in our breasts simply to mock us. *The Holy Spirit intercedes for us* (vs. 26, 27). Where our own cry to God fails through our infirmity and blindness, the Spirit himself intercedes with appeal too deep for utterance. Such intercession must prevail, for it is also according to God's will. A further confirmation of our hope is seen in the fact that *God himself has foreordained us to be conformed to the image of his Son*. The eternal purpose of God is the redemptive purpose. It is the plan of the ages, and if we stand thus in God's great plan, who can doubt that all things work together for good to them that love God?

Foreign Missions.

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

Devani Festival.

Rosa E. Tilley.

This month we have been somewhat handicapped in our gospel teaching in the home of the villagers, for the Devani Festival lasted five days apart from the preparation. For this festival all the homes are cleaned up, and as many little lights are placed inside and outside the house as the people can afford. The first day is the worship of wealth, and all hope that the goddess of wealth will be attracted by the lights and come in and bestow blessing on her devotees. On the second day the anniversary of a myth when one of their idols delivered men from the torture of a demon is celebrated. The worship of each other and all people takes place on the third day. The fourth day is in honor of anyone who has fulfilled one hundred sacrifices, for the myth says, "He gets kingship of the gods," and the day is kept sacred because of the king who received perpetual life through sacrifices. The fifth day is social honor of brothers and sisters, and the women folk hail the day, for it is the only time when their brothers worship them, and give them presents. During this season quite a number of folk brought us some of their sweetmeats, and I was invited out to several homes. At one place when I said I would rather not, they enquired what of their food I liked most, so hearing it was lard, the women hurried away and prepared some of it for me, and were pleased that I enjoyed it.

There are lessons which we seek to bring home to them from their own customs, but we long for them to pray "Lighten our darkness, O Lord."

The "World's Gurn" also visited Shrigonda. He came in great pomp with his elephants and camels and retinue. He visited Shrigonda ten years ago. The Hindus call him the World's Gurn because all caste-worship him and bring him offerings. He received offerings from the poorest in Shrigonda, those who are so poor that they scarcely ever know what it is to have a good meal. When visiting the homes of the caste people I find real poverty, but often their caste pride keeps them from receiving the necessary aid. I feel most sorry for the Brahmin widows—there are quite a number in Shrigonda. We long for them to know Jesus the Comforter.

The school is slowly increasing, and the children are looking forward to Christmas.

Obn News.

A. T. Waters.

Last weekend I spent at Lolo-Karom-hudi and Futulan. John Banga is the teacher at the former place, and he has two schools. Philemon, a very fine young man, is his helper. At P's school, some 2000 feet above the sea, we had about 50 present—

one for every 40 feet climbed! How would you like to climb at that rate for your audience of five hundred?

Here five "signed along Jesus," looking to learning more and trusting him, and being laptived. At Futulan were 60 added. Here also we had communion, and two signed.

The Queensland boy "Tom," who gave the 57 cocanut trees, lives at these parts. Some of the nuts he planted in the "community" Lord's garden of his school, and the remainder he says he will soon make into copra, and put the shillings into the collections. By the way, the collections this year throughout the island are very small.

Food is scarce and dear—that is, scarce for this country—and is likely to affect the Christmas gathering. One of our boat-owners to another island for pigs, etc., for Christmas, but prices were too high there, so they got little. It was away a week. Another started also, but had to put back because of leakage.

We are thankful, however, that the drought, of about six months' duration, has broken. Also, that the volcanic ashes trouble us no more.

This evening (16th) I went to bed early with slight fever. At 9 o'clock everything was quiet, and I was thankful. But at 9.30 drunken natives began singing and yelling up in the bush. I could not sleep, though over a mile away. At 11.30 I dressed, and with a lantern followed the noise. At midnight I came upon them, squatted in lantern light among the trees like naked frogs. Upon sight of me some darted into the darkness. Little old pig chief Togolalo stood, or rather sat, his ground, with a bottle between his legs, and a little boy's cap pulled down over his ears. "Iningo, Togolalo," I said to him in assumed surprise. "Yes, me, Togolalo!" he burst out in anger, his little serpentine eyes gleaming. A few had stayed with him, and now the rest came back—about ten men and boys. One big boy also had a bottle.

"So, here you are drinking grog and teaching others to drink. With white board and close up to the grave! What shall you say to God in the judgment? Do not imagine that because you do not come to 'school' you shall escape for that."

"No! this fellow not grog—him 'waene' (wine), you look!" and he poured some into a tobacco tin. I asked him for the bottle, but he refused. I reached to take it from him, but he fled, and a big fellow with a knob kerrie (fighting stick) leapt forward and covered him. A bold act that, for these cowardly natives. Discretion being the better part of valor, I desisted.

Then we had a war of words in the language—they being less decisive than a big chony stick—though he used also pidgen English, he being an old Queensland boy;

but he is now the leading pig chief in the Ndumdi district.

He laid many sins and much corruption at the door of the "school" (as they call the church), which, unhappily, is only too true—and swore vengeance upon two school boys who as "boat's crew" enticed away his daughter-in-law to recruit. She had cost his son—who was drinking with him—one hundred pounds, so he said, or ten tusk pigs. Pigs and women, as you know, are their only chattels, and are interchangeable. I cannot say on "equal terms," for the pig is the bigger denomination.

Well, he urged me to give him leave to shoot the boys on sight. But my refusal, he vowed, would make no difference. "Me save you put them out of school because they had boys, but more good me shoot them dead—that way they do no more things no good."

Finally, the old fellow says, patronisingly, in the language, "I am ashamed, Mr. Wattie, I will just drink off the rest of this bottle and sing a little more, then I will go home and to sleep. Now you go home too—like a good fellow," his tone indicated, "and get some sleep also, and there'll be no more trouble."

He has a fine big grave already made and waiting for him. But we covet him for God, and are praying that he may not go into it as a heathen. I like the little old villain, though he is a stout opposer of the gospel.

To-day (Sunday) we held a union service in his district school (he was not present). Here I had an agreeable disappointment—if you will pardon the Irish bull—during the service. As I desired the close attention of the audience I thought to keep them from using their Bibles by not announcing the text. But no sooner had I announced "Naaman the leper," than the word passed around, "Second Kings, chapter five." I commended them for their little knowledge.

An attempt at poisoning has just been reported from Vingilato. A man wanted his sister-in-law, but not his brother with her. He brought to him a present of fish. He tasted it, but refused it, saying it was bitter and "Kamin," your food. The giver took it away and hid it. Five pigs and two dogs nosed it out of the ground. They did not refuse it, rolled over and died. They say it is white man's poison.

I am now busy painting the verandahs—a no small job.

In general the mind and spirit of the people is improving noticeably.

The teachers' Bible Class is well attended, and they are keen on the translation work—endeavoring to complete Luke before I leave.

Sowing Time.

For good or ill, for gladness or for sorrow, Each day is still the prophet of its morrow. Wouldst know the fruitage? See what had it sowing;

Wouldst know the harvest? See what seed it sowing. —W. Griffiths.

The Family Altar.

Conducted by A. E. Illingworth.

CHANGING COMMAND.

One of the Sydney newspapers had these words in a recent issue: "We cannot guess the significance of recent military announcements either at home or in Britain; but from an average man's reading of history, we do know that the usual method of every nation in time of war is to begin the struggle with one set of generals, and after a few blunders or reverses, to replace them by others." How vastly different in the army of the living God! The commander-in-chief, the Captain of our Salvation, never resigns his command, nor does he entrust it to others. Furthermore, he makes no blunders, nor are there any reverses sustained which can frustrate his high and holy purposes. Our all-conquering Lord is leading us on to a sure and certain conquest. He is destined to destroy all the works of the devil, and reign in righteousness. He has said (and he is the *Yea* and *Amen*) that the gates of hell shall not prevail against his church. What an inspiration for every Christian soldier in the conflict against sin and Satan.

"Then stand! stand firm! defy the foe!
 Thou in the Master's strength shalt go,
 Enduring to the end."

SUNDAY, JANUARY 16.

Scripture Reading.—*Attendance at Worship.* Let us consider one another to provoke unto love and to good works: not for a sake of the assembling of ourselves together, as the manner of some is, but exhorting one another; and so much the more as ye see the day approaching.—Heb. 10: 24, 25.

