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"Your Heavenly Father Knoweth."

In his instruction to his disciples on the uselessness of worry, Jesus uttered a sentence full of comfort: "Your heavenly Father knoweth that ye have need of all these things."

God knows all things. For one willing to make the search, there is much good to be gained from a study of what the Scriptures say of the Divine knowledge. God knows all his creatures, from the highest to the lowest; man made in his own image, the beasts of the field, the ravens and their young, the sparrow as it falls. He numbers the clouds, the drops of rain, the sands of the sea-shore, the hair of our heads. He notices our path, and counts all our steps. His eyes are upon the ways of man, and he sees all his goings. He tries the hearts and reins weighs the spirit, understands our thoughts afar off. "The Lord looketh from heaven; he beholdeth all the sons of men; ... he fashioneth their hearts alike; he considereth all their works." "I know their sorrow," he said of Israel. "Lord," prayed David, "my desire is before thee, and my groaning is not hid from thee."

The comfort of God's knowledge.

The Father's knowledge and continued care for his children were emphasised by the Saviour, when he said that no sparrow falls to the ground without God's knowledge. He who regards the sparrow must have tender solicitude for man. We rightly sing, "His eye is on the sparrow, and I know he cares for me." None is so insignificant as to escape his loving notice:

"Thou art as much his care, as if beside
 Nor man nor angel lived in heaven or earth."

Another comforting text is: "The Lord knows our frame; he remembers that we are dust." He will not expect too much of us. We shall be judged according to our ability. He knows our troubles and difficulties, and takes account of these in measuring our achievements. His message to the first-century church is his message to the church of the twentieth century: "I know thy works, and tribulation, and poverty." Well might we say: "Perfect knowledge joined to perfect love furnishes the strongest assurance to trembling and penitent souls."

Many a man has been upheld in time of trial and affliction by the thought of the Fa-

ther's knowledge. When men have forgotten, and even dearest friends have proved neglectful, the consciousness of God's knowledge and care has soled. To one of conscientious rectitude, whose motive have been suspected, and who has had to endure the misrepresentations of even intimate acquaintances or relatives, belief in One who knows the heart's sincerity is an inestimable boon. We all know that mis-understandings and mis-representations are among the greatest evils of our life, and the cause of numberless troubles and quarrels. It is good to know that such things are temporal, and confined to earth, that in the light of God's perfect knowledge they must vanish away.

At such a time as this, many thousands are being sustained in their sorrow and anguish by the thought of the Father's knowledge and care.

God's knowledge and prayer.

It is interesting to note that twice in one chapter does the phrase, "Your Father knoweth," occur. When our Lord was warning his disciples against vain repetition in prayer, he assured them that much speaking was unnecessary, for "Your Father knoweth what things ye have need of before ye ask him." He needs not to be won over; he does not lack either information or willingness to help. Yet, notice that Jesus did not say: Your Father knows, so there is no need of prayer. Rather, he says: Your Father knows, therefore pray in such and such a manner. It is clear that God who knows loves to have his children acknowledge in prayer their dependence upon him. In every true prayer there is a recognition of our need and of his bounty. Prayer, while it does very much more, brings us into a right attitude, into such a condition that God can bless us. It is revealed as a condition of receiving a blessing, for "ye have not, because ye ask not." God's foreknowledge has been made by the sceptic an objection to prayer. The reply of E. J. Hardy may be quoted: "If it be said that God foreknows and foreordains everything, the answer is that then he knows that we are going to pray, and may act in a way not altogether unconditioned by the prayer. He knows what kind the harvest will be, but men plough, harrow, sow, and reap."

A useful motto.

One of the noted divines of a bygone age writes: "It would be a good motto to write upon our minds. God knows all, he is of infinite understanding." Charnock tells us of the effect which a sincere belief in God's omniscience would have upon our lives:—
 1. It would give check to much iniquity. The would-be doer of a wicked deed would pause at the thought, "Thou God seest me." The consideration of God's infinite understanding would cry stand to the first glances of the heart to sin. 2. It would make us watchful over our hearts and thoughts. We should as much blush at the rising of impure thoughts before the understanding of God, as at the discovery of unworthy actions to the knowledge of men, if we lived under a sense that not a thought of all these millions which flutter about our minds can be concealed from him. 3. It would be a good preparation for every duty. Our prayers will be more sound, our devotions more vigorous, our hearts more close, our spirits, like the chariots of Amalabah, more swift in their motions; everything would be done by us with all our might, which would be very feeble and faint if we conceived God to be of finite understanding like our selves. 4. It would tend to make us sincere in our whole course. As the doctrine of omniscience is the foundation of all religion, so the impression of it would promote the practice of all religion. Josephus gives the reason for God's holiness, that he believed God was ignorant of nothing. 5. It would make us humble. How dejected would a person be if he were sure all the angels in heaven and men upon earth did perfectly know his crimes with all their aggravations! Yet a greater than they does know. If we know enough to render our selves vile in our own eyes, how much more doth God know to render us vile in his? 6. The consideration of this excellent perfection should make us acquiesce in God, and rely upon him in every strait. How should we commit ourselves to this God of infinite understanding, who knows all things, and foreknows everything; that cannot be forced through ignorance to take new counsel, or be surprised with anything that can happen to us? Thus the Psalmist makes of it: "Thou hast seen it; ... the poor committed himself unto thee" (Palm 10: 14).

Editorial Notes

"Applied Christianity."

The President of the Victorian Baptist Union chose as the subject for his recent presidential address, "The Greatest Need of Our Time," which he declared to be "Applied Christianity." Bro. Dybing pleaded that as "this is the day of applied science, applied medicine, and applied mechanics," so it should be of applied Christianity. If we remember rightly, there is in one of the American Universities a "Chair of Applied Christianity." There is certainly room for a few "chairs" of this description in Australia. H. L. Hastings, in his "Inspiration of the Bible," a pamphlet which by the way should be circulated by the million, imagines a community every member of which resolves to live according to the instructions of the Bible. As a result, drink saloons, gaols, and policemen disappear; lawyers are among the unemployed; shams and poverty vanish; the news is cable round the world, and there is a boom in real estate, occasioned by the influx of immigrants. Parents want their children brought up where everyone does right. It is only an ideal, and the Sermon on the Mount is not yet reduced to practice in general life, nor is it likely to be until the petition is answered, "Thy will be done on earth as it is in heaven." But, after all, there is a good deal of "Applied Christianity" in existence. Were it not so professional Christianity must soon cease to exist. It is this, which connected with individual life becomes the salt of the earth, and preserves it from utter corruption. The application of Christianity in the lives of real Christians may be defective, but it exists, and is the light of the world, though at times it burns dimly.

Spineless Christians.

They are to be found everywhere. Men and women who know not what they believe or whereof they affirm. Jelly-fish disciples of the "one church is as good as another" type. They join the church because there is "such a nice minister," or "such a fine choir," or because "everybody goes there." If the preacher leaves, and they don't like his successor, they leave, too. Why not? The Methodists or Presbyterians have an eloquent pastor, and "there's no difference between them and us except baptism, and that's not essential." Should these pretty members move into a district where there is a weak church of Christ and a strong denominational body, the faithful few receive no recognition, but the stronger party soon becomes "our church," and its preacher "our minister." Of course all are not equally destitute of principle, and many would, other things being equal, prefer uniting with a church running on New Testament lines, but they cannot face the unpopularity of identifying themselves with a weak

cause. "They have a wishbone where their backbone ought to be," and are not the material of which martyrs or pioneers are made. In the days of Wyclif, Huss, Luther, and Zwingli, they could never have become Protestants. They are plentiful as leaves in autumn, but thank God there are others with the courage of their convictions. Men and women of the Peter and Paul type, who say, "We ought to obey God rather than men"; who nobly unfurl the banner of primitive Christianity wherever they go, and whose lives adorn the doctrine they profess. These are the salt of the earth, the strength of the church, and the glory of Christ. One such Christian hero or heroine is worth a thousand of those poor, miserable, backboneless, helpless wanderers who are rightly despised by saint and sinners alike.

The Needy at Home.

Our representatives, who, at what they believe to be the call of duty, have gone forth to fight for the Empire, are deserving of our warmest sympathy, and most practical support. It is well that hundreds of thousands sterling should be subscribed for their needs. It is well, too, that Belgians and Serbians who have suffered so, especially, should reap of our Australasian generosity. All this we ought to have done. But is there not a possibility that in our response to all these calls, other equally important work may be left undone? Our local benevolent institutions are no less needy than before the war. Our sick and blind and helpless; our orphanages, our asylums must not be overlooked. There is suffering and destitution in our own land none the less real than at Gallipoli or in Belgium. We enter a plea for the needy at home, and urge our readers, while not relaxing their efforts for our wounded soldiers and others, to also remember the many who, through no fault of their own, have been stricken down in the homeland. It is well, too, while providing material benefits to remember the spiritual needs of those around us, and in the regions beyond. Our church and mission work must not be allowed to suffer. In these stringent times it behoves every Christian to seriously consider in the sight of God how he can best use the means at his disposal. The increased cost of living and the war taxation demand close economy that we may still enjoy the privilege of assisting the work of the Lord in the various directions noted above. Not only must material sufferings be relieved, but funds must be forthcoming to maintain the campaign for righteousness, which was never more in need of support than now.

Patriotism and Social Customs.

There is just a possibility of our becoming so enthusiastic in the cause we have pledged ourselves to in the great conflict that we may become negligent or careless in our social customs, and concerning personal service. It would be a pity if after the war is over we discover that we have suffered a

moral deterioration. The custom of shouting, for instance, has been so abused and so damaging in its influence that military authorities have asked citizens to refrain from thus injuring our men in the army. The cordial good feeling that exists between our brave soldiers and citizens has sometimes led ladies to forget their natural modesty, and men to presume on privileges, thus leading to a tendency to overlook safe and sane rules of decorum and courtesy. In the raising of funds for deserving purposes there has been an unfortunate prevalence of raffles, art unions, and guessing competitions, which foster in our young life the spirit of gambling. We seem to feel that the Jesuitical doctrine of the end justifying the means is quite permissible in these days. It seems a pity that these things that must eventually be so harmful in their influence should be so willingly tolerated. There are so many better ways of raising money for these splendid purposes that the questionable methods can easily be dispensed with. Even the apparently harmless "frolic" may become deteriorating. We have seen in our cities and suburbs and upon tram and train girls in costumes of men who rather shamelessly paraded themselves with no pretence of modesty. In times of peace this would be illegal, and it certainly does not commend itself to us in these days. We want to do all we can, but let us do it that no evil effect will come on society or on the young life of the future.

Our Bible College. A Splendid Offer.

On our College building there is a debt of £2600. We borrowed on mortgage from a brother who is deeply in sympathy with our work, and the rate of interest is certainly moderate. Still, payment of interest year by year is a drain on our funds. But for that, we would be able to effect some much-needed improvements to the property—improvements which would complete its equipment, and also improvements which are needed to preserve and enhance its value.

Two friends of the College are strongly of the opinion that an effort should be made to provide an amount sufficient to wipe out the debt on the expiry of the present mortgage. These two friends have offered the sum of one hundred pounds each for this purpose, provided that twenty-four other brethren can be found who will give a like amount. Already three additional promises have been received, making the total amount promised £500.

The money is to be payable before the date of next Federal Conference, which will probably be held in September, 1916.

Have we twenty-one in our brotherhood large enough in heart, and keen enough in interest in the work, to take up this generous offer?

Please think over the matter, and send or write to either of the under-signed.

Robt. Lyall, Chairman,
39 Leveson-st., North Melbourne.
W. C. Craigie, Treasurer,
265 Little Collins-st., Melbourne.

"If Only . . ."

A Study in Needless Regrets. J. H. Jowett.

"If thou hadst been here my brother had not died." That is a scriptural example of a very familiar experience—of needless regrets. "If thou hadst been here. . . ." If we had arranged things a little differently, how different might have been the issues! If we had taken another turning, what a contrast in our destiny! If only we had done so-and-so. My readers will recognise the familiarity of the utterance. It is the expression of a common human infirmity. Its sound travels through the years like the haunting sigh of a low moan. "If only. . . ." "If only. . . ."

The sigh of the ages.

And the pathetic cry is with us to-day. It is usually born on the morning after a crisis, and it sometimes continues until the plaintive soul itself goes home to rest. It is a sorrow that consumes like a gangrene. It drains away the vital strength. If by some gracious ministry it could be ended, and the moan changed into trustful quietude, an enormous load would be lifted from the heart of the race. Men and women are being crushed under needless regrets. And here is one of them: "Lord, if thou hadst been here my brother had not died!" It was a regret that shut out the kindly light of the stars which God has ordained should shine and cheer us in our nights. I wish, therefore, to look at the incident with the utmost simplicity, in the prayerful hope that similar burdens may be lifted from the hearts of some who may read these words.

Christ at Bethany.

It was a beautiful friendship which united the Lord with the family at Bethany. Their home was very evidently one of his favorite resorts. He turned to it for its friendly peace. Perhaps he found in this little circle a love that was not tainted with interested ambition. Perhaps he found a friendship that sought no gift and coveted no place. Perhaps he found a full-orbed sympathy, unbroken by suspicion or reserve. At any rate, Jesus was at home "in the house of Martha and Mary," and here all unnecessary reticence was changed into free and sunny communion. He loved to turn from the heated, feverish atmosphere of fickle crowds to the sweet and restful constancy of these devoted friends. When the eyes of his enemies had been following him with malicious purpose, it was spiritually recreating to look into eyes that were just quiet "homes of silent prayer." After the contentions of the twelve, and their constant disputes as to who should be greatest, it was good to be in this retired home where friends found love's reward in love's sacrifices, and the joy of loving in the increased capacity to love. It is therefore no wonder to read, as we do so frequently, that "Jesus went out to Bethany."

A picture of Lazarus.

And now a darker record begins. "A certain man was sick, Lazarus of Bethany of the village of Mary and her sister Martha." We know nothing about Lazarus, except that Jesus loved him. Not a single lineament of his character has been offered to our imagination. And yet, somehow, I feel as though I know him well. He was one of those glorious men about whom our modern press could scarcely compose a single readable paragraph. He was a "home-bird." He was a lover of the fire-side. He was a beautiful commonplace. He did nothing except live a noble life. He was one of the nobodies whose presence constitutes the very sanctity of home. And he was sick.

What will the sisters do? They know of the Saviour's mysterious power over sickness. They had heard of it; they had probably seen it. Should they send for him? Lazarus would not hear of it! These good souls never will. Said Lazarus: "He has got something better to do than trouble about me. Trouble not the Master! Let him go on telling his good news unto men." And the sisters heeded their brother. But he grew gradually weaker, and they took counsel together, perhaps unknown to their forbearing patient. And then a sort of compromise was born which paid respect to their brother's wish while giving expression to their own. "We won't exactly ask him to come! We will just send him the news and leave the decision to him." The sisters therefore sent unto him saying, Lord, behold, he whom thou lovest is sick.

