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Mediocre Sermons and Half-Empty Churches.

THE Archbishop of Canterbury at the Eastbourne Congress, England, referred to the weakness of the modern church, and gave an indictment of the average preaching of the day. Partly because of the exalted position of the critic, and partly because of the importance of the theme, the archiepiscopal utterance has attracted world-wide attention.

"I have no doubt at all," said the Archbishop, "that the average preaching to-day is less thoughtful, less painstaking than it was in our fathers' days. And for mending the lack we need more midnight oil, or, what is better, more forenoon hours with closed doors, steady, if miscellaneous, study, and big notebooks. With all my soul I would urge upon those whose ministry is still young and plastic that they should turn not thoughts only but efforts that way. When we speak to-day we have to speak to those who have been taught to think, and who, as certainly as any generation which ever lived, are ready to listen wholeheartedly to the man who stands there, not because he has to say something but because he has something to say."

Many comments—some favorable and some very critical—have been made. Some writers declare that while this generation has fewer first-rate preachers than were found, say, last century, yet the average preaching has not declined. The giants may have gone; but the general standard is at least as high as formerly. The London "Christian World" expresses its opinion as follows:—"Our own impression, which we may take steps to verify, is that the lean days of public worship are passing away, that the people are coming back to church, and that there are more crowded churches in inner London now than at any time within the last twenty-five years." In its view neither audiences nor sermons are becoming thinner.

Some Free Churchmen are more willing to admit a decline in the quality of Anglican

preaching than to allow that the archbishop's words can apply to the Free Churches.

Most contributors to the discussion, however, agree that there is need for improvement in preaching, if the problem of diminishing church attendance is to be solved.

Education and a living wage.

The Countess of Oxford (never behind with a readable expression of opinion) expresses her doubt "if what our much-loved Archbishop said in his opening address at Eastbourne would improve the average sermon. It is not midnight oil, closed doors, or big notebooks so much as intellectual material that is wanted, and for this you need education and a living wage to enable young men to enlist in the ministry of the church. I never understand why the clergy should be expected to preach a good sermon, not only once but often twice every Sunday, and why if this is so they do not quote from some of the great sermons which have been printed. Men like Robertson, Magee, and Liddon have published sermons which, if read now and then, would double the congregation in many of the churches in these islands." There is much value in the Countess of Oxford's

suggestion that intellectual equipment and a thoroughly good education, and not merely intensive preparation for next Sunday's sermon, are needed; but we should most emphatically declare that one of the certain things is that the problem of church attendance will not be solved by the preacher's reciting or reading the sermons of others. For there is truth in the remark of a writer in the "Westminster Gazette," who says: "Great preaching is the personalising of religion, the transmission of faith and hope from one heart to another, not merely the communication of information derived from books. There will always be a place for preaching of that kind, and its function has not become more limited in this age. The Archbishop has done a great service, not only to his own church but to all churches, in re-emphasising its place in the ministry of the church to the world."

The London "Times" seems to agree with the Countess of Oxford's main contention, and adds: "The Archbishop urges steady if miscellaneous study and forenoons spent among books. These things are highly desirable. But it should not be forgotten that the men of whom we are asking the equipment of a Jowett or a Liddon have but little opportunity of obtaining it, either during their preparation for their ministry or when they are exercising it. Their course of training is often meagre, their access to books cruelly hampered by lack of means. The search for religious truth, that is acquiring a new force as the inadequacy of merely political schemes to enrich the life of man is more clearly perceived, breeds impatience with ill-digested and ill-delivered discourses. But if something better is desired it must be paid for."

A lost enthusiasm for the gospel.

The Melbourne "Argus" published a strong and sympathetic leading article on the Archbishop's address. The writer found one cause for the decadence of preaching in

"I Say Unto Thee, Arise."

*The heart of the clod is stirring
With impulse blind for room;
The sun's soft voice is wooing it;
The wind's warm breath is suing it—
"Wake, little clod, to beauty;
Stir, tiny seed, to duty;
Rise to life, to bloom."*

*Thou soul of mine, art groping
Thy heavenward path to prove?
Hark to the great Heart wooing thee,
List to the great Voice suing thee—
"Wake thou, my own, to beauty;
Rise, thou redeemed, to duty;
Rise to life, to love."*

—Eva Horton.

Our Lord's Oratory.

the supposed fact that "the mass of the audience have lost enthusiasm for the 'gospel.' Philanthropy, education, social service, patriotism, culture, citizenship—all of these causes and many others like them awake enthusiasm. But not the 'gospel.' The old message of salvation from sin and from the consequences of sin seems to have lost its power of firing the ministry or attracting the people. Yet where the 'gospel' is preached people often—though not always—flock to hear it. But men are loth to preach it now. They study philosophy and criticism and comparative religion at their colleges—and they must study these things—yet when they are finished there is no 'gospel' left in them, or what there is left in them is only a spark at the end of a burnt-out stick; there is no flame to arrest the people."

A suggested cause for the lack of men of the highest calibre is "the poor remuneration which is crushing the life of the ministry." The closing paragraph of the "Argus" article is worth quoting. It is optimistic, and tells us that

The Christian ministry will not die.

"We need more young men, and more enthusiasm for God; and beyond all we need a living wage, so that the preacher and his family do not become embittered. Preachers belong to the class called 'the Intellectuals,' and all in that class have suffered since the war. 'They gaze on the terrible increase of prices with rising despair. They can do nothing to remedy it, and they feel like rats caught in a trap. They may receive occasional increases and bonuses, but these go only a very small way towards meeting the strain laid upon them, with the result that their only alternative is to "do without." British municipalities pay scavengers and street-cleaners more than school teachers, while no unskilled trades unionist would be allowed to accept the salary of an average clergyman.' How can we reconcile study and enthusiasm and youth with such conditions? Fortunately—or unfortunately—the work of the ministry does not depend upon human conditions. One can hardly imagine that work actually dying out. Artists and writers and teachers may die out, but the most underpaid ministry in the world will always somehow renew its strength. Even the contempt of the church attender in the handsome motor-car who shows his feelings by putting a shilling in the offertory cannot stamp out the ministry. They will always come again. Even their youth will come again. There will be more study and more enthusiasm for God and better preaching, for even low wages cannot kill religion."

While at Southport recently, Dr. Dinsdale Young preached at the United Methodist Church. Taking one of Bunyan's characters as a study, he urged that what was wanted for a true revival of religion was a revived reading of the Bible, and deeper religious thinking. He did not think that advertising services as "brief, bright and brotherly" was the best way of urging deep and thorough study of the Word of God.

A correspondent in the "British Weekly" asked the following question: "Did Jesus Christ mean the upper room which was situated over the porch of a Jewish house, consecrated for public worship, when he said: 'But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret' (Matt. 6: 6)?"

Prof. David Smith in his correspondence column replied as follows:—

There was no such chamber in a Jewish house. Evidently what is in your mind is a fashion which obtained among well-to-do folk. There was ample accommodation in their spacious houses; and the top storey under the flat roof they fitted as a sort of hall where they might assemble a company for prayer or conference. It proved a convenient fashion in early days when the Christians had as yet no consecrated edifices. Some well-to-do believer would grant the use of his "upper room," and there the brethren would assemble for common worship. Hence that frequent phrase "the church in the house of So-and-so." It was in such an upper room—belonging, it is said, to Mary the mother of John Mark—that our Lord ate the Last Supper with the Eleven, and that the disciples assembled at Jerusalem after the Crucifixion (Acts 1: 13.)

It is something quite different that our Lord intends in the passage you quote. There the word, translated "closet" (A.V.), "inner chamber" (R.V.), means properly "treasury," the room where a man stored his treasure, and so "storehouse." It is the word which he uses again when he says of the birds that they "have neither storehouse nor barn" (Luke 12: 24). And thus it came to signify generally a secluded chamber where one is sure of privacy, as when our Lord says (Luke 12: 3), "What ye have spoken in the ear in closets (the inner chambers) shall be proclaimed upon the housetops."

See how this fits his purpose in your passage. He is there warning his hearers against making a parade of their religion after the manner of the Pharisees, those "hypocrites" or, as the word meant literally, "play-actors," who even in the sacred exercise of prayer courted applause for their superior sanctity. They eschewed secret devotion. They made a point of being out of doors in some place of concourse like a street-corner at the hours of prayer, that they might ostentatiously perform their elaborate genuflections in the public view. It was all a hollow pretence, mere "play-acting," posturing on the stage; and he counsels his hearers that when they would pray they should go apart from their fellow men and seek some seclusion where they might be alone with God and pour out their hearts before him, unseen by human eyes.

That was his own practice. His dwelling at Capernaum was a poor house. From various suggestions it would appear that he dwelt with Peter; and not only was Peter's house the humble abode of a Galilean fisherman, but it was fully tenanted, since it accommodated not alone himself and his wife and at least one child (cf. Mark 9: 33, 36), but his wife's old mother and his brother Andrew (cf. Mark 1: 29, 30). There was no privacy in that crowded dwelling; and what did he do when he desired to be alone with God? He would rise early, "a great while before day," and steal out through the sleeping town to the uplands behind it overlooking the Lake; and there he would commune with his Father in secret. Evidently he had a constant retreat, a sheltered nook on the hillside; and the disciples knew it and would seek him there when they awoke in the morning and found his couch empty. They never had any doubt where he might be: he had gone to his secret place to pray. It is written by Luke (6: 12, R.V.) that before ordaining the Twelve "he went out into the mountain to pray; and he continued all night in prayer to God." So it is written in our English Versions; but according to an ancient and in no wise unlikely interpretation we should read "in his place of prayer to God," "in the place where he prayed to God," his hillside oratory.

In the days of his flesh our Lord was but a Galilean peasant. In his poor, narrow dwelling there was no privacy, no "inner chamber," no upper room nor even a store-room, whither he might retire and shut the door; yet he had his secret place where, as he counselled his disciples, he prayed to his Father. And the best of all commentaries here is that passage in John Bunyan's moving Preface to his spiritual autobiography: "Grace Abounding to the Chief of Sinners":—"Remember your tears and prayers to God—yea, how you sighed under every hedge for mercy! Have you no hill *Mizar* to remember? Have you forgot the close, the milk-house, the stable, the barn, and the like, where God did visit your souls?"