Selected Gems.—

A re-study of this familiar Scripture has gripped my heart. I had thought "exhorting" means speaking to one another if you came together; yet I was surprised the little word "but" should be used where one might expect "and" (exhorting one another), so I turned to my Greek lexicon, and was startled to find this word exhort means first of all "to invite," and then "to send for," and then "to go for." Not forsaking the assembling of ourselves together, but inviting others to come, going for our neighbor, sending for somebody else to come with us to the assembly.—Dr. A. C. Dixon.

Scripture Reading.—Heb. 10: 23-31.

MONDAY, JANUARY 17.

Scripture Reading.—*Religious Knowledge.* And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.—John 17: 3.

Selected Gems.—

To ascertain the character of the Supreme Author of all things, to know, as far as we are capable of comprehending such a subject, what is his moral disposition, what the situation we stand in towards him, and the principles by which he conducts his administration, will be allowed by every considerate person to be of the highest consequence.—Robert Hall.

Scripture Reading.—1 John 5: 11-21.

TUESDAY, JANUARY 18.

Scripture Reading.—*Spiritual Intensity.* Yea, thou knowest not; yea, thou knowest not; yea, from that time, thine ear was not opened.—Isaiah 48: 8.

Selected Gems.—

The ever-working Duty created man for action, and made his soul's life depend upon his personal life.—E. Davies.

What is carelessness, but rebellion?—J. H. Evans.

He that voluntarily continues ignorant, is guilty of all the crimes which ignorance produces.—Dr. Johnson.

Scripture Reading.—Isaiah 48: 1-7.

WEDNESDAY, JANUARY 19.

Scripture Reading.—*The Bearer of Grief.* Surely he hath borne our griefs.—Isaiah 53: 4.

Selected Gems.—

The best of men That ever wore earth about him, was a sufferer. A soft, weak, patient, humble, tranquil spirit. The first true gentleman that ever breathed.—Decker.

Scripture Reading.—Isaiah 53: 1-8.

THURSDAY, JANUARY 20.

Scripture Reading.—*Sow good Seed.* Sir, didst thou not sow good seed in thy field? From whence then hath it tares?—Matt. 13: 27.

Selected Gems.—

Oh, that our prelates would be as diligent to sow the corn of good doctrine as Satan is to sow cockle and darnel.—Hugh Latimer, "The Sermon of the Plough."

Scripture Reading.—Matt. 13: 23, 30, 30-43.

FRIDAY, JANUARY 21.

Scripture Reading.—*The Language of Flowers.* I am the rose of Sharon, and the lily of the valley.—Song of Solomon 2: 1.

Selected Gems.—

A Sensitive Plant in a garden grew,
 And the young winds fed it with silver dew,
 And it opened its fan-like leaves to the light,
 And closed them beneath the kisses of night,
 And the Spring arose on the garden fair,
 And the Spirit of Love fell everywhere;
 And each flower and herb of earth's dark breast
 Rose from the dream of its wintry rest.
 But none ever trembled and panted with bliss
 In the garden, the field, or the wilderness,
 Like a doe in the meadow with love's sweet want,
 As the companionless Sensitive Plant. —Shelley.

Scripture Reading.—Song of Solomon 2. The mutual love of Christ and the church.

SATURDAY, JANUARY 22.

Scripture Reading.—*Time is Precious.* A wise man discerneth both time and judgment.—Ecc. 8: 5.

Selected Gems.—

The bell strikes One. We take no note of time But from its loss. To give it then a tongue Is wise in man. As if an angel spoke, I feel the solemn sound. If heard aright, It is the knell of my departed hours! Where are they? —Young, "Introduction to Night Thoughts."

Scripture Reading.—Ecc. 8: 1-10.

A WEEK-END MEDITATION.

UNTIL FOR EVENING.

One night, 'twas a Saturday evening,
 I sat alone in my room,
 Watching the fading twilight,
 And the steadily gathering gloom.
 And I longed and wished for an opening,
 A word for the Master to say,
 Ere the twilight gave place to darkness
 And the week had sped away.
 I knew that there had been moments
 Afforded me through the week,
 When I might have witnessed for Jesus,
 But I hadn't the heart to speak,
 And now when I would have spoken
 The privilege was denied.
 So I went in my sorrow to Jesus,
 "And why is this?" I cried,
 Ah! the Master knew all about it,
 So he said, and I knew it was right.

"The tool is for Munt for service;
 I cannot use it to-night."

Oh! Christian, learn well this lesson:
 We can only be used by God!

When communion with him has finished
 Our mouths like a sharpened sword,

The shaft so he used must be polished,
 And held in the Master's hand;

The money will hid in the quiver
 Must be sharp to do his command;

Then polish and sharpen me, Master,
 Though painful the process may be;

And make me an instrument fitted
 To be used any moment by Thee.

—L.H.K.R.

Sisters' Department

WEST AUSTRALIA.

"I can do all things through Christ who strengthneth me."

The usual monthly meeting of the Sisters' Executive was held in the chapel on December 7, Mrs. Banks presiding. The devotional exercises were led by Mrs. Blakemore, who read several passages of Scripture, bearing upon our debt of gratitude to God for the gift of his Son. Correspondence included the resignation of Mrs. Elliott, who for several years has held the position of secretary. Our sister is loved by all for her invaluable and faithful service. The assistant secretary, Mrs. Birchill, was elected secretary, and Mrs. Nelson assistant secretary.

Foreign Missions.—Collections through Miss Boxes: Subiaco, 41/0/2; Fremantle, 17/1; Perth, 16/7; Brooklyn, 8/6; North Perth, 7/2; Narrogin, 2/2; Claremont, 7/2; Northam, 4/2; Kalgoorlie, 10/4—E. Warren, Supt.

Hospital Visitation.—Northern visited regularly; books distributed, 104; gifts of eggs, fruit and jellies. Visitor, Mrs. Martin. Claremont, Visitation Hospital, 4 books; Bussell, 1; Old Polk's Home, 43 books, papers, etc., 22 cakes and fruit, home comforts; visitor, Mrs. Morris. Fremantle Hospital, 13 visits; distributed flowers, books, papers, and tracts, and two Testaments. To the Old Women's Home, visits, 13; Messdames Davey and E. Banks. To the Children's Hospital, visitors, Messdames Little and Preston; 12 visits; books and cards, 339; eggs, flowers, sweets, and home comforts. Home of Peace, Subiaco, visitor, Mrs. Paterson; 6 visits. —Mrs. McGreor, Supt.

Dorcas.—Collie reports good work being done for the soldiers. The sisters learn of boys who are going to the front, and either at their homes or the Railway Station, give them a parcel containing one scarf, one pair mittens, and two handkerchiefs, and also send parcels through the Red Cross. Garments made, 13; the Indian Orphanages, 12; for Sick and Wounded S. 119; 41; Leaving for the Front, 28. Maylands reports building a sale of work which realised £17, £14 of which was divided between Local Distress and Red Cross Funds. Donated 9 doz. milk covers, also a quantity of sewing, and 19/- in cash. Other money distributed during the quarter: Belgian Relief Fund, £10/6; Loved Relief, £12/2; British and French Red Cross, 41; Sand Bag Fund, 41. Subiaco reports sale of work, proceeds of which sent to purchase new matting for the church. Since October the sisters have been making garments for the Red Cross.

Prayer.—The prayer meetings have been well attended during the quarter at Lakeside, West Guildford, Claremont, Collie, Northam, and Subiaco.—Mrs. Robinson, Supt.

Word has just been received of the passing away of Sister Mrs. Richardson, who has been connected with the Conference work since its inception, having for many years been a faithful visitor to the hospital. Her cheery presence will be missed by very many, as our sister was well known amongst the churches. Our deep sympathy goes out to her husband and adopted daughter.—M. Birchill, Secretary.

Reports from the Field.

Victoria.

BIRM CIRCUIT.—January 2 was our "every member present day." Most of the members were present, when the subject discussed was "Practical Religion." Prayers were offered on behalf of those who are suffering in the war, and for the restoration of peace in God's own time. Our subject at the gospel service was "A Call to Service." At the conclusion two ladies (sons of Sister Gaudie, of Hierarchy) volunteered for service under Christ's banner.