What will the Master do? Surely he will haste with all speed to the stricken home! He will take comfort where he has so often received it. He will lift the burden where the burden has been so often lifted from him. "When, therefore, Jesus heard that he was sick he abode at that place two days in the place where he was." It was one of those mysterious delays which so often burden our life. There were the sisters in Bethany, waiting, wondering, saddening. Will he never come? Has he forgotten? "Then after this he said to the disciples, 'Let us go into Judea again.'" And so he came to Bethany; but it was too late; Lazarus was dead!

The pang of bereavement.

"If thou hadst been here! If only we had sent two days earlier! If only we had done it without consulting our brother! If—if—if only!" This is, I say, a type of needless regret. It was a retrospect which darkened sorrow. It added a deeper gloom to the night. And it was all so gratuitous, so needless, so unwise. Why should they now go back, and fetch remorse from yesterday, and load their hearts to the point of breaking?

And the same remorseful "if" rankles

in human life to-day. How often I have heard it when loved ones have been taken away. Poor laden hearts have added to their burden by their sharp regrets. "If we had only gone south instead of north." "If I had taken the first illness more seriously." "If I had only got her away when she began to grow tired." "If I had only given up that engagement." "If I had never gone away." "If we had called in the doctor earlier." And so the poor, weeping souls mourn on as if our God were dead.

And how often I have heard the wail when some choice or enterprise has apparently failed. "If we had only put him into a trade instead of a profession!" "If only we had put him in a profession instead of a trade!" "If only we had never sent him away from home!" "If only we had taken the other alternative!" "If only we had listened to this man's counsel instead of that man's counsel!" "If only! If only!" Or perhaps there is some decision concerning ourselves about which we have now become uncertain when it is too late to make a change. We thought about it, we took counsel about it, we prayed about it. Then we acted, and now we think we see. "If only I had waited another week!" "If only I had been contented with good instead of fondly looking for better!" And so there comes a seeming "after-wisdom." We assume that we are wise after the event. Our lamp is now burning, but it has been kindled too late, and its only use is to reveal to us our tragic and irremediable mistakes.

The needlessness of regret.

Now in the case of Martha and Mary, the remorseful regret was altogether needless. "If thou hadst been here all the time!" He had been with them in deepest sympathy, in kindly thought, in gracious intention, in tender and yet ample plan. What they were thinking to be a lamentable mischance was a vital part of a larger scheme, begotten and inspired by unflinching love. They had scarcely, if ever, been out of his mind since he heard the news. There was no need for regret; everything was just exactly right.

And so it is with most of the "ifs," the remorseful "ifs" that ravage and devastate our peace. If there be a personal devil, who makes it his work to sow seeds of unhappiness and discord and unrest, multitudes of these "ifs" must be of his unholy planting. And for this reason, They destroy filial trust; they destroy spiritual peace; they destroy the wide sweeping light of Christian hope. The devil sows these needless regrets, and the thorns choke the good seed, and our spiritual harvest is starved or destroyed.

And even supposing we have made mistakes, and we would dearly like to have the choice back again that we might take the other turning, what then? Who is our God? And what is his name and character? Cannot he knit up the ravelled bits of work, and in his own infinitely gracious way make it whole again? With all our mistakes we may throw ourselves upon his inexhaustible goodness, and say with St. Theresa, "Undertake thou for me, O Lord."

Cast Forth Thy Bread.

Ecc. 11: 1.

P. D. McCallum.

"Cast thy bread upon the waters, for thou shalt find it after many days."

We know to what interesting fact of natural history these words refer. When each year the Nile overflowed its banks because of the rainfall of the Abyssinian highlands, a cause probably not understood at the time this verse was written, the peasants pushed out in their boats and sowed the grain, which was their food, on the broad face of the flood. The seed sank in the muddy water, but though out of sight for many days, when the water subsided it grew in the rich soil deposited by the overflow. A few years ago the writer was much interested to see in the Vatican at Rome the famous statue of Father Nile as a huge reclining giant, with sixteen little boys clambering over him, each representing one foot of the rise of sixteen feet, which the sowers desired for the best harvest. This rise was their anxious hope. They did not know before the flood came it would be just enough, too much, or too little. Uncertainty induced great anxiety. It must sometimes have been even agonising for parents, deprived of much of the previous year's fruitage to pay taxes, or starving in a time of want or oppression to take the grain, which was their children's bread, and cast it away out of sight on the muddy tide. Such sorrow of the poor is spoken of in the words, "He that goeth forth and weepeth, bearing precious seed." If Solomon is the author of the words in Ecclesiastes, he had opportunity of learning of the method of raising the crops in Egypt, if in no other way, through his Egyptian wife.

These men of Egypt, like those who sow the seed on the face of the waters in other lands to-day, must cast forth their bread in faith. Faith is the most marvellous power for making the unseen as seen, and putting substantial supporting pillars under our hope. We argue in the things of God that what has been will be. Why? Because we know that at the base of all things is the infinite love and power of God. Destroy our faith in God's power, exercised in love for his children's sakes, show him to be hedged around, as some declare, with limitations which shorten his arm of salvation, and life becomes to us an uncertain, unhappy enigma. Those men of old had seen that, year by year, they must sow to live; they sowed and reaped the harvest. In the spiritual realm God's word, his truth, the incorruptible seed whereby we are begotten again, is sown year by year, and the harvest has been sure. Results justified the farmers in casting forth their bread; there was no other means of livelihood. Results justify us in sowing the precious seed of the kingdom. Tried by the most practical of all tests—What will it do?—Christianity vindicates it-

self. It has quickened to new life millions of souls, transformed heathen peoples, uplifted and glorified the races and nations of many lands; it has girdled the earth with praise and devotion to God and his law; it has planted innumerable institutions and opened unlimited avenues through which Christian love may express itself for the benefit of the poor, the outcast, the needy and the unsaved. The Bible School army, representing one phase only of Christian work, numbers thirty millions. Who can estimate the moral and spiritual influence of this vast host upon the world? The rejection of Christ and not acceptance is the root of all failure. The present war is a result not of Christian, but most unchristian, principles. Its horrifying enormities are to be charged to human lust and greed, not to the unselfish, meek and lowly Jesus.

It is God's plan that men should reap a harvest of good by sowing good, and if their efforts to produce a temporal harvest have been blessed by the fostering care of a kind God, how much more will he not bless the means to a spiritual reaping? In preaching God's unique plan for man's redemption, thus scattering the most precious and imperishable seed, we rest our faith in his faithfulness and emphasise the promise—Cast thy bread upon the waters, *thou shalt find it again.*

The effort to cast forth our bread may be a great sacrifice. Our time, ability, and means may often seem to be uncertainly, even foolishly, spent. We have prayed for a friend for years, and he has not come to Christ. What is the use? Year after year we have told the story of Jesus in the Bible School and church, and so few are converted. Why all this anxiety and care? We might have had a good time instead of worry and self-denial. But stay. In that way the father might have argued who gave his children all the bread and cast none upon the waters, being unwilling to suffer present want. As a consequence there was no harvest; he and his children starved. Was ever parent so foolish? It is better to be in want now than to starve for eternity. Put forth of your very life now in God's service, spend yourself in tears and pain, and in due time you will "come again, bringing your sheaves with you." The "bread" we cast forth for Jesus' sake is the sacrifice we make for him.

The place where the seed was sown bore no apparent promise of reward. A wide waste of muddy, moving water. At the time of sowing the solid ground beneath could not be seen, nor the seed as it sank down, nor the future growth of the plant, nor its approach to maturity and final ripening, nor the glad joy of harvest home. So on the face of it, the sowing of the gospel

seed is a most inauspicious work. But the seed will sink down somewhere beneath the dark tide of human error and sin, settle upon solid ground, and grow until harvest. The waste of water, which, to the unknowing, would make the sowing of the seed hopeless, was the very medium through which the plant food came. Thus do circumstances, apparently destructive of the gospel, eventually aid it. Paul is a greater, more consecrated servant of God because of his previous opposition to the truth. Thus do great waves of infidelity, scepticism, or destructive criticism seem for a time to inundate and threaten to blot out Christianity, but eventually they do good. Faithful Christians, with their lives deepened and strengthened by their struggle, emerge from the flood better able to bear a harvest for God.

The promise is fulfilled "after many days." Few men are led to God suddenly. Paul had been whole-heartedly religious long before his conversion to Christ. Timothy's career as a grown man had been preceded by many years of listening as a child to his grandmother's and mother's teaching. Most men must be taught long and patiently to win them to Christ. Sometimes a missionary has held a wonderful meeting and receives great praise for the work accomplished. But the real work was done by the faithful preacher of the church, preaching, teaching, visiting, day in, day out, for years. The mission was only the reaping time. One of my earliest recollections is of planting, when I was about two and a half years old, some peas which I had begged from my father to plant for myself. It was just before dinner. After dinner I was so anxious to know whether the peas had started to grow or not, that I slipped down quietly from the table, ran quickly down the hill, and, seeing nothing yet above ground, dug up the peas. When I found they were still dry and unpromising, I ate them, for I liked to munch dry peas. That was childish doing. Yet when we handle the Word of God, do we not sometimes with the wisdom of children? Have we ever dug the seed of God's Word out of a heart, where we have recently planted it, by our untaught impatience to see it bear fruit? Many churches have suffered by much reaping where there was little patient sowing of God's Word and waiting for normal growth and harvest. Let us work ever so earnestly, and let us have patience. "After many days" the promises of the gospel will be fulfilled. "Be not weary in well-doing, for in due season ye shall reap, if ye faint not."

We Thank Thee.

For flowers that bloom about our feet;
For tender grass, so fresh, so sweet;
For songs of bird and hum of bee;
For all things fair we hear or see.
Father in heaven, we thank Thee!
For blue of heaven and blue of sky;
For pleasant shades of branches' bow;
For fragrant air and cooling breeze;
For beauty of the blooming trees.
Father in heaven, we thank Thee!

Foreign Missions.

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

Does it Pay?

Some few years ago a number of business men in America decided to make a close investigation of missions and missionary organisation—to ascertain if possible whether the work the church was doing was a paying work or no. They realised the time had arrived when millions of American dollars were being sent each year to foreign lands, and many of the best lives of American manhood and womanhood were being sacrificed to the missionary enterprise, and they began to ask the question: "Does it pay?" Their angle of vision may not have been the best, but no one could doubt their sincerity, for at their own charges they decided to visit the various fields of missionary labors, and there study for themselves the work being done.

The knowledge they obtained of the work of evangelisation and education as carried on through the agencies of the Christian church was so great that upon their return to America there was born that mighty movement among the men of America known as the Laymen's Missionary Movement. They did not return to create another organisation. Like most men who study the situation at all, they realised the church was already in many instances over-organised. The task they set themselves was that of awakening the consciences of the men of the churches to the divinely ordained task appointed unto them. The recognition on their part of the pressing needs, on the one hand, and the unique opportunities together with the conscious ability on the other, enabled them to see that, viewed from a business standpoint alone, the work of these mission boards was a tremendous success.

A higher than business motive should prompt every disciple of the Lord Jesus to study the various fields. "The words of the Master to his disciples, spoken even before the birthday of the church, should cause us to open our eyes to-day. Yet after all the trouble is not so much one of opening the eyes as that of shifting the angle of vision. Jesus said, "Lift up your eyes and look on the fields, that they are white already unto harvest." The Church of Christ is not blind. Its eyes have long been open, but have become used to looking only at things near at hand. We remember once reading somewhere of what was called a remedy for tired eyes. It stated that a certain literary lady once consulted an oculist concerning an ailment of her eyes. Upon examination, he said, "Madam, your eyes are simply tired; you need to rest them." "But," she replied, "my engagements are such that I must use them." After reflecting for a moment, he asked: "Have you any wide views from your home?" "Oh, yes," she answered with enthusiasm: "from the front porch I can look out upon a glorious range of

mountains." "Very well," replied the oculist, "that is just what you need. When your eyes feel tired, look steadily at your mountains for ten minutes—twenty would be better; the far look will rest your eyes." It seems to me this is the panacea our churches need to-day for their many ills, real or imaginary. David understood it when he said, "I will lift up mine eyes unto the hills, from whence cometh my help." We have our trials to-day. The officers are tired of the preacher's ways! The choir object to their leader! Half the church want a green carpet for the platform and half want red! How sad it is that churches have been split, and some have made shipwreck of faith, over such matters as these, while had they for one moment lifted their eyes, how differently would they have acted!

The fields are white to-day. Some degree of harvesting has been done, but how infinitesimal compared with the fields yet to be entered! One comforting fact is that much of the work of the past has been preparatory to a great forward move. We grow impatient as we think of the little work really done, but this impatience is due to a lack of appreciation of the real situation. A recent publication, "History of Christian Missions," dealing with this subject, says: "The temptation to impatience which besets the missionary may be described in words borrowed from Dr. Montessori, who writes, 'Little children who are undertaking something for the first time are extremely slow. Their life is governed in this respect by laws especially different from ours. Little children accomplish slowly and perseveringly various complicated operations agreeable to them, such as dressing and undressing, setting the table, etc. In all this they are extremely patient, overcoming all the difficulties presented by an organism still in process of formation. But we on the other hand, noticing that they are "tiring themselves out" or "wasting time" in accomplishing something which we could do in a moment, and without the least effort, put ourselves in the child's place, and do it ourselves. . . . What would become of us if we fell into the midst of a population of jugglers, or of lightning change impersonators of the variety hall? What should we do if, as we continued to act in our usual way, we saw ourselves assailed by these sleight of hand performers, hustled into our clothes, fed so rapidly that we could scarcely swallow, if everything we tried to do was snatched from our hands and completed in a twinkling, and we ourselves reduced to impotence and to a humiliating inertia? Not knowing how else to express our confusion, we should defend ourselves with blows and yells from these madmen; and they, having only the best will in the world to serve us, would call us haughty, rebellious, and incapable of doing anything.' These words of Montessori help to explain how extraor-

dinarily difficult is the problem that confronts missionaries, who are usually the first representatives of the more advanced races to attempt to impart to the members of the more backward races the education and culture which they have themselves inherited." Yet in the face of all these difficulties the work of Christian missions is a paying work. In a letter just to hand from Mr. Watson, of Shirigoum, we learn of the first convert from Islam to Christianity in that mission. This may seem a small matter, but when we learn this man is now in Psoona as a Christian worker, seeking to lead his own people to Christ, we feel that all the money we have put into the work there is as nothing, compared with the soul of this one man. We must lift our eyes and look out. To-day men are busy in their study of the map, to keep track of the movements of our armies. Let there be in every home and every church a map setting forth the movements of the King's army—the army headed by "The Swordless Commander."

