

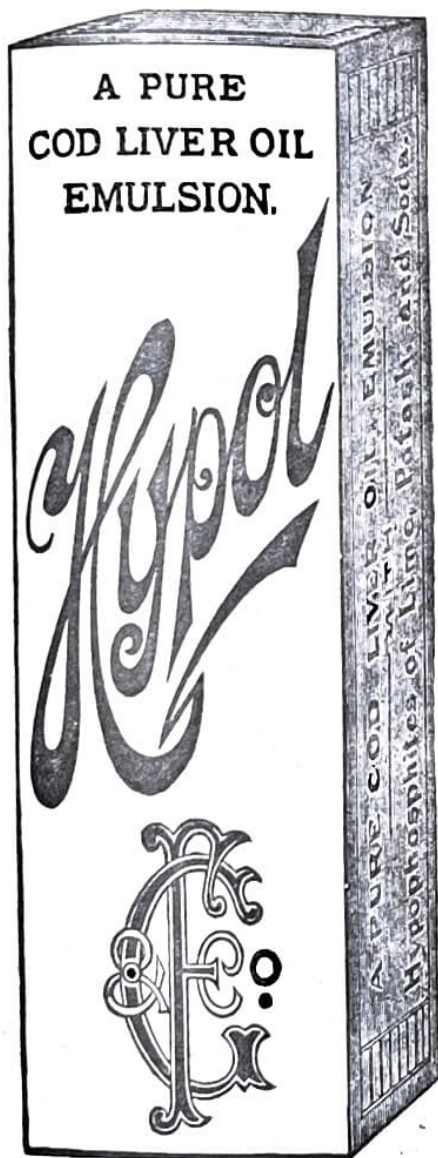
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Ministry in the Church.

When we make a plea for the restoration of the faith and practice of the apostolic church, that ought to include a call to restore the ministry of the church as established by the apostles of our Lord.

Members of Churches of Christ believe in the common priesthood of all believers. Sacerdotalism is abhorrent to them. They know, too, that the modern distinction between clergy and laity was not found in the church at the beginning, but that it appeared, with other corruptions, years after the apostolic age. Further, our brethren are in general agreement in making a distinction between the extraordinary or temporary ministry of the New Testament church (including apostles and prophets), and the ordinary or permanent ministry (including evangelists, elders and deacons). We think this distinction justified by the Scriptures. There is no proof of "apostolic succession" in the modern sense of the phrase. That evangelists were in existence, whose whole work was to tell out the message of the gospel, to establish churches, and care for them at least until a ministry of elders and deacons was established, can hardly be questioned. That as soon as could be done, it was considered proper to appoint men to take the spiritual oversight of the church, and that these were known both as elders and bishops (the two names referring to the same officers) is also beyond question. No trace is found in the New Testament of a diocesan bishop. A plurality of elders in one church, not one bishop over many churches, is the New Testament ideal. It would be too much to say that bishops are necessary to the being of a church; yet it is true in our judgment and as we read the New Testament that bishops or elders are necessary to the well-being of a church. We can not allow that a church is fully and scripturally organized where the eldership is disregarded. It would greatly add to the good of the churches, and to the consistency of our plea for restoration, if all the churches were to have their practice harmonise with their belief. Elders with scriptural qualifications should be either found or grown. When available, they should be appointed to office. Deacons are found in all, or nearly all, of the Churches of Christ. In many cases they do the work of elders in the absence of the appointment of bishops. But it is generally agreed that deacons should

have oversight of temporal affairs rather than spiritual oversight. The name deacon, indeed, means "servant," and it is not too strong to re-echo the words of one of our most faithful brethren, and say that "a ruling diaconate is an unscriptural absurdity." We are not in favor of appointing men as elders or deacons who manifestly come short of the apostolic requirements. It were better to call on the best available brethren to do the necessary work without calling them by names which imply the presence of qualities not possessed by them. But a church may be tempted to too lightly put off the appointment of elders on the plea that men are not available. They should be grown, and it would be an indictment on our present day Christianity to say that a church lasting for a generation could not produce men with the character and ability prescribed by the Apostle Paul.

We are quite prepared to admit that there is room for difference of opinion regarding many details of church ministry; but certain main features seem to us to be plain.

The permanence of the eldership.

Sometimes estimable brethren have expressed the view that the eldership was not intended to be a permanent office in the church. Their arguments seem to us almost without weight. Some have crudely made the objection that elders were appointed by the apostles; there are now no apostles; therefore there can now be no appointment of elders. Such brethren will not abide by their own logic. We may try this identical type of reasoning on a score of things. Apostles did more than appoint elders—they prayed and preached, and taught, and baptised. No one is likely to reason: Apostles preached, apostles died, therefore there can be no present preaching. Our objector will, however, hasten to say that he means not simply that apostles appointed elders, but that only apostles did or could do so. Well, that is the very question at issue; and it is not to be settled by the mere allegation that it was so. There is no proof that the apostles took out of the hands of the church the selection of men to office. Acts 6: 3, for instance, is against the suggestion, and is strongly in favor of the church's right of choice.

More frequently we hear the statement that primitive elders, evangelists, etc., had

spiritual gifts which qualified them for office. These gifts, it is said, came by laying on of apostolic hands. With the passing of apostolic men, the bestowal of the gifts, and therefore the office for which they qualified, must have ceased. This is not so foolish as the preceding argument. We ourselves believe that it cannot be proven that others than apostles conferred the spiritual gifts. But we quite dissent from the view that it can be proven that in the apostolic church the ministry was so essentially charismatic (to use the theological phrase) that the right to exercise the functions of teaching and ruling depended upon the spiritual gift. The true view, we are persuaded, is that, frequently, or it may be always, in the apostolic church elders and other officers did as a fact have spiritual gifts (just as did a host of brethren who were not officers). These gifts greatly added to the power of the men for service, but were not peculiar to them or an indispensable part of the qualification.

To us the supreme argument in favor of the perpetuity of the offices of elder, deacon, and evangelist, is simply this, that the work remains to be done. That work is as essential to-day as ever it was. Folk still need the preaching of the gospel, therefore evangelists are needed to preach it. The church's temporal affairs have to be administered, therefore deacons are required. The spiritual oversight and guidance of the church is still an essential thing, therefore bishops or elders should be appointed for the purpose. The function demands exercise, and therefore the office should be filled. In the absence of any hint in the Word that these offices were intended to be temporary, this appears to us conclusive.

"The ministry."

It has become a commonplace in modern religious practice to refer to one kind of service as par excellence "the ministry." When we read of some one "entering the ministry," we would hardly be likely to think that he had simply become a good working Christian, a janitor, a teacher, or even an elder. It would seem to have been most natural that if a limitation in the application of the word "minister" were to be made, it would have been confined to the "deacon," since the very word means minister or servant. We confess that we have ever thought it a very great pity that the

beautiful words "ministry" and "minister" should have come to be so narrowed in their application as they are in the present day. We are confident that the more homely words "service" and "servant"—words which have not yet been spoilt by an encrustation of ecclesiastical meaning—much more accurately convey the New Testament notion.

Office or function?

It is not uncommon to find Christians who err by carrying the thought of a universal ministry to an extreme. They go so far as to deny special ministries or offices in the church. We have known brethren who, because the word "elder" denotes one advanced in years, have said that elders cannot be appointed—they grow. Some take the equally absurd position that because it is the privilege of all Christians to tell the good news, therefore all are evangelists in the same sense. Passages like the opening verses of the Philippian letter disprove the thought. The church with its bishops and deacons is there referred to. This would be sheer tautology unless there were special offices filled by the elders and deacons respectively. Though in the widest sense all Christians are ministers or servants ("deacons"), yet some are called and appointed to the work of deacon in a more technical sense.

We recollect hearing one brother seek to make a point by emphasis. "If a man desire the office of a bishop, he desireth a good work"—so his emphasised interpretation ran. "A 'good work,' brethren, not a 'good office.'" If any point were existent, it must have been that the eldership was a function and not an office (though the apostle had used both words "office" and "work"). Which view shall we take? We can err on either side. To deny that the eldership is an office is more than ridiculous. It is equally absurd to magnify the official side at the expense of the function. Office plus work will give the scriptural idea. Many a man—elder, deacon, evangelist, or modern "officer"—has sought to magnify his office by making foolish appeals or demands for the recognition of his official position, when he could have had as much honor as is good for one by fulfilling the *work* as well as filling the *office*. Let us not seek to put asunder what God hath joined. If it came to a choice, we would rather the work were done than the mere office extolled—but both function and office should be retained.

Purpose of the ministry.

The purpose of all ministry is the building up of the body of Christ and the advancement of the kingdom of God. To read the course of church history, one might believe that many in ages past considered the object to be personal advancement and aggrandisement. Even now we can see traces of this unscriptural and unchristian view. From the gentleman who receives the blasphemous title of Lord God the Pope to the man who with less provocation exhibits popish qualities, we have men who misunderstand the nature of Christian ministry,

who forget that our Lord said that all servants were greatest and that he who served most was greatest. We can easily see the evil in bishops, archbishops, cardinals and popes; it may not be so easy for us to recognise the spirit of popery and ecclesiastical pretension in some preacher who, to be noticed, thinks he must become a martinet, or (what is equally probable) in some church officer who is always against a "one man ministry" in every other case than that in which he is the "one man," or in a secretary who has to learn that the very name of his office, to say nothing of the officialdom with which he endows it, is absent from the New Testament; or, it may be, in some one in no official position but who wields the power of a rich man, and seeks to dominate all by the gifts he will promise or

threaten to withhold. The body of Diotrophes, like that of John Brown, may be mouldering in the grave, but his soul goes marching on. We need not go to Rome to see the evil of popery and ecclesiastical pretension.

The purpose of ministry is helpfulness. There is one Head of the church, and He is in heaven at God's right hand. We are fellow members of His body, all brothers and sisters in the same family, all sinners saved by grace. Therefore thoughts of self-seeking, of power, of special prerogative, should be put aside. Loving one another, trusting one another, let us together with one aim strive for the faith of the gospel. To edify saints and save sinners is the ultimate object of all true "ministry."

Utilising the Forces.

[The law of the kingdom: "Use me or lose me." P. H. Welshimer is one of our most successful American preachers. His message in the "Christian Standard" will help us in our plans for advancement.]

The church is burdened with unused material. The strength of some is required to keep in line the many. The church is the force, and the world is the field. Only in this way can the kingdom be extended. The majority of people must be led—only a few lead. People are willing to work when given something *definite* to do—something which they *can* do; and when, having done it, they are made to know their work is appreciated.

The work of redeeming the world has been left in the hands of men. It is the greatest task ever committed to man. Because of the task and the opportunity, the church is calling for greater efficiency. The law of the kingdom is, "Use me, or lose me." And the church is losing armies of people each year because they are unused. God can use a prepared man more easily than one who is unprepared. Christ spent nearly three years in preparing his disciples for their work, and when the Spirit descended upon Pentecost it fell upon men who had attended the school of the Master Teacher.

To no other people has a greater task been given than that which belongs to the people of the Restoration movement. The time is ready for mighty action. Men are needed who are steady and tried—men who will not waver nor be moved by every breeze that blows. We need men who *know*, and, knowing, *know* that they *know*.

When a young man, Dwight L. Moody, moved by a great vision, said he intended to show the world what God could do with one consecrated man. Moody was consecrated. God did his part, and the world knows the story. Would that some church would show the world what God can do with a consecrated church. If we mean business, and the Book we teach is true (*and it is true*), why should not every church make a show-

Paul's admonition to Timothy was that he should take heed unto himself and unto the doctrine. Paul was a doctrinal preacher. The churches he organised were doctrinal churches. The fundamental principles of the gospel, the divisions of the Book, the divinity of Jesus, the plan of salvation, the programme of the Christian life, should be thoroughly understood by every member of the church. Many among us know not the great principles of the Restoration movement. To them we are not different from other people, and the church is the church regardless of the name it bears or the principles it promulgates. When the children of light become as wise as the children of the world we will be more insistent in teaching. When a manufacturing plant employs salesmen it forms a class, and men are instructed in the work of the factory. They know how to go out and talk shop; lessons in salesmanship are given, they are taught how to deal with men, methods are discussed, nothing of importance is omitted, papers and books on salesmanship are carefully studied, a trained worker accompanies the salesman on his initial trip—all this for the sake of efficiency.

If the Church of Christ has a work worth while, are we not less wise than the world when we fail to thoroughly instruct the workers and fully equip them for the work in the great field? That church does well which forms classes of the new converts, and many of the old ones would make no mistake by joining such classes. Here let competent teachers indoctrinate, give instruction in personal work, impress upon the mind of each that he is preparing for service; that to attend church is not service, but worship. Here one worships that he may get stimulus to serve. The church will do well to set apart one night a week as "educational" night. From its ranks select a body of teachers. On this "educational" or "institute" night let the following classes be organised: The elders, the deacons, teacher-training, singing, personal work, doctrinal, mission study, etc., etc. The idea

should be constantly held before the classes that they are studying, not simply to know, but to secure knowledge to use; keep before them the Master's words: "Pray ye the Lord of the harvest, that he send forth laborers into his harvest."