From Dawn to Eventide.

The East is reddening with the rose of dawn;
The moon is waning in the growing day;
The mist is lifting from the dewy lawn,
And all things wake!
I wake in faith,
In faith, my God, in thee.

The South is glowing in the golden noon;
The earth is teeming with exultant life;
The heart is straining for a richer boon,
And all things work!
I work in faith,
In faith, my God, in thee.

The West is robing at decline of day;
The cloud is homing on the friendly hill;
The bird is trilling forth its vesper lay,
And all things rest!
I rest in faith,
In faith, my God, in thee.

—J. H. Jowett.

Harvest-Time.

Ira A. Paternoster.

Recently we were permitted to visit one of our fine churches in the country. It was at a time when the crops were at their best. As we sped along through mile after mile of crop, our companions, born to the soil, and the sight of growing corn, were jubilant over the prospects of an abundant harvest. It was a treat to us to see the grain coming to head, but it was even a greater delight to hear the ring of gladness in their voices as they commented on first this field, then the next. At one place my companion pointed to a crop right up to the fence. "See that, Bro. Paternoster?" A few weeks ago, just before that last rain, when the crop was just nicely through the ground, you could have put a match to it and it would have burned." Was it only a coincidence that the following Sunday week, as I took my seat after an address to the church I was visiting on the occasion of their Sunday School anniversary, the presiding brother said to me: "See that young fellow conducting the singing? Well, a few years ago he was a terror in this school. Now he is one of our best young men."

Brethren, the rain comes in time to save the crop, and only the rain will save it. A disheartened farmer might have put the match to it, or even allowed the cattle to destroy it. But no, he waited in patience. He has sown good seed, having worked the ground thoroughly in preparation, and leaves results with God. Even so we cannot force the grain to grow.

We noticed recently a crop of wheat. In the early stages of its growth it gave promise of being a splendid crop. It grew until ready to come out in head. The ground was completely hidden from view. Yesterday we passed it again. What a sight! A parasite in the form of a thick weed has been at work about the roots of the wheat. All the moisture it should have been receiving has gone to the parasite, and great patches of the crop have dried and will be utterly useless. How many lives are ruined in the same way! There are so many parasites to-day drawing the soul's moisture away, and the church is overcrowded with dwarfed souls.

There are some great facts to keep in mind regarding the growing of wheat. We remember that the harvest-time *will* come. It is inevitable. Each season the sower goes forth to sow, and soon he is followed by the reaper to gather the grain. This will continue "until the days come, saith Jehovah, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed, and the mountains shall drop wine, and all the hills shall melt." Even so it is of life. We each are sowing preparatory to a great harvest. There are "they that plow iniquity, and sow trouble,

and reap the same." There are also "they that sow in tears, and reap in joy." Many have sown to the wind only to find they reap the whirlwind. They have no standing grain; the blade yields no meal; if so be it does yield, strangers swallow it up. Sowing sparingly in spiritual things men are reaping sparingly. The time has come to sound again the invitation of Hosea, "Sow to yourselves in righteousness, reap according to kindness; break up your fallow ground; for it is time to seek Jehovah, till he come and rain righteousness upon you." Unless men do this the time cannot be far distant, one would believe, when the Great Reaper will "send forth the sickle and reap: for the hour to reap is come; for the harvest of the earth is become dry."

Let us again remind ourselves that we reap what we sow. This is the law of God. "In the beginning God commanded the earth to put forth grass, herbs yielding seed after their kind," and this they have been doing ever since. "Do men gather grapes of thorns or figs of thistles?" I do a little gardening in my spare moments. I have never yet seen potatoes planted produce a crop of tomatoes. Nor have I seen a life of sensual laziness produce a robust Christian character. You cannot sow the seeds of a shameful life and reap a harvest of peace and joy and contentment. Whatsoever we sow that shall we reap. On every hand this truth is plain. Young people persist in sowing their wild oats, only to gather them at a later date. Parents close their eyes to the sins of their children, allowing them a freedom and license which in return bring remorse and shame.

Watching plants grow is very interesting. A few days ago I planted some French beans, and to-day they are pushing their heads up toward the sun. My work

now is to give them sufficient moisture, keep the pests away and keep down the weeds. While doing this I may study them. To be able to keep down some of the pests and pull up some weeds which threaten so many young lives around us, is a task angels covet. What victories have thus been won! How we rejoice over the thought that this one has been saved and that one rescued. In that day when the Lord shall have gathered the harvest, we are going to rejoice as we look upon some of the choice grain, remembering we have had a share in gathering it. There will be keen disappointment for those idlers we see to-day whose selfish lives prevent them doing any work for the Master.

Preacher, Sunday School officer and teacher, fellow-worker in whatever sphere, the time of the harvest is due. We can almost hear the cry of the angel of the Revelation, "Send forth thy sickle, and reap; for the hour to reap is come; for the harvest of the earth is ripe." Surely this is the time for the prayer of Jesus to be prayed with great persistency in which we ask the Lord of the harvest to thrust forth laborers into the great field. We, too, must work the works of him that sent us while it is day, for night surely cometh when no man can work. The devil is saying to-day, "Study the causes of evil. Do not be too hasty." It is for men of action the world is calling. Brave men who will dare to speak with a trumpet voice and so awaken the sleeping politician, magistrate, minister of religion, businessman, who is content to meditate upon these wrongs and pass on to join the great majority still meditating yet never having acted. With God all things are possible, but his divine plan seems to demand the co-operation of us weak mortals, for he has chosen to make possible the "all things" through us. We are failing him, and because we are failing, golden grain is falling and the harvest will lack much through our neglect. Will you not hear again the call, "Go work to-day in my vineyard?"



New Chapel recently opened at Essendon, Vic.

Religious Notes and News.

Students' Summer Conference.

The Australian Student Christian Movement is arranging for the holding of its annual summer conferences at Frensham, Mittagong, N.S.W., from January 5 to 12. Professor Woodruff will be the chairman. The speakers and leaders will include Mr. D. K. Picken (Chairman, A.S.C.M.), Mr. L. E. Bennett (Master of Wesley College, Sydney University), Principal Thatcher (Warden of Camden College, Sydney), Mr. J. W. Burton, and Miss Janet Mitchell. About 200 delegates are expected, including students from all Australian Universities.

The "Drys" Day Out.

On Tuesday, January 19, 1926, the "Drys" of Victoria will hold their annual bay excursion. This year the party will journey to Queenscliffe by p.s. "Weeroona." The steamer will leave the Port Melbourne pier at 9.45 a.m., returning from Queenscliffe at 5.15 p.m. A brass band will accompany the party. It is hoped to arrange a cricket match with the Garrison. Bowlers will meet the Queenscliffe bowlers in a friendly game. Tennis enthusiasts will be provided for, too. Sports will be run on the grounds. All the sports are in capable hands. Tickets which are already in demand are obtainable at the headquarters of the temperance organisations, and also at the offices of the various denominations. Adults are charged 3/6, children under 12, 2/- each. Hot water and milk will be provided.

Re-discovery of Fellowship.

The Melbourne Methodist "Spectator" of Nov. 18 contained the following interesting letter:—

Dear Sir,—On page 73 of the 1925 Minutes there appears the following resolution:—

"That this Conference, being convinced of the importance of in every way promoting and strengthening the spirit of fellowship in all our churches, appoint a committee to consider plans, ways and means to bring about this end, and to report to next Conference."

This committee has met, and will submit its findings and suggestions to the next Conference. It was decided to request all our preachers to observe December 6 as Fellowship Sunday, and to further the committee's educational campaign by delivering special sermons and addresses on that day.

I shall be glad if Endeavor Societies, church clubs, Bible Classes and guilds will give an evening to a discussion on the restoration of fellowship to the church life.—C. Irving Benson.

Pushing the Paper.

The General Assembly of the American Presbyterian Church (South) designated the week of November 8 to 15 as "Church Paper Week." The Assembly's Stewardship Committee urged that every pastor make use of the morning service on November 8 to present the vital importance of religious literature in the reading and thinking of the church members. The women's auxiliary in each congregation is requested to make an every-home canvass with a purpose of persuading each family to subscribe for and read a church paper. The church papers will give one dollar of the amount collected from each new subscriber to be used for any church cause that may be selected by the auxiliary or organisation that secures the new subscriber. No commission is allowed for the collection of renewals and auxiliaries are requested not to collect renewal subscriptions, but to centre their efforts on securing new subscribers. As the "Christian Observer" remarks, the church paper is the pastor's best assistant and helps in countless ways to make church members more interested in the work of the church and more efficient servants of God.

Dr. F. W. Norwood's Work.

Dr. John Hutton has accepted the editorship of the "British Weekly," in succession to the late Mr. J. M. E. Ross, and his weekly article to the London "Christian World," which has been a notable feature in that paper, will naturally cease. It is not surprising to us to learn that Dr. F. W. Norwood has accepted the editor's invitation to step into the breach caused by Dr. Hutton's translation to the "British Weekly." Mr. Arthur Porritt and Dr. Norwood have become close friends and have learned to appreciate each other's worth. During our recent visit to London, whenever we chanced to be down Westminster way and lunched at the National Liberal Club, we found these two lunching at the same table. Dr. Norwood's labors already are abundant, and how he is going to maintain his pulpit standard at the City Temple and contribute a two or three column article weekly to the "Christian World" is a problem which ordinary men would find much more difficult to solve than a cross-word puzzle. But Dr. Norwood has shown that he is no ordinary man.

Dr. John R. Mott's Visit.

Dr. John R. Mott, chairman of the International Missionary Council and of the World Student Christian Federation, is planning to visit the Far East and Australasia in the early part of next year. He expects to be in Australia for three or four weeks, and in New Zealand for two or three

weeks. A four days' missionary conference is proposed, probably for Melbourne. This visit to Australia and New Zealand is the long-delayed result of cordial invitations issued by the Christian organisations of these countries in 1920-21. Dr. Mott has already visited Australasia twice—once in 1896 and again in 1903. His present plans include visits to Japan, China, the Philippines, and the Dutch East Indies.