Report of Bro. W. Jame.

I am pleased to send you a report of the work I am doing in Melbourne. Every Monday and Tuesday, from to till 5, I visit the Chinese gardeners. They always seem pleased to see me. I try to persuade them to come to church on Sunday. Many have no time to come to school in the week. In talking with them I tell them of Jesus and his great love. Wednesday morning I visit the laundries. One week I go to Prahran, another to Colburg, Brunswick, North Carlton. Wednesday afternoon I have for writing to brethren who have gone to China, and to the brethren in Sydney, Adelaide and West Australia, trying to encourage them to be strong in the Lord, to try to win others for him. I also have many letters to write for my countrymen. This I do on Wednesday. Wednesday evening I have for study and teaching my son the Chinese language. I want him to be able to serve my Master by-and-by. Thursday I visit all the church members, also men in the market; Friday and Saturday, cabinet makers and merchants in the city. (Monday, Tuesday, and Thursday nights I go to school.) Then I am very often asked to take my countrymen to the hospital for treatment, also to visit the sick ones. Sunday, three times a day I am at the church, except occasionally. I take my turn with some of the brethren to preach the gospel at Prahran Chinese Mission. I am so thankful that God has called me to serve him. I am trying to do my best. Sometimes the work is hard, but I just trust my heavenly Father for strength. The work is improving; both the mission school and Sunday meetings. Since the war many of our men have had to go home, as they had no work, but I am glad to see strangers take their places. When I am out if I meet strangers I stop and invite them to come and hear the gospel preached. I am glad to say that our mission school and gospel meetings have the best attendance in Melbourne.

North Richmond Semi-Jubilee.

The Lord's day morning meeting was one that will linger long in the remembrance of those who were privileged to participate therein. The chapel was well filled, many past members being present. The meeting was conducted by old-time members (four of whom were members at the opening services twenty-five years before), and presided over by H. A. Procter, the church being addressed by G. B. Moyssey on "True Service."

In the afternoon an open meeting was held by the Bible School, the presence of many parents of scholars being of great encouragement to the officers and workers. A suitable address was given by H. A. Procter, and musical items were provided by the kindergarten.

At the gospel service the chapel was crowded, many strangers and visitors being present. The first portion of the service was taken by H. A. Procter, the address being delivered by S. G. Griffith, of Lygon-st., his subject being, "Jesus Christ." Musical selections were rendered by the choir and quartette party, and were greatly appreciated.

On Tuesday evening a reunion of past and present members was held under the presidency of H. A. Procter. We were favored by the presence of J. J. Haley (U.S.A.), J. Franklyn (Swanston-st.), G. B. Moyssey (Surrey Hills), and many past members and friends at this meeting. Greetings were received from T. Hagger and other past members. Brief speeches were given by pioneer members, also by Bren, Franklyn and Haley. Musical items were rendered by the Hawthorn church choir and others.

On Thursday evening the Bible School gave a well-arranged and successful demonstration. H. A. Procter took the chair. Musical items, recitations, etc., were rendered by the kindergarten and scholars, supplemented by short addresses by Bren, Emmiss

and Knott. The past superintendents of the school gave reminiscences. J. Salisbury, organising superintendent, gave a brief history of the school's work. He announced that the membership now stood at 280 scholars, with 39 teachers and helpers, 27 of the teachers having been at one time scholars in the school.

Bren, Salisbury and S. Chipperfield were presented with a large size photograph of the school in recognition of their past services. A happy evening was concluded by a short address by Bro. Procter.

NEW BIBLE SCHOOL FOUNDATION STONE LAYING.

For many years past the church has felt the need of better accommodation for the Bible School, and several schemes have been thought of for providing a separate building for school purposes. It was not until the past year or so that definite action has been taken to achieve that end. Through the generosity of a sister, and the activities of members a sum of money was raised, enabling us to acquire the allotment adjoining the chapel. Beside the land, cash and gifts of kind have been liberally given. The foundations were dug by voluntary labor of the male members, and on Saturday afternoon the foundation stone laying ceremony was performed.

The stone was laid by Bro. Robert Lyall, in the presence of a large and representative gathering. The platform was occupied by Bro. and Sister R. Lyall, Bren, J. J. Haley (U.S.A.), J. W. Webb (U.S.A.), J. Franklyn, H. Knott, H. A. Procter, the local Methodist Church being represented by R. A. Taylor, Mr. D. Mitchell also was present. The music was supplied by the band of the local S.A. corps. Congratulatory addresses were given by J. J. Franklyn and J. J. Haley. Suitably bound souvenirs were presented to R. Lyall, D. Mitchell, C. F. McDonald, R. H. McDonald, Sister Mrs. Chipperfield. The

foundation stone was declared well and truly laid, and an offering for building purposes amounted to £62. In the evening the Hymn Club gave a successful concert.

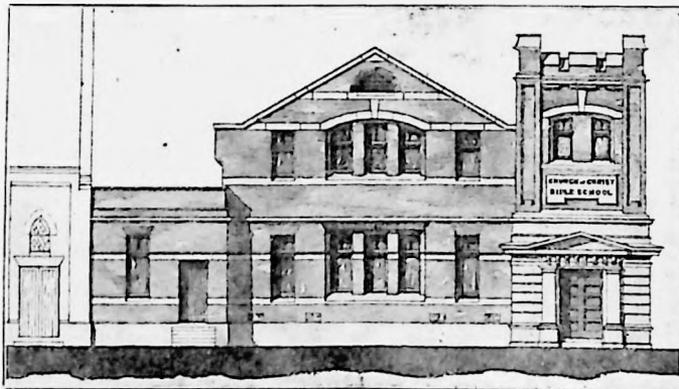
In the Religious World.

The world-wide Week of Prayer of the Y.M.C.A. will be observed between November 14 and 20. The world's committee at Geneva has issued the call in the following words: "In a world weakened, confused, bleeding, torn by war, which sows death and entertains hate, for this generation, and for those which are to come, we must be messengers ever more zealous for the gospel of love which restores and saves."

The report of the West Australia taxation commissioner gives interesting statistics of totalisator operations. During the past ten years £3,317,359 passed through the totalisator. The number of race meetings held had been largely increased. In 1909 the investments were £223,000. In the year 1914-15 the totalisator was used on 188 days, and received £484,881 in investments. Does the totalisator reduce betting?

The Victorian Baptist Union at its recent meeting accepted "with enthusiasm" a plan for putting a time limit to pastorates. (On this the editor of the "Southern Cross" remarks: "The Methodist system is supposed to be a precedent in favor of the scheme proposed in the Baptist Union; but it must be remembered that while there is a time-limit to every pastorate in the Methodist Church, yet, by way of compensation, every minister is assured of a charge so long as he has competent abilities to do its work. There is no wasted time in the Methodist pastorate; no minister able to do work is left anxiously waiting for a charge. The minister preaches his "farewell sermon" to his old flock on one Sunday, and his "opening sermon" to his new charge on the next Sunday. Under the Baptist system this is not possible. The new scheme, it is true, proposes to "make financial provision for a limited term" for such pastors as are left without charge; and it is at this point, it is to be feared, the scheme may break down."

The elder son of Gipsy Smith, known as Gipsy Smith, junr., otherwise Rev. Alban Smith, who has just graduated from Crowl Baptist Seminary in America, after a full ministerial course, has been conducting meetings at Warrenton, Virginia, which would seem to prove him to be "a clip of the old block." The pastor of the Baptist Church writes that "never in the knowledge of the oldest inhabitant of the town has there been anything approaching" such gatherings as took place. "Without sensational methods he has stirred Warrenton and Farquhar as they have never been moved." The four Protestant churches of the town—Baptist, Presbyterian, Episcopal, and Methodist—united in sending Mr. Smith an invitation to conduct a three weeks' tent campaign. The crowds increased, until the enormous tent was filled to overflowing. About 350 decision cards were signed—"Christian World."



Plan of Proposed New Bible School Building at North Richmond, Victoria.

Jonah a Missionary to Nineveh.

Bible School Lesson for November 21, Jonah 3: 1-4: 11.

W. C. McCallum.

The purpose of the book.

The story of Jonah has afforded material for much controversy. The battle has raged around the probability or improbability of the incident of the sea-monster that swallowed Jonah. So much has this been emphasised that the purpose of the book has been obscured, so much so that at times it would appear that the sea-monster had swallowed the commentator as well as the prophet. The book contains a rebuke for those Jews who found in God's patience with the heathen a stumbling-block. And for us to-day it contains a rebuke of unmissionary or anti-missionary spirit and for all times a protest against that perverted sense of justice that rejoices more in condemnation or vengeance than in mercy.

Running away from the call.

Much contempt has been heaped upon the head of Jonah for running away. The running certainly was not to be commended, but Jonah would not have run if he had not heard the call. The fact that he heard shows that he was alive to the claims of God's service upon him. There were thousands of Israelites who never heard a call of God, simply because they were so steeped in worldly-mindedness. To-day there are some who evade a missionary call. In this they do wrong, but are they worse than the tens of thousands of so-called Christians who care so little about the work of world evangelism that they never hear the missionary call?

The persistence of the call.

Jonah fled because he did not want the task. He afterwards said that he fled because he knew God was too soft-hearted. For him and for thousands of Israelites, sin such as Nineveh was guilty of deserved a swift penalty. He was ready to rebuke their sin and point out the doom if he was sure that the doom would come, but he did not care for the enterprise because he had a strong suspicion that God would have mercy on Nineveh, should they show any signs of repentance. Jonah took passage from Spain with the idea of getting away from Jehovah, but he found his purpose thwarted. Beaten in his effort to escape, the call returned to him, and now, humbled by his bitter experience, he is ready for the task.

A daring enterprise.

The task described was by no means a small one, nor one that a man could carry through if he lacked courage and resolution. The denunciation of sin, especially if it be sin in high places, always brings bitter op-

position, and frequently danger for the preacher.

Nineveh was a great city in its time. It was at the height of its greatness in the days of Jonah, the son of Amittai. It was the metropolis of the world's greatest empire. The mission described was, then, one that demanded both energy and courage. How many preachers would have the courage and confidence to go single-handed to a heathen city of the size of Melbourne? Yet the field of modern missions contains examples of undertakings just as stupendous and examples of greater patience than Jonah displayed.

Faithful testimony.

No fault can be found with the energy and faithfulness with which the preaching is done. There was no hiding of the worst that impended. The city was given only forty days until its overthrow. Nothing is said of the preaching, further than this. There is no mention of a rebuke of sin and description of the doom as its sequel, but the way the message was received and acted upon implies that the connection had been made plain.

A repentant people.

The spectacle of a great city swept with a wave of repentance is a strange one, but not at all unbelievable. The message of the prophet fell like a bolt from the blue upon the wealthy and luxurious metropolis. Did Jonah suggest the national humiliation and prayer? Evidently not. It was the thought of the people and their king after hearing and believing the message of Jonah. Did Jonah promise divine forgiveness should they repent? Certainly not, for this was the point of his quarrel with God, and the possession of a stern retributive code the defect of his character.

Here we have the picture of a great city, convicted of sin, faced with impending doom, turning instinctively to the hope of God's mercy. Jesus cited the action of the Ninevites as an example of repentance, and elements of this repentance are easily distinguished. There was a confession of sin, a sorrow for sin, a forsaking of sin, and a prayer for God's mercy.

A merciful God.

The thing that Jonah said he feared came to pass. God had mercy upon the people of Nineveh. Jonah and his fellow Israelites would have expected God's mercy upon Israel, but not upon the heathen! Jonah had risen in his mission to the point where he saw that God cared for the sinfulness of the pagan city, but he had not thought that God could care for them in the same way that he

could care for his Israelite children. They had not made Peter's discovery. "I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is acceptable to him." In these days of the intensification of national pride there is need that we keep a firm grip upon this truth. Let us be profoundly glad and always glad that God has mercy for the worst offender that truly repents.

Wounded prophetic pride.

Jonah was angry because God had mercy and did not carry out the sentence of destruction upon Nineveh. This anger was due in large measure to the Israelite conviction that God was too lenient with those heathen nations, but there was a lot of wounded pride about it. Had he not predicted an overthrow? and now the mercy of God had upset it all, and he had been made a laughing-stock. So keenly did he feel it that he prayed for death.

This is a pitiful picture, a preacher mortified at a result of his preaching, which he should have hailed with joy as a triumph for his message. Are the Jonahs all dead? How many people can we find who have made up their mind to believe nothing good about certain persons, and they can get really angry at hearing these people commended.

The lesson of the gourd.

Jonah determined to watch developments in regard to Nineveh. He built a shelter which barely protected him from the scorching sun. Over his shelter a gourd vine quickly spread itself, and thus made the booth pleasant. The pleasure was short-lived, for a worm attacked the gourd, and it withered away, and poor Jonah fainted with the heat. He was vexed for the loss of the gourd. God asked the prophet if his vexation was right, and he answered that it was. The lesson could now be pressed home upon the prophet: If you are right in being vexed over the withering of a gourd vine, then should not God have regard for the great city of Nineveh, with its multitude of souls?

The story ends here. The purpose of the narrative is achieved. The inconsistency of despising the heathen, and even cherishing a delight in their suffering, while being so solicitous about personal comforts, is plainly drawn. What are gourd vines compared to the souls of men? What are bank-stocks, what are personal comforts, while men are perishing without the light and comfort of the gospel? God loses without respect of persons. Do we? God seeks and welcomes repentance in the heart of any man, no matter what his nationality. Do we?

I know not where His fringed palms
Lift high their heads in air;
I only know I cannot drift
Beyond His love and care.
And so beside the silent sea
I wait the muffled oar,
Assured no harm can come to me
On ocean or on shore.

—J. G. Whittier.

Victorian Bible School Department.

Results of Annual Examination, 1915.

DIVISION I. Under 9 years.

1st prize, Geoffrey Beard, Donully, 96.
2nd prize, Grace Cove, Berwick; John Williams, Kaniwa, 91.
3rd prize, George Finston, Berwick, 92.
4th prize, Roy Henley, Box Hill; Albert Meyer, Berwick, 91.

Certificates of Merit.—Leslie Harman, Kyneton; Thomas Hagger, Melbourne; Norman Hall, David O'Brien, Harry Sprengling, Middle Park; Gordon Chamberler, Louise Ewart, Mordiallo; Theodora Easton, Footscray; Beryl Youens, Brighton; Harold Patterson, Melb. Bazaar; Amy Craig, Hazel Argart, Dorothy Young, Dorothy Chadwick, Frank Sharples, South Melbourne; Lancel Thorburn, Bendigo; Merton Ryall, Carnegie.

Certificates.—Gwendoline Hayes, Phyllis Pedersen, Warragul; Allen Walker, Kyneton Park; Percival Jordan, Moreland; George Wilson, Surrey Hills; Ada Dunn, Marjorie Noble, Clive Stanley, South Melbourne.