The church will be either a mob or an army. The first is unorganised, the latter organised. Where it can afford it—and all the stronger churches can—no more useful helper can be found than a paid church secretary and stenographer. In the smaller churches, and in the large ones, for that matter, if one is not retained on salary, one or more such can be found who will make up calling-lists, keep a record of the reports, and thereby keep in touch with all details of the church's activity. The Standard Oil Company knows each month the number of horses it possesses, the condition of the harness, the amount of feed consumed—not even a strap or buckle is repaired but what it is reported. There is wisdom for the church.

Divide your territory into sections. In each territory have overseers who, with their proper committees, will look after the work

in their immediate section. Every case of sickness, the names of new families moving into the given district, the people moving from the district, people who are attending no church, unaffiliated disciples, children and adults who are hopeful for Bible School, disgruntled members—all should be carefully looked after by the people of the district and the same reported to the minister of the church. To care for a great membership is not a stupendous task if the forces are organised.

No organisation will run itself. A finely organised locomotive must have power and direction before it races over the iron track. The church organisation needs power and oil if it is to run with strength and smoothness. Men too frequently get the idea that because it is the Lord's work it will run itself. This explains why there are so many dead and dying churches. The church needs business in its Christianity quite as much as the world needs Christianity in its business. This should not detract from spirituality, but, rather, augment it. Be "not slothful in business, fervent in spirit, serving the Lord."

placed in their hands for their comfort. They should hold themselves ready to find the lessons for the day in the Sacred Book. New members, and many old ones, too, do not know where to find "the place where it is written." Explain to them the order of the services, and the reason for the notices, etc. Tell them the names of the president, readers, speaker, or anything else that they may like to know. Practise Christian courtesy. Every new member is to some extent a stranger in a strange place, and is apt to be more or less uneasy if not uncomfortable. Our church order, doctrine, fellowship differ from the usages of the sects around. These feelings are frequently stifled for want of a ready and necessary outlet. The new convert has a right to know the "why" and "wherefore" of all these things, and the disciple who has become his voluntary and loving custodian, and acts for him as his keeper, is the best one to give the information.

2. A specific part

in the work of the church should follow. All senior converts ought to be encouraged to join the adult Bible Class, attend the week-night meeting, become a member of the Ladies' Aid Society, offer services in a working-bee, or some club to find work suited to their capacities, without which they will soon become lukewarm and may lose interest. Encourage them to keep close to the fire. Do not let them sit at the back of the room in the draught, or outside in the cold porch. Give them a good seat right by the fire of religious activity, and see that they do their fair share as stokers to keep the red glow of service bright in the very heart of the church. Younger converts ought to be told that they are expected to unite at once with some of the organised classes or societies in the church, K.S.P., or Phi Beta Pi, Y.P.S.C.E., or Mutual Improvement, senior boys' or girls' classes in the Bible School. Do not let them make excuse. Fasten them down to one or other. These societies should be given the direct oversight of the young converts. The superintendent of the school, or president of the society, should see that the "look-out" committee does "look-out" and "look-after" these "babes in Christ," or "lambs of the flock." It is not possible or wise for them to attend every week-night meeting, but they should be encouraged to pick out one and come regularly to it. Enforce regularity. This will furnish a safe anchorage in the midst of the week. If we expect to hold new converts, there must be no glaring contrast between old and new members in their standing in the church, or between profession and practice. Everything wants to be kept in the spirit of friendship and brotherhood, and on the highest possible plane of spiritual enterprise. Our business men find it expedient to redress their shop windows weekly; in some cases, daily. Can we not learn the lesson that freshness and brightness, and cleanliness, are eminently desirable in the weekly services and appointments of the church? Speakers can aim to discuss "First Principles"; or the "Ideals

Caring for the New Converts.

A. E. Illingworth.

The "care of the churches" was one of the trials that found a place in the category of Pauline experiences (2 Cor. 11: 28).

"Care" means watchful oversight, and not careless indifference. This plainly suggests that the church, like every other institution in the community, requires constant attention. The individual disciples and the local congregation make demands upon the loving, considerate interest of one and all true Christians. The responsibility ought to be shared by all members. Mutual "burden bearing" is just as scriptural as "mutual edification." Indeed, to fulfil the law of Christ we are taught that we must bear one another's burdens (Gal. 6: 12). Conservation must always have a prominent place in church life and work. A successful gospel mission will usually "re-vitalise" all the activities of the local congregation.

Care must be taken to avoid a reaction. The enthusiasm of the special effort is apt to expend itself somewhat. The attempts of members to attend the extra services night after night may have been regarded as more or less of a strain. A tendency to relax endeavors is manifest. This may be excusable and perfectly natural, but it can do some harm. It may tend to create a sense of listlessness and dullness about the regular meetings which at once will destroy the warmth of feeling experienced in the church while the mission was in progress. Such an atmosphere will be felt most by the new converts. The ecstasy of their conversion, like the blossoms on the trees, is bound to leave them after a while, and unless the conditions of the house of the Lord are warm and pleasant, the chilliness that ensues will

prejudice their growth in grace. The effect upon the "babe in Christ" will be similar to that upon the little child transferred from a bright and cheerful kindergarten department in the Bible School into an old-fashioned junior department, where there are no pictures, flowers, music, or lively exercises to correspond with the one from which they have just been taken. All care should therefore be taken by preachers and responsible officers and senior members to preserve the glow, enthusiasm, and fervor of the regular services. The evangelistic impulse and spirit created by the earnest appeals and addresses of the missionary, and the sincere prayers, tender personal work, and hearty singing of his helpers, must not be quenched. We must take care that things do not become flat, stale, and unprofitable.

The first point of contact with the regular activities of the local church should be

1. A bright social gathering

of all the members, young and old, past and present. This should be held very soon after the close of the mission, to make sure that every new convert finds at least one congenial friend in the assembly of the saints with whom to have constant fellowship. It is a good thing to make every member responsible for the care of one new convert. If it has been wise to use the motto, "Each one win one," it is equally wise to adapt it to soul-keeping as well as soul-winning, and teach church members their duty thus: "Each one keep one." As part of the keeping process, he or she should sit beside the chosen one in the church meetings, and see that hymn-books, Bibles, envelopes, and such like things are

Great Events in the Life of Christ.

Christ Giving His Final Charge.

A. W. Connor.

Luke 24: 44-49; Matt. 28: 16-20.

"Jesus came and said unto them,
All authority hath been given unto me in
heaven and on earth: Go ye therefore,
and make disciples of all nations; baptis-
ing them into the name of the Father, and
of the Son; and of the Holy Spirit:
Teaching them to observe all things I
have commanded you;
And lo, I am with you always, even unto
the end of the age."

The forty days' ministry of the risen Christ among his friends and apostles dispelled all their doubts. He was the same Jesus who had been crucified. Yet, there was a new element in his intercourse, a certain strangeness that indicated a new sense of power attained in the resurrection. Certain self-imposed limitations which had "straitened" him in his work were now past, or about to pass. The forty days was the transitional period between the old relationship which depended on his bodily presence and the new, which was to be spiritual. It partook of the nature of both. It linked him to the past, and gave proof of the resurrection, yet it anticipated the new conditions to follow the ascension in certain respects. The climax of that period, and the event that expressed its significance for the world, is found in the great parting charge which is our present study. This charge has been called, "The Great Commission," and "The Divine Marching Orders." The circumstances under which it was given invest it with the highest dignity. It proclaims a tremendous fact, and utters a command, obedience to which created the church, and changed the history of the world. It is the final revelation of the person of Christ. The great pronouncement on himself. The words deserve to stand out in all their unique grandeur. They do not "reflect the mind of the church of a later period," as has been sometimes said. Rather is it true, that the mind of the church in regard to the person of Christ and his world mission was determined largely by this commission. It is the grand inauguration of a dispensation which begins with the ascension and will find its final consummation in the coming of Christ. The words are worthy of the speaker; they are befitting the occasion; and their spiritual grandeur and consistency carry conviction as to their genuineness. Glance at the text, and you will see that the imperial claim of the opening clause is balanced by the imperial promise of the closing word. These two—claim and promise—constitute a perfect setting for the great imperative, "Make disciples of all nations."

1. An imperial claim.

"All authority hath been given unto me in heaven and on the earth." The claim is absolute and universal. Never before or since had one in human form dared to utter such words. Put into other lips, they would carry their own condemnation. Surely it is the claim of the very Son of God, or it is the empty boast of the world's supreme egotist. Notice, that this authority has been given to him. Given by whom? Everywhere this exaltation is the act of the Father. In Philippians 2: 5-11 this exaltation, both as to its ground and purpose, is clearly stated. Its ground is the wondrous humility and self-sacrifice of Jesus: "For this God hath highly exalted him." Its purpose is that, "in the name of Jesus every knee should bow, and that every tongue should confess that Jesus Christ is Lord to the glory of the Father." This is the first note of the Evangel: *Jesus Christ is Lord.* In Colossians 1: 13-20, there is a wonderful picture of the sovereignty of Jesus as the head of the church. In all things, and among all beings, he is accorded the highest place, "For in him was created the universe of things in heaven, and on earth, things seen and unseen, thrones, dominions, principedoms, powers," etc. Christ is all

in all. All this is anticipated, and implied in this imperial word, "All authority... is given unto me." The life and character, the words and works of Jesus, make such a claim perfectly natural, and the claim itself gives meaning to the great imperative, and the great promise. If the claim is false, the command is foolish, and the promise vain. This supreme truth entered into the life of the primitive church. Their faith was an imperial conviction. "Jesus Christ is Lord" was their one great creedal confession. This truth has great implications for faith. Authority in religion is vested, not in Pope or Council, but in the Lord himself. No man, or church, may claim jurisdiction apart from his will. That will, as well as the revelation of the person of Christ, are found in the Word of God. The challenge of the person of Christ was felt by all who met him. "He spake as one having authority." His claim to divine power, and to the prerogatives of Deity, still challenge men. Who is this who claims all authority? Is he a mere superior Jewish teacher of the olden time, or "the light of the world"? Is he simply a son of man, or the Son of God? He is the contemporary of all the ages. He touches life on all its sides, and his thoughts span the centuries. He is so great that God's first word to us is "Hear ye him." Much is wrong with the church and the individual, as well as the world, because of the failure to recognise his "all authority." His first pronouncement on himself in the synagogue of Nazareth proclaimed him Saviour and liberator. His last pronouncement is that he has all authority in heaven and on earth. Let our recognition of that authority be real. Let us dare

"To Him all majesty ascribe,
And crown Him Lord of all."

2. An imperial command.

"Go ye therefore and make disciples of all nations." What magnificent audacity is here. This is the tremendous task laid on the chosen men. It is in truth the great commission. Great in the number affected. Great in the difficulty of accomplishment. Great in its consequences. "Go... make disciples... baptise... teach." These express the mind of the Master, and forever fix the primary duty of the church. Here is the way of discipleship which no one may alter or annul without risk. Notice its three leading terms.

(1) "Go ye therefore." The word *therefore* links the assigned task with the all power, and gives the requisite assurance of final success. "Go ye" expresses the missionary genius of the Christian faith, and compels every one who accepts the authority of Christ to believe in world evangelism. To be Christian in any true sense is to be missionary. A non-missionary Christian is a contradiction in terms. The church is committed to an enterprise of aggression, invasion and conflict. The church must preach or perish, evangelise or fossilise, send or end. The effort which this commission calls forth means life to the church. Neglect of the task means impoverishment, impotence, and spiritual death. Here is the church's message and mission. Preach the gospel. Humanitarianism, social reform, ethics, and culture! The church must be interested in all, but they are not first. The claims of an official priesthood and the efficacy of sacraments administered by them! These are no part of the gospel of Christ, though often spoken of as if the vital centre of the church's life. The last command of the Lord is the church's first duty: "Preach the gospel to every creature." To the men of to-day, in the language of to-day, preach Christ. It is the message for to-day as for the first century.

(2) "Baptising them into the name of the Father, and of the Son, and of the Holy Spirit." Here we have the institution of baptism and the revelation of its meaning. Its institution is an in-

dication of the fact that the disciples of Jesus were to be organised into a church.

The baptism of John may reveal the form of its primitive administrator, but Christian baptism is grounded in the will of Christ as revealed in this charter. From the terms of its institution, and the history of its practice in the apostolic ministry must we learn its true purpose, rather than from far-fetched analogies, or fanciful correspondences with Old Testament practices.