Perspective of Life.

You say life is still a strange puzzle? But as yet you have little perspective on it. Wait till you can study all these experiences against the background of eternity! Even the iron chariots may begin to glisten with beauty and purpose. The unity of life may become apparent at last.

We cannot look beyond
The spectrum's mystic bar:
Beyond the violet light,
Yea, other lights there are,
And waves that touch us not,
Voyaging far.

Vast, ordered forces whirl,
Invisible, unfelt;
The language less than sound,
Their names unspelt;
Suns cannot brighten them,
Nor white heat melt.

Here in the clammy dark
We dig as dwarfs for coal:
Yet one mind fashioned it
And us, a luminous whole:
As lastly thou shalt see,
Thou, O my soul!

—James Gordon Gilkey in "Record of Christian Work."

Saint Vitus or Saint Paul.

Saint Vitus does not have a high rank in the calendar of saints. But sometimes one is led to think that he must be a personage peculiarly venerated in a number of churches. For many of their activities bring to mind the particular qualities with which the name of Saint Vitus is associated.

Saint Vitus, unlike the others of the saints, is not noted either for piety or for learning. His chief fame is due to jerks. His name is associated with a nervous affection which results in aimless and unproductive motions, of all sorts of starts and spurts. He is the patron saint of intense fidgets. Many a church which bears the name of some other saints, more hallowed in memory, such as Saint John, Saint Andrew or Saint Mark, might conceivably be regarded as a Church of Saint Vitus, for its activity comes so largely in jerks, or motion for the sake of motion, so far as any large results can be discerned.

There are churches which have been left black and blue from a prolonged spree of contests on every conceivable point, running all the way from attendance at the Bible Class to promptness at the Tuesday night class meeting. Sometimes these contests have extended even to the cradle roll and out of the mouths of babes and sucklings there have been ordained speed records and percentage charts. So many flywheels are set going with little relation to large objectives that the result is a series of ecclesiastical "fidgets."

As churches come to the beginning of the new year this fall, how many will pause to consider earnestly, "Just what are we trying to do? What are our real objectives and the real objectives of Jesus Christ in our community in the next twelve months?" There is a classic story of the music teacher who interrupted a pupil by asking, "Just how are you trying to play this piece?" The surmised answer was, "I never thought of that. I am just playing it."

All too often that same situation is present when a congregation is just going through traditional

motions of church activity. Far better than any traditional motion is the objective disclosed in the words of Saint Paul: "Have this mind in you which was also in Christ Jesus." If the congregation will study to create in its community the mind of Christ regarding concrete local issues, it will have an objective large enough both to dignify and to exhilarate all its life.

Here is a community, for instance, filled with various antagonisms and cleavages. Through it there are running currents of antipathy and prejudice which are the most flagrant denial of the Spirit of Christ. Let a church take for its year's objective—to bring the mind of Christ into that divided neighborhood, and it will have a real Christian goal.

Or here is a community which has unconsciously become saturated with materialism and commercialism. A traveller recently returned from a trip through a large section of the United States and reported that all the people care about is "gas in the tank." As long as the automobile can roll, or rattle, on, as the case may be, the community was perfectly satisfied. Or here is a community immured in complacent isolation, unconcerned over the large issues affecting human welfare throughout the world. To bring the mind of Christ as an active force amid these circumstances is to follow Saint Paul as a guide and not Saint Vitus.

In one of the most moving scenes of John Drinkwater's play, "Abraham Lincoln," after a stormy cabinet meeting, Lincoln stands alone before a large map of the United States spread out on the wall. As his eyes roam over that map he drops silently to his knees in prayer.

When a church looks out on its neighborhood near and far with the same intense longing for its redemption, when it studies to find out just what are the purposes and undertakings which Christ has on foot there, then it fights indeed not as one that beateth the air.—"The Western Christian Advocate."

The Voice of the Upper Room.

"IF YOU LOVE ME."

H. G. Harward.

We love to linger in the quiet of the upper room. Earthly sounds grow fainter, and earthly visions fade, as we sit in the presence of the Master. The place is holy. The betrayer has gone out into the darkness. No enemy lingers in the room. Only Jesus and his friends. The Great Emancipator and his cabinet are in consultation. He is soon to leave them. Already the shadow of the cross falls across the room. Every voice is stilled save that of the Deliverer. And what messages Jesus gives! Spoken, too, with a great love-light in his eyes, and a yearning passion in his heart for these men—his chosen ambassadors, and leaders in his church in the coming days.

And the messages of the upper room are our messages—the prized possession of every child of God. How we love them! The heavenly mansions! The other Comforter! The againcoming Lord! No other literature stirs the imagination, and grips the heart, like these glorious and eternal themes.

And as we listen in the quiet, to our ears, across the centuries, comes this word, "If you love me, you will keep my commandments" (John 14: 15, R.V.). That is the supreme test of our relationship to Jesus. When he captivates our affections, nothing can be withheld from him. Love is all-persuasive, all-conquering. The Lord knew that so long as he was the chief object of their love, loyal obedience to his commands would be the delight of the apostles. This is not less true to-day. *Loving means willing.* When our intellects have responded to the challenge of his truth, when our hearts have yielded to the charm of his person, then our surrendered wills must lead us to cry: "Lord, what wilt thou have me to do?" And, as he answers, through his word, eagerly, joyously, we will speed to do his bidding.

Will not this *love message* of the Lord help those who are concerned about their obedience to him in baptism? In apostolic times this question was not raised. "Those who gladly received the word were baptised" (Acts 2: 41). Throughout the New Testament no difficulty concerning the ordinance is expressed. Preachers and teachers taught and practised the same thing. Converts yielded obedience to the Saviour in the same way. The *Great Commission* was the starting point in the proclamation of the gospel (Matt. 28: 18-20; Mark 16: 15-16; Luke 24: 44-47). Those who were imperfectly instructed were "taught the way of the Lord more perfectly" (Acts 18: 24-26; 19: 1-6). Denominations did not exist. The consequent confusion and contradiction in teaching and practice were not experienced. To-day there are many who love the Lord with a real passion. They have never been "buried with Christ by baptism." Why? Chiefly because the Scripture teaching on the subject has not been presented to them. For such there is need of a clearer knowledge of the Lord's will. To increase our understanding, we do not need anything more than that which the Holy Spirit has recorded for our guidance on the pages of the New Testament. Eyes which are luminous with love for Jesus will eagerly search the Scriptures to know his mind in this important subject. And will not lives which have felt the love of Christ, in the sacrifice of the cross, yield willingly to him in this spiritual union? As hearts are prayerfully reaching out to the Lord, in the study of his word, there will be heard his wooing voice, and authoritative, too, "If you love me, you will keep my commandments."

The honest student of God's Word will learn from its pages that

I. The Lord requires the fullest obedience.

"To obey is better than sacrifice." That has been true from the beginning. In every dispensation obedience has been the great test of loyalty to God. He has never separated his commands into *essentials* and *non-essentials*. The divine word and will must be supreme. Jesus emphasised this. Hear him! "He that hath my commandments, and keepeth them, he it is that loveth me" (John 14: 21.) "If a man love me, he will keep my words" (John 14: 23). "If ye keep my commandments, ye shall abide in my love" (John 15: 10). "Why call ye me Lord, Lord, and do not the things which I say?" (Luke 6: 46.) Read Matt. 7: 21-29. John writes, "Hereby we do know that we know him, if we keep his commandments" (1 John 2: 3, 4). "Blessed are they that do his commandments" (Rev. 22: 14). And the obedient heart will exultingly cry, "I delight to do thy will, O my God."

To refuse the fuller obedience which our better understanding of the gospel involves, is to put a question mark against the genuineness of our love for our Lord. He was "obedient . . . unto death." And if we truly respond to his love we will not withhold the surrender which is unto life.

II. Immersion is consistent with the teaching of Scripture.

The New Testament contains the only *authoritative* pronouncement upon this ordinance. To know our Lord's will we need not search beyond its pages. If the Holy Spirit has not made it plain for us there, we will have just cause to disregard the command of Jesus. In plain, simple statements, this subject is set forth in the inspired word. But, "He that willeth to do, shall know" (John 7: 17).

The gospels present baptism as related to the ministry of John the Baptist, the personal ministry of Jesus, and in the Great Commission. See Matt. 3: 6, 11, 13-16; 28: 18-20; Mark 1: 4, 5, 9-11; 16: 15-16; Luke 7: 30; John 3: 5; 4: 4, 5. These Scriptures set forth its *divine origin*. What man has instituted man may reject. But the Lord's appointments men reject at their peril.

In the Acts of Apostles the record shows the place of baptism in the preaching and practice of the apostles and evangelists as they proclaimed the gospel of their exalted Lord. Read these passages, and note the prominence given to this ordinance, and the ready response of those who were convicted of sin, to the command, "Be baptised." Acts 2: 37-41; 8: 12, 36-39; 9: 18; 10: 44-47; 16: 14-15, 30-34; 18: 8; 22: 16.

The testimony in the epistles sets forth the spiritual significance of baptism. The following passages relate an experience through which these saints of God had passed, in their surrender to saints of God. Study them prayerfully. Rom. 6: 1-5; Gal. 3: 26-27; Col. 2: 12; 3: 1; Heb. 10: 22; 1 Peter 3: 20-21.

An unprejudiced study of these Scriptures will lead to the rejection of *infant baptism*, because it is not taught in the Word, and brings no blessing to the child which it does not enjoy without it. Can you question this declaration? "There is no evidence in the Scripture of anyone being baptised who had not first heard the gospel, believed on Jesus, and repented of sin." Your study will lead you also to this conclusion. How impossible is it to baptise one who has not met these prior conditions.

In the light of the inspired record we will learn, too, what entered into the *action of baptism* in New Testament times. With your Bible open, compare these statements.