Throughout these papers were very satisfactory. The marks given have been well merited. All papers gave evidence of a very good general knowledge of the lessons.—J. Willsire.

DIVISION II. 9 and 10 years.

1st prize, Elva Price, Surrey Hills, 100.
2nd prize, Lynton Seedman, Surrey Hills, 98½.
3rd prize, Keith Price, Ballarat, 98.

4th prize, Daphne Sampson, Lygon-st., 97.
Certificates of Merit.—Marjorie Alexander, Albert McClell, Lily Gordon, Thomas Kyneton; Edith Welch, St. Richmond; Kenneth Andrews, Castlemaine; Arthur Porter, Stawell; May Fort, Jessie Mill, Hazel Wines, Alma Fort, Middle Park; Annie Sanders, Alfred Fowler, Blackburn; Harold Williams, Kaniwa; Edwin Chandler, Lucy Love, Eric Lege, Mordiallo; Elsie Burgess, Hilda Flynn, St. Albans; Felicia Griggs, Roy Pittcock, Ballarat; Melba Chapman, Emily Taylor, Ian McIntyre, Box Hill; Edith Charles, Amy Coxhead, Mary Thurgood, George Easton, Footscray; John Gray, Mildara; Doris Cambridge, Horsham; Kathleen Hunter, Marjorie Starle, South Yarra; James Darrach, Edith Rutanya, Nellie Miller, Isabella Richards, Malvern; Rowland Morris, David Ballan, Alma Regis, Brighton; Marjorie Edwards, Windsor; Eva Rutledge, Bunley; Alice Dowd, Edgett Pateman, Berwick; Hilda Everett, Fitzroy; Ethel Fox, Warrnambool; Roy Johnson, Cheltenham; Benjamin Blackshaw, Arthur Jones, Dandenong; Matt Wright, Ray Anderson, Stanley Woodbridge, North Melbourne; John Spencer, Edith Thornburn, Robert Webster, Bendigo; Daniel Allen, Alan Smith, Edna Clewett, Surrey Hills; Arthur Johnson, Bert Betts, Gwen Havers, Eva Clark, Edith Dunn, Nellie Hill, Marie Joseph, May Smith, South Melbourne; Reggie Spence, Northcote; Rupert Zellius, Doncaster; Agnes Goble, Taradale; Doris Miller, Lawrence Tully, Brighton; Watson, Margie Smith, North Fitzroy; Helen Moffat, Carnegie.

Certificates.—Hila Welch, South Richmond; Clarence Westmore, Bayswater; Ethel Sandys, Clarence Powell, Mordiallo; Edna Esop, Newman-st.; George McAlpin, South Yarra; Leonard Source, Ascot Vale; Eva Smith, Harcourt; Annie Teck, Warrnambool; Doris Lembeck, Cheltenham; Roy Upstill, Stanley Smith, Surrey Hills; Rosie Graham, Irene Everset, Lily Phillips, South Melbourne; David Neakes, Doncaster; Edith Ryall, Carnegie; Robert Jones, Dandenong.

A pleasing feature of this division is the many rivals the prize-winners had. The papers throughout showed careful study, and the work of examination was a pleasure. Average percentage, 79.—J. Willsire.

DIVISION III. 11 and 12 years.

1st prize, Cecil Thompson, Footscray, 99.
2nd prize, Florence Haines, Lygon-st., Irene Barwell, Hawthorn, 98.

3rd prize, Nita Christie, Maryborough, 97½.
4th prize, Isabel Barrett, Surrey Hills, 97.

Certificates of Merit.—Vernon Dudley, Shepparton; Rose McColl, Harry Sampson, Leonard McColl, Alexander, Tippet, Lygon-st.; Annie Martin, Herman Schilling, Susie Morton, Jessie Morton, Leonard Westmore, John Berry, Bays water; Bartlett McIlroy, Allen Stewart, Albert Mitchell, Esther Woodbridge, Newmarket; Winnie Wallace, Cecil Jackel, Wallace Jackel, Taradale, Winnie Blackburn, Harold Scanlan, William Dunkin, Big Par's Creek; Winifred Ross, Castlemaine; Doreen Barrett, Ronald White, Chilton Colings, Eva Hagger, Ruby Boverid, Moreland; John Davies, Christopher McBrien, Grace Hall, Irene Enderby, Keith Taylor, Stanley McMahon, Irene Smart, Middle Park; Thelma Porter, Michael Middleton, Stawell; Charles Sanders, Blackburn; Lydia Lacey, Croydon; Rupert Chandler, David Darling, Violet Hooke, Montrose; Frank Choney, John Brodie, North Richmond; Lorna Ferguson, Molly McGregor, Elsie Price, Albert Pittcock, Ballarat; Harry Holmes, Box Hill; Annie Bourn, Iris Gordy, Nellie Brown, William White, Footscray; Esther Skelton, Harry Simper, Evelyn Lewis, Mildura; Dorothy Lane, Ethel Crouch, Horsham; Allison Murray, Malvern; Maxwell Morrison, Alec Black, Hawthorn; Jack Hewitt, Constance Styles, Garnet Passe, Christa Lindbrook, George Youens, Donald Grey, Brighton; Phyllis Brown, Jessie Lindsay, Dorothy Fowler, Windsor; Hector McDonald, Swan Hill; May Kirby, Violet Peters, Lynda Campbell Ascot Vale; Edith Waters, Rita Dowell, Berwick; Sidney Bethune, South Lillimur; Elsie Mildern, Fitzroy; Jack Burkett, Alwyn Beal, Donully; Vera Randall, Walter Scott, Warrnambool; Emma Howard, Eva Seymour, Lila Johnson, Francis Martin, Cheltenham; Jessie Blackshaw, Rosalind Robbins, Dandenong; Vera Fearor, Clarence Hall, Roy Wright, Elizabeth Woodbridge, North Melbourne; Mary Spencer, William Spencer, Edna Cook, Bendigo; Edmund Harding, Rea Lawson, Dorothy Day, Swanston-st.; Lisa Smith, Violet Woodhead, Dorothy Lawson, Lawrence Upstill, Surrey Hills; Nellie Bryant, Ruby Patterson, Bert Betts, Nellie Larson, Lorna Morris, Rosa Hayson, Maryborough; Dorothy Mill, Vera McKendrick, Isabella Clark, Violet Young, Hubert Murray, South Melbourne; Winnie Reid, Willie Ealyane, Wonga Park; Mary Morris, Leila Colings, Northcote; Violet Hogarth, Harcourt; Gordon Petty, Doncaster; Verosa Cook, Bendigo; Alan Cavanagh, Robert Reed, Jean Timmins, Vera Hedger, Eva Scimmar, Walter Wyatt, North Fitzroy.

Certificates.—Gordon Clark, South Richmond; Betty Gill, Newmarket; Myrtle Caswell, Doris Gallepe, Emerald; Annie Scanlon, Big Par's Creek; Fred Carter, Walter Daw, David Hume, Moreland; Doreen Mill, Middle Park; Max Hooke, Montrose; Alice Jude, Clarence Speedie, Ballarat; Kenneth Davies, Hazel Charlesworth, Box Hill; Dorothy Weis, Mildura; Clara Graham, South Yarra; Norman Peters, Hawthorn; Phyllis Gwynne, Berwick; Myrtle Glennie, Fitzroy; Violet McCannell, Warrnambool; William Smith, Doris Hutchison, Cheltenham; Irene Daniel, Bendigo; Arthur Greaves, Surrey Hills; Mabel James, Maryborough; Elsie Harrington, Newmarket; Donald Petty, Rupert Clay, Doncaster; Emily McSivyn, North Fitzroy; Fred Ryall, Douglas Anderson, Carnegie; Millie Fordham, North Melbourne; Bertha Miller, Taradale.

The papers, with few exceptions, were uniformly good, and manifested a very clear understanding of the lessons. The first-prize paper is very exceptional, and 99 per cent. of marks were well merited. One wishes that the purse were longer, so that the competitor gaining 99½ marks should not go unretarded.—J. Willsire.

DIVISION IV. 13 and 14 years.

1st prize, Jessie Louen, Blackburn, 99.
2nd prize, Carrie Davies, Middle Park, 97.
3rd prize, Jessie Clarey, Newmarket; Paul Murray, Surrey Hills, 95.

4th prize, Alice McKeon, Lygon-st.; Mary Miller, Taradale; Alice Martin, Middle Park, 96.
Certificates of Merit.—Clarice Haines, Kyneton; Doris Blyth, Isabella Brown, Newmarket; Nellie Sargent, Taradale; Clarence Hogben, Warragul; Ellenor Andrews, Castlemaine; Albert Collins, Martha Ratcliffe, Moreland; Lexie Down, Selwyn Johnston, Middle Park; Norman Beard, Danolly; Olive Barwell, George Peters, Swan Hill; Frank Bryden, Brighton; Eric Lindhe, Swan Hill; Lily Roberts, Ascot Vale; Florence Everett, West Herbert, Fitzroy; Linda Love, Warrnambool; Edith Follis, Alice Smith, Edith Howard, Cheltenham; Jean Coyne, North Melbourne; Hector Thornburn, Bendigo; George Edlyane, Wonga Park; Kitty Clay, Doncaster; Jessie Mackay, Annie Reed, Irene Bang, May Payne, Sarah Fyter, Allen Scarle, South Yarra; Stella McDonald, Footscray; Leslie Allen, Surrey Hills.

Certificates.—Thomas Crawford, Alan Kyme, Douglas Heron, Newmarket; Alice Picken, Taradale; Francis Daws, Eric Parker, Moreland; Jessie O'Neill, Gladys Enderby, Alex. McDonald, Middle Park; Herbert Anson, Croydon; Alben Julian, Alice Julian, North Richmond; Elizabeth, Marjorie Porter, Ballarat; Alice Widdie, Footscray; Hugh Gray, Alexander Legg, Mildura; Daisy Norman, Collingwood; Nellie Morris, Brighton; Evelyn Rogers, Swan Hill; Ivy Kelly, Ascot Vale; Rose Coxe, Alma Richardson; Ben Pateman, Berwick; Olive Madhuen, Alice D'worth, Donald Smith, Norman Pritchard, Dandenong; Doris Hall, North Melbourne; Doris Gow, South Yarra; Edith Swainman, South Yarra; Alice Peters, Hawthorn; Ruby Sutcliffe, Northcote; Roy Tully, Doris Tully, Doncaster; Fred Helger, North Fitzroy.

DIVISION V. 15 and 16 years.

1st prize, Mollie Seedman, Surrey Hills, 97.
2nd prize, Dorothy Wierling, Footscray; Lila Beeridge, North Fitzroy, 96.
3rd prize, Marion Kirkpatrick, Box Hill, 96.
4th prize, Doris Upstill, Surrey Hills, 88.

Certificates of Merit.—Rita McKellar, Warrnambool; Irene McCormack, Shepparton; Harold Mansfield, Newmarket; Reginald Speares, Emerald; Eva Gurdy, Taradale; Clarence Peters, Warragul; Ralph Redman, Blackburn; Bert White, Moreland; Daisy O'Neill, Lize Bell, Middle Park; Anna Tierney, Preston; Edith Bendie, North Richmond; Elsie Benson, Ballarat; Irene Henley, Box Hill; Ernest Paters, Ret Black, Hawthorn; Elsie Field, Charles Morris, Brighton; Ruth Allen, Swan Hill; Frank Johnston, Berwick; Thomas Cuddy, Elizabeth Traeger, Fitzroy; Doris Seymour, Elsie Ould, North Martin, Cheltenham; Leslie Clay, South Melbourne; Myrtle Smith, Northcote.

Certificates.—Annie Beer, Kyneton; Alexander Mitchell, Roy Jenkin, Grace Brown, Newmarket; Annie Boverid, Moreland; Connie Eastman, Preston; Donald Darling, Montrose; Leith Collins, St. Kilda; Henrietta Morrison, Ballarat; Constance Edwards, Windsor; Dorothy Smart, Irene Field, Berwick; Eva Branton, Ethel Foreman, Cheltenham; Gilbert Woodbridge, North Melbourne; May Gibbs, Surrey Hills; Judith Kenyon, Mildura; Daisy Swainman, South Yarra; Florence Sewell, Mona Kerr, Rosalea Patterson, Bert Betts, Irene Collings, Northcote; Thomas Stevenson, Malvern; Raymond Harrah, South Melbourne; Violet Manning, Mildred Southcote, Carnegie.

DIVISION VI. 17 and 18 years.

1st prize, Jessie Gilson, Lygon-st.; Arthur Clarey, Newmarket, 100.
2nd prize, Jessie Dabb, Lygon-st., 98.
3rd prize, Stella Haines, Lygon-st., 98.
4th prize, Ethel Styles, Brighton, 97.

Certificates of Merit.—Jessie Swainman, Preston; Annie Brodie, North Richmond; Daisy Ed-

Continued on page 728.

The Family Altar.

Conducted by A. F. Illingworth.

SAVING GRACE.

Trust ye in the Lord for ever; for the Lord Jehovah is the rock of ages (Isaiah 26: 4, marg.). Hope in the end for the grace that is to be brought unto you at the revelation of Jesus Christ (1 Peter 1: 13). Trust in the Lord does not mean, hold your arms, and give yourself no trouble about sanctification, but, Go with firmness and full assurance to the work. The Lord is a rock of strength and an impregnable fortress for you. As soon as you betake yourself to that fortress his grace will protect you, and will strengthen you to do all things. Hope entirely (marg.) for the grace does not mean, Do nothing yourself; let grace work; but with all possible earnestness strive after it follows.

Hope for the grace that never fails you, with which you can do all things, but which, without you, that is to say, unless you earnestly wish it, cannot make you holy. Just as you can do nothing without grace, so, without you, grace neither can nor will work anything in you.

To have, each day, the thing I wish,

Lord, that seem best to me;

But not to have the thing I wish,

Lord, that seem best to thee.

Most truly, then, Thy will is done,

When mine, O Lord, is crossed:

'Tis good to see my plans overthrowed,

My ways in Thine all lost. —Bonar.

SUNDAY, NOVEMBER 14

Seed Thought—*Commanding the Morning*. Has that commanded the morning?—Job. 38: 12.

Selected Genes.—

The book of Job is one of the world's great epics, where the whole problem of human sin and sorrow and the mystery of the ways of God is unfolded in the most dramatic form. The great scheme, however, often overshadows the extraordinary incidents of poetic insight which appear in the least details. Consider, for instance this passing allusion to the work of the morning.

Has that, the poem says, commanded the morning, and caused the day-spring to know his place? Have you, that is to say, taken possession of the new day and become its master, so that the morning shall be a servant who is at your command?—Prof. F. G. Peabody.

