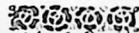




The Australian CHRISTIAN



Thursday, November 18, 1915.

Vol. XVIII., No. 46.

"A Question of Ministerial Status."

In recent numbers of "The Christian World," there have appeared notes on a matter evidently felt to be of special importance. In an editorial column was this paragraph:—

"A question of ministerial status which continually crops up is concerned with List B (Evangelists and Lay Pastors) in *The Congregational Year Book*. Only this week we are called to account by a gentleman whose name appears under List B, and who is definitely mentioned in the current Year Book as Mr.— He has, he declares, for many years been accustomed to ministerial status and the title 'Rev.' To our knowledge, many others who appear in this list and are called 'Mr.' in the Year Book habitually prefix a 'Rev.' to their names, and are thus known in the neighborhood and the local press. The practice, it may be thought, does no harm to anybody; but it is obviously undesirable that Christian workers should be using as a recommendation and a credential, a titular status which is denied them by the official publications of the denomination. Is it or is it not an unbecoming pose, in some cases, to use the title 'Rev.'? and if not, what action should be taken if he does? In the settlement of such a question as this the Congregational Union might spend a profitable hour."

In the next issue of the paper ("List B) Pastor" had a letter of protest, portion of which follows:—

"Is it not a fact that the title 'Rev.' is a courtesy title usually accorded to those who are engaged in the work of the Christian ministry? I am the pastor of a village church, and, while I do not assume the prefix, it is usually accorded me locally, and also by some of the broader-minded ministers whose names appear in List A, a courtesy which I can hardly be expected to refuse. Not only is the status of the individual minister involved, but also that of his church, and, to some extent, of the denomination.... To insist on a distinction would be to lessen the local influence of the minister and to add to the difficulties of the churches, and in some cases, of the agents, to alienate sympathy and support.... To insist on a public distinction would appear to many inconsistent with the democracy and independence of Congregationalism."

The question which forces itself on our mind when we read the foregoing is one that has often occurred during the course of the terrible war now raging: After nearly nineteen centuries of Christianity, is it not time we were past all this? Our contemporary suggests that the Congregational Union might spend a profitable hour in discussing the use of the title "Rev." We would venture to suggest that a more profitable hour might be spent in discussing the question whether it would not be wise to discard altogether the use of a title which is not only unscriptural, but which seems at once to be out of harmony with our Saviour's instructions in Matthew 23, and to be making such a distinction between some

servants of Jesus Christ and other ministers of his as is inconsistent (not "with the democracy and independence of Congregationalism," but) with the principles of brotherhood and equality which held sway in the early days of Christianity.

What gives "ministerial status"?

A perusal of "The Christian World" editorial suggests the query, What is it which gives a man what is styled "ministerial status"? No instructed Christian can allow that the reception of the title "Rev." will do so. List A or List B, or any other human list or edict, has nothing to do with it. A man who is a servant of Jesus Christ is his minister, confess it who will, or deny it who pleases. He who gives his days to the service of Christ, and his efforts to the promulgation of the gospel of the Son of God is, in the scriptural sense, a minister of the gospel. Christ did not create a special ministerial caste. It is scarcely an exaggeration to say with Mr. R. E. Welsh, that "the purpose of his whole teaching was to break down religious officialism, to destroy artificial limitations to grace, to abolish privileged orders of men, and make his blessings direct gifts to all souls willing to receive them." Some of our Lord's fiercest denunciations were addressed to those who would make a close circle, an exclusive class. The pretence of the lawyers was rebuked by him: "Woe unto you, lawyers! for ye have taken away the key of knowledge." As Farrar says, these men were the "divines," the "theologians," of that day; and Christ charged them with the crime of "theological arrogance and exclusiveness."

It is now a good many years since the great Arnold of Rugby wrote to his pupil, "A. P. Stanley, Esq.," better known as Dean Stanley: "You would get an immense gain... by softening down that pestilential distinction between clergy and laity, which is so closely linked with the priest-craft system." Every reader of church history knows that Arnold's words are not too strong. Some of the large churches to-day exhibit to us a sad spectacle of the commingling of clericalism with sacerdotal pretension. Even in what are known as the Evangelical Churches, which eschew sacerdotalism, the distinction between clergy and laity, a distinction marked by the title of "Rev.," is not dissociated from unscriptural claims and pretensions. At the Congress on Union of Churches held in Melbourne some time ago, the committee repre-

senting one of the largest and most vigorous of the Protestant bodies put forward a thing, which "they think the church should regard as essential to union" the following:

"The Lord Jesus Christ as the Supreme Head of the Church appoints therein a ministry of the word and sacraments, and calls men to this ministry. It is not lawful for any man to take upon him the functions of a church officer, either in the exercise of rule or in ministering the word and sacraments, before he be lawfully called and appointed to this work by rightful authority."