"Baptising them." Whom? Not the "nations" as such, but such of the nations as were so far disciplined to Jesus as to receive in faith the message of the gospel, "He that believeth and is baptised shall be saved." The words "into the name," etc., throw light on its place and purpose. It is an act of initiation; a visible outward rite in which all that this glorious name stands for is pledged to the disciple, and in which the disciple pledges himself to that sacred name. The words that describe its spiritual significance to the believer determine also who are scripturally its subjects. R. Campbell Morgan on this baptismal formula, writes: "Baptism was the symbol of a passage from death unto life, and that life was of a particular nature. It was a life of fellowship with God, fellowship with the Father, a return to God's original purpose for man; fellowship with the Father through the Son; fellowship with the Father through the Son by the comradeship and indwelling of the Holy Spirit. These things were not produced by baptism in water, nor was it suggested that they could be; but the spiritual change in the life of the soul was confessed in baptism." Its sacred and significant symbolism indicated a break with the old past—dying to it in fact—an open confession of Christ, and submission to his authority. As related to God, it is an act of obedience in which the soul enters into covenant relations with Christ and the church. As related to the world, it is a proclamation of the soul's new attitude to Christ. As related to the baptised it is an act of surrender, a renunciation of all other loyalties, and a submission to the authority of Christ in whose name it is administered. In feudal days the vassal did homage to his new lord by putting his empty folded hands into those of his master. So in baptism, when the believer is "buried with Christ," he declares in act,

"My glorious Victor, Prince Divine,
Clasp these surrendered hands in thine!
At length my will is all thine own,
Glad vassal of a Saviour's throne."

That name into which the believer is baptised stands for protection, control and ownership. The whole Christian life is a progressive self-surrender to that control and ownership. "Baptism becomes an expansive life—long obedience, submission to one Lord, surrender to one holy purpose, submergence in the divine will. There can never again be argument with God, a holding back, a divided allegiance. We have put on Christ." Let no one by ignoring this ordinance charge him who ordained it with foolishness, nor cheapen it by emptying it of its spiritual content, but let us obey it from the heart, intelligently, loyally and believingly.

(3) "Teaching them to observe all things I have commanded you." This is the last in order, but not in importance. Without this teaching the baptising will be unavailing. The church only too readily took the easier path. The baptising was done, but the teaching was but poorly performed. The result has been a "baptised Christendom" in which the moral standards of Jesus have never really been accepted. The greater the magical efficacy attributed to baptism, the less attention has been given to the teaching. Without the teaching the true purpose of discipleship cannot be realised. The sermon on the mount and the teaching laid down in the parable of the Good Samaritan have each their due place. Actual service for Jesus must be rendered. The "all things" he commanded are to become incarnate in life. His precepts are to be the rule of life and the possession of his Spirit the proof that we are his, for "if any man have not the Spirit of Christ he is none of his." No more urgent duty rests upon the church than to teach these "all things" of Christ. No word of the Master needs to be more carefully heeded than

this, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom." It is "hearing these sayings of mine and doing them" that wins the approval of Christ and proves us true disciples. Happy the church that holds this twofold commission in proper balance, evangelising and teaching.

3. An imperial promise.

"Lo, I am with you always." The influence of even the greatest men dies rapidly. The leader gone, the followers scatter. The work to which those men were committed was of inconceivable magnitude. Humanly speaking it was an impossibility. In all the Gospels there is the promise of divine power for their task. Jesus promised to be with them unto the end of the age. This scene is gripping. The leader; the chosen "storm-troops" of the kingdom; the marching orders that sent them to the uttermost ends of the earth; and finally the promise of Christ's comradeship unto the end of the age! They went, and not to defeat. Further than the Roman legions ever bore the eagle banner would fly the banner of the cross. When all earthly kingdoms shall dissolve, that leader will rule in a kingdom that shall have no end. In every battle since, the presence of the King has rallied the ranks. We all may see and know him as a certain help in life's conflicts. He will be sufficient for our needs. But the condition of seeing is always that we are serving. It is pre-eminently a missionary promise. The living presence of Jesus is promised to all who will pay the price. Would we realise that presence? Then remember—

"They who toil where his reapers be,
The glow of his smile may always see,
And their faith can never swerve.
It were not hard to see him,
If we would only serve."

It was this promise that cheered the heart of David Livingstone during his toil in Africa. He said of it: "It is the word of a perfect gentleman." After sixteen years' toil he returned to Scotland and visited Glasgow University by invitation to receive honor from it. When the students saw his gaunt form, his sun-tanned face, and the limp arm hanging at his side, they gave him a great ovation, and waited in silence for his word. "Shall I tell you what sustained me in my exiled life among strangers, whose language I could not understand?" Then in the hush that followed, he said: "It was this that strengthened me at all times: 'Lo, I am with you always, even unto the end of the world.'" Those present said that this word uttered on that occasion made them feel the power of this grand promise, the grandest of all time, as they had never before.

Stand before this divine speaker, and listen to his words: "All authority hath been given unto me, in heaven and on earth." Recognise this imperial claim and crown him Lord of your life. Contemplate the great imperative he dared to utter. Be sure you are won over to his side, and that loyally you are seeking to obey the "all things" enjoined by Christ. Listen to his promise of a companionship that shall never fail, "Lo, I am with you always." This was the word that gave completeness to the great commission, and filled the disciples with a great confidence. It is the promise of an unchanging companion on a changing way, "unto the end of the world."

Closing this imperfect study of such a charge, one phrase preserved in Mark's Gospel rings in the ear and lingers in the memory, "He that disbelieves shall be condemned." Here is the doom of the soul that has heard the call of Christ to a life of service, and has refused to obey.

We preach unto you Christ, the imperial Christ. Not a Christ bound by human limitations, but who has all power. No Christ of weakness, bleeding and dying, but a Christ exalted, a regal Christ who can promise, "Lo, I am with you always." He is Lord of the ages, Lord of life and Lord of death. As we contemplate him our hearts attune themselves to the mighty anthem of Christian faith and aspiration.

"Oh, that with yonder sacred throng
We at his feet may fall;
Join in the everlasting song,
And crown him Lord of all."

What Is That to Thee?

When Jesus spoke to Peter about his future, hinting not ambiguously that it would involve privations and pain before his life was ended, he added, "Follow me." For, whatever we may anticipate about the future, the present brings its immediate duty of faith and loyalty. Jesus at once brings Peter back to the next step at his feet. "When he had spoken this," his word about what Peter would encounter in the evening of his days, he "saith unto him, Follow me." Peter obeyed. At any rate, he was not unwilling to obey. But he suddenly caught sight of John, and, before moving after Jesus, he asked what John's future was to be. "Lord; and what shall this man do?" He felt a natural curiosity about his friend. They had been so long together that he instinctively wondered whether John would fare as he was to fare. That is, instead of concentrating his mind upon his own duty, he became inquisitive. He wished Jesus as a seer rather than as a leader. He wished the Lord to raise the veil of the future, instead of merely saying, "Follow me." But Jesus bade him attend to his personal obligations. "Never mind about John. That is no concern of yours. What is that to thee? Follow thou me."

I.

It sometimes requires little to put us off from doing what we should do at once. If it is our duty to read some standard book, the mind seems to be curiously ready to turn to some other page, to any volume except that which summons us. Wherever duty presents itself to us in any practical shape, some other duty, or what seems to be a duty, at once allures us. Nothing is more common in the active lines of life than to experience this pain of distraction. Before our minds settle to their immediate task, they often sway uncertainly; there is a temptation to let ourselves be diverted to some other interest, which may be quite innocent, and even unselfish, but which, nevertheless, must be set aside if we are to be single-minded and prompt. The very sight of someone or of something near us makes us pause till we nearly forget what we are bound to do and to do at once. It is one of the temptations which specially assail us in prayer; for in prayer, although our eyes are closed, our imaginations are open-eyed, and the mere effort of calling up our life before us summons memories and visions which, if we are not careful, will distract us from our duty of private intercourse with God. In prayer we seek to know God's will, and bind ourselves to it. This is the absorbing motive of our devotions. Or it ought to be. And yet our line of life crosses that of others, our duties involve thought of people near us, so that insensibly we may find ourselves upon our knees wondering about this one and that, instead of cleaving to God's call and will. Prayer means a resolute control of our imaginations. It is a mental discipline to which we must brace ourselves, shutting the door and praying to our Father, shutting out any interest that would distract us from an undivided attention to his mind for us.

II.

The same temptation meets us in practical life. We let ourselves be hampered by concerns that are really irrelevant to our immediate task, and often waste our time and strength by idle talk and thought about what is no business of our own. Some, it is true, do not think enough of other people. Their religion is a form of self-interest. Once sure of their own salvation, they may not have enough interest in their fellows even to wonder what will become of them. But at the other extreme, our very sense of companionship and sympathy may prove a subtle snare, as it did to Peter, by distracting us from our particular task of following God. "What is that to thee? Follow thou me." It is a word for those who, in a well-meaning spirit, let themselves be carried away by undue concern for others in the great world of God. "Our first duty to society," says Vinet, "is to be strict and severe with ourselves; the man who has a thorough knowledge of what all the world ought to do, but who does not know or who

ignores his own personal obligations, is a less valuable member of society than he who knows very little about the duty of other people, but who knows and does exactly his own duty." To speculate about our fellows may be sometimes legitimate. We can hardly keep forecasting their future at times, hoping perhaps that it may be as happy as our own, or less unhappy. But it is easy to lose ourselves in wonder and worry about them, to the detriment of our own peace and strength. They are in God's hands, as we are. Let us leave the pulsing world around us to him. Let us not be envious and inquisitive about even our own circle. The best service we can render them, after all, is to be faithful in our own place and task. If we are to be of any use to them, it will be through our personal attention to the reiterated call, "Follow thou me." There is an excited, restless interest abroad to-day in problems that lie beyond our range of duty. We are tempted, like Peter, to think that it is not enough for us to obey God in our chosen sphere; we must busy ourselves in the fate and future of outsiders. But that is sometimes a real and insidious distraction. Anything that tempts us to postpone our own duties or to regard them as not enough for our time and strength, is dangerous, however specious its form may be. Of such vagrant impulses God still says, "What is that to thee?"—"The British Weekly."

CARING FOR THE NEW CONVERTS.

Continued from page 533.

of the Brotherhood"; or "The Fundamentals of the Gospel"; or, "The Doctrines of the Christian Faith"; or, "The Duties and Obligations of Members" in a bright, breezy way, and with a modern accent, without sacrificing one iota of truth or principle. Subjects can be selected that draw the souls of the worshippers into the closest contact with the *divine will*, and yet so practical that they will help men and women in the battle of life and social service. Rebuke and warning are sometimes as helpful as exhortation, and do much good. Every spiritual gift must be held in trust for Jesus, and the new convert must be taught the necessity of stewardship.

3. A strict adherence to the communion service

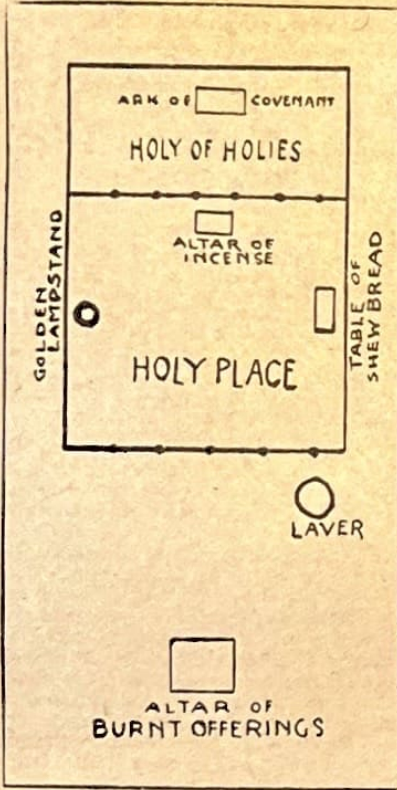
will, of course, be enjoined at the very beginning. Preachers and officers should lay great stress upon faithful and constant and unbroken attendance at the Lord's table. This is the great "trusting" and "testing" place. Our loyal attendance proves our love, faith, and devotion to the Saviour. The moment any new convert is absent, instant enquiry should be made, and prompt visitation arranged. The heart-throbs felt in the hour of conversion may not be felt as distinctly afterwards, and the loss or absence of this soul-thrilling joy may be taken by the new convert as evidence of spiritual declension. The new life itself may have proved in some sense disappointing. Perchance church members have not come up to expectations, or church fellowship has been cool, or there have been disagreements, offences, trials, temptations, or difficulties. All these things arise and disturb the soul. Growth in grace is apt to be arrested. The early promise of abundant fruit and prosperity in the Christian life has not been realised. This is a critical period in the upward progression of the soul. It behoves all of the church members to exhibit a truly earnest, Christ-like spirit of loving interest and forbearance with the new members, and see to it that they, too, adorn the doctrine of Christ in all things. Experienced Christians can make their younger brethren admit that the church is the *refuge* of the unsaved, and the *resort* and *haven* of the righteous.