Scripture Reading—Job 38: 1-15.

MONDAY, NOVEMBER 15

Seed Thought—*Idle Talk*. Who is this that darkens counsel by words without knowledge?—Job 38: 2.

Selected Genes.—

My son, the world is dark with griefs and graves, So dark, that men cry out against the heavens. Who knows, but that the darkness is in man? —Tennyson.

Scripture Reading—Job 38: 16-21.

TUESDAY, NOVEMBER 16

Seed Thought—*How Influence*. What shall I say more?—Heb. 11: 34.

Selected Genes.—

Great men... are the fingerposts and lodestars of humanity; it is with their aid that we steer our course; if we are wise, and the records of their thought and inspiration are of the utmost value to us.—Sir O. Lodge.

Scripture Reading—Heb. 11: 32-40.

WEDNESDAY, NOVEMBER 17

Seed Thought—*In Illuminating Doctrine*. In the beginning was the Word.—John 1: 1.

Selected Genes.—

In the beginning was the Logos. It is better to keep to the Greek word, because though we may not completely understand what is meant by the Logos, it leads us to enquire, and if we translate it "Word," we are apt to be contented with the usual meaning of "Word."

Prof. Thompson, in his description of life as investigated by modern science, showed recently that the philosophical explanation of life on the planet was the Logos. "Our philosophical position," he said, "is briefly that in the beginning was the Logos." This is to say, science begins to quote the first verse of the Gospel of John as an explanation.

In St. John the daring truth was announced that the Logos was a Person. The doctrine of the Logos as taught by thinkers in the first century was changed into an actual experience and a veritable truth by identifying it with Jesus, the Word made flesh.—R. F. Horton.

Scripture Reading—John 1: 1-14.

THURSDAY, NOVEMBER 18

Seed Thought—*The Work of the Holy Spirit*. "He shall teach you all things"—John 14: 26.

Selected Genes.—

A great many people are making the supreme mistake of expecting a consciousness of the Spirit, yet that which the Spirit creates is not a consciousness of Himself, but a consciousness of Christ.—C. Morgan.

The Spirit is with us; to disannul all orphanhood, to give a clear consciousness of the living Christ, to strengthen for witness-bearing, to make strong in the midst of suffering, and to realise within men all the purposes of their Lord.—C. Morgan.

Scripture Reading—John 14: 15-27.

FRIDAY, NOVEMBER 19

Seed Thought—*Christianity in Practice*. If ye know these things, happy are ye if ye do them.—John 13: 17.

Selected Genes.—

Are you going to spend your whole life saying "ought"? Turn your "oughts" into "shall," man! —Bernard Shaw.

If you find happiness by hunting for it, you will find it as the old woman did her lost spectacles, if she on her own nose, all the time.—Josh Billings.

Scripture Reading—John 13: 1-17.

SATURDAY, NOVEMBER 20

Seed Thought—*The Exodus Festival*. Thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand.—Exod. 12: 11.

Selected Genes.—

In one of Longfellow's New England Tragedies, "Giles Corey, of the Salem Farns," the clerk of the stocks, and Cotton Mather, the minister of the parish, say:

"I never hear the striking of a clock, Without a warning and an admonition. That time is on the wing, and we must quicken Our tardy pace in journeying heavenward, As Israel did in journeying Canaanward."

Scripture Reading—Exod. 12: 11-14.

FOR THE WEEK END.

He only is advancing in life, whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace; and the men who have this life in them are the true lords, or kings of the earth-day, and they only.—Ruskin, "Sesame and Lilies."

Visit to the College of the Bible.

One of the pleasant visits of a party in Victoria, by J. J. Haley and J. W. Webb of Melbourne, former ministers in Lynton church, Melbourne, was made to the College of the Bible, Greek Hill, Melbourne, on Wednesday afternoon, October 28th. It was an ideal Australian day, and the charming hills and vale of the very desirable location showed to the most advantage. It seems very fortunate that this institution of learning, so useful and indispensable to the churches of Australia, should be situated in a quiet rural, healthy locality, with the most ideal environment, and yet be so quickly reached by rail road or other conveyance from the metropolis. The original building was admirably designed and most substantially and tastefully built, for the home of a man of retirement and means. The new building is an ornament, and a solid structure, excellently adapted to College purposes, and well-equipped. Its classrooms, libraries, and laboratories are commodious, light and airy, and every upstairs room commands an inspiring view. There are a number of lecture halls, arranged from all the States of the Commonwealth and from the Dominion of New Zealand. Their earnest determination and the *esprit de corps* is most commendable. All are bent on fitting themselves for useful ministry, several on the foreign field. There are two young ladies who are excellent students, aspiring to service in heathen lands. The fact should not be overlooked that every student is an active Christian, animated by high and pure motives. The College is, therefore, safe and desirable for even quite young men. We were delighted to see so many and well-built shelves in the library. Various preachers and friends of the institution have generously donated books (Professors, whether ministers or not, look over your libraries; for ever there is room) for more sets of books or pictures or maps.

The trustees have wisely purchased land adjoining that which was acquired, on very advantageous terms, by the liberality of a good brother in Melbourne. The campus, building site, and gardens now comprise about thirteen acres. There is ample room for an athletic track, tennis, cricket and other exercises of "muscular Christianity." Only desirable residences are being built in the vicinity, and the College will never be "hemmed in." We were happy to learn that there is but a moderate marriage on the property, which is steadily increasing in value. We heartily echo the hope expressed by Bro. John Hindle, that it may soon be wiped out. We learned, *sub rosa*, that already some have volunteered to cooperate if a sufficient number will contribute from each of that party. Treasurer, W. C. Crangie would gladly hear from other.

An impromptu programme of singing, prayer and speaking was indulged in. And the utmost appreciation was manifested by the students and visitors. The Principal, Bro. R. M. Main, made a few interesting remarks. Bro. Reg. Morgan, Organising Secretary, led in an earnest prayer; Bro. A. E. Illingworth, of New South Wales, Federal Chairman, voiced his deep interest in the College and its valuable work, being always glad when he could induce or help any young man to enter as a student; Bro. John Hindle, of Emure church, Sydney, made a business-like talk to the young men, and all present; Bro. J. J. Haley gave some sound advice, with interesting reminiscences of his early College days in America, and the writer spoke of the results of brethren who supported him, financially, fifty years ago, while he studied and practised under the successful evangelist, Henry S. Earl, long before such a College was started, though even then hoped for.

Principal and Mrs. Main showed the visitors over the building, and generally, and entertained all most hospitably and graciously at their table. By unanimous vote, they were heartily thanked. The conviction was emphatically expressed that the right captain and his helpful "mate," with first officer, Bro. H. E. Knott, were "the right people in the right place," as teachers, and every student, with ever increasing attendance and prosperity, were wished them.—J. W. Webb.

Reports from the Field.

West Australia.

SUBIACO—On Sept. 19th, when Bro. Connor was absent in Brookton, a "soldiers' service" was conducted by the young men from the camp. The chapel was packed, and Bro. Pollard, Brown, Stewart, Crain and Evan gave a fine service, the first-named doing the preaching. All will soon be on the way to the front. Bert Roberts, our Bible School secretary, was honored on the occasion of his marriage. A presentation was made to him, and deep appreciation of his worth expressed. The church anniversary passed off last Sunday and Wednesday. Meetings were good, and the choir gave valuable aid in the musical portion of the service. Sister Richardson, known to many for her faithful work in the church, is confined to her home. We pray the Father for her restoration.—Oct. 22.

GULLFORD—Most successful mission services are being conducted here by Bro. H. J. Banks and E. R. Berry. The former has been preaching eloquently to large audiences, and the latter has carried out the duties of singing evangelist in a masterful manner. Up to date 19 persons have made the "good confession." It will interest your readers, who assisted in the erection of our chapel, to know that the work in West Gullford is progressing. The Sunday School has increased from 16 to 145. The church roll shows an increase from 16 to 70. Bro. Fitzgerald, evangelist, formerly of the College of the Bible, is doing a splendid work.—C. A. G. Payne, Oct. 18.

MAYLANDS—Our evangelist, Bro. Scambler, has accepted an engagement with the Hawthorn church, Victoria. Large congregations were present at the morning and evening services on Oct. 10th, to hear our brother's farewell message. At the prayer meeting on October 1st, a young man and a young woman confessed Christ as their Saviour. A social was held on Oct. 14, to bid farewell to Bro. and Sister Scambler. E. R. Berry, who presided, stated that Bro. Scambler had labored with the Maylands church for two years and nine months. During that time eighty had been added to the church, about fifty of them by faith and baptism. The building had improved, and land adjoining the chapel secured. Bro. Scambler was leaving a growing work. He was held in high esteem in the community, and the church during his ministry had come to be a force in the town. This was strikingly evidenced when, later in the meeting, a citizen asked for permission to speak, and stated that among the non-church-going men of the town Mr. Scambler was known as "the white parson." Short talks were made by E. G. Warren (Conference President), W. B. Blakenore (ex-President of Church Council), F. Peacock (Maylands church), and Mrs. H. J. Banks, representing the Sisters' Conference. Presentations were made from the church, the Literary Society, the Darcas, the Primary, and the Scouts. Bro. Scambler suitably responded.

Tasmania.

LAUNCESTON—Sunday, October 24th, P. Duff presided at the Lord's table. We were pleased to have with us Bro. Walker, from N.Z. Bro. Day gave a most able address at night on "Come" to a fair number. The children are busily practising for Children's Day. A number of our members are engaged obtaining names of persons in favor of electing the hotel bars at 6 p.m.—D. Dwyer, Oct. 27.

Queensland.

WEST MORETON CIRCUIT—Our meetings throughout the district have improved. We had some fine gospel meetings since last report. Oct. 17, a lad confessed Christ, and was baptised the same hour at Rosewood. Reading the Word of

God was the means of bringing him to the fuller light. The monthly meeting at Coleyville was a record. Our prospects are bright.—C.H.P., Oct. 28.

BRISBANE—Increased attendance at worship yesterday. A. C. Rankine spoke. A young brother who was baptised during the week addressed to the church. At the evening gospel service the building was nearly filled. A. C. Rankine preached with great power, his subject being "Signs of Christ's Coming." Already there is a great revival in the attendance, and evidence that Bro. Rankine will do a mighty work in the church here. At the request of the Home Mission Committee the church will observe this week as one of humiliation and prayer on account of the war, and also the serious drought through which the State is passing.—H.C.S.

MA MA CREIK—The Bible School held its annual picnic last Saturday, which proved a great success. The night was taken up with a concert given by the children. Several hundred were present. The proceeds helped to swell the local Red Cross funds. Sister M. Neumann, secretary of school, and teacher for the past six years, has resigned her position owing to her approaching marriage. The gospel meeting at Flagstone on the 23rd was made bright by the confession of a young lady, in the hearing of a large gathering. Bro. Morton, our evangelist, closes his labors with the church here on November 14th, after fifteen months' service.—T. A. Clappell.

New Zealand.

KAITANGATA—On Sept. 27th, our church anniversary was held. The following messages of Bro. Claude Millar and Bro. Theo. Arnold, of Dunedin, were inspirational. Bro. Millar instructively addressed the children on "Keys." Collective and individual items were attractively given by the school. Bro. Mackie and his devoted staff of able teachers richly deserved the appreciation shown. Bro. Arnold's morning message: "Better that man had never been born," and his gospel message, "Shaking the Lamb with the King," were indeed blessings. On October 6, Bro. Noble presided over a large gathering of members and friends met to say farewell to Bro. Henry Marsh. His going to the war makes the tenth from our membership. A leather-bound Bible was given him, with the church's best wishes for safety in duty and return. We will miss his constant fidelity and cheerfulness in every work of the church. Testaments were given to seven other soldiers present, who attended our gospel meetings. A splendid programme of helpful items, and a message from evangelist Bell, of Gore, were also enjoyed. On November 7, our evangelist joins Bro. Bell in a devotional mission for deepening the spiritual life of the church. Our prayers and interest will follow their united efforts. On Oct. 17 Mrs. Shields helped our large gospel meeting with a song.—John Hay, Oct. 18.

NELSON—Our meetings have been fairly well attended. October 10th, Bro. Dickson's address on "The Four Alls of the Gospel" was heartily appreciated; attendance fair. Midweek prayer service by our Bro. Percy Bolton. "The Increasing Christ." Lord's day, 17th, the church was exhorted by Bro. Dickson on "The Missionary Feeling." His words were full of power and zeal. At the gospel meeting our evangelist delivered a soul-stirring address based on Rom. 8: 28. After our gospel service, a meeting for prayer on behalf of Sunday School work showed the true spirit of love for the Master's work. Monday, 20th, the Christian Endeavorers entertained the senior members of the church to a social evening. The school-room was tastefully decorated with flowers. An attractive programme was presented. Supper was enjoyed, after which a noble and cheery speech was delivered by our much loved Sister Mrs. Knapp.—Z., Oct. 20.

WELLINGTON SOUTH—Bro. Phillips returned to us last week after a six weeks' evangelistic mission in the Nelson District, during which time some addresses on "First Principles" were delivered to the church here by our local brethren. We wish it to be understood that Bro. Phillips has not left this work entirely undone. For he delivered several addresses along this line when he first entered our new building. We were glad to have Sister Weston (who has been ill for two weeks), and Bro. Phillips and Grinstead meeting with us last Lord's day morning. The latter delivered a most helpful and interesting address on "The Disciples' Prayer." We are having a week of work on the 3rd and 4th of November, for which extensive preparations have been made. Our next business meeting has been postponed November 9th. The Bible School lost the week by a per cent.—A.L., Oct. 25.

CHRIST CHURCH—"Good listening" was emphasized last Sunday morning by Bro. Gebbie, commencing on Matt. 4: 1. At night many lessons were drawn from the story of "Joseph," 22 chapters. The address of a young man from the Bible Class, Bro. Gebbie spoke again on Wednesday evening, on the disciples acting as salt upon the earth. On Monday the Bible Class will hold its annual picnic at Lansdowne.—P.S.N., Oct. 23.

South Australia.

UNGARRA—We are having good meetings. The attendance at worship is on the increase. The Christian Endeavor meetings are being well attended, and good work is being done. Several C.E. members are taking part in the church service. Bro. Nicol Laurie, junr., exhorted us nicely on Sept. 26. On October 24, Frank Williams, of Lochiel, took the service both afternoon and evening. We had over forty present at the evening service. The powerful addresses were much appreciated. We are thankful for the help of visiting brethren, as it comes hard on the brethren without the help of an evangelist.—H. J. Peeler, Oct. 26.