Amongst the three things said to be necessary to constitute valid and effective orders in the church was "ordination to office at the hands of those already in office." In harmony with this attitude, some years ago a Presbyterian professor in Victoria, in discussing a home missionary's right to "administer the sacraments," was reported as publicly announcing that

"The rules of the church debarred any but ministers ordained in their own denomination from performing the function, and it was important that the custom should not be departed from. He stated that his denomination declare by resolution that none but duly ordained ministers have authority to celebrate the ordinance of baptism. The Rev. Dr. ——— accepted the motion. He pointed out that ministers of other denominations admitted as home mission agents were admitted as lay missionaries only. The motion was carried unanimously."

How the question affects us.

Churches of Christ have been wont to ignore the distinction between clergy and laity as they have endeavored to avoid other unscriptural things. Until comparatively recently their preachers have with practical unanimity shunned the use of the clerical title "Rev." They have sought to imitate the good qualities of gospel ministers, and not to emulate them in their weaknesses. We have rightly believed that the Lord's laity are the Lord's clergy. We are probably learning in ever better fashion to appreciate the services of those who are faithful ministers of Jesus Christ, true preachers of his gospel. One of the most familiar statements of our position on this question puts it thus:—

"We hold that in the kingdom of God there are no such distinctions as 'Clergy' and 'Laity,' that all Christians are preachers of God, and that, while those best qualified should be entirely occupied in the ministry of the word, each devotee according to ability is to preach and teach privately or publicly."

We are not concerned with any other "ministerial status" than that which the faithful Christian who dedicates his life to the cause of the Master will assuredly re-

ceive both from his Lord and in the view of his brethren. If we may be permitted to use here a striking phrase from J. J. Haley's address at the College Demonstration, the test is one of "ability, consecration and culture." The preacher or the pastor passing this test will not need to seek for ministerial recognition in devious ways.

In another part of this issue appears a correspondence which shows how the subject under discussion interests our readers. As a slight contribution to the subject matter of that correspondence, we may say that, with presumably the great majority of our brethren, we believe that it is both scriptural and appropriate to set men apart to office as ministers of the word. To the laying on of hands or ordination, as such, we have no objection whatsoever. We feel sure that it cannot be shown that such ordination was always in the primitive church associated with miraculous gifts. There is no necessary connection between such ordination and sacerdotal or clerical pretensions. It ought, however, ever to be made clear when men are being set apart to office or life's work that no clerical or priestly claim is intended.

Another symptom of our present interest in the question is found in the fact that just now, in at least two of the States of the Commonwealth, special steps are being taken to develop the speaking and other gifts of the young men of the churches. This, in order that the services of such brethren may be more fully availed of. Such endeavors will have the approval and support of all who are well instructed in divine things, and who seek the good of the churches. We need a great host of consecrated men who, while they pursue their secular avocations, can devote their talents to the help of the churches. We also need an ever increasing number of men of "ability, consecration, and culture," who will give their lives wholly to the ministry of the word. It is because of this that we have established and support our Bible College. We can never honor too highly, or support too well, faithful men of God who give their lives for the gospel. It is as these two companies of Christian men work together in the cause of Christ, looking upon themselves and each other as servants of God, and declining to regard any as a privileged class, or to brand one or other as "clerical" or "lay," that the cause we love will most surely progress.

Editorial Notes

"The Baptists and Church Union."

An excellent paper on "The Baptists and Church Union," was read by W. M. Cartwright at the annual meeting of the Victorian Baptist Union, and is published in the "Australian Baptist." The closing words read:—"Conformity to truth—New Testament truth—not a compromise with con-

science, must be the basis of any true union. When the churches are willing to talk union upon the basis of 'the teachings of the Bible, as the sufficient and exclusive standard of faith and practice,' the Baptists—as it seems to me—will enthusiastically co-operate." Here is our hand on that, Bro. Cartwright. We also—who call ourselves simple Christians, Churches of Christ, because our acceptance of "the teachings of the Bible as the sufficient and exclusive standard of faith and practice" shuts out all unscriptural or party names—are prepared to "enthusiastically co-operate" on this basis of union. Now, who can forbid the banms?