CARLETON (Chinese Church).—Bro. James spoke to a good meeting last Sunday. At the close one scholar made the good confession.—A.B. Dec. 27.

COLAC.—One addressed by faith and obedience on December 16. The Bible School scholars rendered the Children's Day programme in an efficient manner at the school hour. The church here has suffered a loss in the removal of Bro. and Sister Sheldrick and family to North Melbourne. At a farewell social, presentations were made by the members to Mrs. Sheldrick, and by the J.C.E. to Miss Ruth Sheldrick. Mrs. Sheldrick, especially, has been a willing worker in many departments of church activity.

MALVERN.—After two years' successful work L. C. McCallum has been unanimously voted a month's holiday, which he is enjoying with his friends in the country. Last Lord's day Bro. J. McKean preached to a fairly large and very appreciative audience. A Knight powerfully exhorted in the morning. To-day our meetings were small on account of holidays. We enjoyed a visit and address this morning from Mr. Hubble, of the East St. Hill's Baptists, who is the husband of one of our esteemed members. To-night G. Black preached the people.—J.H. Dec. 26.

MERWICK.—During Bro. Ingram's three weeks' absence in South Australia, the platform here has been filled by J. Holloway, Jos. Pittman, and J. C. F. Pittman. On Christmas Sunday we were particularly fortunate in having three visiting preaching brethren with us. J. C. F. Pittman gave the exhortation, while Rev. Lemmy, president, and A. R. Main read the Scripture lesson. Splendid attendances characterised both services. On Christmas eve, two of our members, Bro. and Sister Dowell, met with a rather serious driving accident. We trust that God will grant them a speedy recovery.—H.H. Dec. 26.

SEYMOUR (Military Camp).—Last night the warter held a gospel meeting here, with a small, but very earnest congregation of young men. This is the third meeting of the kind I have held here, and it is our intention to hold them weekly. It is pleasing to be among so many men who have known their Master, and amid the allurement and temptations of camp life have not forgotten Him. We of the Army Medical Corps should at the front have an opportunity to do service for the Lord. We therefore ask for the prayers of the brethren to strengthen and guide us in this work.—Cpl. W. B. Payne, A.M.C.

ST. ARNAUD.—On Christmas Eve, Christmas dinner was sent to several families. During the holidays we were pleased to have in our fellowship several members who had previously left the district. The Band of Hope went into recess on December 17; prizes were distributed. On Jan. 2, night prayers were distributed for church attendance during 1915, to members of the Young People's Church Attendance League. An enrolment of 17 was made for 1916. On Boxing Day the Sunday School picnic was held, when a most enjoyable day was spent. Special series of addresses commenced on Jan. 2, on "Astronomy and the Gospel," illustrated by chart of constellations.—C.L.M., Jan. 3.

NORTH FITZROY.—The meeting on Lord's day morning, December 18, constituted a record for this church in point of numbers. In the after-

noon a special Bible School service was held, when upwards of 600 scholars and parents were present. In the evening a great gathering listened to Bro. Baker, and at the close of a very earnest address another young man made the good confession. The past year has been marked by very fair progress, and a fine spirit of unity and devotion to the great work of the church. Bro. Baker's labors have been accompanied by much blessing. The new year opens bright with promise. The sale of work held in November realised the very satisfactory sum of 694, which has been handed over by the ladies to the trustees, to be placed to the credit of the Bible School Building Fund. This amount brings the grand total collected by the ladies for the year to about £180.—A.E.S.

WARRNAMBOOL.—On December 21, the Bible School scholars held a successful Christmas concert, the younger folk subsequently receiving gifts from a heavily laden Christmas tree. On December 20, Pie J. Brownlee, from the local military camp, made the good confession, and was baptised the same hour of the night, as he was leaving the next morning for Broadmeadows. This evening, at the conclusion of an earnest address, a young woman stepped out. These are the firstfruits of Bro. Fischer's labors. A watch-night service was conducted by the evangelist on December 31, when a time of spiritual blessing was experienced. Recently the sum of £23/6 has been collected for the British and Foreign Bible Society.—E.M., Jan. 2.

SHEPPARTON.—Bro. Hinrichsen is spending the vacation with us, and we are holding a week-night meeting. Last Tuesday evening's meeting was well attended, when Bro. Hinrichsen spoke on "My Master's Spirit and Mine." A solo was rendered by Miss Harris from the Baptist church. A singing practice has been commenced on Thursday evenings. To-day four new scholars were present at the Bible School.—Irene McCormack.

HOX HILL.—Meetings continue to be well attended. The evidence of H. Clark's popularity is becoming more marked each week. Splendid gatherings morning and evening on December 26. The young people held a very enjoyable picnic at Ferncre Gully on December 27.—H.H.

COLLINGWOOD.—The work under Bro. Coward's immigration has held its own through the holidays. We are pleased to report two adult confessions and resultant baptisms during the holidays, being the fourth since our brother's work started a month ago. Our Christmas tree resulted in pleasure to the little ones, and was a means of bringing many old friends together with the optimism that pervades the new year season. We are planning great things for the Master.—W. Brooker.

FITZROY.—December 26, good meetings. W. C. McCallum spoke at both services. Our brother's speaking is much appreciated. On Jan. 2 he gave a fine address on "Brotherly Love," as a new year message. At the gospel meeting he took for his subject, "Is the Church a Failure?"—G.F.

HORSHAM.—We have to report good progress. Meetings are well attended. We held our Sunday School picnic on New Year's Day; there was a record attendance, and an enjoyable day was spent. To-night we had a full meeting. Cambridge spoke on "The Teacher Sent from Confession." A young lady and a man made the good confession.—A. E. Gallop.

WARRAGUL.—On December 26, Bro. Russell, husband of Sister Russell, made the good confession, and was baptised the same evening. He was received into fellowship on January 2, under a most impressive address by Bro. Gray, on "The Barren Fig Tree." Another man, Mr. Martin, boldly made the good confession. A good tone in all meetings.—R.W.J.

HAWTHORN.—At the close of a powerful address by Bro. Scambler to-night, a married wo-

man made the good confession. The meetings last Sunday and to-day have been smaller than usual, owing to so many being away on holidays.—P.R., Jan. 2.

KYNETON.—On December 26, there was a good meeting. Mr. Herbert gave a splendid rendition of "The Star of Bethlehem," and at the close of the address two of our Sunday School scholars confessed Christ. To-day we had quite a home-coming of friends and members.—J. E. Shippard.

SOUTH MELBOURNE.—Our meetings were well worshipped on December 26. At the meeting for worship S. Northeast presided, and Bro. Clay gave us an uplift in his exhortation. At the close of Bro. Clay's gospel address, a young man in the King's uniform stepped out and confessed Christ, January 2, at the meeting for worship. Bro. Clay presided, and Bro. Knight exhorted. The gospel meeting was well attended; but Bro. Clay's address on "A Nation's Success" was worthy of a larger audience.—P.C., Jan. 3.

MONTROSE.—Since last report our meetings have been splendid. Our regular speaker, Bro. Garnett, has gone for a few weeks' rest to his home in South Australia, and his place has been acceptably filled by Bro. Ennis, Gilbert Chandler, and Pittman, senr. We thank these brethren for their help. Our Bible Class rally is still going strong, as many as 32 being present at times. Our Bible School is also flourishing. During the holidays we have had many visitors from city and suburban churches.—Robt. Langley.

SWAN HILL DISTRICT.—With our Father's aid we were able to carry out our 1915 programme of 20 souls, two buildings, and three preachers. We have decided on 40 souls, another building, and more extension work as our motto for 1916. All feel that this much at least should be done for Christ's sake. We know that God will do his part, and believe that the brethren will do their part also. Bro. Aurisch, of the College of the Bible, is to be our third evangelist, and will commence work on 23rd inst. Our brother spent a few days last week with us, and he created a very favorable impression. Bro. Wakefield is to leave us on the 23rd January, to return to College. All meetings yesterday were good, the night service at Swan Hill being especially bright, when Bro. Wakefield gave a very fine address to an interested audience.—D.A.C.