HERRI—Last Lord's day morning we had with us Bro. E. N. Steward, who is a private in the Expeditionary Forces. In the evening we had a good gospel meeting. Bro. Cameron spoke on "There go the Ships," one man made the good confession. Monday evening members and friends said good-bye to Bro. E. V. Steward and W. A. Chapple. Bro. Chapple expects to go into the field during the week. Presentations were made, and our boys responded very feelingly. Both our young men have been a great help to us, especially served as church secretary.—R. Raymond, Oct. 26.

GOOLWA—On Sunday, 24th, W. Shipway presided at the Lord's table over a splendid service. Bro. Cameron exhorted on "The Stable Doubt." In the evening Bro. Cameron spoke "A Call to Decision" to a large congregation. There has been a midweek prayer meeting here, and the interest in all departments of the church work is good. On Wednesday afternoon, Oct. 22, at a good gathering of the sisters, a service was formed. The work done by the church here is to reduce the debt on our building. Bro. Cameron is getting in touch with the people of the district. He has commenced services on the north island, and there was a good gathering on October 17th, and last Lord's day, Oct. 24th, there were 24 present. A fortnightly service has been arranged.—J. Burgar, Oct. 28.

PORT PIREE—The Sunday School service held at the Wel-helbe Reservoir on Sept. 27th. The Sunday School anniversary services were held on October 10th, and were also a great success. Bro. Cameron was the preacher, and proved an expert with the children, whose attention was held at all the meetings. There was a fair attendance at 11, and at the afternoon meeting the church was nearly full. This was a patriotic meeting, and our Bro. Hon. W. Morrow, M.L.C., presented a "roll of honor" of 26 names of members of the church who had enlisted for active service.

pleaded to a crowded congregation. Bro. Gowans preached a splendid sermon on "Spots." On Monday evening the singing of the Public Meeting was held. Bro. C. McDonald, General Secretary of the Sunday School, read a very comprehensive report of the year's good work. Bro. Gowans also addressed the gathering, and Bro. W. Clark, our superintendent, who presided, also spoke. The singing and conducting of the scholars were good and reflected great honor on our veteran musical conductor, Mr. W. Scott, who has for the last 20 years trained the children for the anniversary. Our Sunday School staff has also been greatly strengthened by the advent of Bro. E. H. Waddy, late secretary of S. A. Baptist Sunday School Union, who is organizing a great increase and betterment campaign. Last Sunday Bro. Steward conducted both services here, and gave two helpful addresses. At night he conducted a baptismal service, when 11 who had recently confessed their faith in the Father, the Son, and the Holy Spirit, followed their Lord through the waters of baptism. This mission was a great spiritual feast, and self-saving time. 106 decided for Christ, of which 25 have intimated their intention of joining our churches. Good meetings to-day. Bro. Johnson extended the right hand of fellowship to ten who had been numbered on the 18th, and exhorted forcefully on "Self-pleasing." There were three new scholars at Sunday School in the afternoon, and Bro. Steward preached at night. Bro. Percy Harrison, who leaves for the front on Wednesday next, gave a public farewell on Friday evening last.—E. H. Arnott, Oct. 24.

STRATHALBYN.—On October 28 Bro. Paterson gave his biennial lecture on Foreign Missions to an interested audience. A collection for Foreign Mission funds amounted to 41. Interest and attendance at C.E. and cottage prayer meetings are good, in fact, every day has been helpful. At the close of the evening meeting Bro. Garratt took the confession of a man who has been connected with the Methodists, but has learned the way more perfectly, and he, together with the young woman who confessed Christ a fortnight ago, was baptized. An altar call was given, and a faithful proclamation of the word to-night, his theme being "Salvation"—H. B., Oct. 31.

QUEENSTOWN.—Worship, large attendance. A. Coon presided; Bro. Brooker gave a splendid address on "First Principles," this being the fifth of a series. Evening, fair number present; Bro. Brooker delivered a stirring address on "The Deceptive you Cannot Defeat"—D. W., Oct. 31.

COFFINSVILLE.—One young man made the good confession to-night. At a business meeting E. A. Jellett was elected deacon to fill the place of Bro. Batcher, who resigned because unable to attend to these duties. Barton Manning agreed to labor as evangelist for another two years.—J. M. S., Oct. 31.

UNLEY.—The Y.P.S.C.E. held their annual social on Sunday last, and the Junior Society's social took place the following evening. Both passed off successfully, and were well attended. Bro. Huntsman left for Melbourne during the week, owing to his father's illness, and to-day E. Uncle spoke at the morning service, and Bro. I. Burns at the evening. On Sunday School picnic Bro. I. Burns will go, on Mrs. Haslam's grounds at Unley Park. The opening meeting of the tennis club took place yesterday afternoon on the club's court, adjoining the chapel. On Saturday week Miss Lois Wallen—second daughter of Capt. Chaplain G. T. Wallen—was married to Capt. Claude Bennett, sergeant-major of the Sunday School. The ceremony was prettily decorated, and a large number of friends witnessed the ceremony. The same evening another of our members, Miss G. E. Green, was married to Mr. C. Sarre.—P. S. M., Oct. 31.

STIRLING EAST & ALDGADE VALLEY.—The Valley anniversary services and public tea were a great success. Sunday afternoon, under the direction of Bro. Doley, the service of song, "The Californian Nugget," was rendered acceptably. Bro. and Sister Miss Doley, of Hindmarsh, very kindly assisted. Monday night the tea party, held by the sisters, was greatly appreciated. At

the public meeting Bro. Wiltshire delivered a very helpful address to a fine gathering. We have had Bro. and Sister D. A. Ewers with us. Bro. Ewers is recuperating his health. We are glad to note an improvement, and pray that he soon may be fully restored.—T. E.

BORDERTOWN.—The meetings are keeping up fairly well, despite the fact that several of the brethren are absent in the city, and much sickness prevails. We are having some splendid meetings in Warramunga, and the people seem to appreciate the opportunity of listening to the message of the cross. The Sunday School purpose giving "Children's Day" next Sunday, and are working hard for a worthy offering. The annual conference of the Bordertown and Kaniva Circuits will be held on November 14-15 and 17, when we expect a large number of delegates to have fellowship with us.—E. E.

SIMLAHORE.—Our quarterly church business meeting and social was held on October 28, at which meeting J. Taylor, senior, was elected deacon, H. Anderson financial secretary, and E. C. Manger treasurer. Among other things agreed to was the installation of electric light in the building. To-day, meetings were good, Bro. A. G. Saunders speaking both morning and evening. Bro. and Sister Smith, late of Broken Hill, were received in this morning, and Sisters Northley and Mitchell were received in the membership class evening. To-night was the commencement of our mission, Bro. Saunders speaking on "What We Are." At the close of the address two confessed Christ. Sister Blice, of Hindmarsh, our soloist for the mission, sang beautifully at this meeting.—E. C. M., Oct. 31.

New South Wales.

CANLEY VALE.—Good meetings to-day. Bro. Browne exhorted this morning. One decision last Sunday night—a Bible School lad. Bro. W. Boys has enlisted for active service, and goes into camp tomorrow. Our school now seven prizes at the examination, and holds highest average of marks in its class. Our Bible College offering amounted to 43. Bro. Arnott is relinquishing the work at Canley Vale at the end of November. G. H. Browne takes up week end work from that date.—A. O. W., Oct. 29.

LISMORE.—Oct. 17, gospel meetings all day. We had several visiting brethren, among them being Bro. W. Strarford, home on leave from camp. The North Lismore Bible School is growing fast, and is in need of more teachers; to-day we had 76 present, the record attendance so far. The Bible Society's picnic was held Eight Hours' Day, at Elliott's Point, and was the most successful yet held, about 220 being present. North, South, and Conway St. schools have arranged for a combined Children's Day service on December 9th, and are busy practicing their respective parts of "Australia's Response to the Nation's Call." The D. W. Burns has been sewing the standard of the Society, making pyjamas for the wounded soldiers.—E. A. S.

ENMORE.—We held a welcome home social to Bro. Illingworth on Wednesday evening, Nov. 27. J. Kingsbury occupied the chair, and greetings were given on behalf of office-bearers, Bible School, choir, Local Daughters, C.E. Society, and Young People's Temperance League. A singing time was spent, refreshments being provided. Last Friday day morning we had as visitor Bro. Mitchell, from Newmarket. Bro. Illingworth addressed the church on "Priceless Virtues," and at night preached the gospel, his subject being "Reckoning Love." Bro. Evans has been elected Moderator, and the whole church has been revived. At a farewell service Bro. Burns was presented

with a small monetary token of our appreciation, and in responding not only thanked the church for the gift, but all who had made the mission such a delight to him with the help they gave. The mission was extended a week beyond the time originally planned; and the wisdom of this was seen in the fact that fifteen others came forward to confess their Lord. We beg to express our thanks publicly to the three church for her generosity in allowing Bro. Burns to work with us, and to Bro. Burns for his great sacrifice in allowing his holiday to the strenuousness of a protracted mission. The writer feels that he has had a special blessing apart from the decision of those of his own family. "To God be the glory! Great things he hath done"—F. Collins, Nov. 1.

BELMORE.—We had a good day yesterday. Eighty broke bread. The meetings were helpful. Bro. Forbes in his gospel address exceeded himself. His subject, "Eternity," kept a large congregation deeply interested considerably past the usual hour—John Rodgers, Nov. 1.

HURSTVILLE.—Record attendance at all the meetings to-day to celebrate the opening of new building, and the Bible School anniversary. Bro. Gardin exhorted the church from Ezra 6:10, and we were received into fellowship who were baptized the previous Wednesday. Bro. Ruhl spoke at the afternoon service, and distributed the certificates won at the last examination. Ten of our scholars passed. Bro. Gardin preached at night from John 15:13, when three of the scholars and two adults made the good confession. Tenth-day reference was made to the loss of Bro. Buckley's son, who was killed at the Dardanelles. The church extend their heartfelt sympathy to the bereaved one.—B. E. Heasman, Oct. 31.

NORTH SYDNEY.—We had a good muster at the breaking of bread this morning, over which Bro. Timote presided. In the absence of Bro. Collins, Bro. Payne exhorted on "The Church—18 Disciples." A good attendance at the gospel service, when Bro. Payne gave an excellent address on "Christian Responsibility." Next Lord's day being "Children's Day," we are holding special services. Five more names have been added to our soldiers' roll—Cyril T. Garrett, Oct. 31.

MOSMAN.—Splendid meetings throughout the day. In the morning the church was a good attendance. Bro. Stevens' exhortation on "The Last of Christ" was soul-stirring. Among the visitors, we were pleased to welcome Miss Rowan, from Melbourne. The attendance at the evening service has been steadily increasing, and at this evening's meeting there was a good congregation to hear a fine gospel address. The officers and teachers of our Bible School are greatly cheered and encouraged at the growth of the school, as this afternoon there were 100 scholars present.—F. C., Oct. 31.

HORNSHY.—Man Price preached. Bro. C. Boyall, of Chateau, exhorted the church on "Sowing and Reaping" (Gal. 6: 7, 8). Good attendance at the gospel service at night. L. Gardin's address, being on "The Mission of the Church," and was listened to with rapt attention.—Thos. E. Role.

AUBURN.—Splendid meeting this morning at the breaking of bread, when Bro. Carter ably exhorted. Bro. Lang presided, and we were received into our fellowship Sister Marjorie Smith, who put on her Lord in baptism last Wednesday evening. Marjorie is secretary to the kindergarten. This evening, Bro. Alan Price delivered the gospel message to a very attentive though small congregation.—G. Sitch, Oct. 31.

ERSKINEVILLE.—Lord's day morning and mid-week devotional meetings are still growing. Yesterday morning the church was cheered by an address from J. Clydesdale. This week special evangelistic meetings are being held. A. E. Forbes is the first speaker. We had 174 at Bible School yesterday, when certificates from B.S.U. examination were presented. Erskineville ranked highest in percentage of marks gained among larger schools. A social to bid farewell to a number going to the front was held last Thursday, and a

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Victorian Bible School Examination

Concluded from page 724.

hans, Rosina Batch, Ballarat; Frances Phelps, Mildura; Sarah Bailey, Hawthorn; Jessie Cuddy, Fitzroy; Eileen Bryan, Windsor.

Certificates.—Doris Drummond, Castlemaine; Emily Cameron, Box Hill; Myrtle Parker, Croydon.

A very fine lot of papers, showing that all have studied the lessons well. They show a good general standard of excellence. The first prize papers were particularly good.—J. E. Thomas.

DIVISION VII. 19 years and over.

1st prize, Susie Gay, Emerald, 96.
2nd prize, Harold Hunter, Berwick, 87.
3rd prize, Arthur Taylor, North Richmond, 86.
4th prize, Nellie Tuogood, Box Hill, 85.
Certificates of Merit.—EllenVaugh, Emily Hazlett, Floort; Marion Lilley, Fitzroy; Amy Brough, Cheltenham; Ida Endall, Doncaster; Mary Hill, Box Hill; Ivy Wood, South Melbourne; Mimmie Taylor, St. Kilda; Sarah Beasy, Donully.
Certificates.—Charles Allan, Lygon-st.; Agnes Wiseman, Taradale; Francis Prior, Stawell; Maude Cameron, Box Hill; Mrs. Wainy, Lygon-st.; Charlotte Cholerton, St. Kilda.

In this division the standard was rather low, and the papers on the whole were only fair. There seemed a lack of knowledge of the Scripture, and I purposely quoted the text book when asking questions, this lack of definite scriptural knowledge was rather disappointing. The first-prize paper was especially worthy of mention. In Divisions 6 and 7 I regret I asked a question on the Holy Spirit, but I have not marked this in any paper, so that no one lost anything by that.—J. E. Thomas.

TEACHERS.

DIVISION VII. Under 25 years.

1st prize, Miss Amy Burch, Swan Hill, 99.
2nd prize, Mr. G. O. Jaekel, Taradale, 92.
3rd prize, Mr. Ruth Styles, Brighton, 87.
Certificates of Merit.—Miss Bertha Iversill, Footscray; Miss Pearl Barnock, Hawthorn.
Certificates.—Miss Olive Corly, Mr. H. Jaekel, Taradale; Miss Laura McDonald, Swan Hill; Miss Nellie Tucker, Hawthorn; Miss Ethel Warmbrunn, Berwick.

DIVISION VIII. Over 25 years.

1st prize, Mr. J. A. Wilkie, Ballarat, 100.
2nd prize, Mr. G. W. Mitchell, Newmarket, 91.
3rd prize, Miss Nellie Simms, Ascot Vale, 90.
Certificates of Merit.—Miss E. Johnson, Mr. T. W. Smith, Lygon-st.; Mr. T. E. Batty, Big Pate Creek; Miss Eva Hillbrich, Berwick; Mrs. Emma Flood, Ascot Vale; Miss Rankine, Box Hill.
Certificates.—Miss Ida Graham, North Richmond; Mr. A. T. Lacy, Box Hill.

DIVISION IX. Senior.