Evangelism.

Nothing is clearer than the command to "preach the gospel." This is the work of the church as an institution, and also of the individual Christian. "The gospel is the power of God unto salvation," to all who believe, but "how can they believe without a preacher?" The success of the people advocating the restoration of New Testament Christianity has been largely owing to the prominence given to the proclamation of the simple, ancient gospel with its facts, commandments and promises. They are not content to be evangelical, or even quietly evangelistic. Their evangelism is of the aggressive type. They proclaim Christ and him crucified openly and persistently. They are not satisfied to merely "hold the fort," but, abandoning the defensive, they "storm the fort" of the enemy with the gospel message. While the Lord's day morning service is especially designed for the edification of Christians, every evening meeting is a recruiting service. The gospel with its conditions, its blessings, and its warnings, is proclaimed in order to win converts, and the invitation to openly confess Christ is extended at every such gathering. The natural result is a continual accession of men and women who are thus won for Christ and the church, and thus, as of old, the Lord adds daily to the church such as are being saved.

Special Evangelism.

But, not satisfied with merely the regular weekly presentation of the gospel, those known simply as disciples of Christ are noted for their special evangelistic efforts in what are known as "protracted meetings" or "missions." Huge tents are often used, and in America large temporary structures called tabernacles are erected where thousands can be accommodated. In that country, also, are a number of professional evangelists who devote all their time to these special efforts, travelling from place to place, sometimes accompanied by a singer and sometimes by a small company of assistants. Half a century ago the evangelist generally worked single-handed, and such men as Elder John Smith, Benjamin Franklin, Moses Lard, or Isaac Errett, would preach a number of doctrinal discourses and win their converts, rather by a series of logical lectures or sermons, than by emotional discourses and appeals backed up by enthu-

siastic choir and solo singing, and the efforts of an army of personal workers scattered through the audience. The evolution of the modern evangelism has not met with the unqualified endorsement of the brethren, and in America a reaction has set in. There is a demand for "a sane evangelism" in many directions, while in others special evangelistic efforts have fallen into disfavor. We have had experience of professional American evangelists in Australia, and it must be admitted that some of their methods have not commended themselves to many thoughtful Christians. It is well for us to remember that we are not singular in this respect, and that the methods which were most readily criticised here are those which meet with condemnation in America. But we must distinguish between legitimate evangelism and its abuses, and not condemn the former because of the latter. The "sanctified common sense" of the churches may be depended on to remove the excesses which mar the sacred work of the gospel; and though in some cases, for a time, the work may suffer through the unwise methods of extremists more anxious to count converts than to win souls, the disciples of Christ will remain true to the New Testament conceptions of evangelism. If this should ever be abandoned we may write "Ichabod" on our church doors.

Dr. Aked and Billy Sunday.

Dr. C. F. Aked, who evolved from a disciple of Christ into a Baptist minister, and later into a Congregationalist of the most "liberal" type, has been attacking the work of "Billy" Sunday, the celebrated evangelist, whose theology is much too definite for the higher critic. He stated, "I know nothing of the fiendish deity of Mr. Sunday's ravings—nothing of his 'silly' devil, and nothing of his gruesome hell." He also criticised the committee of one hundred in San Francisco who had charge of Mr. Sunday's meetings there. Dr. Burlingame, of the First Baptist Church, made a telling reply, which has been copied into most of the American religious papers. He points out that while professing tolerance, Dr. Aked is extremely intolerant, and would keep Mr. Sunday out of San Francisco if he could. He closes by saying, "What effect has Mr. Aked's wrath on Billy Sunday? No effect whatever. Why? Because Billy Sunday's 'Christian consciousness' and his experience and his Bible assure him beyond a doubt that Mr. Aked's gospel is an effeminate one that never has and never can do with men what Mr. Sunday's gospel does. Mr. Aked would substitute no devil at all for his 'gruesome' hell and a mild and sentimental being for Sunday's 'fiendish God.' Mr. Aked preaches a salvation with nothing to be saved from, and Mr. Sunday a salvation that is real, from a peril that is real. This explains the difference in the results. Men know a hell and a devil in their experience of sin. Sunday's gospel brings them deliverance. Mr. Aked preaches an imaginary salvation from a non-existent devil and an impotent sin and an imaginary hell."

Kissing the Book.