New Testament Baptism Requires—	Sprinkling and Pouring Require—
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1. Water (Acts 8: 36; 10: 47)
2. Much water (John 3: 23)
3. Coming to the water (Matt. 3: 5, 13; Acts 8: 36)
4. Going down into the water (Acts 8: 38)
5. Coming up out of the water (Acts 8: 39; Mark 1: 10)
6. A death (Rom. 6: 1-3)
7. A burial (Rom. 6: 4, 5; Col. 2: 12)
8. A resurrection (Rom. 6: 4, 5; Col. 2: 12)

Water

Apart from any knowledge of the meaning of the word baptism, the action itself is self-explanatory. Sprinkling and pouring meet only one of the requirements. They cannot, therefore, be what our Lord commanded. As rivers, Abana and Pharpar were better than all the waters of Israel (2 Kings 5: 12). But they were not the place of blessing for Naaman. Even so sprinkling and pouring may be less trouble, and more convenient, but they are not the appointments of the Lord. Should we not accept what is so clearly revealed, rather than the uninspired substitutes of men? Where love leads the way, we will.

III. Immersion harmonises with the testimony of religious leaders.

In the teaching and practice of every evangelical church the importance of baptism is clearly recognised. There is no disagreement as to the ordinance being a *definite command* of the Lord, and of *perpetual obligation* in the church. None would affirm that the immersed believer is unbaptised. There is no disagreement on that point. So often godly men have taught one thing and practised another. Read the testimony of these men.

Luther.—"It cannot be proved by the sacred Scriptures, that infant baptism was instituted by Christ, or begun by the first Christians after the apostles." "I would have those who would be baptised, to be altogether dipped." (The Sacrament of Baptism.)

Wesley.—"We are buried with him, alluding to the ancient manner of baptising by immersion." (Notes, Rom. 6: 3). "Baptised according to the custom of the first church, and the rule of the Church of England, by immersion." (Journal, Vol. I, page 20.)

Calvin.—"The word baptism signifies to immerse, and it is certain that the rite of immersion was observed by the ancient church." (Inst. Book 4 C. 15.)

Dean Stanley.—"For the first thirteen centuries the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word baptism—that those who were baptised, were plunged, submerged, immersed in water."

Dr. John Watson.—"Without doubt the perfect idea of baptism is realised when one has come to years of discretion and makes himself his own profession of faith in the Lord, knowing what he has done and having counted the cost, and is then immersed in the waters of baptism." (Doctrines of Grace.)

Such testimony is encouragement to press on in obedience to the Lord.

IV. Immersion has very definite blessings associated with it.

It is not a mere form or Jesus would not have instituted it. It is not a meaningless ceremony, or churches would not have embraced it in their

(Continued on page 770.)

The Home Circle.

Conducted by J. C. F. PITTMAN

Angels.

In the old days God sent his angels oft
To men in threshing-floors, to women pressed
With daily tasks; they came to tent and croft,
And whispered words of blessing and of rest.
Not mine to guess what shapes these angels wore,
Nor tell what voice they spoke, nor with what
grace
They brought the dear love down that evermore
Makes lowliest souls its best abiding place.

But in these days I know my angels well;
They brush my garments on the common way,
They take my hand and very softly tell
Some bit of comfort for my weary day.

And tho' their angel-names I do not ken,
Tho' in their faces human love I read,
They are God-given to this world of men,
God-sent to bless it in its hour of need.

Child, mother, wife, brave hearts that take
The rough and bitter cross, and help us bear
Its heavy weight when strength is like to break—
God bless you all, our "angels unaware."

—Margaret E. Sangster

Descending to Win.

An ancestor of Lord Salisbury, who was an artist, went into a Welsh village, and while lodging there, without any outward sign of his noble rank, in a ploughman's cottage, he fell in love with the young peasant daughter of his peasant host. As an honest man he told his love into the poor lassie's ear, and asked her to be his wife. And to the seemingly poor, struggling artist of her own kith and kin she consented.

After the marriage he proposed that they should visit a certain castle in England, whose owner was well known as devoted to art. "For," said he, "he was sure he would be glad to see them, and show them his famous picture-gallery."

They set out by the old coach, and came to a certain village in that English county; and, lo! in the market-place, there is a coroneted carriage, with horses richly harnessed, champing their bits, waiting for them. There are coachman, footman, and all the rest. The young peasant bride, overwhelmed with the lordly condescension to them, is handed into the carriage, while her poor artist husband takes his place beside her in a strangely natural fashion. He does not appear to her to be overwhelmed enough, and he, she thinks, is lolling too carelessly on the cushions; and, poor thing, she lectures him about it, while he, obediently and carefully, tries to sit in the overwhelmed way she wants.

At length the carriage rolls through the opening avenue up to the big house, and yet her husband will keep far too cool, while she is flushed and agitated, and anxious with the unwonted splendor. The tenantry are gathered about the door, and as she is handed from the carriage by her husband, an old, white-haired servant, bowing low, and in his hands a velvet cushion, on which lie the keys of the castle, addresses himself to her in the words, "My lady, here are thy keys!" Ah! She turns to her husband, with tears springing to her eyes as the truth flashes upon her. He is no poor, struggling artist, but one of England's noblemen. He is a lord; therefore she is a lady.

But had the lord come in his carriage to her father's cottage, he would never have got her, for she would have said, "Go to someone highly born, like thyself, with thy offer of marriage. I cannot consent." But he came as one in her own rank, and as belonging to her own kith and kin, he sought her and found her—his wife.

So did God lay his glory by when he came a-wooing my heart. "For verily he took not on

him the nature of angels; but he took on him the seed of Abraham." He took on himself a true body and a reasonable soul, and in that humanity he pierced his hands and feet with human sorrow, and broke his heart with human sin.

And when he asks my soul to be his, I answer to the crucified Saviour, "My Beloved is mine and I am his."

Laughs of a Lifetime.

The art of repartee is one that is given to few, but nevertheless some of the best stories told about famous people concern witty retorts. Thus it is said of the late Dr. Parker that when Mrs. Parker and he met a friend, who said, "Here come beauty and the beast," Dr. Parker replied, "How dare you call my wife a beast!" Mr. Bernard Shaw is famed for his repartees. At the first night of one of his plays most people applauded, but suddenly there was a loud "boo" from the gallery. "Quite so," said Mr. Shaw, looking up. "I am of your opinion, too; but what are you and I among so many?"

One of the smartest retorts on record was that of a young man at Cambridge who, being in want of money, wrote to his father, who replied, "I have no time to read your long-winded epistles in which you try to explain away your unpardonable extravagance. In future, when you have anything to ask of me please do so right out and briefly." So his son wrote back:—"Dear Father—S.O.S., L.S.D., R.S.V.P."

The above are told by Mr. Coulson Kernahan in "Celebrities—Little Stories About Famous Folk" (Hutchinson). Here are two more of his stories:—

A man went into a chemist's shop, asked for some sulphur, and was charged sixpence. "Sixpence!" he exclaimed. "Then I won't have it. Why, I can go to the drug department of — and get the same amount for fourpence halfpenny." "Yes," retorted the chemist, "and you can go to another place, too, for all I care, and get as much sulphur as you like for nothing!"

Equally clever was the retort of Mr. Edwards, "the fighting parson," who, when giving a political address, was asked by a heckler for a direct "yes" or "no" to a question. "Not every question can be plainly and lucidly answered by a simple 'yes' or 'no,'" protested Mr. Edwards. The man declared it could, and when asked by the speaker if he could answer two questions by "yes" or "no," he replied in the affirmative. Mr. Edwards thereupon asked, "What is the time?" The man gaped foolishly, and then "the fighting parson" put his second question, "How long have you been out of quod?"

The Shirker.

Somebody else could do your work,
In shop, or office, or store, no doubt,
And somebody else might serve the class
When it came your turn to help it out;
But you miss your pay in the shop, you know,
If you shirk the task that falls to you;
And you'll miss, if you fail the class,
The prize that comes to the tried and true.

—M. A. Boteler.

"Ye Do Well."

Where the child doth well, let the master praise him, and say, "Here ye do well." For I assure you, there is no such whetstone to sharpen a good wit and encourage a will to learning, as is praise.—Roger Ascham, 1515-1568.

The Family Altar.

J.C.F.P.

SUNDAY.

And the witness is this, that God gave unto us eternal life, and this life is in his Son.—1 John 5: 11.

"Thy gifts, O Lord, cannot suffice
Unless thyself be given;
Thy presence makes my paradise,
And where thou art is heaven."

Reading—1 John 5.

MONDAY.

Grace, mercy, peace shall be with us, from God the Father, and from Jesus Christ, the Son of the Father, in truth and love.—2 John 3.

"Grace" is the favor of God conveying fully every spiritual blessing; "mercy" is the pitifulness which sympathises with man, is longing to forgive his sins, and is more ready to hear than he to pray; "peace" is the result of the reception of these two gifts in the heart, the untroubled calm of a conscience void of offence before God and men." These blessings come from God the Father and his Son, Jesus Christ."

Reading—2 John 1.

TUESDAY.

Greater joy have I none than this, to hear of my children walking in the truth.—3 John 4.

Possibly Gaius, to whom this epistle was written, was one of John's converts; hence the reference to his children. "But the apostle might use the word *children* here as implying those who were immediately under his pastoral care, and being an *old man*, he had a right to use such terms in addressing his juniors both in age and grace; and there is much both of propriety and dignity in the appellation coming from such a person."

Reading—3 John.

WEDNESDAY.

But ye, beloved, remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ.—Jude 17.

"Instead of following false teachers and their corrupt doctrine, remember what Christ and his apostles have said; for they foretold the coming of such false teachers and impostors."

Reading—Jude.

THURSDAY.

Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things that are written therein; for the time is at hand.

—Rev. 1: 3.

"This is to be understood of the happiness or security of the persons who, reading and hearing the prophecies of those things which were to come to pass shortly, took proper measures to escape from the impending evils. The time either in which they shall be all fulfilled, or *begin* to be fulfilled, is at hand."

Reading—Rev. 1.

FRIDAY.

To him that overcometh, to him will I give to eat of the tree of life, which is in the paradise of God.—Rev. 2: 7.

"He that on the throne doth reign,
Them the Lamb shall always feed,
With the tree of life sustain,
To the living fountains lead;
He shall all their sorrows chase,
All their wants at once remove,
Wipe the tears from every face,
Fill up every soul with love."

Reading—Rev. 2: 1-11.

SATURDAY.