WAITCHIE.—At the evening service held on Christmas Sunday, the writer spoke to forty people on the subject of "The Birth of Christ." This is a big audience for this district. Bro. and Sister E. Bartlett assisted at the service by rendering a solo and a duet. The success of the meeting was due to the untiring efforts put forth by our brother and his sister. Several of the brethren from Ultima cheered us with their presence. The cause here is progressing slowly, yet surely, we hope.—William Wakefield.

STAWELL.—Since last report we have had fair congregations. A watchnight service was conducted by Corp. Bro. W. Payne, on New Year's Eve. Bro. Payne, who is on leave from camp, also presided yesterday morning, and T. Peters exhorted. We were pleased to have a visit from Bro. T. McFadden, who had charge of the evening service. Sister Miss Bates, who has been ill for some time, was with us yesterday. We expect H. B. Robbins to visit us again next Sunday. The Bible School is steadily growing; we have had new scholars during the past few days, and the promise of three more for next Lord's day.—Arnold D. G. Sheppard, Jan. 3.

MILDURA.—Although brethren and young people and others, generally, are busy with fruit, able to large audiences, and the manifestation of special interest, we cannot complain. A good ally increasing, and the audiences are gradually and paid off the last of the debt on the building. Changed pupils with me last Lord's day morning. On Boxing Day, our Sunday School and church had a very enjoyable picnic, on the New South

Wales bank of the Murray River. The Christian Endeavor Society is increasing in attendance and interest. Our young Sister May Malcolm, secretary, has about decided to take up missionary work among the aborigines in the Undermountain Mission. For many years she has desired to do mission work. She has learned, by correspondence, that she will not be expected to teach anything that is not biblical, nor be delarded from giving scriptural teaching. She will be much missed, should she go. The C.E. are thinking of supporting a native missionary or helper, on the foreign field. Bro. Wilson, of Wallaroo, South Australia, has accepted an invitation to labor here as evangelist for a year from February 1. Some of the Midlura brethren know him and wife, and speak highly of them. This is a promising and growing field. Success attend them. Bro. Barden and family continue to help materially in hearty congregational singing, and special music.—J. W. Webb.

NORTHCOLE—Since last report we have received five into membership by letter. Our meetings during the holiday season have been small, most of our members being away in the country and by the seaside. On January 2 we had the pleasure of a visit from T. J. Cook, and his gospel address was much appreciated. Bro. Abercrombie will take up the preaching for a few weeks.—R.C., Jan. 3.

West Australia.

COLLIE—One decision at Ewington. Bro. Whitford preaching, the daughter of Bro. and Sister H. Whiteaker. To-day, 12th, the son and daughter of Bro. W. Spencer, of Bonladin, 33 miles away, came for the express purpose of obeying their Saviour. It speaks volumes for the parental training away in isolation that these should have a clear conception of their responsibilities and be willing to accept them. They were both immersed early this morning, and received into fellowship, but must return to-morrow. We are hoping that a meeting for the breaking of bread may be held in their home.—L. J. Meinard.

SUBIACO—On December 4, one of our finest senior Bible School girls made the grand confession, which was very pleasing to the school. On December 21, the school conducted a Christmas concert, at which admission was charged to help defray the cost of the annual picnic, to be held in January. This concert proved highly successful, and the talent displayed by the youngest sets up doubts evoked well-merited applause. By the unanimous desire of the scholars their prize-money, £5, has been handed to the secretary of the Red Cross Fund for use amongst our wounded soldiers.—R.F.R.

FREMANTLE—H. J. Banks, Organising Secretary of the Conference, was with us on Lord's day morning, and gave a very helpful address. At the Chinese Mission in the afternoon, all the Chinese scholars presented their teachers with Christmas gifts. This is their way of showing their appreciation. They were all present at the gospel service in the evening. The Junior C.E. had a splendid anniversary service in the chapel. Secretary's and treasurer's reports were excellent. The Juniors have done a grand work. A presentation was made from the Society to Bro. John Leach, who will be leaving for the Bible College. He has been a great help to the Junior C.E., Bible School, and the church. Bro. Teece is also leaving for the Bible College with Bro. John Leach. We wish both these young men every success at Bro. Ivis.—E. G. Warren, Dec. 24.

CLAREMONT—We celebrated the anniversary of the commencement of work in our present building on December 12 and 16. On the Lord's day morning we had the pleasure of the company of W. D. Bikenner, who gave a fine talk to the people, and a very helpful address to the church. At the Bible School gathering A. W. Connor gave a splendid talk to the school. The gospel service was taken by H. E. Cole, who made an earnest appeal. A pleasing feature of the meeting was the bright way the school rendered the songs under the leadership of J. H. Higgs. We commenced the year with a membership of

twenty-two; there have been nineteen additions by faith and baptism, one by restoration, and three by letter, so that our membership has more than doubled during the year. The Bible School has also shown marked progress. We started with thirteen scholars and four teachers, and closed the year with fifty-one scholars and five teachers. Twelve of our scholars have decided for Christ during the year.—E. H. Eaton, Dec. 21.

Tasmania.

LAUNCESTON—On the morning of December 10 we were pleased to have with us as visitors Mrs. T. Ryan and Mr. Hartley Ryan, her son, from the church at Unley, S.A. Bro. Hale, from Hobart, addressed the church. At night we had a splendid attendance. It being Children's Day, a platform was erected, and as usual Miss Burt had the church beautifully decorated for the occasion. The children took their several parts well. During the week an extension of the platform was carried out for the accommodation of a choir. On December 26, E. Nicholls presided. We were pleased to have several visitors, among them being Bro. Warman, senr., from Victoria. To-day the children started practising for their anniversary. At the gospel service there was a fine attendance. Bro. Day took the words of the Psalmist for his address, "His name shall endure forever."—D. Doude, Dec. 28.

Queensland.

BIRSBANE—On December 14, the Bible School rendered the Children's Foreign Mission exercise, and an offering amounting to £21/8 was taken up. The Bible School rally resulted in 60 new scholars, an excellent result for ten weeks' work. The "red, white and blue" team defeated the "black, yellow and red" by one scholar, but the latter easily held their own for attendance. Two members have been received by letter. The building is now lighted by electricity. Mrs. A. C. Rankine was "at home" to the sisters of the church at her residence, Brunswick-st., New Farm, on Thursday afternoon. Although the afternoon was wet, a nice social time was enjoyed by those present. On December 22, the Bible School gave the children a treat in the form of a Christmas tree. L. Gale, the superintendent, presided, and the writer acted as "Santa Claus." Attendance was good, and the children had an enjoyable evening. At the close of A. C. Rankine's address last evening, two women confessed the Lord, being the mother of several of the Bible School scholars.—H.C.S.

TOOWOOMBA—The church continues to make steady progress under the leadership of our Bro. Davis. During the first three weeks of December we had 11 new scholars in our Bible School. On December 26, our brother spoke on the subject, "There came wise men from the East." Between 120 and 130 were present. A very encouraging feature about the work here is the number of people interested in the work, although they are not members of the church at present. To-night we are giving the Bible School children their annual Christmas tree.—Rev. Chapman, Dec. 27.

ROMA—Our work for Christ is still hindered considerably by the terrible drought. We rejoice that a good interest is being shown in our gospel services. Two elderly people were baptised into Christ on December 19. Our evangelist, W. Robbery, is staying on with us for a further period, and we earnestly pray God's blessing on his work.—G.P.

WEST MORETON CIRCUIT—On December 23, Rosewood Bible School held its annual picnic in Mrs. Bade's paddock. A very enjoyable day was spent. On the 27th the Marburg Bible School anniversary was celebrated. The Rosewood Bible School contributed to the success of the day by rendering "Australia's Response to the National Call." An offering of £12/6 was taken up. At 7.30 p.m. a fine entertainment was given by the Marburg and Bundamba church choirs, assisted by the local Baptist Church choir. Our meetings at Rosewood, Mount Walker, and Rosewood are well maintained.—C.H.P., Dec. 29.

New South Wales.