The secret of the care of new converts is wrapt up in one sentence: "Keep them under the influence of the truths that converted them." The Master laid down the rule for our guidance in Matt. 28: 19, 20. "Teach them... all things."

Some Old and New Testament Parallels.

R. G. Cameron.

The accompanying rough sketch (ground plan) of the Tabernacle in the Wilderness indicates its divisions, together with the various articles of furniture, and the position each occupied.



It will be observed that there were three divisions: 1. The Outer Court; 2. The Holy Place; 3. The Holy of Holies. The antitypes of these are: 1. the world; 2. The church; 3. Heaven. In relation to these three divisions there were three classes: 1. The common people, the whole congregation of Israel, all of whom had the right to enter the outer court; 2. The priests, who alone could enter the holy place; and, 3. The high priest, who alone could enter the holy of holies, and that only once in the year, on the great day of atonement. The antitypes of these are: 1. All those to whom the gospel message comes; 2. All those who in faith and obedience accept the gospel message, and so become "priests unto God"; and 3. Jesus Christ the High Priest of our confession.

Now let us in imagination enter the outer court. The first object that comes into view is the *brass altar of burnt offerings*. Here, all the sacrifices of Israel were offered while the Tabernacle stood. Every Jew who desired to be reconciled to God could bring an offering, present it to the officiating priest, who would slay it and burn it upon the altar. The fire which consumed the sacrifices and offerings upon the altar came from heaven. No "strange fire," i.e., earthly fire, was permitted to be used. For an infringement of this law Nadab and Abihu, sons of Aaron, were smitten unto death.

Now in the altar and its sacrifices, it is easy to recognise a type of the cross of Christ, and the great sacrifice that he offered thereon "once for all" for the sins of the whole world.

Note again that the altar stood in the outer court, and was accessible to every Israelite. The cross of Christ, its great Antitype, is accessible to all the world.

The *laver* was the second article of furniture in the outer court. In this the priest, after having offered his sacrifice on the altar, bathed both hands and feet before entering the holy place to minister in the sacred things. For him to enter the holy

place without bathing in the laver, would have meant his instant death.

Notice the position of the laver. It stood between the altar and the holy place. By common consent the antitype of the laver is Christian baptism. In his Epistle to Titus the Apostle Paul, alluding to baptism, uses this very term, "laver"—"the laver of regeneration." And as the priest first offered his sacrifice on the altar, then bathed in the laver, and so entered the holy place, so now the sinner comes in faith and repentance to the cross of Christ, then has his body "washed (laved) in pure water" of baptism, and so enters the church.

Note again the position of the laver. Again and again Moses was enjoined concerning the construction of the Tabernacle and its furniture: "See thou do it according to the pattern that was shown thee in the mount." Suppose Moses had placed the laver before the altar in the outer court. That would have been an infringement of the Divine order. That, however, is just what the paedobaptists have done with the antitype of the laver, baptism. They have placed it before the cross. They say, Let us baptise the infant, then when he is of an age to believe, he may come to the cross of Christ, and then we will receive him into the church; but it is an infringement of the Divine order. Or again, suppose Moses had placed the laver inside the holy place; that also would have been in contravention of Jehovah's instructions; but that is precisely what our Baptist friends and others do with the antitype. They say Let the sinner come to the cross in faith and repentance, then let him enter the church, and because he is a member of the church, because he is a Christian, let him be baptised. That, too, is a violation of the Divine order.

And if Jehovah was so insistent upon the exact observance of the things that he had ordained in that which was but the shadow, what shall be said of those who presume to set aside, or change, his appointments in that which is the substance?

The Holy Place.—And now we enter the Holy Place—the first compartment of the Tabernacle proper—in which, as we have seen, were three articles of furniture. Here only the priests had the right to enter; they alone could minister in the holy things. Its antitype is the church of God—the church of the New Testament. We shall see later that its furnishings, the table of shewbread, the golden candelabra, and the golden altar of incense, all have their antitypes in the church. The members of the church are the antitypes of the priests, and again and again in the New Testament are declared to be "priests unto God," a "kingdom of priests," a "royal priesthood."

To be continued.

Tasmanian Home Mission Notes.

N. J. Warmbrunn, Secretary.

Since our last report the work throughout the State has been on the upgrade, and plans for a great forward move made.

At Dover, Bren, Nightingale and Stewart are conducting a two weeks' mission. Good attendance and fine interest first night, October 24.

Geveeston brethren are preparing for the coming of Bren, Hinrichsen and Brooker. This special effort will commence on January 2.

Several additions, and a baptised believer added, according to Huon reports.

Meetings continue to grow at West Hobart. The church is looking forward to the coming of Bro. Knott, to assist in the planning of the Hinrichsen and Brooker mission, which will commence on Sunday, November 28.

A Bible School is to be opened at Sandy Bay, with Bro. Park as superintendent. This work will also be followed up with a mission about February, 1921.

In accordance with the resolution carried last Conference, the committee has planned for Bren, Hinrichsen and Brooker to commence a mission

at Devonport about January 23, 1921. We hope to secure the services of another evangelist to labor on the North-West, especially in the preparations of this special effort, and to help the brethren in this part.

We gratefully acknowledge over £50 for this special fund. Will others who promised, or who desire to have part in planning this new cause at Devonport, forward their amounts to the Home Mission Treasurer, or the writer?

During the month of November we ask for 200 volunteers who will give at least 10/- each, there-by giving the committee £100 for carrying out the above plans. Success depends on every member in this State. Think, pray, work, give.

Tasmanian Sisters' Executive.

Meeting held at Collins-st. on Oct. 21. Devotional led by Sister Jones.

Home Mission Report.—Received for Home Missions (penny-per-week), for quarter ending September: Hobart, £1/14/1; West Hobart, 14/-; Geveeston, £1/7/-.

Dorcas.—Both Hobart and Launceston working very hard for sale of gifts.

Hospital and Visitation.—Hobart reports some 50 visits have been paid to the General Hospital, and occasional visits to Stowell, St. Helen's, Homoeopathic, Children's Vacluse, and Old Folks' Home, as well as 20 private visits. Fruit, flowers and literature distributed. Launceston reports having paid to Old Folks' Home 1 visit; Homoeopathic, 2; General, 4; St. Margaret's, 5. Kellevie, 18 visits; flowers, fruit, butter, jelly, honey and cakes distributed. Tunnel Bay reports having done six afternoons' sewing, and many visits paid.

Young People's Christian Endeavor are having bright, helpful meetings. Membership doubled. Visits to the Old Folks' Home, taking gifts with them.

Isolated Superintendent had written to isolated sisters.

Obituary.—Letters of sympathy sent to relatives of Sister Wicks (Hobart), Sister Tucker (Launceston), Sister Christian (Nubeena), and Mr. Woolley (Glenorchy).

Literature.—17 letters written. Literature sent to Mrs. Byard (Isolated Superintendent) for distribution; 174 books to hospitals, and 22 leaflets; also books, etc., taken to Home for Incurables.

Bible School.—Hobart, new scholars enrolled almost every Sunday. Four senior girls have been added to the church. West Hobart, 27 new scholars for the quarter, and 3 teachers.

Social.—Bro. and Sister Barnes welcomed. A gift evening in connection with the Bible School for sale of work.

Letter received from Southern District Conference Secretary, asking for delegate to attend their Conference on the 23rd. As no one could go, Sister Nightingale was asked to write explaining departments of work.

A box of gifts is being prepared for India, to be sent by Bro. Watson, in the middle of December. Would sisters please note that all gifts should be in the hands of the Foreign Mission Superintendent (Mrs. Prichard, Forest-road, Trevallyn, Launceston) not later than the end of November.

Resignations of Sisters Hodgson, Duff and Comer. Sister Riley appointed in place of the last named.

Collection, 3/-.

Next meeting, November 18, "Temperance Night." Devotional leader, Sister Hornsby.

—F. E. Warmbrun, Sec. pro tem.

The recent death of Dr. Sanday meant the loss of a great scholar to the world. Hastings, who is by no means given to hyperbole, writes thus of him: "Impressive as he was physically, he was still greater mentally and spiritually, the greatest scholar of his time, and wielding for many years the greatest influence over scholars, not only in the Church of England, but far beyond it. I should say of him, without hesitation, that of all the men I have known he came nearest to my ideal of the Christ. I have often wished some artist (if there are artists still whose ambition it is to paint a portrait of the Master) would take Canon Sanday as a model."

Here and There.

We hear that Bro. W. G. Oram is leaving Broken Hill to take up the work at Moonta, S.A. New Zealand Annual Bible College Offering, Sunday, December 5.

One confession last Sunday night, and three the Sunday previous, at Brighton, Vic., H. E. Knott, M.A., preaching.

R. A. Fechner is now secretary of the church at Merbein, Vic., and Sister Bertha Droscher is secretary of the Sunday School.

Until further notice the address of W. J. Modral, secretary of the church at Carnegie, Vic., will be 16 Chestnut-st., Murrumbidgee.

The Victorian Annual Bible School Demonstration and Prize Distribution is to be held this year at Lygon-st. on Monday evening, November 29.

The address of Miss Ruby Wendorf, secretary of the Queensland Bible School Union, is now "Passifern," McLennan-st., Woolloowin, Brisbane.

Bro. J. Warren has resigned from the work in the Swan Hill district, and will be open for engagement elsewhere about January. Correspondence addressed Splatt-st., Swan Hill, Victoria, will find him.

Some church treasurers have not yet forwarded annual College offering. In order that a complete list may be published in the "Christian" it is requested that all amounts be forwarded without delay. Send to Reg. Enniss, Glen Iris.

The sisters of the Victorian General Dorcas Class will hold the usual monthly meeting for work on Wednesday, November 17, in Swanston-st. lecture room, from 10.30 a.m. till 4 p.m. A hearty welcome will be given to all sisters.

Bro. F. R. Raisbeck, late of W.A., has now settled down in Melbourne, where he has established a business. Our brother assisted churches in West Australia to a considerable extent by his speaking ability. His services in Victoria will be appreciated.

Mr. Herbert Booth, youngest son of the late "General" Wm. Booth, and formerly one of the organisers of the Salvation Army, is at present conducting an evangelistic campaign in Melbourne. Mr. Booth has just concluded a successful mission in Sydney.

Bro. P. J. Pond, B.A., Lismore, N.S.W., writes: "The erection of a preacher's residence has been commenced here. The arrangements have been made on a business basis. It is being financed entirely apart from the church funds. The allowance for rent will be the principal factor in paying for same. The sisters have also decided to help raise funds for it."

Regarding a recent paragraph stating that 17 Chinese Christians had given £23 to the Mrs. James Fund, Bro. E. McPhee, of Adelaide, writes: "In fairness to others who gave to this fund, I would like to state that about 11 Chinese gave about £19, and the balance was made up by some past and present workers in our Chinese Mission and two members of our State Foreign Mission Committee."

The 51st anniversary services were continued at Queenstown, S.A. on Oct. 27. A fine tea meeting preceded the public meeting. W. J. Manning, Conference President, presided. The theme for the evening was, "The Restoration Movement." The speakers were Bren. T. Hagger, H. J. Horsell, G. T. Walden, R. Harkness. Every one was listened to with great attention by a splendid audience, and all were exceedingly good. The choir rendered several anthems under the able leadership of Bro. A. Morphet, with Miss C. Follett officiating at the organ.

The Almanac for 1921 is now ready, and samples are being mailed to all church secretaries known to the Austral. Co. The central feature is a picture of the baptism of Jesus. "Our Aim," and "Plea of the Churches of Christ," are given a prominent position. Suggested readings and hymns, and calendar for 1921, also appear, together with dates of full moons. The Almanac will be sent post paid to any part of Australia or New Zealand for threepence. Plans are also ready. A charge of one shilling per dozen (a year's supply for 12 persons) is being made to cover increased cost of postage and production.

Bro. H. G. Harward is in Melbourne for a few days, he having come by invitation to speak at the women's meeting in Swanston-st. last night.

On Friday morning, Nov. 19, at 9.30 there will be the usual closing sessions of the College held in the lecture room at Glen Iris. All brethren who can come will receive a most hearty welcome.

Bro. A. T. Eaton, of City Temple, Sydney, has been in Melbourne for a few days, having been invited by his old congregation at Middle Park to conduct the anniversary services last Lord's day.

We learn that Bro. J. Wiltshire, of Mile End, S.A., expects to leave Australia early in the new year to work with our brethren in the United Kingdom. Bro. Wiltshire has done magnificent work in South Australia. We deeply regret his intended departure from the Commonwealth, but wish him every blessing in his work in the home land.