To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it.—Rev. 2: 17.

"Mercy and peace your portion be,
To carnal minds unknown,
The hidden manna, and the tree
Of life, and the white stone."

Reading—Rev. 2: 12-29.

Prayer Meeting Topic.

December 16.

The True Vine.

(John 15: 1-10.)

F. J. SIVYER, B.A.

This is the last recorded allegory which Jesus employed to emphasise the vital relation existing between himself and his disciples. Its teaching is complementary to that of the Bread of Life. The message of the Bread of Life is "Christ in us"; the message of the True Vine is "we in Christ." In the allegory of the Bread of Life Christ said, "He that cometh to me shall never hunger, and he that believeth in me shall never thirst"; but in the allegory before us the promise is "he that abideth in me and I in him, the same bringeth forth much fruit." The end is beyond ourselves. We are to be producers as well as consumers. Life is to be measured "not by the wine drunk, but by the wine poured forth."

THE TRUE VINE.

The vine was the symbol both for Israel and for Israel's Messiah. Ezekiel strikingly speaks of the only purpose for which the vine is cultivated. Its sole use is to produce fruit, and for this it is pruned and made to suffer. Nothing could better suggest the sacrifice and devotion which Christ manifested for his followers' sake, and which they in turn (as the branches) must exhibit in order to bear fruit. "I am the true Vine," said Christ, and because of that, he has the right to command "Abide in me." As long as we hold on to him, we will flourish, but as soon as we get out of touch with him, we will shrivel and die spiritually.

THE FRUITFUL BRANCHES.

The functions of a branch as here set forth are to abide in the Vine and to bring forth fruit. The business of the branch is to get and to give: to absorb sap from the true source and to impart this in some form to the fruit. So in the Christian life we are to receive and pass on the blessing to others. No Christian fulfils his part who does not do both. "To go through life," says Froude, "and plead at the end of it that we have not broken any of the commandments is but what the unprofitable servant did who kept his talent carefully unspent, and yet was sent to outer darkness for his uselessness." If we fail to bear fruit, we shall simply be taken away, done without.

Carlyle's "What hast thou done, and how? Out with it—let us see thy work!"—cannot be denied, and should not be resented, since God himself asks for fruit.

It is well to remember the fruitful branches are the ones that are pruned, not the dead ones. God permits us sometimes to have trials and suffering when we are really trying to do right and serve him. But just as pruning helps the branch to bring forth much fruit, so many are made more serviceable by the troubles they endure. Pascal turned ill-health into a means of spiritual perfection. Wesley accepted the wreck of his domestic happiness as another call to public work. John Henry Shorthouse regarded the painful stammer from which he suffered as a means of concentrating his efforts on literature. If we remember Christ's words, "Without me ye can do nothing," and heed his call to constantly "Abide in him," we will be able to say with Paul, "I can do all things through Christ who strengtheneth me."

TOPIC FOR DEC. 23.—GOD'S GIFT TO THE WORLD.—John 3: 16-21.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

Victorian Christian Endeavor News.

At the November meeting of the Victorian Endeavor Council Mr. L. H. Purnell, of the Canterbury Congregational church, was elected senior vice-president of the Union.

In connection with the 16th Australasian Christian Endeavor Convention, Miss O. Sear has been appointed convener of the decorations committee, and Mr. R. Powell of the missionary committee.

At the annual rally of the Victorian C.E. Union on Oct. 31, more than 150 shares in the Melbourne 1926 Convention were taken up. The shares cost 2/6, and entitle the holders to a Convention badge and programme. All metropolitan Endeavorers are now being invited to become shareholders.

The broadcasting of a C.E. lecture by the Australasian President (Mr. G. F. Dyson) on Oct. 23 was most successful. Reports from Rockhampton, Queensland, and Hobart tell of its satisfactory reception.

Australian Christian Endeavor Topic Books will be available at the Endeavor rooms early in December. The use of these has been cordially commended by the Victorian C.E. Union.

A Splendid Achievement.

Six months ago a Church of Christ Bible School was unknown in Yarrawonga, Vic. However, on July 19, 1925, a group of twelve children and five adults gathered in the big Home Mission tent, and a Bible School was formed. During the progress of the Hinrichsen-Pratt mission it steadily grew, and when the church moved into the chapel nearly fifty children were enrolled.

On Oct. 4, with an enrolment of sixty-five, a red and blue rally was commenced, with the express object of reaching the century mark by Christmas time. Great interest was taken in watching the red and blue thermometer, and at the end of five weeks the century had been more than reached. Our aim had been realised in half the allotted time. Our goal was moved to 130, with an average attendance of 100. Bro. Chas. Pratt is the energetic superintendent, and conducts the adult Bible Class, which numbers 38. The kindergarten, which has an enrolment of 27, is controlled by Mrs. Pratt, Miss L. Chappell and Mrs. Reynolds.

Our most pressing problem is accommodation for the general school. Every available foot of space is used, and even then two classes have to be held out of doors. The teachers serving in the general school are Sisters Cowper, Shannon, M. Chappell and Bro. Cowper. The children are keenly interested and attend well. At present the thermometer stands at 53 for the reds and 50 for the blues.—May Chappell.

What is It?

"What a dear little baby!" said a young woman as she stopped beside a go-cart one sunshiny morning several years ago. "Does it belong to any cradle roll?"

"What is a cradle roll?" inquired the mother, who seemed pleased with the attention given to her baby.

"Why, it's the baby department of our Bible School. We enroll babies under four years as members; give each baby a beautiful certificate of membership; remember each baby at Christmas, on his birthday and on all special occasions observed in his school, and once in awhile we have a party for the mothers and babies. We write the name of the babies on a roll that hangs in the primary room of our school. I should just love to have your baby's name. May I?"

"That all sounds very sweet and interesting. I didn't know the Bible Schools paid any attention to such tiny tots," said the mother.

"We love all the babies in this town, and we want them to know as they grow up that the Bible School has been interested in them from the very beginning. Next Sunday afternoon will be cradle roll day in our school, and we have invited the mothers and babies to come as our guests, and we have arranged a special programme for them. Won't you come and bring baby? And we wish your husband would come too."

"Yes, you may have my baby's name, and I think all three of us will come next Sunday. I would like to see my little one's name on your cradle roll," smiled the mother, as she and the cradle roll superintendent separated.

Efficiency in the Bible School.

C. E. Buffington, superintendent of the First Christian Bible School, Findlay, O., in his reading lately, ran across something he thought could be applied to the average Bible School, and, accordingly, made preparation to present it to the school on the following Lord's day morning. He prepared a blackboard, and upon it were written the five main principles of efficiency. He got a big idea across in a few minutes, and so many good things did he say that we pass on his speech.

"The first principle of a successful Bible School is organisation. The Bible teaching staff must be complete. Our teachers must be qualified and placed where they work most efficiently. Our substitute teachers must be acquainted with the classes for which they are to substitute. We must have a corps of officers qualified and willing to do the work required of them. A workers' conference should be held regularly, and departmental conferences weekly rotating so the superintendent can attend them all. This will eliminate considerable discussion at the regular workers' conference, provide for more time to discuss problems of general interest and proposals for school welfare.

"The second need is records. Records are a means to efficiency—the vehicle on which we ride to success. Records in the business world are of vital importance, and they should occupy an important place in the Bible School. The enrolment secretary should work constantly to keep the card index up to date. On the adult cards should appear the name and address, occupation, number in family, and any other information that might be of assistance in locating the party in question. The recording secretary should be careful that his or her record is legible and accurately kept. Old books should be stored away for safe keeping.

"The third principle is standards. We all aim to have some sort of a standard in our lives. Standards provide what we might term the reputation of the school in the community. A successful school must try to measure up to the efficiency set up by Bible School leaders, either by common consent or by custom.

"The fourth principle is investigation. Some one has said that investigation is the 'interpretation of records.' What I have in mind is the faculty of checking up without inviting criticism. In a manufacturing plant the general manager makes it his duty to check up on certain conditions to ascertain if the whole is functioning properly. Investigation will bring to light weak places in organisation.

"The last principle is planning. Did you ever see tourists wandering aimlessly? Some Bible Schools go on from week to week, month to month and year to year without any definite plan. Set an aim! Plan to obtain a goal! Proceed with the destination in mind! Look ahead! Plan!

"Summing it all up, we need, and must have, efficiency—getting the most of the best results with the least expenditure of time, labor and money!"—"Lookout."

Foreign Missions.

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

Illness of Miss Vera Blake.

We regret having received the following cablegram:—

"Baramati, November 25, 1925.

Serious abdominal operation on Miss Blake Tuesday. Progressing satisfactorily. Inform relatives.—Coventry."

We are sure that the sympathy and prayers of the brotherhood will be extended to Miss Blake and to the workers in India at this serious news. The Board is taking immediate steps to send forward workers to take over the work of the boys' orphanage. This serious illness on the part of our workers is adding considerably to the expense of the Board, and we trust the brethren everywhere will kindly remember our special needs at this time.

John Thompson.

Bro. John Thompson, our first missionary to the Kanakas in Queensland, who has labored among the Kanakas for about forty years, is now in feeble health at Pialba, Queensland. He is still working among the few Kanakas left in Queensland, and is now in need of help. A good Victorian brother has sent a contribution to be forwarded to Bro. Thompson. There may be many others who would like to help our brother in his old age, and we should be glad to forward any other donations that brethren can make towards helping this worthy brother.

Resignation of Bro. and Sister Waterman.

Bro. W. Waterman, who was operated on some weeks ago in the Melbourne Hospital, has recently been further examined by some of Melbourne's leading specialists, and informed that he will not be able to return to China. This news will give great regret to all, and especially to Bro. and Sister Waterman. Their hearts are in China, and their absence will be sadly felt by our China missionaries. At the last meeting of the F.M. Board Bro. and Sister Waterman forwarded their resignations as missionaries. The Board received these resignations with deep regret, and express to our brother and sister Christian sympathy in the disappointment that they feel in having to give up the work in China. It was resolved further that we grant Bro. Waterman six months' full salary from the date of his leaving Preston church. While these resignations are a great loss to China, we know that wherever this worthy couple labor God's blessing will crown their consecrated work. They and their little daughter, Joan, will always be enshrined in the hearts of the Australian brotherhood.