PETERSHAM—We had a splendid meeting last Lord's day, with Bro. Stephenson presiding. Among the visitors were Bro. James, evangelist, from Bangalow, and Sister Sharpe, from Melbourne. Bro. Gale addressed the assembly. We also had a nice singing meeting, when Bro. Gale gave the gospel address.—A.G.T., Dec. 31.

NARRABRI—Since last report we have baptised one Sunday School scholar, and one young woman from the Methodists, who expressed a desire to follow her Lord more closely. The Sunday School rally has ended with increased interest. Singing, and a net gain of twelve scholars. We are shortly to lose Bro. and Sister Rogers, who are removing to Moree. This will be a great loss to the church and Sunday School here, both being time workers. We have had some very fine addresses of late from Bro. Warburton.—G.A.C.

INVERELL—Meetings on December 10 very fair. At the meeting for divine worship the writer exhorted from Romans 12: 1. Bro. Waters conducted meetings at the Wattles in the morning, at Delmura in the afternoon, and then drove 21 miles to Inverell to conduct the gospel service at 7.30.

At the close of the gospel message in the afternoon at Delmura, two noble men confessed the Lord. Meetings at Delmura were well attended. At the morning meeting we had with us Bro. Cust, who ably exhorted on "The Angels' Song." We had the pleasure on Lord's day morning of extending a hearty welcome to our esteemed Sister Nott, who has been for the last nine months under medical treatment in Sydney. We had amongst our visitors Bro. Cyril Waters, from Williamsburg, Vic. In the evening Bro. Waters gave a splendid gospel address to a good audience, talking for his theme, "Peace on Earth." One of the two who confessed Christ was immersed on Friday, December 21. Interest in the Bible School still maintained.—C.B., Dec. 27.

MEREWETHER—A meeting was held on December 25, in order to present the successful scholars with their prizes and certificates. Bro. J. Wright, supt. who was chairman, gave a short address of encouragement to the scholars. The successful scholars provided the programme, which consisted of very suitable recitations, songs, diet, and short speeches. The teacher of the successful scholars has received fruit for his labor (Bro. G. Frewell, who is now on a visit to England, visiting his mother and father). Bro. J. Fraser, supt. vice-supt, also gave a short address. The teachers of the school are exceedingly pleased with the good results. Bro. Wright presented prizes and certificates. The scholars who gained first prize, and the one who passed with honors, are just young converts. The result of the examination was that ten passed out of eleven.—A. J. Fraser, Dec. 21.

ENMORE—Under the auspices of the "Loyal Daughters," some 300 poor children received toys and sweets at Christmas, and through the generosity of the congregation, Bro. Higgs was enabled to give a Christmas cheer to sixty families. During the month of March with help of two soldiers on the eve of their going to the front, and on Lord's day evening, December 26, three ladies made the good confession. We have had a number of visitors during the holidays, including Bro. J. Hunter, New Zealand; Bro. Hall and Robinson, Vic.—C.A.R., Dec. 31.

CITY TEMPLE—Very fair meetings the last two Lord's days. Glad to have fellowship with a number of visitors from various parts. Bro. Harwood today gave two fine addresses, along the lines of our privileges and responsibilities for the coming year, 1916. At the conclusion of his address at the evening service, on "Seek First the Kingdom of God," two came forward.—J.C., Jan. 2.

ERSKINEVILLE—Lord's day morning, Dec. 26, the speaker planned failed to come, and presiding brethren were away. Bro. Nixon, however, conducted the meeting. Three were received into fellowship. Yesterday morning, there was a splendid attendance—half as many again as for

Continued on page 14.

A New Year's Motto—"Go Forward."
(Continued.)

Paul the apostle wrote: "That I may know him," and John the apostle wrote: "This is life eternal, to know thee, the only true God, and Jesus Christ who has the last seal." To go forward in the knowledge of Christ it will become necessary to prayerfully study God's Word. Here is revealed the perfect character of God's Son. The more familiar we are of the Word of Life the more it is possible for us to advance in the knowledge of Jesus our Lord. May we this year "follow on to know the Lord."
"Then again, as to fellowship with Christ, this motto stands good, "Go forward." We must make progress as to nearness with our God and Saviour. Some have gone back, and walk no more with him. We sometimes sing—
"Nearer, my God, to thee, nearer to thee."

But are we coming nearer? Do we frequently, as it were, recline on the bosom of Jesus? Have we, during the past year, come closer to the wounds of Jesus? If not, go forward, in this respect. We live in a day of hurry and haste. Materialism is rampant. But as Christians it will pay us to "take time to be holy," and to "speak of with our Lord." This fellowship which we seek with Jesus will help us to grow more and more into his likeness.

May we, this year, strive to get nearer to him
"Nearer the cross, my heart can say,
I am coming nearer,
Nearer the cross from day to day,
I am coming nearer,
Nearer the cross where Jesus died,
Nearer the fountain's crimson tide,
Nearer my Saviour's wounded side,
I am coming nearer."
6. "Go forward" also in the work of shining for Jesus.

I have read of a certain lighthouse, the light of which one dark night was obscured. People wondered why the light was not visible. An inspection revealed the cause. Thousands upon thousands of insects had gathered around the light on the glass, and had prevented the light from being seen.

If we are not careful, the insects of pride, sloth, envy, jealousy, malice, wrath, and worldliness will take possession of our hearts, and we will not shine for Jesus. If we seek for grace "to cast off the works of darkness, and to put on the armour of light," we will glorify him whose we are, and whom we profess to serve.

7. The Israelites of old to whom Moses gave the command to "Go forward" were on a mission. They were journeying towards Canaan, to take possession of the land. Difficulties confronted them, and had to be overcome. So we are pilgrims journeying towards the heavenly Canaan. Difficulties confront us on every hand. Fees we bring are to be met by us. It will be to our advantage to maintain an unflinching "We must advance as a united body.

"Forward be our watchword,
Steps and voices joined,
See! the things before us,
Not a look behind.
Turns the fiery pillar,
At our army's head,
Who shall dream of shrinking,
By our Captain led!
Forward, through the desert,
Through the toll and fight;
Canaan lies before us,
Zion beams with light."

Every Christian must be careful to keep in the line of march.

"What the future yields will be the right
Unless myself be wronged."

We can "go forward" assured that the vision of our great Leader calls us onward, and he will be with us to lead to a glorious victory.

Then let us every one determine to "go forward" this year. During the war in Ashante, the chief officer of the Scotch Guards, when reviewing this regiment, asked who among them would

volunteer for the Ashante Expedition. His expectations were not high for a large response. But those who would volunteer were asked to take one step forward. The officer, not wishing to influence his men, turned his back. When he faced them he saw the regiment standing as before, all in unbroken line. "What?" he said, the Scotch Guards, and no volunteers?" Another officer replied, "They have all stepped forward and volunteered." That is the spirit which should characterize us all as volunteers in the army of our Lord. We shall make no mistake in responding to the call of God, "Go forward."

"Soldiers of Zion, on we go,
Brave are the hearts that face the foe,
Victory awaits us, for we know
We follow the Lord our King."

Words of Comfort.

[The author of the following lines has been an invalid for five years, and has proved the comfort of the Lord's promises.]

Are you very tired and weary,
Pilgrim of the stony way?
Do you find life's pathway weary,
As you walk the upward way?
Listen to the living message,
Sent to cheer the heart of sinners,
It has rung out through the ages,
"Power He gives to those that faint."
Those who feel their utter weakness,
Find His strength will never fail,
If they wait on Him in meekness,
Power He gives them to prevail.
"They shall run and not be weary,
They shall walk and shall not faint,"
He will keep them calm and cheery,
Fill their hearts with joy unfeigned.

—Mrs. S. Herbert

"Child Life."

THE NATION'S GREATEST ASSET.

Owing to the war it is more than ever necessary that the child life of the nation should be safeguarded, for children are the nation's greatest asset. Not Britain only, but the Empire has paid her heavy toll in lives. From Canada, Australia, New Zealand, India, Britain's loyal sons have come, many nearer to return. Whom have we to take their place? Only the children. The Empire rests to-day on childhood's shoulders, and it is our duty to fit those shoulders for their task. Thousands of children die in this land of ours who could be saved; thousands of children grow up stunted, warped, diseased, and who with proper care would grow up healthy and useful. It behooves us to see that not a single child be lost who can be saved. The safety of the Empire in the years to come depends on the children.