Bro. R. J. Dick, of Auckland, N.Z., is expected shortly to pay a visit to Melbourne. Bro. Dick was formerly a member of the Collingwood church, and during his stay would be glad to meet members formerly associated with him in the work at Collingwood. Any such who would be able to attend a reunion gathering are asked to notify Bro. E. Bowring, of Red Hill, Vic.

In the new Victorian Parliament are two members of Churches of Christ, in the persons of Mr. Thos. Ryan, of Essendon, and Mr. W. Brownbill, of Geelong. Mr. Ryan has had the privilege of representing Essendon for some time, while Mr. Brownbill has just received the honor of election. We congratulate these brethren. It is good to have Christian men in public place, where by living out the principles of the gospel of Christ they have much opportunity for doing good.

We trust that there will be a very large attendance at Lygon-st. chapel on Thursday next, 18th inst., when the fourteenth Annual Demonstration of the College of the Bible will be held. Bro. R. Lyall, Chairman of the College Board, will preside. The students will provide a programme of songs, speeches, etc. Diplomas will be presented. An offering will be taken for College library. Secretaries are asked please to distribute the copies of programme forwarded and to give a good announcement.

To-day, the second anniversary of the armistice, in Westminster Abbey, London, the resting place of many of Britain's illustrious dead, will be interred with much ceremony the remains of an unknown warrior who gave his life for his country. His Majesty the King has asked that at eleven o'clock there be a cessation of work and a two minutes' silence as a tribute to the men who fought the Empire's battles. The decision to accord the honor has appealed to the imagination of the people, who recognise how appropriate the tribute is.

"Church Secretary" writes: "Kindly inform me briefly, the duties and privileges pertaining to the office of deaconess, as obtaining in our churches, in accordance with our 'plea,' also whether they should be present and participate in the deacons' ordinary meeting. The answer may be helpful generally." In reply we beg to state that while it could not be proven to demonstration that there was a special office of deaconess in the apostolic church, yet there probably was such. Most churches of Christ believe this to have been the case. In Rom. 16: 1 Phœbe is referred to as the deaconess (or servant) of the church at Cenchreæ. It is an obvious fact that women can fittingly and well minister to their own sex. We agree, then, with our brethren at large in the appointment of deaconesses. There is no scriptural teaching whatever regarding meetings of either deacons or deaconesses or both. So the sanctified commonsense of brethren and sisters must be used. In our judgment it would be well to hold separate meetings. The sisters could easily consult or report through the church secretary. If a personal consultation were deemed desirable at any time, a joint meeting could be arranged. For us, or anyone else, to lay down hard and fast rules where the Scriptures leave us free would be worse than an impertinence.

S.A. brethren are urged to note the annual offering for the Church Extension and Sunday School Building Fund. We hope to give fuller information in our next issue.

Our readers will be interested to learn that Bro. H. G. Harward has accepted the invitation of the Federal Conference Executive Committee to labor as Federal Evangelist. He will begin this work in a few months. Bro. Harward has accordingly resigned his work at Enmore, N.S.W. Our brother has had much experience in this work. The notable success and blessing which followed his labors gives us confidence for the days ahead. The Committee is grateful to the Enmore church for its kindness in releasing Bro. Harward for this brotherhood work.

On Tuesday night a large gathering of men from the metropolitan churches was held in the Lygon-st. chapel, Melbourne, the Conference President, W. C. Craigie, presiding. H. G. Harward, of N.S.W., led in prayer. A fine spirit pervaded the meeting, which was addressed by A. R. Main, M.A., on "God's Call to Prayer"; W. B. Blake-more, B.A., on "The Call to Service"; and T. R. Morris, who made an impassioned appeal for consecration of life and means to God. Bro. L. Brooker led the congregational singing, with Bro. H. Barrett at the organ, and solos were rendered by Bren. Murray and Watson. An offering toward the new evangelistic effort amounted in cash and promises to £336.

For a month past the churches at Prahran, Sth. Yarra, and Windsor have been exchanging visits, and enjoyable mid-week meetings have been held in preparation for at least one month's campaign in the populous city of Prahran, of which the aforementioned districts are separate wards. The spiritual tone has been deep and delightful. During the period the plans were being perfected, circulars distributed, and posters prepared and displayed. This is amongst the first to be realised of the suggested combined efforts. Bro. R. Morris gave a stimulating talk at the last devotional meeting prior to the commencement of the series of services. Several willing helpers have come forward, including Bren. B. W. Huntsman, Jas. Webb, Ray Killmjer, and J. E. Thomas, with Bro. Chipperfield as choir leader for the whole series. Bren. Anderson, Parslow and Wedd are undertaking the chief responsibility. About 70 were present at the opening meeting. There was a good muster of singers in the choir. The meetings will continue every night in the week.

The Hobart "Mercury" contains the following paragraph relating to the golden wedding of Bro. and Sister G. Smith:—"At the Christian chapel, Collins-st., Hobart, on Monday, in the presence of a large and representative attendance, Mr. and Mrs. Geo. Smith, of Cappello, Patrick-st., Hobart, celebrated their golden wedding. The building had been beautifully decorated by Mesdames Rodd and Mercier with flowers in keeping with the occasion, the front being arranged as a drawing-room, and reserved for the bride and bridegroom and relatives. As Mr. and Mrs. Smith entered, and proceeded down the aisle, the Wedding March was played by Mr. Levett, and the audience then rose and sang the Doxology. The chairman, Mr. T. G. Prior, in a happy little speech, told of a ceremony which took place on the 17th October, 1870, when Miss Jane Nash, of Melbourne, became Mrs. Geo. Smith. He then assured the bride and bridegroom of half a century ago of the high esteem in which they were held to-day as citizens. Children from the Deaf, Dumb, and Blind Institution, in which Mr. and Mrs. Smith have taken a very real interest, presented them, on behalf of that institution, with a tastefully decorated basket of golden blossoms, Mr. and Mrs. Smith responding by shaking hands with the donors. At the request of the chairman, Mr. T. Smith, junior, read a number of congratulatory cablegrams from absent relatives and friends. Refreshments were provided for the assembled guests, and several toasts were honored, and Mr. W. R. C. Jarvis presented an address from the Churches of Christ as a mark of esteem, Mr. G. Smith again responding. A lengthy programme of instrumental and vocal music, recitations, and a conjuring display, concluded the evening."

Foreign Missions.

Conducted by G. T. Walden, M.A.

Federal Foreign Missionary Committee.

President: J. Warren Cosh, 13 Clifton-st., Malvern, S.A.

Treasurer: O. V. Mann, 8 Commercial-rd., Hyde Park, S.A.

Secretary: G. T. Walden, 74 Edmund-av., Unley, S.A.

Mr. Escott writes an Interesting Story of Work at Shrigonda District.

"At present the shadow of famine hangs over us; while there have been abundant rains in other parts of the country we have so far had no rain. All hope of sowing the first crop has long vanished, and there is a possibility we may not get the return rain, though yesterday the signs were more hopeful. A great many people have left to seek work in other parts, and for a considerable time past droves of cattle have been on the move travelling to parts where grazing can be had. Fodder in consequence has gone up to a high price. However, I am hopeful that we will get the return monsoon.

"I have been busy making preparations for my future work, so as to be able to move out on Mr. Watson's arrival.

"We have been working the villages near at hand, and have been initiating two new workers into evangelistic work.

"We have had some very encouraging times, and the interest aroused has been at times very marked.

"This week Pargaow was one of the villages visited. Our first audience was on the verandah of one of the leading shops. Here a crowd assembled in front and on the street, and gave us a splendid hearing, after which we distributed literature to those who could read.

"From here we passed on to a house in which lives a former patient of mine, and received a very warm welcome. They expressed the regret that they were not acquainted of our coming, or they would have provided a meal for us. We thanked them for the expressions of good-will, and were soon telling to the crowd that had assembled in the courtyard, the message of eternal life."

Fruit from dispensary work.

"Our next call was to visit the sick. Here in the high caste quarter we met an old friend, the mother of a bonnie boy that had been brought to the dispensary. The mother, to show her gratitude for the recovery of her boy, asked me if I would like some maize. On receiving a reply in the affirmative, she hurried away and soon returned with quite a load of nice maize. Here again another crowd had gathered, and presented a splendid opportunity for again bringing before them their great need.

"Our next meeting was in the low-caste wada. Here we found grateful hearers, as some time ago we were able to settle up a case for them, and thus save them the time, worry, and expense of going to court. In fact, the case had been filed in the court, but we were able to get it withdrawn. These poor people have not forgotten the kindness thus shown. This is but a sample of other villages visited.

"We have commenced holding a service in the village of Shrigonda in the evening, and are hoping in this way to get the people to attend it, and if it is a success, which I have faith to believe it will be, later on, we hope the time will not be long before we shall be able to move out of the present quarters into a more suitable building in the shape of a church. Could you get people to pray for this Sunday evening service, and also the question of the church?"

"The 'Benjamites' (Sunday School) still come, and the cards are greatly appreciated. This morning, the 29th, the Benjamites rolled up 57 strong.

"Mrs. Escott wishes me to say that she has received about 16 packets of cards, and is extremely grateful to the friends for them. Kindly intimate to friends not to value cards, or to close up both ends; leave the ends open, as the customs open them, and when they are valued, Mrs. Escott has to pay according to the valuation. Just write on them, 'Old Cards.'"

Worshipping the Cobra.

Miss Caldicott writes: "The other evening Miss Redman and I walked through the village. Having heard it was the time for the Nargpunchme festival (the festival for worshipping the cobra), I thought I would like to really see what was done on this occasion. Formerly I had read and had heard all about it, but had never really witnessed what was done. But true enough these poor, ignorant people were actually worshipping the cobra. In a public place two large cobra's heads made out of clay had been erected on stands. These clay images had been smeared with red powder, and before them were offerings of puffed rice, milk, beetel-nut milk, etc. While we stood looking at them, several men came along, placed their offering in front of the cobras, rubbed some of the red powder which surrounded the cobra on their foreheads, salaamed the cobra, and departed. Near by were groups of men playing games, wrestling, etc. In the village in different places were groups of Indian women dressed in their best saris for the occasion; playing games, and dancing to hymns they were singing to their gods. So this went on the whole day, and well into the night. Of course these festivals are always celebrated with a special dinner in each home. We read that the festival is in honor of the Nagas, a race of serpents supposed to be half human, who inhabit the regions under the earth. The worship of this race of demi-gods is for the purpose of deprecating their wrath. The cobra is for the principal object of worship on this day, and the worship is mainly done by the women, who take offerings of milk, rice, jaggery (i.e., brown sugar) to any ant-hill or snakes' hole, besides the worship of these clay cobras spoken of above. I asked a learned Brahmin what became of the offerings offered to the cobra, as it being clay could not partake of them. He told me that each year one man is appointed in each village to make these cobras, and as it is his right to make the image, he is the recipient of the offerings. Oh, the sadness of it all! A snake, the lowest of animal life, being worshipped; and strange to say, it is recognised mainly as a women's festival. While I watched these people, I could not help but think how strange that sin had first entered the world through the medium of a serpent, and that serpent tempted a woman; and here in India, the worship of the serpent is a recognised woman's festival!"

Offerings for Foreign Missions may be sent to the following:—

Victoria: J. I. Mudford, The Avenue, Surrey Hills.

New South Wales: J. Clydesdale, Albert-st., Hornsby; or J. O. Holt, 36 Moore-st., Sydney.

Queensland: H. W. Hermann, Treasurer, Railway Parade, Nundah; correspondence to A. C. Rankine, 20 Barker-st., New Farm, Brisbane.

West Australia: D. R. Stirling, "Avondale," Lord-st., West Guildford.

Tasmania: P. C. Prichard, Forrest-road, Trevallyn, Launceston.

South Australia: F. Collins, 48 Amherst-Av., Nth. Norwood. Phone, Norwood, 1501.

In the Religious World.

At the West London Mission on Sunday (says the London "Christian World"), Rev. J. E. Rat-tenbury began the fourteenth year of his ministry in the morning preached on "Jesus Christ and Him Crucified." The one thing that mattered, he said, was to get people to understand the Spirit of Christ, which did not grab, but gave. Mr. Rattenbury said he had been told by critics that he was very conscious that, especially in a long ministry, he might not always be central enough in his preaching, but that was true of many ministers. The one thing he cared about the Sacrament was that it preached Christ and Him Crucified.

Dr. Cadman on American Sects.

Dr. Parkes Cadman, who has been on a visit to England, told a London audience that there were 207 varying sects in Protestantism in the United States—"and possibly one or two others since I left!" "It is in the disciplined host of Protestant forces, which shall weld all hearts into the unity for which we wait, that we may proceed to do the will of God in this age," says Dr. Cadman. "We must confess and repent and believe all together, and the good of one must be the good of all, and the ill of one the ill of all. Our denominational peculiarities no longer charm the outside world, speak of them as we may never so wisely. Doctrinal divisions fade by the side of a common worship."