Sakharam, the Bullock-Driver.

Mission Dispensary,
Baramati, India,
Sept. 18, 1925.

There is a small but very useful damani (i.e., two-wheeled vehicle drawn by bullocks) for the Bible-women of Baramati, and sometimes it is used for the medical and evangelistic work as well, once a week. Though we have a little comfort through our mission damani, yet we were always in danger. Miss V. Blake has bought two strong bullocks from the Baramati famous bazaar; one is called "Daniel" and the other "Sawkaraya." These bullocks were not used to being driven through town streets crowded with cycles, motors, tongas and people; so when they were newly bought for the mission damani, it was impossible to drive them straight, so the travellers were in danger of being thrown into ditches, or stones, or against trees. The driver, Ramchandra, who was employed by Miss Blake, was not very clever or careful to drive the bul-

locks. Several times we had to get down from the damani, due to timidity of the bullocks and of the driver, Ramchandra.

Last month Miss Blake employed a new driver, who is a settler. He is clever and careful while driving the bullocks. He tried to control the bullocks by all the means he knew, but could not do so. He thought if he prayed for them to God that the bullocks would be controllable and go steadily on the roads; this he told us. Now we see the effect of his prayers in that the bullocks are not so troublesome as they were. He also says God heard his prayers for the bullocks.

The new driver's name is Sakharam; he is a Hindu, but since moving among the Christians speaks of Christianity, wishes to learn about the Bible, sings songs from our hymn-book, and asks several questions of the benefits of the Christian life. Whenever the damani goes out for the Bible-women, preachers and medical helpers, Sakharam accompanies them, and when on the way to a distant village he asks several questions regarding Christianity.

One day he went with two preachers and myself to Sangvi village, when we were out on medical and evangelistic work. There he stood near to us, and a few passers-by were looking curiously at the damani. Sakharam sang a song to the passers-by, "Joy Experienced in Christian Life" in Marathi, and one of the passers-by said, "We don't feel joy in your Christianity." Sakharam said, "Oh, you do not know what joy there is in the Christian life; if you come and experience it, you will feel the greatest joy in the world." Then the Hindus mocked at him and went away. Sakharam told us about this conversation, and I told him, "You ought to have said, 'I feel sorrow for sin' (because he as yet is a Hindu, not a Christian), then they would have understood that the man who accepts Jesus Christ gets joy in this life and that which is to come; but the man out of Christ has sorrow, because the man's worldly condition hinders him having any true joy in it."

During last week Sakharam was driving the damani to a village six miles away from Baramati. Miss E. M. Caldicott and Janki-bai, Bible-woman, were on their way to visit a sick woman. While on the road Sakharam opened a conversation and said, "Miss Sahib, suppose a woman who has heard about Jesus Christ, but was not a Christian, because of some trouble took a large dose of opium and died, where will she go?" Then Miss Sahib said, "Sakharam, if the woman took that substance intentionally, to take her life, then she would certainly go to the place of punishment; but if she was not in her right mind when she took it, she will not receive such severe punishment." This question was brought forth by the sad fact of a settlement woman having poisoned herself with opium about two weeks ago. So the lad was thinking of future things.

Sakharam is a good-natured boy, quiet, obedient, and is thinking about becoming a Christian. From a child he has been in our midst attending school and Sunday School until quite a big boy. Whenever we are out with him on such trips we encourage him to think about Christianity and being baptised. He and his wife, who is also one of our day school and Sunday School scholars, are thinking over the matter, and finally he said he wished to be immersed on October 25, 1925. Many of us advise him to be strong in the faith, learn about the Bible, recognise Jesus Christ as his Saviour, then he can come forward and accept

We know it will be very hard for him to come forward, as there are many hindrances and perfections which he will have to bear from some others in this mission settlement. They are against any who express the desire for Christian-

ity. Yet we all, and you Australian brothers and sisters, must pray earnestly to our God the Almighty to encourage him in this matter. Sakharam knows now Jesus Christ is the only Saviour and everything can be taken to him in prayer, because he has proved it while a Hindu by praying about the bullocks.

There are many in his condition who have received the light through hearing the Word, but have not sufficient strength to take their stand. The prayers of faith are needed by all to bring about the harvest for Jesus Christ's kingdom. Pray with us.—Yours sincerely in his service, K. L. Kolhatker.

TO LET.

A small well-furnished flat, three rooms, modern conveniences, £2/2/- per week, also other vacancies.—Mrs. Geeves, 10 Womerah-av., Darlinghurst, Sydney, N.S.W.

DEATH.

BACHE.—On November 25, at his residence, 12 David-st., Preston, Fredrick Charles, dearly beloved husband of Alice, loving father of Elizabeth, Charles (deceased), Jack, Mary, Minnie, Thomas (deceased), and Alfred. Aged 62 years.

FOR SALE.

Piano, Iron Frame, German, in good condition, £45. 229 Coppin-st., Richmond.

Souvenir of the Lygon-st. Diamond Jubilee Celebrations. Profusely illustrated with pictures of Past and Present Workers. 1/6 per copy, post paid. Write to H. F. Swain, 207-9 Swanston-st., Melbourne, Vic.

194 acres land for sale, 35 miles Melbourne, 4 miles rail; no drought here; springs water; fenced; good house; some good grass; £1,000; deposit, £500, balance easy terms. Also subdivisible property 50 acres high land, joining station, very suitable for selling in little blocks. A. E. Nightingale, Emerald.

COMING EVENTS.

DECEMBER 6.—Queensland Members. Have you made your H.M. offering? Isolated members should have a share! Send individual and church offerings in promptly.

DECEMBER 12.—Ringwood Sisters' Sewing Class will hold a Sale of Work on Saturday, Dec. 12, afternoon and evening, to be opened by Mrs. Lee at 3 p.m. Christmas tree. Afternoon tea and tea available. All welcome.

DECEMBER 12.—Opening of New Building at Nortn Geelong. Official opening will take place on Saturday, Dec. 12, at 3 p.m. Brethren may travel by train leaving Melbourne at 11 a.m., and returning to the city at 7.7 p.m. Car owners are notified cars leave Swanston-st. church at 1 p.m.

DECEMBER 12 (Saturday).—Newmarket Church of Christ Ladies' Guild will hold a Sale of Work and Gifts; afternoon at 3; also in evening. Sale in chapel, Finsbury-st., near station. All cordially invited.—(Mrs.) G. Stewart, Hon. Sec.

DECEMBER 12.—East Camberwell Ladies' Sewing Circle will hold a Christmas Fair on Saturday afternoon and evening, Dec. 12, in the School-hall, corner Aird-st. and Riversdale-rd. Opening at 3 p.m. Variety of stalls. We hope to see you there.

DECEMBER 13.—Cheltenham Home-coming Day, Sunday, December 13. Brethren everywhere invited, especially old Cheltenhamites, and former members. If not able to come, please send messages. Special services and thankoffering. Chapel opened Dec. 8, 1878. Dinner and tea provided for all visitors.

Spend your Holidays at Kyneton
First-Class Climate, Scenery and Sport.

Car going Lakes Entrance Christmas morning. Rear seat available. Holloway, High-st., Glen Iris.

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The Voice of the Upper Room.

(Continued from page 765.)

teaching. The most gracious spiritual experiences are associated with this ordinance.

It is a Birth (John 3: 5).—Life precedes birth. We are begotten before we are born. Birth brings the already existent life into the sphere of its growth and development. As children of God we have been begotten by the Father, through the word of truth (James 1: 18; John 1: 12-13; 1 Peter 1: 23). In our baptism we are born again—brought into the family of God, the church of the Lord Jesus (1 Cor. 12: 13).

It is a Burial (Rom. 6: 4; Col. 2: 12).—We have died to sin (Rom. 6: 2, 11). Our acceptance of Jesus as Saviour means that. Burial follows death. Therefore, in impressive symbol, we descend into the grave with our Lord, and are buried with him, baptised into his death. For the genuine penitent, that is a never-to-be-forgotten experience.

It is a Resurrection (Rom. 6: 4, 5; Col. 2: 12; 3: 1).—The resurrection of Jesus is the outstanding miracle of the Christian religion. "It is the Gibraltar of Christian evidence, the Waterloo of infidelity." It is beautifully portrayed in the immersion of the penitent believer. We are "raised together with Christ." "Risen with Christ" we are to "seek the things which are above." So long as the ordinance is Scripturally observed, so long will the victory over death and the grave be triumphantly set forth before men.

It is a Marriage (Gal. 3: 26, 27).—A true marriage involves several experiences. Knowledge, belief, affection, willing, and a service which unites two lives. The ceremony changes the state of the two parties. It is the consummation of all the experience which has preceded it. A Christian's union with Christ is along parallel lines. Faith comes by hearing the word of God (Rom. 10: 17). Jesus becomes the object of our deepest affection. Our wills are subdued to his. In baptism we "put on Christ." Our state is changed. We have passed from death unto life. We are new creatures in Christ Jesus." Immersion is the divine certificate of our union with our Eternal Lover. As the bride prepares herself for her union with the bridegroom, so will the true believer look forward to the ordinance which unites to Christ.

V. Immersion is both safe and satisfying.

Love will never rest in disobedience. It will never seek excuses. It will never ask, "How little can I do for my Lord," but "How much?" It will never seek to "climb up some other way." It will rejoice in increased knowledge of God's will, and be gladdened by the brighter light shining from the sacred page. The divine way is the safe way. You would not expect any to be saved in wilful disobedience to the gospel (2 Thess. 1: 8). You are not ignorant of the Lord's will (Eph. 5: 17). His word is lighting your pathway. Its beams shine even to the baptismal grave where the Lord himself was buried, as he came to do the Father's will, and fulfil all righteousness (Matt. 3: 13-17). It illumines the way for you to follow in his steps.

It was the writer's joy to baptise one who had passed the threescore years, and who had long served the Lord. As she was raised from the water, she exultingly cried, "Praise the Lord, there is no doubt now." And a wonderful joy radiated her face, as she stood and sang:

"Tis done, the great transaction's done."