A booklet, giving some idea of the importance of this subject at the present juncture, has been issued by Dr. Barnardo's Homes, which for 49 years have been rescuing boys and girls who, should not otherwise have had their chance. 80,000 little souls have been rescued and transformed into useful citizens. Dr. Barnardo's Homes regard the health of the children as of primary importance. The death-rate in these Homes is alarmingly low. Last year it was only 5.21 per thousand; for the previous twenty years the average did not exceed 7.50; and this notwithstanding the fact that the children rescued are most of them in a neglected condition, many of them are afflicted in various ways, and to per cent. are infants under five years of age. When one takes these facts into consideration, it is truly wonderful that the death-rate is, it is truly wonderful, as compared with an average death-rate all over England for adults and children of 15 per thousand. The death-rate among children Barnardo's, during 1915, is double this. Thus has established a record more than possible of attainment by the nation generally, working among normal childhood.

The Charter of Dr. Barnardo's Homes is—No destitute child ever refused admission. 1577 children were rescued last year. In one fortnight recently 92 orphan and destitute boys and girls were added to this big family, which averages 2,650 children. 1566 Barnardo boys are serving in the forces, and the list is growing daily. Will you assist this national charity to hold out the hand of help to every forlorn little one who needs their aid? Ten shillings maintains the whole of this work in all its efficiency for one minute. Give yourself the joy of feeling that for at least one minute you are hearing upon yourself the total burden of this national work. Gifts of all kinds, money, clothing, blankets, etc., will be welcomed by the Honorary Director, Mr. William Baker, M.A., LL.B., at Headquarters, 18 to 26, Stepney Causeway, London, E.

Correspondence.

To the Editor.—

Sometimes in the "Australian Christian" there are allusions to "consecrated brethren," although this term is not in the R.V., and only occurs twice in the C.V. New Testament, once to Jesus (Heb. 7: 28), and once to the way he has made (Heb. 10: 20). The Lexicons of Webster, Ogilvie and Roger make dedication its synonym. The evangelists tell of consecrated bishops, Catholic or Anglican of graveyards, of Aaron and his sons, of fields, of beasts, and things, of the consecration of the tribe of Levi for holy and of the Gibonites for menial purposes (Josh 9: 22). A reference to Cruden manifests that beasts and things were consecrated, and shows how seldom the word is used in the Old Testament, and that mainly ceremonial action. In the New Testament Ekdosis occurs twice only (Heb. 8: 19), dedicated (Heb. 10: 20), consecrated in the C.V., dedicated in the R.V. Telias and its cognates are used in the New Testament, and once only in the C.V. it is translated consecrated. In the R.V. and in A. Campbell's translation it is rendered as in the 49 other instances by perfected. The scriptural terms applicable to brethren in general are saints, disciples, holy, sanctified, etc. The special where some brethren are evangelised they are styled mainly by faithful, beloved, helpers, fellow workers, etc. Consecration carries the idea of setting apart consecrated brethren, some set apart from other brethren. But the apostolic terms of eulogy do not infringe on the great truth expressed in Matt. 23: 6-10, and Gal. 3: 26-28, while recognising that some brethren are more faithful and helpful, are therefore more beloved than others. I know that in the church there are some distinguished, elders and deacons, but these are not set apart from their brethren, but are set with them. Consecration and its ceremonial is evidently a graft from Judaism—E. Carr.

To the Editor.—

Sir,—I have just received from America a copy of the annual report of the Council of Church Boards of Education in the United States for this year, 1915. On pages 40, 20, 21, 22, and 23, is a report on the Bible in the Public Schools and Colleges, and I enclose the following extract from pages 22 and 12.—The Federal Council of the Churches of Christ in America, as well as various Sunday School Associations, is studying the problem, and it is interesting to note that at the last meeting of the Executive Committee of the Federal Council in Richmond, U.S.A., the Committee appointed to consider the report on "Correlation Between Churches and Public Schools in the Work of Christian Education," brought in the following paper, which was unanimously adopted:—"We urge upon pastors a revival of the teaching aspect of their work. For pastors desiring to develop religious teaching on week days co-ordinate with the Sunday School, we suggest the following programme:....." (Here followed eight

Sir, this proves that the American Churches of Christ are very alive and alert to get the children taught during the week as well as on Sunday. In conclusion, I would advise those interested to get

Dr. Craft's monumental work on Bible in Schools Plans; the price is 2/6, procurable from Reform Bureau, 200 Pennsylvania Avenue, Washington, D.C., U.S.A., for information.—S. Pearson.

ACKNOWLEDGMENTS.

N.S.W. HOME MISSION FUND.

From Churches, per Collectors: North Sydney, 14/7; Chatswood, 19/6; Lilyville, 11/12/5; Enmore, 12/1/7; Marrar, 8/3; Lismore, 12/1/7; Nth. Auburn, 11/10/3; Inverell, 17/3; Mo-man, 11/10/7.

From Churches on Account of Evangelist's Salary: Eskineville, £30; South Auburn, £4. Individuals: Anson, (Nov., Dec., Jan.), £30; Bro. Snow, £1.

Special: South Auburn Church, £5. Miscellaneous: Organiser, Expenses, South Auburn, 11/2/6; Peterham, 11/2/6; Repayment on account of loan, £5.

Total Receipts since last list, £296/8. Expenditure, 1123/5/9. Overdraft at date, 443/7/3. W. H. Hall, Hon. Treasurer, December 18, 1915. Messinger-st., Canterbury.

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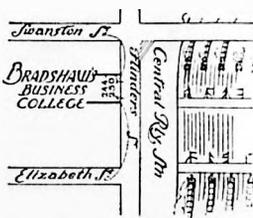
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3	December 7	—
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7	December 15	90 "
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 By R. F. WEYMOUTH
 POCKET EDITION.
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 Printed on Oxford India Paper, gilt edges.

From the Field—Continued.

the corresponding Lord's day a year ago. The contributions were the highest since opening of church building. Two more baptisms. For six consecutive weeks we have had baptisms—P. J. Pond—Jan. 3.

AUBURN—We had thirty at the breaking of bread this morning, when Bro. Langy presided, and Bro. Youngshlund exhorted. This evening Bro. Breach, of Lidoembe, delivered the gospel message to a very attentive though small congregation.—G. Stieh, Jan. 2.

MOSMAN—On December 26, our services were well maintained. At the morning worship, at which was a very big attendance, we were pleased to welcome several visitors, among them being Bro. McKenna and Burns, from Melbourne, Vic. At the close of the evening service a young man in khaki, with his two sisters, came to the front, desirous of following their Lord in baptism, after making the good confession. On January 2, our morning meeting was of special interest, when Bro. Verco gave the right hand of fellowship to Sister Bennett, her three daughters and son. Bro. Bennett, who is on final leave, and will be off to the front in a few days, is the first of our members to go to the fighting line. Being intercession Lord's day, we held prayer meetings at 10:30 a.m., at the close of the Bible School, 6:30, and at the close of the evening service.—F.C.

New Zealand.

CHRISTCHURCH—Bro. Gebbie's theme last Sunday morning was the "Compassion of Jesus," from Mark 8. Two girls received in. He preached again at night on "Loyalty, Liberty, Love," and at the close a young couple, soon to leave for the front, came forward, and was baptised along with two others, a man and a young woman. Bro. Rhind spoke on Wednesday on "The Privileges of Sons." Thursday was the day of the great patriotic carnival, in which the churches were working hard, so that they might overcome the raffling evil for patriotic purposes. Results not yet known.—P.S., Dec. 18.

AUCKLAND (Dunelmere road)—Four additions by faith and confidence since last report. The prayer meeting on Wednesday evening is better attended now than for some time. P. D. McCall, Jan. has given a lecture entitled "Gold and Fire," in aid of the wounded soldiers' fund, which was well attended, and the sum of £5 was realised. Another member has left for the front, and another is in training.—J.W.