Church "Notices"

Though not of universal application, the complaint which now and then finds expression against public "notices" in meetings for worship, demands to be heard in the hope of a remedy being applied. The following is from "Life and Work."

"A correspondent writes, complaining of the 'intimations' in the church which he attends. Just when the worship seems to be reaching its climax—when the mind has been won away from casual and temporary and material interests and is ready to follow the minister into a study of the Word of God—just then, in his church, there comes the Proclamation of Banns (they cannot be helped; and imagination can inform them with a spiritual charm), and then follow minute information about a tea meeting—price of tickets, 6d. each—and a debate of a Guild, 'Is the Pen Mightier than the Sword?' and so forth. Our correspondent deplors that by the time the 'intimations' are over, his whole spiritual orientation has been changed; he is back in the world again. Can this be remedied? That it is a grievance may be admitted. The details of intimations should be reduced to a minimum. But the best method is to trust more to print."

For Christian Propaganda.

A recent article in the "British Weekly" contained the pertinent remark anent the need of a definite Christian propaganda throughout the land—

"We miss those showers of tracts which half-a-century ago were so powerful an aid to the preacher."

Others have noticed the same thing. The fact is, that the "tract" has fallen into disfavor in many quarters. We do not accept the criticism that its day is over, and that the "survivals" have no word to say to the present generation. There are still to be found Evangelical tracts of excellent quality which in appearance and in their message are all that could be desired. But there is also some reason for the request that a new kind of tract should be supplied to meet the peculiar needs of our time. Things that were taken for granted a generation ago are now implicitly denied or challenged, and the new writing will have to consider this spirit. Nothing was more helpful to the minister a generation ago than the tract, and the same kind of help is badly needed at the present hour. A colossal ignorance of the elementary things of the Christian faith reigns in this nominally Christian land. It has been partly fostered by writing; it can be partly dissipated by the same means. There is a great door and effectual opened in this direction.—"The Christian."

The Family Altar.

J. Wiltshire.

"NEVERTHELESS, I AM NOT ASHAMED."

How was it that there were seven thousand people in Israel who had not bowed the knee to Baal and Elijah, seemingly, did not know of them? Perhaps by reason of fear they had secluded themselves. But this is no creditable excuse. Elijah saves a man of like passions to us, and he may have shunned the day of witness-bearing on the plea that he was afraid. Yet he did not do so. On Carmel he stood alone with God. He was victorious in the battle, but he failed in the reaction. Was it his fault? How much a few of those silent witnesses might have done to steady the overwrought frame of the great prophet had they just been at hand! A word from them, even the consciousness of their presence, might have done a great deal to prevent the depression of the juniper tree and cave experiences. The witnesses of Christ must not keep quiet. The testimony of one strengthens the other. The example of a young woman whom the writer met in a busy city warehouse is worthy of emulation. She was busy attending to customers, and was surrounded by fellow-assistants. Much to the writer's surprise the young lady enquired if he were Mr.— "Yes," he said, "but I have not the pleasure of knowing you." "I am a member of the Church of Christ at Semaphore," she replied. It was not much to say, but it was enough to let one see that the business of life was very near to the heart of this young disciple, and the writer went away blessing God for this willing witness.

MONDAY, NOVEMBER 15.

Gem Verse.—I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom.—2 Tim. 4: 1.

Timothy received his charge in the presence of great majesty—God, the Lord Jesus Christ, the Judge of quick and dead. Before this same presence it may be claimed that every servant of Jesus Christ is ordained to service. Doubtless the apostle's design was to make Timothy feel that he entered a service in which he must not only be faithful, but in which he must continue until the close of the day, when the Lord would say, "Call the laborer and give him his hire." So often do we allow ourselves to be deceived into thinking that we may resign Christian work at our pleasure. We cannot. From the triune God must issue our discharge.

Scripture Portion.—Matt. 20: 1-16.

TUESDAY, NOVEMBER 16.

Gem Verse.—Preach the word; be instant in season and out of season; reprove, rebuke, exhort with all long-suffering and doctrine.—2 Tim. 4: 2.

This is a full programme for a brief life, but some of the strange wanderings of the modern pulpit would suggest that it is not full enough. More often the Word is preached about than preached. The Word is its best apologetic. Paul says, "Preach it always"—in season and out. The seed of truth may be sown in all weathers. "Blessed are they that sow beside all waters." The variety of the seed of truth is suggested by the second half of the verse. It will seasonably reprove and rebuke. He is not faithful to either his charge or the souls of men who attempts to eliminate the corrective portions of the Word. It also contains everything necessary to hearten and encourage.

"A glory gilds the sacred page,
Majestic, like the sun;
It gives a light to every age—
It gives, but borrows none."

Scripture Portion.—Jer. 17: 1-18.

WEDNESDAY, NOVEMBER 17.

Gem Verse.—But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.—2 Tim. 4: 5.

Four big words outline this verse: (1) Watchfulness. "Watch thou in all things." Drowsiness has always been the Christian's danger. The atmosphere of this world is not conducive to soul-vigilance. "While the Bridegroom tarried they all slumbered and slept." Christian fell asleep and lost his roll, and also very much precious sunlight. (2) Endurance. This is possible according to faith's vision of Him who is invisible. (3) Work. This assists vigilance and also endurance. One bent on the performance of a task does not think of sleep, nor does he notice a scar or scratch. (4) Approbation. This must be Godward, it may also be manward.

Scripture Portion.—Matt. 24: 1-14.

THURSDAY, NOVEMBER 18

Gem Verse.—For I am now ready to be offered, and the time of my departure is at hand.—2 Tim. 4: 6.

The apostle's changeful life was hastening to its end. He had presented his body a living sacrifice unto God, now he was to become a dying sacrifice to the honor of Jesus. Such was no great sorrow to one who could truthfully say, "I die daily," and again, "I am crucified with Christ," and again, "To die is gain."

"Through all the various shifting scene of life's mistaken ill or good,
Thy hand, O God, conducts unseen the beautiful vicissitude;
Thou givest with paternal care, how'er unjustly we complain,
To each his necessary share of joy and sorrow, health and pain;
When lowest sunk with grief and shame, filled with affliction's bitter cup,
Lost to relations, friends, and fame, Thy powerful hand can raise us up.
All things on earth and all in heaven on Thy eternal will depend,
And all for greater good were given, and all shall in Thy glory end."

Scripture Portion.—Phil. 1: 8-30.

FRIDAY, NOVEMBER 19.

Gem Verse.—I have fought a good fight, I have finished my course, I have kept the faith.—2 Tim. 4: 7.

These three things Paul had enjoined upon Timothy in this same Epistle. "Thou, therefore, endure hardness, as a good soldier of Jesus Christ" (2: 3). "And if a man strive for masteries, yet is he not crowned, except he strive lawfully" (2: 5). "But continue thou in the things which thou hast learned," etc. (3: 14). Example has always been the strongest precept. It is manifestly inconsistent and unfair for us to expect of

others what we are not prepared at any rate to attempt. A parent should try to be the man he would like his boy to be. One has said, "Train up a child in the way you ought to have gone yourself."

Scripture Portion.—Rev. 3: 7-13.

SATURDAY, NOVEMBER 20.

Gem Verse.—Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing (2 Tim. 4: 8).

The battle, the race, and the stewardship have ended. Nothing now remains but the crown and the Master's "Well done!" The unselfishness which characterised the apostle's life characterises this expression of joyous anticipation. "Not to me only." He rejoiced that others would equally share this final joy. "But unto all them also that love his appearing." Their love for his appearing is the earnest of their reward. It declares their surrender of things temporal; their hope in things eternal.

Scripture Portion.—Rom. 14: 1-12.

LORD'S DAY, NOVEMBER 21.

Gem Verse.—And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom.—2 Tim. 4: 18.

When the believer is baptised it is a baptism into the name of the Father, Son, and Holy Spirit. He is henceforth hidden in the Omnipotence of the triune God. "The shields of the earth are the Lord's." The deliverance and preservation of his own people is as natural and as easy to God as is the protection of the apple of the eye by the eyelid. The Christian need not worry about his security, he may ravish his soul in the excellencies of his Lord.

"Living and rejoicing
'Neath my Saviour's smile,
I can wait with patience
Through this 'little while.'
When the home-call's given,
Upward will I speed,
Satisfied with Jesus!
Satisfied indeed.

"Perfect satisfaction!
Never more to roam;
Never more to wander
From my Father's home.
Song for way-worn pilgrims,
From all sorrow freed;
Satisfied with Jesus!
Satisfied indeed!"

Scripture Portion.—2 Tim. 4.

At the Lord's Table.

TILL HE COME.

H. G. Payne.

"On the first day of the week when the disciples came together to break bread" (Acts 20: 7). "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1: 11).

The Lord's day! The Lord's table! The Lord's Return! So dear to him, so closely related.

He will come some day. What day? Save us from the folly of attaching dates to that which God has left dateless, but—what if the Lord came on his own day? That of the resurrection; of his ascension to his Father (John 20: 17) to receive all power in heaven and on earth; of repeated appearances to his disciples; of the bestowal of the Holy Spirit; of the first full gospel sermon?

One cannot assert that he will return on this day. But what if he should? And what if, on this day, his day of return, observance of his feast be neglected? What sad regret would haunt us through all the glorious events following his coming!

The Lord's children, in the Spirit on the Lord's day, carrying out the Lord's commands. Is this our ideal?

He departed in the attitude of blessing; he shall so return to his faithful ones. Even so, Come, Lord Jesus.

I have sometimes felt in myself desires to be blind, deaf and dumb, to the end that I might be more entirely separated from all creatures and more intimately united to the Creator present in me; because I experience with grief, that my soul oftentimes forgets this Divine presence when she makes sallies out upon the creatures by the gates of the senses. Well, then, I must keep them shut, that my soul being cloistered up within her own walls, may be wholly taken up with God alone.—"Interior Christian."

"They also serve who only stand and wait."—Milton.

News of the Churches.

New Zealand.

On Sunday, October 3, and Wednesday, 6th, the Roslyn Bible School anniversary services were held. The entire programmes at all sessions were given by scholars. On the Sunday morning Bro. Adams gave a helpful children's address to almost a full house. The afternoon was the annual promotion and prize-awarding session. It was good to see the way in which the Cradle Roll superintendent conducted the initiating of several babies into that department. The "promotion" exercises were something above the ordinary, all five departments of the school taking active part. The school is thoroughly organised. Mr. V. Drew, secretary of the local Y.M.C.A., gave an excellent illustrated address on "A Piece of Coal." In the evening Mr. D. Wright, the Dunedin children's missionary, gave a fine and much enjoyed fifteen minutes' address. On Wednesday evening was the children's tea in the school hall, and public concert. The public concert, rendered by the scholars, was an unqualified success. The church building was crowded to the doors, many having to stand. Every item was rendered well. The two youngest performers were a soloist and an elocutionist, both aged just three. A thoroughly enjoyable and most successful anniversary was brought to a close.

West Australia

Fremantle evangelist, Bro. Hibburt, as Conference President has been to Harvey, conducting a half-yearly conference. His place was taken by Bro. Alcorn, of Maylands. Splendid meetings of late. On Oct. 24, Bro. Hibburt speaking, seven confessed Christ, and four were baptised. The Sunday School picnic held on Oct. 25 was a great success.

On Oct. 24, at West Guildford, Bro. Clay exhorted. Bro. Beck preached at night to a good audience. On Monday the young people spent a very enjoyable day at Maida Vale. On Wednesday evening at a church business meeting 75 were present. On morning of Oct. 31 Bro. Stirling gave a fine address on "The Challenge of the Restoration Plea." One sister baptised at the Maylands mission was received into fellowship. At the gospel meeting Bro. Stirling preached to a good audience on "The Good Confession."

At Maylands since the mission, meetings have been keeping up well. There were 55 at the prayer meeting on the 27th, to hear a message from Bro. Watson. On Sunday, 31st Oct., there was a record attendance at the morning service; 98 broke bread, and 7 new members were welcomed in. At the evening service there was another fine attendance, 120 being present. Four decisions for Christ. The evangelist spoke morning and evening. The church has received a fine spiritual uplift as a result of the mission, and it is expected that many more will come to Christ.

At Subiaco the meetings continue splendid, both in numbers and spirit. On Sunday evening, Oct. 24, six were baptised, and two scholars from the Bible School decided for Christ. On Sunday, Oct. 31, excellent congregations gathered, six being received into fellowship in the morning. In the evening a great gathering listened to Bro. Clay's explanation of the "unpardonable sin." A fine young woman made the good confession. The average attendance at the Lord's table for October has been 152, the last Sunday's total being 169. On Saturday, Oct. 30, the officers entertained the men of the church at a banquet, which was a great success. A splendid spirit of comradeship was displayed. The Girls' Club is working hard preparing for the annual sale of work to be held on the second Saturday in December.