To the unbeliever the injunction is, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16: 30-31); to the believer, "Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit" (Acts 2: 38); and to the penitent believer, "Arise, and be baptised, and wash away thy sins, calling on the name of the Lord" (Acts 22: 16). And the "Voice of the Upper Room" yearningly speaks to every heart, "If you love me, you will keep my commandments."

Letter from South Africa.

I left New Zealand to labor as assistant to Bro. and Sister Sherriff. When Bro. Sherriff went on his tour he closed all the work at "Forest Vale." Bro. Sherriff intended to dispense with his business after his holiday, but so far has been unable to do so. When I arrived, I spent my days in language study and doctoring the sick folk who still lived around Forest Vale.

It was my joy at the end of July to commence labor in the town work at Bulawayo under the supervision of our esteemed Bro. Hadfield. I am now in charge of the day school, where before was only a native teacher but a very faithful one. We have school from 8.30 a.m. to 12.30 p.m.

On Tuesday and Thursday afternoons Mrs. Hadfield and myself have a Bible Class for women. Mrs. Claassen and I are visiting the homes in the location to try and help the women and get them to class. We expect great things of our class. There is a wonderful opportunity, for there are hundreds of women in the location living in sin and sorrow and crying for help.

Our Sunday gatherings are a real inspiration, especially the Sunday afternoon gospel meeting when the building is packed—natives sitting on the floor round the platform. It does one good to see their bright eager faces drinking in the dear old story of the Saviour's love. These meetings are conducted by Bro. Hadfield, senior, Bro. Douglas Hadfield, Bro. Watson, and now Bro. Sherriff since his return. These brethren also take turn about, conducting the evening gospel meeting and also the morning meeting for worship. Then Bro. Hadfield, senior, takes a Scripture class on Wednesday evenings where the young converts are taught. We also have a night school in town which Bro. Daniel, our native teacher, takes.

I can assure you, brethren, these are men in whose hearts the love of Jesus burns brightly. They give all their Sundays and evenings, too, to this great work. It is not like being in Australia, where one can walk the distance or jump into a tramcar or train, but Bro. Hadfield has to come seven miles over a very rough road, and Bro. Sherriff lives five miles out of the town.

We also have a Sunday School connected with the town work. Sister Mrs. Hadfield has had it for years; now Joyce Hadfield helps her, also Molly Sherriff, and it is my privilege to take a Bible Class of colored young men from 16 to 24 years of age. We have our school from 9.45 a.m. to 10.45 a.m.

We have now started meetings again at Forest Vale. Wednesday evenings we have a Bible study class. I teach this class and Sister Molly interprets for me. On Wednesday afternoons Sister Sherriff has a class for women living around her home. On Sunday evenings we have commenced gospel meetings. These are taken by Bro. Sherriff sometimes, and others by me. Sister Sherriff usually presides.

I would like to thank all who made this possible for me—to Bro. and Sister Sherriff, who have given me a home; to those who helped pay my travelling expenses; and to the Auckland Mission Circle, N.Z., who have sent funds for my use. Brethren, pray for the work here and the workers. Truly the fields are white unto harvest, but the laborers few.

Yours in the joy of service,
Marjorie Benjamin,
Box 324, Bulawayo, Rhodesia, S. Africa.

The Bridge You'll Never Cross.

It's what you think that makes the world
Seem sad or gay to you;
Your mind may color all things grey
Or make them radiant hue.
Be glad to-day, be true and wise,
Distinguish gold from dross;
Waste neither time nor thought about
The bridge you'll never cross."

—Grenville Kleiser.

Share your Christmas Bounty

Great Damage in Athens

Torrential Rain Followed by Floods

London, Nov. 24.

Sudden torrential rains transformed the avenues of Athens into canals, making the city resemble Venice with turbulent floods of yellow water rushing down the streets. Trees were uprooted and bridges were washed away. Vehicles were swept into the gutters. Several houses fell to pieces in the encampment where the refugees were sheltering on the outskirts of the city, and the inmates were carried away by the swift current and drowned. Some girls were drowned in the middle of Athens. The numerous spectators were powerless to lend aid.

The Athens correspondent of the "Daily Express" states that the damage is estimated at £130,000.

DO YOU KNOW WHAT IT MEANS?

For three years these persecuted people have suffered indescribable horrors.

Homeless, Hopeless, Helpless, Dying from Starvation and Exposure

A Recent Investigator has Reported:

"The need is terrific, especially among children and aged women. . . . The Save the Children Fund has reached only the worst cases—the merest fringe of the trouble."

The Melbourne Executive had resolved to make an appeal to tide over this winter, hoping it would be the final appeal for these refugees.

Here is an opportunity for Christian people in Australia to share with these Armenians and Greeks, outcast for their faith, some of their Christmas joys and thanksgiving.

THE CABLE PRINTED ABOVE MAKES URGENT THIS APPEAL

CONDITIONS IN SALONIKA ARE WORSE THAN AT ATHENS

1½d.	Provides a Meal for a Refugee Child	1½d.
1/-	Will feed a Child for a Week	1/-

We Implore Your Help!

Donations of money, which are urgently needed, should be sent to

The Lord Mayor of Melbourne

Hon. Treasurer Save the Children Fund and Armenian Relief Fund of Victoria and Tasmania, Town Hall, Melbourne.

Clothing, Blankets, Condensed Milk may be sent, carriage free on Victorian Railways, to 361 Collins-st., Melbourne.

Plans and Progress in Queensland.

A. J. Fisher.

The State-wide work for God in Queensland is progressing in an encouraging manner.

1. *Confessions*.—During October there were over 90 confessions in churches. These include some at the special missions. This splendid record should be eclipsed next year, with the coming of a strong mission team for the year's campaign of jubilee missions. Already enough applications for jubilee missions have been received to cover the year's work. After a successful mission at Maryborough, the Hinrichsen-Brooker team is beginning a mission this week (Nov. 18) at Wynnum South, largely through the earnestness of one family, to whom the H.M. Committee is rendering some assistance.

2. *Chapels*.—It is hoped that the Wynnum mission will demand the erection of a chapel, and land has been secured for this. Maryborough is planning to erect a chapel in one day at Croydon. Albion has a fund in hand for the erection of a school hall, and Annerley is beginning to talk about a similar building. Timber is now being carted from the forest for the Kingaroy chapel, and Bundaberg should shortly begin the erection of a larger chapel on the new site secured. Ayr is preparing to build, Toowoomba has secured a more suitable block of land. Sunnybank and Hawthorne have both almost paid their debts.

3. *Changes*.—G. E. Burns has commenced at Maryborough. S. Vanham is well settled at Gympie, finding the field full of opportunities for progress, and planning to extend into other districts. S. Neighbour leaves Kingaroy circuit in November. It is possible that he will be located elsewhere in this State.

4. *Calls*.—The great Western District needs an evangelist, and help will be required to make this possible. Kingaroy, as soon as the new building is complete, will need a strong, experienced man for that big field. It is expected that a Hawthorne-Wynnum circuit will shortly be formed, requiring another preacher, and there are other opportunities for development of fresh causes between Gympie and Nambour. The far north also will need a preacher before long.

5. *Contributions*.—The treasurer acknowledges with gratitude receipt of the following amounts during September-October:—

Contributions. — Russell Is., £2; Brisbane, £4/10/-; Isolated, 10/-.

Duplex Envelopes.—Brisbane, £4/1/2; Annerley, £4/19/4; Sunnybank, 19/3; Gympie, £2/10/-; New Veteran, 7/-; Hawthorne, 15/9; E. Ipswich, 8/-; Roma, £1/7/5; Kingaroy, 11/3; Silverdale, 16/-.

Circuit Funds and Subsidies.—Federal Fund, £13; B.S. & Y.P. Union, £17/6/8; Annerley, £21; Sunnybank, £6/15/-.

Refunds.—Key, 2/-; Fares, £16/14/5; Directories, 5/9; 'Phone and Telegrams, 10/5; Printing and Stationery, £1/1/-; Insurance, 15/-; Postage, £1/16/2; Conference Expenses, £1/5/-.

It is especially requested that all money for the H.M. Fund be sent in as promptly as possible, so that interest may be saved. Send to A. J. Fisher, Clara-st., Annerley.

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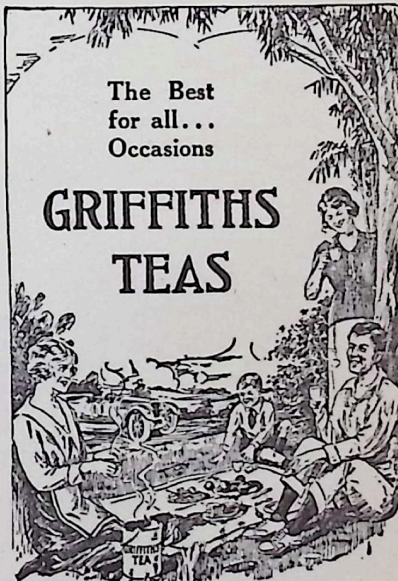
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News of the Churches.

New Zealand.

Meetings at Richmond have been fairly well attended, and Bro. Bull has given fine addresses. On Oct. 15 a successful kitchen evening was held in honor of Bro. Downey and Sister Donald, who have since been married. Many useful presents were offered the happy couple, with the best wishes of the church. The Sunday School is flourishing and was splendidly represented at the annual prize giving. Sister Beryl Davies, who has been in Melbourne for the past six months, is home again.

Queensland.

At the close of evangelist Stan. Neighbour's farewell address in Kingaroy, Bro. Youngberry, in well-chosen words, presented him with a handsome Bible on behalf of the circuit and wished him God-speed. While at Boobie Christian Endeavor the little twin sons of the local schoolmaster, in a neat appreciative speech thanked Bro. Neighbour for his help to the society, which he had formed, and handed him an "eversharp" pencil, as a memento from the Endeavorers.

Ipswich Bible School anniversary was a great success. The services were held on two Sundays. The singing was conducted by the preacher. Sister P. Martin rendered great assistance at the organ. Bro. Fisher addressed the children on Nov. 15, and Sister Larsen on 22nd. Both addresses were much enjoyed. The school gave a fine concert on the evening of Nov. 18, when Bro. Young gave a helpful talk to the children, and distributed the prizes. At the closing service two scholars stepped out for Christ.