KAITANGATA—Bro. Noble and Bell's mission at Gore to deepen the spiritual life of the church was a happy success. We were much helped with the fellowship of Bro. and Sister Bell at the week-ends of our evangelist's absence. The change was a mutual blessing. Our Foreign Mission offering reached £5. A very helpful mission band social was held on October 28. A working block of brethren have repaired and painted the chapel within and without. During November we were pleased to have Bro. Gehlbach, son of Oamaru, and Bro. McCullack, receiving considerable from Scotland, worshipping with us. Sister Cuthbertson has succeeded to Sister Aitchison's long secretaryship of our local C.W.B.M. We rejoice with the Sunday School teachers and scholars, whose successes placed us second first in the recent Wellington and Orango district Scripture exams. S.S. annual prize giving, Dec. 19; picnic in January.—John Hay.

SOUTH WELLINGTON—Bro. Pratt's eye-sight has sufficiently recovered to allow of his removal from the hospital to his home. The six young men reported to have made the good confession were baptised last Lord's day evening. They all had a scarce time being camping with Bro. Vickery, who played a big part in making them feel their deep need of the Saviour. Last Lord's day evening Bro. Phillips addressed his audience on "The Unrecognized Christ." The choir is becoming increasingly helpful to the gospel services under the able baton of Bro. Alf. Thomas, junr. Sister Annie Thomas renders ap-

preciable service as church organist.—A.L., Dec. 21.

PETONE—Early in September the children's anniversary was held. H. Winton, superintendent, awarded the prizes. The children sang some pretty hymns under the leadership of G. Moore. Action songs, and several excellent dramas, made up the programme. There was a large audience. On December 17, we held a social evening. Bro. Grimstead in the chair. Bro. Jarvis, from Kilmorie, and some young sisters from South Wellington, kindly assisted with the programme. During the month Bro. Grimstead gave two excellent addresses on the conception of the churches from a Protestant and Catholic standpoint. On December 23, the Sunday school teachers gave a children's evening, the most important feature being a large, well-laden Christmas tree. "Father Christmas" presented each child with a bag of lollies and a Christmas card.—L.E.W., Dec. 23.

DUNEDIN—Children's Day, arranged by the C.W.B.M., was again celebrated in the Tabernacle on November 27, when the children from the Duncald and suburban schools were present. The address was delivered by T. Arnold. On December 2, a concert was given by the Junior Endeavor Society, and prizes were distributed. J. J. Haley arrived this week, and addressed the prayer meeting last evening. We hope to have him with us over the next two Lord's days. J. M. Innes will be here during January, and from January to Conference it is expected that Bro. Jarvis will labor in Ashburton.—L.C.J.S., Dec. 17.

AUCKLAND (Ponsonby road)—On Dec. 22 there was a large gathering of brethren to greet Bro. W. Hilburt. Welcoming addresses on behalf of the church were given by Ebers Scott and Merton, by Bro. E. Vickery for the Christian Union Bible Class, by Bro. W. Page for the band of singers, by Bro. W. Boswell for the young men, and by Bro. P. Cammell and E. Carr, all expressing brotherly love and confidence. Solos were sung by Sisters J. Pryne and H. Cammell, and by Bro. Hill, after which Bro. Hilburt made an appreciative reply. We had a very pleasant time together, for Bro. Hilburt is one of our fold, and much beloved by all. On December 26, he spoke in the morning, and preached in the evening. Several brethren expressed the opinion that Bro. Hilburt had made progress during his year at Glen Iris.—E.C.

NELSON—At the mid-week service on Dec. 15, Bro. Dickson conducted an impressive baptismal service, when three were immersed. Lord's Dec. 19, our preacher exhorted in the morning, and preached at night on "The Babe of Bethlehem." We rejoiced to see two more of the Bible School young women decide for Christ. Dec. 26, school meetings. Bro. Jackson presided in the morning, and Bro. Dickson gave an interesting talk on "A Happy New Year." At our gospel service our preacher delivered an excellent sermon on "The Coming Year." A duet was prettily rendered by Sister King and Bro. Jackson, and Christmas hymns were sung by the congregation.—Z., Dec. 29.

WANGANUI—On Sunday, Dec. 19, Bro. Allen ably exhorted the church, and in the evening we had the pleasure of hearing our aged Bro. Harper, from the Baptists, who gave a beautiful Christmas address. Bro. Downey being at Palmerston North preaching. The mid-week meetings tendence at the Lord's table the new year. The attendance was good. Bro. John Wilson gave a splendid address on "The Coming of Christ," while in the evening Bro. Downey very ably dealt with the subject, "The Coming of the King." A congregational picnic is being arranged for New Year's Day.—L. A. Theftord, Dec. 27.

South Australia.

GLENELG—On December 12 we closed our building for the evening service, and united with the Congregationalists in an intercessory service. The large building was well filled. The Congregational minister, Mr. Rayner, presided, and Coop-

Capt. E. W. Pittman preached on "The Do-nothing Policy of Meretz." The mayor and councillors of the town attended officially. On Monday, Mrs. Pittman entertained her Young Ladies' Class at supper in the schoolroom, and on Thursday the Young People's Classes entertained the able members of the church at a Christmas social. A splendid programme of seasonable items was rendered, and, at the close, refreshments were handed round. A presentation of a beautiful drawing was made by the Young Ladies' Class to Mrs. Pittman. Our meetings keep up very well, and we are anxiously waiting for visible results of our united efforts for the extension of the kingdom.—Chas. Ferris.

CROYDON—The meetings on December 26 were somewhat smaller, a large number of our people being away on holiday. In the afternoon the young people gave the Foreign Mission Children's Day Exercises. About £2 was raised. A very fine watch-night service was held on December 31, being splendidly attended. The treat today combined with the evening greatly affected our meetings. Bro. Horsell gave new year messages. Our brother is giving a series of addresses for Sunday evenings in January, concerning "The Coming Again of Jesus Christ."

WALLAROO—Bro. Killmer was visiting the church at Mounta Last Lord's day, assisting in Bro. Allan's absence. In spite of the hot weather our meetings were good. We were pleased to receive into fellowship with us two young men, one of whom embraced Christ at the previous gospel meeting.—A. H. Wilson, Dec. 30.

UNLEY—On December 26, in the morning, A. C. Garnett gave a fine address on "Faith, Hope, and Love." On last Monday greatly affected our meeting. A picnic at Long Gully, National Park and a pleasant day was spent in the hills. On New Year's Eve a watchnight service was held, and was attended by about fifty, the meeting taking the form of an intercessory service. To-day Bro. Hunt-man spoke at the three meetings, giving addresses suitable for the first Sunday in the new year. The half-yearly business meeting of the church will be held on Wednesday, Jan. 19.—P.S.M., Jan. 2.

QUEENSTOWN—At the meeting for worship Bro. Cain presided. Bro. and Sister R. Martin were with us again after having been away for some time at Ardrossan, Y.P. Bro. Devising was the speaker for the day, speaking at the Q.Y.P.M. at 10 a.m., addressing the church at 11 a.m., and preaching the gospel at night. It was fine to have the opportunity of hearing our brother before his departure. His addresses were listened to with splendid attention. Bro. Brooker gave a special talk to the parents, friends, and scholars, at the afternoon meeting, his talk was descriptive and very interesting, being illustrated with two school-boys, and was greatly appreciated.—D.L.W., Dec. 29.

MOONTA—Good meetings all day. Morning a good number met round the Lord's table. J. Lander presided, and W. Morrow, of Adelaide, exhorted the church. At the Drop-in Bible Class there was a good attendance, and Bro. Morrow's talk was enjoyed. At the gospel service there was a fair attendance, and Bro. Morrow gave a splendid address from Galatians 6: 7, 8.—B. Marsh.

MILE END—At this morning's meeting Bro. Colwell, who was baptised on Wednesday last, received the right hand of fellowship. At the close of Bro. Withshire's address to-night a lad from the Bible School made the good confession. Our Y.P.S.C.E. gave a farewell social to Miss O. Bruce on Monday last, in the kindergarten room, on the occasion of her marriage and leaving to net at the hospital on Christmas morning, and entertained the patients in the various wards by singing Christmas carols and hymns for about an hour and a half.—M., Dec. 26.

Hecaleville.