Queensland.

Ma Ma Creek is having good meetings. Bro. Kingsford reports three confessions, two at Flagstone Creek and one at Ma Ma Creek. He presented the first couple married in the new church at Flagstone with a Bible. The church has engaged Bro. Kingsford for a further term of 12 months.

Marburg enjoyed special ten days' mission conducted by A. C. Rankine. Unfortunately the time was far too short, as just when the mission was coming to an end Bro. Rankine gripped the district. If he had gone on very much good would have resulted. God's people have been blessed, while five confessed Christ and were baptised. Bro. Rankine's messages were clear and convincing. The church at Marburg thanks Ann-st. church, Brisbane, for the visit of our brother.

The Maryborough church has suffered loss by death and removals. Sister Edwards, who was in the General Hospital for a few weeks, passed away early on the morning of Oct. 24. A husband and seven children are left to mourn their sad loss. Sister Maher and her family have removed to the far north of Queensland. Bro. E. Munn, who was song leader and Bible School teacher, has removed to Casino, N.S.W. The gospel meetings are inspiring, and very well attended. The mid-week services are good.

Toowoomba gospel meetings are well attended. One hundred broke bread on Oct. 31. Members of the Orange and Protestant Alliance Lodges attended at the evening service; chapel was crowded. Bro. Burns welcomed the lodges, and then preached on "Earnestly contending for the faith which was once delivered unto the saints." His address was an uplift to all. Bro. Burns greatly assisted in the prohibition fight in Toowoomba. His services were commended by all, even his opponents recognised his ability. The result has been a victory for prohibition in the district. The Bible School is well attended. The choir, about 30 strong, is of great assistance. Girls' Prayer and Mission Band and Boys' Recreation Club have increased their membership considerably.

Victoria.

At Brunswick on Oct. 31, Bro. Corlett spoke in the morning, and preached at night, when one young woman made the confession. On Nov. 7, Bro. Mann exhorted in the morning. At night Bro. Corlett preached to a fair congregation, after which a baptismal service was held. Mid-week meetings are well attended.

At Windsor, on Sunday, Nov. 1, two lads from the school were baptised. On Sunday last two young men confessed Christ. On Monday the combined mission opened, Bro. Huntsman preaching. The mission continues for a month, the second week at South Yarra chapel, and a fortnight at Prahran. Friends from other churches are invited to assist.

The work in Kyneton is continuing to bear fruit. A young lady was baptised last week. Bro. Saunders had the joy of taking the confession of one of the Bible School girls at the same hour. A social was held at which opportunity was taken to present a farewell gift to Bro. Andrews, and to welcome Bro. J. Searle.

Swanston-st., Melbourne, held nice meetings last Lord's day. In the morning Bro. Payne, of W.A., addressed the church. Bro. Wm. Wilson and Bro. and Sister Raisbeck, of W.A., were present, also Bro. and Sister Warren, of Queensland, recently returned from England. Bro. Blakemore took for his evening subject, "God's Investment and Mine." Excellent address, and good attention.

Bro. L. McCallum arrived at Maryborough on Saturday afternoon. A prayer service held in the evening will be long remembered. The morning and evening meetings on Sunday were preceded by earnest prayer meetings. In the morning Bro. McCallum's message touched the heart of things. Over 120 young people gathered in the afternoon, when an impressive message was delivered. In the evening an audience that filled the building listened with rapt attention to a powerful message.

Meetings at Castlemaine continue to be well attended. 103 broke bread on Sunday; one received into fellowship. The members of the Sunshine Club held a sale of work last Thursday week, when they raised about £65. A ten days' mission, will begin on Sunday, Nov. 21, Bro. S. H. Mudge being the missionary. Jubilee services commence on Dec. 5. All past members will be welcomed.

At Stawell the attendances at all meetings have been considerably improved since the mission. The Bible School is progressing, and scholars are practising for their anniversary. Bro. Wakefield's messages are thoroughly enjoyed by all.

At Blackburn, in the absence of Bro. McCallum, Bro. J. Holloway preached very acceptably on Sunday evening to an attentive audience. The Bible School concluded the Red and Blue Rally by a picnic on Saturday afternoon, and in the evening by a concert, at which the captains—Mary Clements and Elsie Pendlebury—were presented with blue and red book markers as mementos of the rally.

On Nov. 7 services were held morning and evening at Swan Hill, and afternoon at Lake Boga. Bro. J. Warren preached at the three services, which were well attended. Record attendance for the year at the Swan Hill Bible School. At a meeting of the local branch of the Anti-Liquor League held on Nov. 1, a special vote of thanks was accorded to Bro. Warren for his work during the local option campaign.

Berwick Sunday School anniversary was a great success. Bro. Mudford occupied the platform all day Sunday. His addresses were of a bright nature. The Monday night speaker was Bro. Thomas, who held the attention of young and old. Sister Pinkstone helped greatly with the singing. The children rendered many items. Every scholar received a prize. Bro. McCallum gave a helpful address on Sunday, 7th. Bro. Oldfield is holding a mission at Boort.

Interest in the work at Oakleigh is being well sustained. Bro. A. Anderson spent his last Sunday there, speaking forcibly to a large attendance at worship. In the evening he assisted Bro. Wakeley, who preached a well-prepared sermon on our distinctive "plea." Two young girls made the good confession. Bro. Durdin, from the College, gave an acceptable address on morning of Nov. 6. Arrangements are well in hand for the mission commencing Sunday, Nov. 28, to be conducted by Bro. T. H. Scambler.

The church at Boort held its half-yearly business meeting on Nov. 5, when a satisfactory balance sheet was presented. At the close of the business portion a pleasant social hour was spent. A number of vocal items were rendered. A warm welcome was extended to Bro. Oldfield, who was about to start a ten days' mission. Bro. Gibbins, who has entered his third year of labor with the church, reviewed the work of the past six months, which showed that he had spared no effort in the interests of the cause of Christ in Boort. The mission opened on Sunday afternoon, when Bro. Oldfield spoke on "Liberty," the gathering taking the form of a temperance rally, the local Rechabite Tent being present. At night he spoke on "What is Truth?" to a good gathering.

Bro. W. Hinrichsen closed his ministry at South Yarra on Oct. 24. The farewell service was crowded, L.O.L. members attending in regalia. One confession. The public farewell took place on 27th Oct. D. Lewis presided; Bren. Main, Bagley, and L. Anderson gave addresses. Mrs. Tucker, on behalf of the sisters, Bro. Stubbings, on behalf of the church and school, made a presentation to Bro. Hinrichsen, also J. Brown, on behalf of the K.S.P., made a presentation. Bro. Hinrichsen feelingly responded. Bro. D. Lewis welcomed Bro. and Sister A. J. Wedd. Bro. Wedd, in responding, asked for the help and prayers of the church. Addresses were interspersed by music and elocution. Bro. Hinrichsen's ministry of three years and nine months resulted in 145 additions to the church roll, 102 by faith and obedience. Amongst these there were 32 additions from Bible School. The church wishes him every success wherever he may go. Bro. Wedd commenced his ministry on the 31st October. Two were received into fellowship. There was a good gathering of members and visitors. Bro. Wedd's message was well received. After an earnest appeal at night one Sunday School scholar made the confession. The annual church and Bible School picnic was held on Nov. 2, six van loads of all classes having a very enjoyable time at Rickett's Point. Last Lord's day Bro. Wedd spoke morning and evening. The church are planning for a forward movement during 1921.

Ringwood church is reported to be growing with every week that passes. One confessed Christ on Sunday night. Bro. Hinrichsen spoke on "Christian Union," and it was greatly appreciated.

The anniversary of Middle Park Sunday School was commenced last Sunday. Bro. A. T. Eaton, of Sydney, who formerly was the preacher at Middle Park, received a very hearty welcome, and spoke four times during the day—first, to the Junior Endeavorers, and then to the church. In the afternoon he greatly delighted both scholars and older people with his address on "Termites," or "White Ants." The chapel was crowded in the evening, when Bro. Eaton gave an earnest gospel message. The school rendered splendid selections both afternoon and evening, under the able leadership of Bro. Les. Brooker.

At South Melbourne good interest is manifested at all meetings. On Oct. 31 Bro. Carpenter's addresses were very helpful. On Nov. 2 the Band of Hope held their annual picnic at the Fitzroy Gardens. On Nov. 5, the men's banquet was held at the chapel; 50 were present. Bro. W. G. Carpenter presided. The speakers were Bro. A. R. Main, T. Bagley, and B. W. Huntsman. A musical programme was provided. On Sunday meetings were good. Sister Mrs. Carpenter, wife of the preacher, was received by commendation from South Dunedin, N.Z. The continued serious illness of Sisters Mrs. Clements, Noblett and Payne is regretted. Sister Mrs. Thomas, senior, and Mrs. Cameron, were present at worship after illness.

New South Wales.

At Inverell on Oct. 31 four were baptised and received into fellowship. Bro. Payne is secretary of the Inverell Prohibition Campaign Committee. Meetings at Auburn are very well attended. Over 80 broke bread last Lord's day morning. Bro. Forbes was back again looking well after his well-earned rest. Mrs. and Miss Arnold, from Inverell, were received into fellowship. Our reporter says: "Big things are going to happen in Auburn shortly, and all churches are kindly asked to give us their prayers."

At Lismore the 36th anniversary was celebrated on October 31. Bro. P. J. Pond addressed large meetings. Attendances at both church and school were larger than for years past. 20 new names for cradle roll. The celebrations were continued on Wednesday, Nov. 3, with a tea and public meeting. Addresses were given by Bro. J. G. Snow, Bangalow; L. H. Robinson, Bungawalbyn; J. P. F. Walker and F. R. Furlonger, Lismore; Cecil Snow, Tintenbar; and G. M. Davis.

Broken Hill (Wolfgram-st.) church is still struggling against great odds. It has lost two more members by letter—Bro. Armstrong to St. Morris, and Bro. Collins to Barmera. Bro. Oram, the preacher, is leaving to take up work at Moonta, S.A. A very successful Bible School anniversary has just been held. Bro. Oram has been at Broken Hill three years, and for more than half that time the strike has been on. There are indications at present of an early resumption of work.

Merewether's 34th anniversary services were continued on Oct. 26. There was a very large attendance at the tea and public meeting. The secretary in his outline of the year's work spoke of Evangelist Martin's faithful services. During the year the total number added to the church was 33, making a membership of 119. The average attendance at the Lord's table has been 78, and at the gospel service about 120. An enjoyable musical programme was rendered. On Oct. 31 Evangelist Martin spoke both morning and evening.

Parramatta had good services on Nov. 7. Bro. Breach spoke in the morning and Bro. Fisher at night. On Oct. 31 the Bible School anniversary services were held. There was a record attendance at all services. Bro. C. S. Rush, B.A., gave interesting and uplifting addresses morning and afternoon. In the afternoon the children received prizes; also four children received certificates won at the annual examination. Gladys Cocks, who had attended every Sunday for twelve months, was complimented. Bro. Breach preached at the evening service. Fine weather and children's singing made the day a great success.

Lidcombe meetings continue as usual. On Oct. 31, Bro. T. Morton, senior, exhorted. On Nov. 7 G. H. Browne spoke at both services. The attendance at the Bible School is increasing, with new scholars coming—three last month and four last Lord's day.

The Chinese church, Sydney, had helpful addresses on Oct. 31 from Bro. Song and Shee Ping. On Saturday, 30th, the Sunday School picnic was held at La Perouse. Good attendance and most enjoyable time. On Tuesday evening, Nov. 2, a farewell social was held to Bro. Shee Ping, large attendance.

Meetings at South Kensington on Nov. 7 were good, it being our first meeting in the chapel after the two months in the Dacey Theatre. Bro. Robbins spoke at both services. A brother has bought 150 Sankey's 1200 edition hymn books for the church, which is thankful for same. School picnic held on the 6th; was one of the best yet held.

North Sydney services on Nov. 7 were fairly well attended. Bro. Gillmore, of Mosman, exhorted. Visitors included Bro. Wylie, of Bordertown, S.A. In the absence of Bro. Plummer, Bro. Gillmore preached at night. Nov. 14 the primary department building fund closes. The estimate for this much-needed work is approximately £100, and already about £70 is in sight.

At Loftus Park on Saturday, Oct. 30, under the auspices of the Western Suburbs Conference, meetings for the deepening of the spiritual life were held. Afternoon and evening sessions, tea intervening. Appropriate addresses were given by Bro. Breach, MacDonald, and Wooster, vice-president Bro. G. H. Browne presiding. Members from North Auburn, Canley and Lidcombe were present.

South Australia.