Western Australia.

At Bassendean a special meeting was held on Nov. 18 to consider the engagement of an evangelist for the new year. The J.C.E. Society held a social on Nov. 21 to conclude their increase campaign, the reds winning. The Society has now 60 members, and splendid meetings are held. On morning of Nov. 22, Bro. D. R. Stirling addressed the church. Bro. Hughes spoke at the evening service, and a solo was effectively rendered by Miss E. Main.

On Nov. 19 Subiaco church tendered a welcome social to Bro. A. Brooke (the new evangelist) and his wife. The chapel was crowded by a most representative gathering. Bro. E. Evan presided, and appropriate addresses were delivered by Mrs. Hutchison (Ladies Aid Society), E. Nelson (church), E. Black (auxiliaries), W. R. Hibbert (Home Missions), D. M. Wilson (Federal Conference), D. R. Stirling (Preachers' Fraternal), J. French (Methodist) and J. Campbell (Presbyterian) represented the local ministers' fraternal. Bro. Brooke suitably responded.

Northam reports increased interest and attendance, as a result of "Go to Church Campaign" which closed on Oct. 25 with a total of seven decisions for Christ. There have been two more decisions since. These have all been immersed and received into fellowship. On Oct. 28 the Bible School held an enjoyable picnic at Spring Hill. There is an increased attendance of scholars. Bro. Buckingham recently commenced a C.E. Society; good attendance to date. On Nov. 8 Bro. Buckingham conducted an Orange service. The chapel was crowded, members of the local Orange Lodge attending in large numbers.

South Australia.

Wampony held successful anniversary on Nov. 15 and 18. Bro. G. T. Walden was present for the occasion, giving uplifting addresses. E. P. Verco ably presided at the public meeting.

At Queenstown Q.Y.P.M. on Nov. 29, Bro. Phillip Lewis gave an interesting talk on his work in England. At the morning service Bro. Lewis

told the church of his experiences. Sunday School attendance was good. The chapel was filled in the evening, when Bro. Brooker spoke on "After Death, What?" He made special mention of the departure from this life of Bro. August.

At Mile End church Bro. Colliver, from Cottonville church, gave a fine address on Sunday morning. In the evening Bro. B. W. Manning was the speaker. A young woman and a young man made the good confession. The choir was composed of the male members of the congregation. Bro. A. Morphet, who is conducting the choir, sang a solo.

At Henley Beach, Nov. 8, Bro. Graham gave a fine address. Two sisters were baptised. Nov. 14, one of these, a member of the Bible Class, was received into fellowship. In the evening another fine address was given. The choir rendered a beautiful anthem. On Nov. 21, Bro. Graham received into fellowship two sisters, transferred from Mile End, and in the evening gave a powerful address.

Saint Morris Bible School anniversary was very successful. The picnic was held on the Morialta Reserve. Meetings on Lord's day maintain a fair average. Two confessions are reported, both from the school. A fine band of young people gather for the C.E. Society. Bro. Robt. Barr attained his ninety-third birthday on Dec. 1. Although living at a distance, he is in his place every Sunday night at the service.

Semaphore girls' gymnasium class closed the year's work with a demonstration in the Masonic hall on Nov. 23. A large audience appreciated the exercises, and musical and elocutionary programme. A successful picnic in the Botanic Park on Saturday brought to a close a series of happy functions in connection with the anniversary of the Bible School. All were pleased to have fellowship on Sunday with an isolated member, Mrs. Jennsen, from Kangaroo Island. A nice attendance at the gospel service. An anthem by the choir and a solo by Miss Dorothy Bray were appreciated.

The 71st anniversary of Hindmarsh Sunday School was held on Sunday, Nov. 15. Bro. I. A. Paternoster addressed the church in the morning. Bro. W. C. Brooker spoke to the children in the afternoon, and Bro. E. J. Paternoster gave the gospel message. Special singing was rendered by the scholars and choir. On Wednesday, Nov. 18, the school rendered the cantata, "Building the Temple." Sunday, Nov. 22, Bro. Ewers, from Balaklava, spoke at both services. In the afternoon the cantata was repeated. Over 300 magazines and papers were sent to the Keswick Soldiers' Hospital from the C.E. Society.

At Dulwich on Nov. 11 Bro. Grant, recently returned from a six months' trip to Britain, gave a lecture on his travels to a good audience. Meetings on 22nd were the best for a considerable time. Sunday, Nov. 29, marked the conclusion of Bro. W. G. Oram's ministry at Dulwich. At the morning service, Bro. W. Morrow spoke appreciatively of the season of fellowship with Bro. Oram, and wished him God's blessing in his new sphere at Gawler. At the Sunday School similar expressions of good wishes were made by the kindergarten superintendent, vice-superintendent of the senior school, and the secretary. Bro. Oram starts his work at Gawler on Dec. 20. Attendances at services have improved during the last month.

A series of addresses on "Heroes and Helpers of Christendom" being given week by week by Bro. Collins at Maylands are well received by large and interested audiences. The last two addresses are to be on John Wesley and Alexander Campbell. The special song services are ably conducted by Bro. Wright. On Nov. 29, Bro. A. H. Wilson gave a splendid exhortation, and the church

was glad to have the presence of Sister Vawser, missionary candidate from the College of the Bible. The school attendance was 276. Two more valued teachers have been married, the Sisters Phillis and Hilda Redman. Both have been united to consecrated Christian workers. The K.S.P. presented its annual demonstration workers. The and showed splendid progress in their physical work. Bren. Collins, Hannam and Beasley are doing fine work with the boys.

Norwood Sunday School anniversary services, held on Nov. 15 and 22, were a great success. Bro. J. E. Webb spoke the first Sunday morning, and Bro. A. Gowans (Baptist church) the second Sunday. In the afternoon Bro. Steve Wicks gave a splendid talk on the sacrifice of Isaac, painting the picture while speaking. Bro. Paternoster preached at night, when one lad from the school confessed Christ. The concert on the 19th was quite up to the standard. The St. Peter's Town Hall was full. During the evening a leather-bound volume of classical musical studies was presented to Bro. Matthews for faithful service over many years as choir-leader. Good meetings were held on Sunday, Nov. 29, Bro. Paternoster speaking at both services. After the evening service Bro. Paternoster and a group of young people from the church conducted service at the Adelaide hospital for the nurses. A very happy time was spent.

Victoria.

There were two confessions at Red Hill on Sunday, Nov. 22.

A. C. Mudford spoke very acceptably at Newmarket church on Sunday morning. At night one girl was baptised, and another confessed Christ.

Attendances at Lygon-st. on Sunday were better than usual. A. G. Saunders preached morning and evening. Bro. T. A. Harris, baptised during the week, was welcomed to membership.

Hampton ladies' guild held a successful sale of works on Friday and Saturday. On Sunday morning a special prayer service was held in preparation for the mission. Bro. F. T. Saunders preached at night to an attentive audience.

Good meetings at Carnegie on Nov. 29. Bro. P. A. Dickson spoke at both services, his theme at night being "Half Completed Work." One young girl made the good confession. Good progress is being made in Bible School work.

Middle Park had excellent meetings last Lord's day. Bro. C. J. Williams delivered an inspiring message in the morning, and Bro. Robinson's gospel message on "The Changeless Christ" was much appreciated. A young lady and a young man were baptised.

Ormond Ladies' Aid Society held a very successful sale of work on Nov. 28. They expect to realise £40. Splendid meetings all day on Nov. 29, Bro. Clay speaking at both services. The church has decided from Dec. 13 to start the evening service at 7.30.

On Nov. 29 Fitzroy had splendid services. Three new members were received into the church. Increased attendance at Thursday night meetings; average for November, 38. At night the J.C.E. gave special singing, and Bro. Burns, jr., spoke on "Following the Glean."

Good meetings at Swanston-st. last Lord's day. In the morning Bro. Shipway addressed the church, and some visitors were present. Bro. J. E. Allan, of Box Hill, was preacher at evening service in absence of Bro. Shipway conducting mission at Box Hill with very successful results.

Hawthorn morning meeting was addressed by Bro. Rasmussen, and at night the young men of the church conducted the gospel meeting. A address was given by Bro. Norman Hiron. A solo was contributed by Bro. Emery, who also led the singing of a choir composed of young men.

Cheltenham meetings on Sunday were splendid. Two received by faith and obedience, and one by letter at the morning service. Eloquent address by Bro. Wakeley on "The Dear Home Land." Good school in all its branches in the afternoon. D. Wakeley preached well on "The Prodigal Son" in the evening.

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Victorian Home Mission Fund.

During the months of September and October, the following amounts were gratefully received:—

Churches per Collectors.—Preston, £1/3/10; North Melbourne, £1/10/6; Doncaster East, £1/4/6; Bayswater, 10/-; Middle Park, £1/8/-; Essendon, 13/9; French Island, 13/-; North Melbourne, £1/10/-; Beronia, 13/6; Burnley, 17/6; North Williamstown, 7/-; Moreland, £1/14/2.

Churches per Duplex Envelopes, Donations.—Carnegie, £9/7/4; Ballarat (Dawson-st.), £5/16/3; Swanston-st., £5/11/3.

Individual Gifts.—Mr. L. Martin, £4/9/-; "L.P.", £1; Miss M. Rabach, 5/-; Mr. L. Gole, £5; Mr. E. J. Bone, 4/6.

Refunds Mission Expenses.—Blackburn, £15; Ormond, £26/15/-; Yarravonga, £163.

Miscellaneous.—Swan Hill District Committee (special donation from mission thankoffering), £15; Sale Hymn-books, £2/6/-; Sale Year-books, £1/18/8; Refunds Railway Department, £3/18/4; Refunds from Churches, cost of railway tickets, Warragul, £6/13/5; Warrnambool, £10/10/-; Rochester, £9/11/-; Sundries, 2/9.

W. C. Craigie, Treasurer, 265 Little Collins-st., Melbourne.

Reg. Ennis, Secretary, McEwan House, 343 Little Collins-st., Melbourne.

Offerings for Foreign Missions

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