1st prize, Miss Emily Gill, Box Hill, 100.
2nd prize, Mr. J. H. McKean, Middle Park, 96.
Certificates of Merit.—Mr. P. J. Bryce, Mr. Frank Fisher, Cheltenham.

Some of the papers in these divisions were of a very high order, and a few were hardly good enough for a teachers' examination. Those securing first prizes were most excellent, and deserve much commendation. Whoever the writers are, they have my sincere congratulations.—B. W. Hurnsman.

Midweek Service Topics

for 1916.

The following topics were prepared by a sub-committee of the Victorian Preachers' Association—

JANUARY.

- 1—What 1915 has Taught Me. Deut. 8: 1-20. (Testimony Meeting.)
2—God's Presence in 1916. Ex. 33: 12-23.
3—The Priesthood of All Believers. 1 Peter 2: 1-12; Rev. 1: 5, 6.

- 22—How to Deal with an Offending Brother. Matt. 18: 15-22.
23—The Harvest of the Home Land. John 4: 31-38.

FEBRUARY.

- 5—Home Missions—The Call for Enlargement. Isaiah 54: 2, 3; Acts 1: 8.
12—The Divinely-given Names. Acts 11: 26; Rom. 16: 16.
19—Giant Evils: 4. Covetousness. Luke 12: 13-21; Eph. 5: 1-5.
26—"Fret not thyself." Psalm 37.

MARCH.

- 4—The Church that was Not Approved. Rev. 3: 14-22.
11—The Law of Pardon for the Believer. 1 John 1: 1-10.
18—Reverence. Ecc. 5: 1-7.
25—The Purpose of Our Salvation. Eph. 2: 1-10; Titus 2: 14; 3: 8-14.

APRIL.

- 1—True Greatness. Matt. 20: 20-29; Prov. 16: 32.
8—The Lord's Treasury. 1 Cor. 16: 1, 2; Prov. 3: 9, 10.
15—Church Discipline. 2 Thess. 3: 6, 14, 15.
22—Confession Week.
29—Robt. Raikes, A World's Benefactor. Deut. 6: 1-7.

MAY.

- 6—The Opportunity of the Bible School. Rev. 3: 8; 2 Tim. 3: 14-17.
13—The True Basis of Christian Unity. Eph. 4: 1-6.
20—Giant Evil: 5. The Extremes of Wealth and Poverty. Prov. 30: 7-9; James 5: 1-4.
27—Three Deaths—In Sin, For Sin To Sin. Eph. 2: 1-6; 1 Cor. 15: 1-4; Rom. 6: 11.

Preachers' Conference, Queensland.

C. Pratt.

The Queensland preachers, church officers, and Bible School Workers' Conference was held at Toowoomba, during 18th to 22nd of October. There was a fair representation of all Queensland workers present, though the attendance was, no doubt, lessened through drought and adverse circumstances.

The conference commenced on Monday evening, October 18th, with a public meeting. E. Davis presided over the meeting, and heartily welcomed visitors and friends to the conference at Toowoomba. C. R. Graham and C. H. Pratt gave addresses on "The Humanity" and "Divinity of Jesus."

Tuesday morning, at 9.30, a discussion on Bible School work was introduced by W. H. Nightingale. The discussion was hearty and helpful. During the afternoon O. Alderman and E. Davis contributed essays on "The Big Boy Problem." It was resolved that the conference in session year upon the Home Mission Committee to grant a half day's discussion on Bible School work at the forthcoming State Conference.

Wednesday, 20th, was given in the discussion of evangelising Queensland. The chair was occupied by A. V. Heather, who, after devotional exercises, called upon C. R. Graham to read an essay on "Home Mission Enterprise." W. J. Way forwarded an essay on "The Evangelisation of Queensland," and E. Davis opened the discussion on "Queensland's Future." During the afternoon session W. A. C. Wendorf read an essay on "Evangelising the Back-blocks," and A. V. Heather on "Evangelising the Towns."

At 6 p.m. a public tea meeting was arranged. Visitors and friends sat down to a sumptuous repast which was in the capable hands of the ladies. At 8 p.m. the chair was taken by W. H. Nightingale, and the public anniversary service was enjoyed. A lengthy and varied programme was submitted. Greetings were received from the local Baptist Church, conveyed by Mr. Moon, pastor, and also from the Congregational Church, conveyed by Mr. Bounques. During the evening V. Heather gave a brief address on "The Forward Movement."

Thursday, 21st, was set apart for a discussion on Foreign Missions. Bro. Nightingale, in the absence of Len Gale, led the discussion by presenting facts and figures of our work in the foreign fields. E. Rosenberg also assisted by contributing an essay on "The World's Need of Christ."

At 2 p.m. the afternoon session was opened by W. H. Nightingale. Following devotional exercises, E. Davis read an essay, by W. Rodgers, on "The Ethical Value of Preaching." The devotional essay was given by C. H. Pratt on "Personal Evangelism."

At 7.45 p.m. the closing public meeting was held. A large number were present. C. Pratt presided over the meeting. The following programme was submitted: "Words of Appreciation" by the chairman, and C. R. Graham; trio, "Where He Led Me"; solo by Miss Greenwood; address, "The Distinctive Position of the Churches of Christ," by E. Davis; duet by Mrs. Davis and Mrs. Titcher, solo by Mrs. Pratt; address, "Christian Unity," by W. H. Nightingale.

Throughout the conference the sessions were well attended, and Christian fellowship was greatly enjoyed. Special prayer services were held during the conference sessions.

The business meeting of the conference was held on Friday morning. The business was as follows:—Election of officers: President, C. H. Pratt; vice-president, C. R. Graham; secretary and treasurer, E. Davis. A proposed constitution was adopted. It was resolved to invite all church officers and Bible School workers to become members of the conference. Fee of membership, one shilling. The conference was one of the most successful held in Queensland.

A. C. Rankine welcomed to Brisbane

H. C. Stitt.

When it became known that A. C. Rankine had accepted the call to lead the Brisbane church in this city in the cause of righteousness, we rejoiced greatly, believing that God had moved in answer to our prayers. Not only in Brisbane, but throughout the State, satisfaction was freely expressed. A great "welcome song" was organised by the Ann st. church, and held on the 19th inst. Devotionary services were held in all our churches and in this city, as well as to their ministers, and a most successful and representative meeting was held, notwithstanding the preachers' conference was being held at Toowoomba. I. Gale occupied the chair, and Mr. and Mrs. Rankine occupied seats on the platform. The writer was deputed to extend a welcome to our guests on behalf of the church. It was not only to the city, but the State was the matter for being the possessor of a man of Bro. Rankine's personality. For years the church had called in strong leadership. Brisbane must occupy the position of a powerful evangelistic base. At present there was the mind to work, and a united heart to follow and pursue a positive policy of progress. Bro. Rankine would be given every privilege, and possessed the full confidence of the members of the church would willingly fall into line with leadership.

Warm and hearty welcomes were expressed by Jas. Banner, Bible School; C. Stabe, 272, 273, G. Green, Bundamba; F. Enchehnaier, Albion; A. Rieck, Annerley; G. Cane, Hawthorne; F. E. J. Sunnysbank; M. Herrmann, P.M. Committee; W. Swan, Temperance bodies. Mrs. Rankine presented with a beautiful bunch of flowers, and a kindergarten class. In expressions of appreciation the hearty welcome received, Bro. Rankine also appreciated the greatness of the responsibility of the Brisbane work. The call of Queensland has been long and loud. He was here to do the Lord's work, and would put his very best into it. He emphasised the purpose of co-operation in church work, and was much impressed by the progress of the city and the possibilities for the future of the church in the State. The services were appreciably enjoyed, and a suggested explanation was: "Go, Glow, and Grow." Refreshments were served in the social hall by the sisters, and the singing of the National Anthem brought to a close one of the most pleasing and enthusiastic meetings held in the chapel.

Returned Australian Wounded Soldiers.

To the Editor of "The Australian Christian."

Sir.—The following extracts from a letter dated Sept. 1st, 1915, received by this last mail from the Rev. A. Taylor, the General Secretary of the British and Foreign Bible Society in London, may be of interest to some of your readers, and give an idea of the continuity of the operations of the Society, and of their seizing every opportunity to disseminate the Scriptures on every possible occasion.

"I see that some of the Australian soldiers who have been wounded are returning, and there may be, therefore, some opportunities for giving them little mementos of books with the Red Cross upon them—such as we have been giving freely to the hospitals here and on the Continent. May I explain that none of these books have been sold, nor have they been given, under any circumstances, to any but the wounded or prisoners of war. This has materially enhanced their value, and made them personal possessions of those who have received them.

"With your next consignment, therefore, a parcel will be sent which will not be invoiced in the ordinary way, but included amongst the War Grants. Will you kindly see that none of these books are sold under any circumstances, and that the free gifts are absolutely limited to the wounded and prisoners of war?"

"I hope that we may be able to keep you supplied with your requirements during the next few months, but you will have to be very considerate with us, for we are desperately pressed. We find it difficult to get the editions printed off, and though our bindery is working at full pressure it is still unable to overtake all the orders.

"Australia has been sending huge orders of literature—many of them by cable. In addition, Canada, South Africa and Egypt have been drawing heavily upon us, and all this over and above the demands at home. You will understand the pressure when I tell you that our binders have supplied a quarter of a million books this month, and we are still short. I think that some of our friends must imagine that we have a store room occupying a large part of the City of London, containing an unlimited supply of books ready bound, and that orders up to 10,000 or so can be executed at a day's notice—if not a little earlier! It requires a keen sense of humor in the Warehouse Department to grapple with the day's problems and criticisms. To add to our difficulties just now shipping is very much disorganised: there are fewer boats just now, and any amount of merchandise waiting for shipment. We shall do our best—that you may rely upon. I am only writing this to bespeak your sympathy and forbearance in case you should not be able to get all your supplies just as quickly as under normal conditions.

"We are still cheery in spite of complications, and I hope that you are the same. In Victoria we have to date already distributed more than 37,000 copies of the New Testament, bound in khaki, among our Australian troops, and we are most grateful for the assistance which a generous public has given towards the great expense we have incurred.

With many thanks for allowing me to encroach upon your valuable space
 Fred G. Barley,
 General Secretary.

Obituary.

WHITTINGTON.—On the 10th of September 1903 Mrs. Whittington entered into rest. Since 1893 she had been a faithful member of the church at Subiaco, and as long as health permitted was regular in attendance at the services. She was beloved of many for her work's sake. For a long while she had been in ill health, and the last six months were exceedingly hard to bear. Through it all her faith in her Divine Lord was clear, and we feel that for her "to die was gain." A husband and grown family, one of whom is at the front, mourn a faithful wife and devoted mother. Our sympathy is extended to them in their trial. "Blessed are the dead that die in the Lord."—A.W.C., Subiaco, W.A.

In deadly grips the nations struggle;
 To open hearts His voice is heard;
 Sin hath provoked My righteous ire,
 Would that ye hearkened to My word!
 With contrite hearts, O turn to Me,
 Assured I'll answer to the cry;
 My peace I'll give, imbedded in Me,
 Amid the darkness, light is nigh!

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Clydesdale, recently Bible School secretary, was presented with a wristlet watch—P. J. Ford, Nov. 1.

CITY TEMPLE—Meetings to-day were well attended. Two splendid addresses by Bro. Hayward; morning, on the New Testament reading; and at night "The Lord has need of us." Amongst the visitors were Bro. and Sister Johnson, Perth, W.A., Bro. Hayward spent two or three days at the camp at Holdsworth, amongst the soldiers. On the Thursday he spoke to one thousand men, fifty-nine coming forward at the invitation—J.C., Oct. 31.

Victoria.

MORELAND—On October 24th, we had the pleasure of hearing Bro. J. W. Webb, of U.S.A., deliver the gospel address. The Junior Endeavor Society had an egg Sunday, when 100 eggs were collected; these were forwarded to the College of the Bible. To-day Bro. Baker, of North Fitzroy, nicely exhorted. At the Adult Bible Class Bro. Ewers explained "How We Got our Bible." Gospel service well attended; the subject was "The Water, Blood, and the Spirit"—V.C.K., Oct. 31.

HAWTHORN—Splendid meetings to-day. Bro. Scambler exhorted the church this morning, and to-night preached Christ to the largest congregation we have had for many months. The Bible Class is going ahead again, interest and numbers increasing. A welcome service was held last Wednesday night. Bren, Main, Ennis and Scambler giving addresses. On November 1st, we held a social to help Bro. and Sister Scambler to become acquainted with the members—P.R., Oct. 31.

WINDSOR—On the 24th ult. we had the pleasure of having Bro. Pittman, senr., with us all day. He gave us two splendid addresses. Mrs. Herbin, of Rosewood, Q., worshipped with us. At the annual business meeting the church confirmed the members' suggestion that Bro. W. Beller be engaged. We expect to welcome our brother and sister on Thursday evening, 25th inst., and give all our friends in the Southern suburbs a cordial invitation to be present. This morning we had an address from Bro. T. Davis, of St. Kilda, and Bro. D. Pittman spoke at night.

FITZROY—October 24, fairly good services. Bro. Kemp exhorted at the breaking of bread. Bro. G. T. Black took the gospel service, owing to Bro. Beller being on a mission at Stawell. We thank these brethren. Our offering for the Hospital Sunday Fund was £2/8/6. To-day, 31st, we had Bro. Beller with us. Bro. C. Lang exhorted in the morning, and Bro. Beller spoke in the evening on "Divine Imperatives." His fine address was appreciated by a good audience. We regret that our preacher, Bro. Beller, is concluding his work amongst us on November 21, having accepted a call to the Windsor church. We are sorry to lose our brother, as he has been a faithful worker with us. We wish him God's blessing in his new field of service—G.P.

RYNEFON—We had a very well attended meeting to-night, our subject being "At Sychar's Well." The school is busy practising the Children's Day Exercise, which they hope to render next Lord's day evening. We decided some time ago not to have a sale of work in aid of our building fund, but the first week in December we are taking a straight-out golden offering, endeavoring to wipe out the now existing debt of £15 on our chapel land. The work has been checked by the church to wait on all the members and ascertain what they can give. We ask that sacrifice should be made, and our debt cleared. Here is a chance for some of our folk who believe in straight-out giving, to send the whole £15 to J. E. Shipway, Simpson-st., and what we get here, can then go towards our chapel. Brethren, we are struggling. We will be very glad of any help. Come to the rescue now—J.E.S.

FAIRFIELD PARK—Meetings continue good. We were paid a visit from Sister Kemp, who has been at the church at Fremantle, W.A., who is over for her health. We also received into fellowship by letter Bro. and Sister Davis, from the church

at North Fitzroy. Bro. C. Anderson has been with us faithfully proclaiming the gospel for the past two months. He will be away from us for a few weeks, and we wish him every joy and happiness. Bro. Brough kindly consented to take the platform for the next two Lord's day evenings—E.P.