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

Here and There

"We spend our years as a tale that is told."
 "So teach us to number our days, that we may get us an heart of wisdom."
 "We must work the works of him that sent me, while it is day: the night cometh, when no man can work."

Time past, is past; thou canst not it recall;
 Time is, thou hast; employ the portion small;
 Time future, is not, and may never be;
 Time present is the only time for thee.

Home Missions should have the right-of-way from now till after the annual offering on Feb. 6, throughout the Commonwealth of Australia and the Dominion of New Zealand.

We are glad to hear that the church at Kynton, Vic., has completed the payments on the fine church site secured in that town. We hope soon to hear of the erection of a chapel.

Brs. Harold Ellingsworth, son of the popular preacher of Emnore Tabernacle, N.S.W., has passed with credit his first year's examinations at Sydney University. We extend our congratulations.

Next week's issue will be a special Home Mission Number. Extra copies will be sent to all our agents. We ask that these be judiciously distributed. We should be glad if every family in the church could have a copy.

Bro. R. P. Arnott, we are glad to learn, has passed the first year of his Arts Course in Sydney University. Bro. Arnott has had a busy year with church work, and his success is the more commendable. Our brother is a past student of the College of the Bible. We wish for him continued blessing and success in his work.

Last Lord's day was observed as a day of intercession for our Empire. Members of Churches of Christ joined with others in fervent prayer to God to bless the right, to forgive the sins of our people, to overrule the evil of the world for His glory, and in His own good time to give a righteous peace to the world. It will be appropriate that this prayer be offered in our daily devotions. Let us pray, too, for all who are in the deeper sorrow which is their's whose loved ones have been torn from them by the war.

Our readers will welcome Bro. Jas. E. Thomas as a regular contributor to the pages of the "Christian" in succession to our late beloved Bro. D. A. Favers, from the first issue of this paper wrote the Editorial Notes. Bro. Thomas has, we are glad to announce, accepted an invitation to write a weekly page of Notes on Current Topics. This, we believe, will be to the profit of all our readers. By virtue of his knowledge of and loyalty to the principles of the Restoration Movement, and also because of his interest in the affairs of the wider religious world, our brother is fully qualified to write on matters affecting the religious and social welfare of our community and country.

The Australian School of Methods for Bible School Workers, to be held this year, promises to meet a need, and to be a great success. From most of the States and from New Zealand come the news that classes are to be formed, and some Bible School Departments are spending a considerable amount of money in order to give the teachers this chance of training. In several country parts of Victoria students have already enrolled, and have ordered their text books. Arrangements are complete for a central School of Methods at Mt. Melbourne and suburbs, and the first session will be held on May 11. It will be necessary within a little time to know from each State the approximate number of intending students. This information should be forwarded to the Bible College Organizer, Bro. Ennis, as early as possible.

T. T. Moore, Park-st., Bunbury, W.A., is now secretary of the church in that place.

Correspondence.

To the Editor of "The Australian Christian."
 Dear Mr. Editor,—
 In your reference (p. 827) to a letter of mine in "The Argus" you read into a statement

New Year's Day—and Every Day.

*Each man is Captain of his Soul,
 And each man his own Crew,
 But the Pilot knows the Unknown Sea,
 And He will bring us through.*

We break new seas to-day,—
 Our eager keels quest unaccustomed waters.

And, from the vast uncharted waste in front,
 The mystic circles leap

To greet our prow's with mightiest possibilities;
 Bringing us—what?

- Dread shoals and shifting banks?
- And calms and storms?
- And clouds and biting gales?
- And wreck and loss?
- And valiant fighting-times?

And, maybe, Death!—and so, the Larger Life!

*For should the Pilot deem it best
 To cut the voyage short,
 He sees beyond the sky-line, and
 He'll bring us into Port.*

And, maybe, Life,—Life on a bounding tide,
 And chance of glorious deeds!—

- Of help swift-born to drowning mariners
- Of cheer to ships dismasted in the gale;
- Of succours given unasked and joyfully;
- Of mighty service to all needy souls.

*So—Ho for the Pilot's orders,
 Whatever course He makes!
 For He sees beyond the sky-line,
 And He never makes mistakes.*

- And, maybe, Golden Days,
 Full freighted with delight!
- And wide free seas of unimagined bliss,
- And Treasure Isles, and Kingdoms to be won,
- And Undiscovered Countries, and New Kin.

*For each man captains his own Soul,
 And chooses his own Crew,
 But the Pilot knows the Unknown Sea,
 And He will bring us through.*

—John Oxenham.

something that is not there, and has certainly never been in my mind.

I say, in order to enlighten the ill-informed—"The Disciples of Christ" are not "a branch of the Baptists." In common with Plymouth Brethren, Mormons, Christadelphians, Rosicrucians, and many other sects, they practice immersion, but that surely casts no reflection on your denomination or on mine. Quite the opposite inference should be drawn!

With kind regards,

Yours faithfully,

T. B. Ruth.

[It affords us much pleasure to publish the above. Readers of our former paragraph are well

aware that we did not suggest that Mr. Ruth was guilty of any discourtesy in pointing out that "the Disciples of Christ" were not "a branch of the Baptists." Our Mr. Haager had already hastened to do this. Nor does anyone think that to state that Churches of Christ practise immersion is a reflection. Members of other bodies as well as of Churches of Christ, however, felt that in Mr. Ruth's second sentence with its classification there was a suggestion which was unwelcome. To be informed was certainly never in the writer's mind.—Ed.]

MARRIAGE.

HEILBRONN—HODGKINSON.—On December 18, Church of Christ, I. J. Jones, Perth, by W. P. Blackburn, Sidney, only son of Mr. and Mrs. Heilbronn, of Sydney, and Ellison May, eldest daughter of Mr. and Mrs. Hodgkinson, of Perth.

IN MEMORIAM.

DOXALDSON.—In loving memory of Ruby Grace, dearly loved daughter of James L. and S. A. Donaldson, who died on New Year's Day, 1914 "At Rest."

—Inserted by her loving parents, sisters and brother.

LADBROOK.—In loving memory of my dear husband, William Charles, who was suddenly called to higher service on December 31, 1912.

We who loved you early miss you,
 Though we know that God knows best;
 When he eased your pain and suffering,
 And he led you down to rest.

—Inserted by his loving wife, Emma Ladbrook.

COMING EVENTS.

JANUARY, 12 (Thursday).—Faded Farewell to Mrs. and Sister A. P. Watson, at the chapel, Chicheham, 8 p.m. All invited.

EMERALD.—"CARDIFF GRANGE."

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

The Society of Christian Endeavor.

January 16 to 22.
DISOBEDIENCE WORKS DEATH.
The One Law Broken.
Man's Fall.

1. He broke that one law. Gen. 3: 1-6.
2. Was driven from the garden. Gen. 3: 22-24.
3. Death came by sin. Rom. 5: 12-21.
4. All men involved in the ruin. Rom. 5: 9, 18.
5. The deepest nature of man tainted. Jer. 17: 9, 10; Mark 7: 21-23.
6. Retribution on all wrong-doers. Jude 6-16.
7. Mercy immediately offered. Gen. 3: 14, 15.

What Wise Men Have Said of Time.

"To choose time is to save time."—Bacon.
"He who gains time gains everything."—Disraeli.

"Time flies over us, but leaves its shadow behind."—Hawthorne.

"Time is one's best friend, teaching best of all the wisdom of silence."—A. Bronson Alcott.

"The curtains of Yesterday drop down, the curtains of To-morrow roll up; but Yesterday and To-morrow both are."—Carlyle.

"Time is the measurer of all things, but is itself immeasurable; and the grand discoverer of all things, but is itself undisclosed."—Colton.

"What is Time? The shadow on the dial, the striking of the clock, the running of the sand—day and night, summer and winter, months, years, centuries—these are but arbitrary and outward signs, the measure of Time, not Time itself. Time is the life of the soul."—Longfellow.

"That great mystery of Time, were there no other; the illimitable, silent, never-resting thing called Time, rolling, rushing on, swift, silent, like an all-embracing ocean tide, on which we and all the universe swim like exhalations, like apparitions which are, and then are not; a thing to strike us dumb, for we have no word to speak about it."—Carlyle.

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