Great meetings at Kersbrook on Oct. 31. At night meeting building was full; splendid interest, and one man confessed Christ.

Grote-st. recently received five into fellowship, three by letter and two by faith and baptism. Bro. Richardson, W.A., was present last Sunday morning. At night Bro. Hagger spoke to a fair audience; two confessed Christ.

The special meetings at Cottonville have been well attended, and very encouraging. Good interest, powerful messages, prayerful atmosphere. 30 young people went to C.E. picnic at Aldgate. Very successful cradle roll afternoon held Saturday last.

Additions to the Sunday School at Dulwich have been recorded every week so far, and last Lord's day Mary Ludbrook and Lily Hunt, having been baptised the previous Wednesday, were welcomed into the fellowship of the church. Attendances at the gospel services continue good.

Kadina reports with much regret the death of our late Sister Paterson, senior, after a long and painful sickness, borne with a Christ-like spirit. Last Lord's day an in memoriam service was held. The chapel was filled, the Orange Lodge being present. Bro. Taylor spoke on "The Living Hope." Sister Mrs. Taylor sang a solo, and the choir gave a special piece.

At North Croydon on Oct. 24 Bro. Wilson spoke morning and evening. Oct. 27 Bro. Burrows, from Bolivia, gave a lantern lecture on the work in that continent. On Nov. 3, a visit was paid by the blind, who gave a splendid programme, which was highly appreciated, under the supervision of our Bro. Pittman. Lord's day school is making progress, 178 present on Nov. 7. The Endeavor Society is also making headway. A motion was carried that in May of next year (D.V.) a special meeting be held in connection with the church. On Nov. 7 Bro. Garratt in the morning, and Bro. Cosh in the evening, gave good addresses. Bro. J. Thomas, and Bro. R. Arnold, from Port Pirie, were welcomed into membership. Our aged Sister Harris is very unwell.

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DEATHS.

AMES.—At Nelson, N.Z., on Oct. 25, 1920, Mima Dickens Ames, widow of the late Samuel Ames, beloved mother of Muriel, Howard, and Neil Ames, and sister of Mrs. Telenius and Mrs. F. V. Knapp (Nelson), Mrs. D. M. Wilson (Perth), William and George Dickens (Melbourne), aged 58. Sweet rest at last.

POND.—On October 13, 1920, at his residence, 92 Robinson-avenue, Perth, William, beloved husband of Mrs. Rosina Pond, and loving father of William G., Charles E., and Ernest A. E. Pond, aged 70 years.

BEREAVEMENT NOTICE.

Mrs. W. Pond and family of 92 Robinson-ave., Perth, W.A., wish to express heartfelt thanks to their many kind friends for messages of sympathy in their recent sad and sudden bereavement.

IN MEMORIAM.

BROWN (*nee* Treverton).—In fond and loving remembrance of our dear niece and cousin, Elsie Muriel, who died suddenly on Nov. 13, 1917.

Like ivy, her memory clings around our hearts.
—Inserted by her aunt, F. Payne, and cousins, Grace and Elsie.

COMING EVENTS.

NOVEMBER 14-25.—North Melbourne Jubilee. Sunday, 14, 11 a.m., Every member present roll-call; 3 p.m., Address, C.T. Forscutt, from Sydney; 7 p.m., Family service. A. E. Hurren. Tuesday, 16, Jubilee Tea Meeting, 6 o'clock, 1/- Public meeting, 7-45; chairman, W. C. Craigie. Speakers, A. R. Main and G. B. Moyley. Thursday, 18, Old members' reunion, afternoon, 3 o'clock. Evening, 7-30, J. G. Barrett, chairman. Short addresses. Sunday, 21, Back to Chetwynd-st. 11 a.m., Old-time service. Speaker, G. B. Moyley. 3 p.m., Old scholars' day. Old hymns and short addresses. 7 p.m., Special gospel service, J. E. Thomas. Tuesday, 23, 7-45 p.m., Young People's Demonstration. Speaker, Reg. Enniss. Thursday, 25, Grand Jubilee Social, 7-30 p.m.

NOVEMBER 17 & 18.—North Fitzroy Church of Christ. Annual Sale of Work and Gifts, Nov. 17 and 18, 3 p.m., each afternoon, and evening at 8 p.m. Useful articles. Concert each evening. Admission, silver coin. Proceeds in aid of new school building fund. All old North Fitzroy friends invited.

NOVEMBER 18.—Annual Demonstration of the College of the Bible, Lygon-st. chapel, Thursday, Nov. 18, 8 p.m. Presentation of Diplomas, students' songs and speeches. Collection for Library Fund. All heartily invited.

NOVEMBER 21.—Church of Christ, Forestville, first anniversary Sunday, Nov. 21, Goodwood Institute Hall. Speakers: morning, Bro. Collins; evening, Bro. Wiltshire.

DECEMBER 5.—S.A. Church Extension and Sunday School Building Fund, annual offering. See issue of "Christian" for Nov. 18.

DECEMBER 5-8.—Castlemaine Jubilee. Sunday, Dec. 5, special services; speaker, J. W. Baker. Monday, public meeting; speakers, T. Bagley, Dr. Cook, Tuesday, Bible School Demonstration; speaker, Reg. Enniss. Wednesday, social gathering; speaker, J. E. Thomas.

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ADVERTISEMENT.

The brethren at Blackheath, N.S.W., would feel thankful if speaking brethren (all States), when visiting Blue Mountains, N.S.W., Blackheath in particular, would communicate with secretary, W. H. Morton, "Eversley," Wentworth-st., Blackheath.

Victorian Home Missions.

Thos. Bagley.

The following is a brief account of the churches being supported, and of the work being done under our Home Mission Committee:—

Boort.—Bro. J. F. Gibbins is the preacher. He is doing a good, solid work, and together with his wife, visits for many miles around the district. During the past month he has travelled 275 miles in his work of visitation. Bro. Oldfield is to commence a gospel mission there next Lord's day, and we are hopeful that this will give the work a general uplift.

Colac.—Bro. F. Cornelius is the preacher here. It is about twelve months since he commenced his work. In that time the church has been greatly blessed; about 20 have been added to the church. The prospects are exceedingly bright. During the year the church has been able to increase its contribution by 15/- per week. This is evidence of good progress. A mission has recently been conducted by Bro. C. L. Lang, of Shepparton, as a result of which about 11 were added to the church.

Echuca and Rochester.—Bro. L. E. Clay and Bro. R. Baker, two of our students of the College of the Bible, have continued to render splendid service with these two churches. Bro. Clay will be discontinuing his work after this month. He will be succeeded by Bro. A. Baker. During the vacation it is intended that one of the young men will devote his full time to the work of visitation. At Rochester a mission was recently held by Bro. A. Anderson, as a result of which two were added to the church. This church also has decided to increase its offering to the Committee by 6/- per week.

Emerald East and Emerald Town.—Bren. Toogood and Halliday, two of our student preachers, conduct the work in these two fields. The secretaries of both churches write very hopefully of the work.

Kyneton, Drummond and Taradale.—These three churches are served by two of our young men from the College, Bren. Saunders and Searle. Their work is much appreciated by the three churches. Good work is being done, and we are hopeful of it becoming self-supporting. Recently there have been six additions.

Maryborough.—Bro. Chas. Young has just completed his first year's service in this field. During the year a preacher's residence has been secured by the church. A very great interest is taken in the work. Next Lord's day Bro. L. McCallum, of Box Hill, will commence a brief mission. Great preparation has been made, and every hope is entertained of good success.

Bet Bet.—E. H. Randall, of the College of the Bible, has rendered splendid service in this field during the past year. This is one of our very bright country churches, from which have come to our city some very excellent members. It is hard to properly estimate all the good done by the work in some of our country churches.

Dunolly.—H. Jackel, one of our young men of the College, has rendered week-end service here during the past year. Bro. Beasy writes very hopefully, and expresses appreciation of the services rendered by the student. We have a good, solid band of members who greatly appreciate the work of the Committee.

Meredith.—J. R. Combridge during the past few months has rendered very efficient work for the church at Meredith, and also in the commencement of a Bible School at Mount Wallace.

Ararat.—Bro. W. J. Campbell, of the Bible College, is at present carrying on the work at Ararat. The Committee anticipates placing Bro. J. R. Combridge in this big, important, country centre, to commence about January. Here we have a population of over 5,000, and no body of immersionists. The Committee feel that we have a splendid opportunity of building up a very strong church in this town.

St. Arnaud.—The work here has been conducted by W. A. Russell. A mission has recently been held by Bro. Fretwell, of Mildura; three were added to the church. Bro. F. Youens, of the College, will be taking up work here during the coming year.

Shepparton.—C. L. Lang is one of our most energetic Home Missioners. He is doing a splendid work. The church has recently purchased a large block of ground in the centre of the town, and they contemplate at an early stage erecting a large and suitable church home. Bro. J. E. Allan, of North Richmond, is now in the midst of a gospel mission. We pray that the effort might result in many additions.

Stawell.—W. Wakefield has just completed his first year's work in this field. Recently Bro. Mudge, of Cheltenham, conducted a tent mission, at which nine decisions were made. The church has been greatly helped, and appreciated the work of the missioner.

Swan Hill Circuit.—Bren. J. Warren and H. Hargreaves are the preachers in the five churches comprising this circuit. Good solid work has been done during the year. The churches have increased their offerings to the extent of £78 per year. This is a sign of good, solid progress. H. M. Clipstone recently conducted a mission in Swan Hill, at which there were three decisions for Christ.

Warrnambool.—The work here has been conducted principally by students from the College. The Committee, however, is hopeful shortly of placing a resident preacher. Warrnambool is a large and beautiful town, and the Committee feels the importance of aiming to build up a strong church.

Ringwood.—The work at Ringwood stands out as one of the brightest during the present year. About twelve months ago E. C. Hinrichsen, of the College, commenced his work with about 10 members. During the year about 45 have been added to the church. Bro. Hinrichsen is about to go into the evangelistic field, and it is likely that he will be succeeded by Bro. Arnold. Bro. Les. Brooker, as leader of song, has rendered splendid service.

Bambra-rd., Caulfield.—The Bible School Committee erected a beautiful church home here about twelve months ago. Bro. A. L. Haddon was placed in charge as preacher. During the year very fine work has been accomplished. We have at present a membership of about 50, with a splendid growing Sunday School, with a membership of about 120. Bro. A. W. Connor, of Ballarat, will be commencing a mission here in November, which we trust will prove a great blessing.

Red Hill.—Bro. Waterman, from the College, has been the preacher here during the past year. Bro. Haddon conducted a gospel mission, as a result of which the church has been greatly lifted up and has become self-supporting, which is a saving to our Committee of £26 per year.

Warragul.—Bro. A. C. Mudford has been the preacher here during the past year. The church has greatly appreciated his work. Recently they decided to carry their own financial burden, and relieve the Committee of £15 per year.

South Melbourne.—Bro. W. G. Carpenter is the preacher. Recently the church decided to become self-supporting, and relieve the Committee of about 15/- per week. Good work is being done, and the prospect is exceedingly bright.

Middle Park, Dandenong, Windsor, and Oakleigh are churches that have been subsidised during the year by the Committee. We are glad to report that the churches at Oakleigh and Dandenong now carry their own financial responsibility.

In addition to the missions that have already been mentioned we are pleased also to report that missions have been held at the following places: Ballarat, by Bro. Blakemore; Wedderburn, by Bro. C. Young; Geelong, by Bro. Illingworth; Castlemaine, by Bro. Mudge; Surrey Hills, by Bro. Johnston. In all about 25 missions have been arranged, most of which have already been conducted.

Conclusion.—On the whole the organised work under the Home Mission Committee is in a very satisfactory condition. Good, solid work is being done. The churches are being built up and strengthened. The Committee has found it difficult to finance the work. We are now over £800 in arrears. There is no field that we can vacate. We are aiming to build up strong self-supporting churches in all these centres, and if the members everywhere contributed regularly toward this

evangelistic work there would be no need for us to have a deficit. We feel that the work is so important that it should demand the very earnest and prayerful attention of every member of the church.

OBITUARY.


BATEUP.—On Wednesday, October 6, Sister Mrs. Geo. Bateup (nee Olive May Tucker) fell asleep in Jesus after a painful illness, aged 36 years. She was baptised into Christ two years ago, and was a faithful and consistent Christian, and a member of the church at Croydon, South Australia. She leaves her husband and two little boys to face the future years without her loving companionship and guidance. Her sickness and passing away occasioned widespread sadness and sympathy, particularly among the officers and members of the church and school. Bro. Bateup, who has suffered such a sad loss, is an officer of the church here, and our efficient Sunday School superintendent. Our sincere sympathy is extended to the sorrowing ones, though we know they sorrow not as those who have no hope.—A. H. Wilson, Croydon, S.A.

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