NORTH MELBOURNE—The gospel mission held at Croydon by Bro. D. M. McCracket resulted in another confession last Wednesday night, that of a promising young man. Bro. McCracket will be at Croydon again next Friday evening to attend to the baptisms, and hopes for further decisions. A special service will be held at Bro. Gill's house, and the baptisms will follow at the dawn close to house.

BURNLEY—At worship this morning Bro. Wynch presided, and Bro. Henderson gave a good address. This evening our brother again addressed a good attendance, his subject being "Gambling Away the Gift of Christ." We also enjoyed a solo by Miss L. Ives. At the close of the meeting one young lady took her stand for Christ—J.A.C., Oct. 31.

SHEPPARTON—On Saturday evening a very enjoyable time was spent at a J.C.E. social. Sunday, Oct. 31, the meetings were well attended. Much interest is shown in the gospel meeting. Bro. Hinrichsen's evening address on "In the hands of the Potter" was greatly appreciated. We are preparing for our Sunday School picnic, which is to be held Wednesday week—J.M.C.

GEEFONG—On October 27th, the Ladies' Aid held a linen afternoon, and a most enjoyable time was spent. One young man was baptised during the week. On Lord's day Bro. Chandler exhorted and extended the right hand of fellowship to one young man. Our evangelist preached a fine sermon at night. We established another record in our Bible School—215 present. The interest in the competition with Ballarat is still very keen. We had 122 members present in the Adult Bible Class, and 16 new members, making a total of 138 members present—W.H.L., Oct. 31.

NORTH CARLTON—On Sunday evening L. A. Williams preached his farewell address to a large and appreciative audience. His subject was "Three Farewells." Bro. Williams was asked to come and give us three months' help, and at the end of that term he kindly consented to stay another three months. The best wishes of the church go with him wherever he may be laboring in the Master's cause.

HORSHAM—We have completed our third week in the tent mission. The attendance has been splendid at each meeting. Since last report there have been six confessions, and one restoration. Yesterday, over one hundred were present at the morning meeting, and 72 broke bread. We enter on our fourth week with great hopes of a further extension of the Master's kingdom. Bren, Hagger and Vero have done splendid work, and the cause here has had a great push ahead. We had Bro. and Sister Burden, from Maryborough, and Bro. and Sister Beller, from Fitzroy, with us on Thursday, also Bro. Stronman—A. E. Gallop.

DANDENONG—During the absence of Bro. Eaton our platform has been efficiently supplied by Bren J. Pittman, Young, McKean, and Holway. Bro. Eaton is out of hospital, and improving, and hopes to be able to resume work again in three or four weeks—J. Proctor, Oct. 31.

STAWELL—The mission conducted by W. Beller was concluded on Thursday. Our brother's methods were splendid, and his messages forceful and inspiring. He rendered several solos very nicely. The duets sang sweetly by Mr. and Mrs. Beller were much appreciated. Our brother and sister while here certainly did not spare themselves at all, and have endeared themselves to many. Mrs. Peters and Mrs. Burden also rendered the message in song. The "Stawell News" published accounts of the services in each issue throughout the mission. Their action is appreciated. At the conclusion of Thursday's service, Bro. Jellison, on behalf of the church, presented Bro. Beller with a pocket watch. Bro. D. Perry met for the first time since his illness, and Bro. B.

Perry, who has been away for some time, and with us to-day. At the conclusion of the service Pte. Shaw, on final leave, made the confession, was baptised, and received into the fellowship at the breaking of bread—H. A. Roll.

ESSENDON—On October 17 Bro. Sister presided and exhorted. Bro. Arnold Harris, of Melbourne, S.A., was amongst our visitors. On October 24, W. A. Kemp presided, and several visitors. Nineteen members went to Sister Beller at Pascoe Vale, on Thursday, where the morning prayer meeting was held. Bro. Siver gave an impressive address. On October 31 Bro. M. Gregor presided. Bro. Abercrombie, who has been added to the School, Our roll is close on a hundred. We raised towards the Soldiers' Hall £10/6; Hospital Sunday, £4/8/—A.B.

BERWICK—Despite unfavorable weather conditions, on Sunday and Monday, October 24 and 25, our anniversary celebrations were a great success. Fine attendances characterized the meetings. A. R. Main was with us on Sunday, and gave a much appreciated address at the morning meeting. In the evening, addressing mainly to the children, he was both interesting and instructive. On Monday Bro. Ewers, of Moreland, gave a helpful talk, but had to hurry to catch a train back to Melbourne the same day. A programme of songs, recitations, duets, and choral pieces by the children was rendered, the distribution of prizes and refreshments brought the meeting to a close.—H.H., Oct. 25.

COLLINGWOOD—Our gospel meetings have been smaller than usual, owing to inclement weather. We regret to report that our elder Bro. Brownrigg, senr., who has been a laborer, is seriously ill, there being little hope of his recovery. Glad to report that Sister Lester is improving. Our J.C.E., under the leadership of Sister Plain and Bro. Johnson, is approaching the half century mark. The Bible School is having a very fine concert on Tuesday, October 26, raising much credit upon the band of faithful teachers. A patriotic item arranged by Sister Beller arrested special attention. The writer was reluctantly says farewell next Sunday—C. Vee.

ASCOT VALE—Since last report the Lord's day meetings have been well attended. There have been received in by letter from Warrington. The Junior Endeavor Society held a special meeting during the month. The services were well rendered by the children, and were very much appreciated by the large and attentive audience. During the proceedings prizes were presented. Last Lord's day our preacher delivered a splendid exhortation to the church and a gospel service J. W. Webb, from California, gave an excellent discourse, which was most interesting and impressive—J.Y.P., Oct. 31.

FEDERAL FOREIGN MISSION COMMITTEE

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bart.

All correspondence and money for the
Committee should be sent to the Organ-
Secretary, Ira A. Paternoster, Bullock-st.,
S.A.

Here and There

We understand that S. G. Griffith has resigned the work at Lygon-st., having accepted an invitation to labor with the church at Dunedin, N.Z.

W. C. Butler has accepted an engagement to labor with the church at Windsor, Vic. He will begin work there on the first Lord's day in December.

At the midweek service at Malvern last week Bro. J. W. Webb, of U.S.A., gave an address, after which three boys from the Bible School confessed Christ. Another has since decided to serve the Saviour. These are the first-fruits of Bro. Webb's work since his return to Australia.

In the Hindmarsh Jubilee Souvenir appears a Diamond Jubilee Poem written by our venerable brother, A. G. Glastonbury. Our brother is the author of a previous poem on "Love and Here," a copy of which was forwarded to their Majesties the King and Queen, and graciously acknowledged by them.

The 10th session of the College of the Bible should commence on Wednesday, Feb. 9. The Principal would be glad to receive communications within the next three or four weeks from intending students. Definite application for entrance should be made by the beginning of December.

Teachers in our Victorian country schools who are studying for examination in Hurlbut's book on "Organising and Building Up the Sunday School," are informed that the examination will be held in the course of a few weeks. Study classes should be formed at once if not already started.

The officers of the Brisbane church, recognising the imperative need of renovating the chapel and making certain improvements in order to make the building more commodious and up-to-date, have decided to spend £200 on improvements. A new roof will be required, electric light installed, and the interior renovated and re-modelled. The decision is to be acted upon forthwith.

The Jubilee of T. J. Gore's entrance upon the Christian ministry and his retirement from the responsibility of regular preaching engagements will be publicly recognized at a meeting in Grosvenor-st., Adelaide, on Tuesday evening, November 9. The varied extensive and faithful labors of Bro. Gore among the churches in South Australia for more than forty-eight years will no doubt make this a large and memorable meeting.

The third terminal examinations of the College of the Bible are now being held. The annual demonstration will take place in Lygon-st. Chapel on Thursday next, Nov. 11. A large attendance is expected. J. J. Haley is planned to deliver an address. Certificates and diploma will be presented to men and women. Lygon-st. choir will contribute to the evening's enjoyment. An offering will be taken up in aid of the College Library.

The South Australian Home Mission Committee desires to place on record its high appreciation of the long and faithful service rendered to the cause of Christ among the churches by our late beloved brother, Henry D. Smith. Our brother was the President of the Conference held at Alma in 1879. He was also one of the four delegates from this State to the Intercolonial Conference at Sydney, in 1881. It was largely through his zeal that the Federal spirit was fostered, and our Federal Conference an Committee formed. In Federal Conferences he was appointed Foreign Mission Secretary, and served faithfully in that office for many years. We feel that his work among us is abiding, and that though he rests from his labors he works for us. We are grateful for his long and useful life, and to his loved ones we tender our sincere and loving sympathy.—W. J. Manning.

Ten confessions and one restoration up to last Sunday night in the Horsham, Vic. tent mission.

There were three confessions at Lilyville, New South Wales, last Sunday, making nine for the month of October, in addition to six added by letter. The number has asked for by Saunders to stay with them for full-time work, and he has consented to do so through December.

Some churches have not yet forwarded the Bible College annual offering. In a week or two the amounts received from churches will be acknowledged in this paper, and in order that the list of acknowledgments may be complete, we request that amounts be entered in without delay.

On Monday, November 15, in Swanston-st. lecture hall, J. J. Haley will deliver an address on "Church Efficiency." It is hoped that the outcome will be the organization of a training class to help the young men of the churches who desire to efficiently take part in the services of the churches. All interested are invited to the meeting.

Another confession on Monday night last in the Horsham mission—a married man. This confession was received into fellowship upon faith and baptism last Lord's day morning, and his two daughters were baptised the same night as the father confessed Christ. All in the family did come to their senses on their own. This is a case of the conversion of a household.

Bro. and Sister Butler, senr., are leaving Pokemnet, Vic., for Gilgandra, N.S.W. These good people were among the first baptised in the Wimmera River when W. D. Little opened up the work at Pokemnet. They have over fifty descendants, and all of them who are of sufficient age confess Christ are in fellowship with the churches of Christ. These disciples are among the Lord's modern-day faithful, and are honored by all who know them for their work's sake.

We have received a copy of "The East African Standard," of August 19. It contains a report of the Christian Church in the organization of which Mr. Joshua Mortimer, who is known to many in Australasia, was prominently engaged. The report says:—"There is no spirit of antagonism to existing churches in the town in the minds of the founders of this Christian Church, and a desire to fraternise with all believers in Christ, widely carrying on Christian enterprise on lines in harmony with their conscientious convictions of New Testament requirements. The church's basis of belief embraces the following fundamental truths: One God, revealed under the personalities of Father, Son, and Holy Spirit; the authority of the Bible as the Word of God; the Deity of our Lord Jesus Christ; the vicarious death of Jesus on the cross for the sins of men; the resurrection of Christ from the dead; his return to judge the living and the dead; the inclusion of the Holy Spirit to sanctify and comfort the life." "No public collections are to be taken; the financial part of the obligations are to be met by voluntary offerings only. So far there is no lack of financial help." Bible School work has been begun.

N.Y.Z. 2585.—What is the position of an evangelist in the church, is he an elder, or more than an elder, or is he beneath an elder in point of dignity? Do you regard him as an "elder who labors in the word and doctrine"? Do you think that he should be regarded as the leader in the church? In reply, we have to state that an evangelist may be an elder, or he may not. He is certainly not an elder by the mere fact that he is an evangelist. We think that the preacher should be a leader. A church will be well advised not to engage a preacher whom it would not trust as a leader. When the right kind of evangelist is secured, they are all alike entitled for the work. His salary, as far as possible, be a proper inquiry as to the relative "dignity" of elder and evangelist. They must be prepared to work together in a common cause; neither must seek to lead it over the other's heritage. If they are rivals for dignity, they are alike entitled for the work. They are merely labor in the word and doctrine will have all the dignity and honor which it is good for men to have.

W. O'Brien writes from Charters Towers, Q.—"Our opening service in new building was a great success. A large and representative congregation, amongst whom were members of all the local authority bodies here. Many of the old English congregation were also present. Our great forward movement is the talk of the city, and people are assumed that we have not asked the public for financial assistance, and that we take up no collection at the gospel service. It has excited most favorable comment. A Sunday School was started in the new building with nine scholars, and a promise of more next Sunday. The Roman Catholics want to purchase our two large bells; but we are not selling unless financially compelled to do so. Southern brethren have assisted us to the extent of £400 to date, and only two of all that were personally written to failed to respond. A full account of the work in Charters Towers and the opportunities for propagating New Testament Christianity in North and Central Queensland will appear later. To do any good, we must have the assistance and co-operation of the entire brotherhood of Australia and New Zealand. Some time ago we received some £25 from New Zealand and Australian brethren toward the work in North Queensland, and we have used it to help us buy our new property. We owe about £200, and to touch the work of North, Central and Western Queensland three evangelists at least are required—one resident here, one to travel North, the other West—preaching the gospel and distributing our literature as they go."

COMING EVENTS.

NOVEMBER 7, 8, 9—Jubilee of Swanston-st. Church, Sunday. Special Services and Bible School Demonstration at 2 p.m. Monday, Musical Festival "Gauld's Redemption" by the choir and large orchestra. Tuesday, 8 p.m., Public Meeting. Speakers: J. J. Haley, J. W. Webb, H. E. Knott, A. R. Mann, T. Haeger, R. Ewins, S. G. Griffith.

NOVEMBER 11—The annual demonstration of the College of the Bible will be held in Lygon-st. chapel on Thursday, November 11, at 8 p.m. Address by J. J. Haley. Presentation of certificates. Lygon-st. choir will render musical selections. Offering for Library Fund.

NOVEMBER 15 (Monday)—Swanston-st. lecture hall. Address by J. J. Haley on "Church Efficiency." All who desire to take part in the services of the churches are asked to attend.

NOVEMBER 16—Malvern Church of Christ Valetta Club. The young people of the church cordially invite you to be present at its meeting, November 16, 8 p.m. Special evening; lecture by Mr. W. C. McCallum, M.A., M.S.T., "Ten Years Beneath the Stars and Stripes"—S. Anderson, Hon. Sec.

WANTED.

A preacher is wanted for the church at Watford, S.A. Applications to be addressed to W. J. Manning, National Mutual Buildings, Adelaide, S.A.

Wanted, working housekeeper, all duties for country home, family three adults. Middle-aged person preferred. Good home for suitable person. Mrs. F. L. Lawrie, "Springfield" Farm, Balfordville, South Australia.

Wanted, an Evangelist, for Mataura Church of Christ. For particulars apply to George Beaumont, Secretary, Mataura, N.Z.

Sister Mrs. T. E. Rofs, Woodman Avenue, Warrington, N.S.W., would like to hear of two friends to undertake duties of general and house and parlor maid. Wages, 20s, 15s/6. No washing; liberal outings.

Healesville.

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