Everyone is acquainted with the custom of Kissing the Book, which belongs to the common routine of our English courts of justice. When the clerk of the court administers the oath, he gives into the hands of the witness a copy of the New Testament, and bids him "Kiss the Book." This practice has become firmly entrenched, much as current proverbs are, through the sanctions of age and use; it is now popularly accepted as a necessary and even essential part of the legal oath, although modern lawyers tell us that it has never been obligatory. The history of a religious observance which has taken root so deeply in our traditional system of justice ought to repay study, if only to clear up its rather obscure origin and meaning. No record has been preserved of the date when Kissing the Book was introduced into English law courts, but we can trace the custom back across several centuries. In the eighteenth century it was already well established; and before that, in 1660, the *Hudibras* of Samuel Butler provides conclusive evidence that the common form of oath required a witness to lay his hand upon the Book and afterwards to kiss it. The passage concerns a perjurer who "Can make the Gospel serve his turn. . . . When 'tis laid hands upon and kiss'd 'To be betrayed like Christ." We recall that the sardonic humorist who wrote *Hudibras* was clerk to a Puritan justice of the peace, and had no doubt administered the oath many hundreds of times prior to the Restoration. Half a century earlier, again, we find the well-known lines in Shakespeare's *Tempest*, where Stephano, offering Caliban the bottle, says: "Come, swear to that; kiss the book;—I will furnish it anon with new contents;—swear!" Obviously we have here what to-day is called a topical allusion—a reference to current usage which every Elizabethan playgoer would instantly appreciate.

When we inquire how Christian people came to adopt the custom of kissing the book, we find a significant clue in certain early Irish records. John Coltus, the Archbishop of Armagh, in 1397 declared that the English had introduced into Ireland a custom of swearing on the Holy Evangelists, whereas in earlier times the Irish had resorted to croziers, bells, and various sacred reliquaries to give solemnity to their affirmations. The connexion between Kissing the Book and the reverential use of relics to give supernatural weight to an oath, emerges very clearly in the old French *Roman de Rou*. This romance tells how Harold pledged his solemn oath to William the Conqueror, in ignorance the while that William was making him swear on some holy bodies concealed beneath a pall. Harold first of all *suz sa main tendi*; held his hand over the reliquary; then he repeated the words of his oath; and then *li suins beisis*, kissed the relics. Substitute the

Scriptures for the relics, and you have a complete parallel to the ceremony in our law courts. It is well to bear in mind that the Church of the early centuries certainly honored the Bible itself as a relic. Erasmus somewhere speaks of the Sacred Writings as the greatest of all relics. "These may we embrace," he cries; "in these have our conversation without ceasing; kiss these lovingly, yea, even die on these, and into these be transformed, since studies (as we know) into manners pass."

We may apparently discern an allusion to the same ceremony in some words of St. John Chrysostom, when he writes: "But do thou, if nothing else, at least reverence the very book thou holdest out to be sworn by, open the Gospel thou takest in thine hands to administer the oath, and hearing what Christ therein saith about oaths, tremble and desist."

The Roman Catholic Church still enjoins the duty of kissing relics, crucifixes, consecrated candles and palms, vestments and vessels of the liturgy—and the Gospels. In Roman Catholic ritual the priest kisses the Book after reading the Gospel appointed for the day. But the Reformed Churches have almost without exception discarded this usage, just as they have discontinued the superstitious worship of relics. So, by a curious irony of circumstance, a superstition long ago laid aside from our religious services lingers on in our civil procedure.

It is not our business here to urge reform in the administration of the oath, however desirable on various grounds that might be. But the abuse which has sprung from the custom of Kissing the Book may furnish a parable and a warning to us all. Notoriously, perjury has not been checked by this supposed safeguard. Now and then, perhaps, some apathetic conscience has been goaded into life by mere superstitious terror—but would we have it so? The more dead to truth and honor a man's heart has grown, the less it avails to bid him kiss the Book. With a kiss Judas perjured his soul; with a kiss Jacob deceived his father. It is sacrilege to press lying lips on the cover of God's Book, while the words within are hated or scorned.

This ancient custom, therefore, exposes the danger of venerating an empty form apart from its substance. It not unfairly suggests the attitude of a good many professed Christians towards their Bibles. They respect the Book, indeed—but its contents they also know only at a respectful distance. The Bible is a volume "they like to have about," and by preference in a costly binding. The instinct is certainly not at fault which bids us preserve the sacred Book carefully; nevertheless, we should rather see it a "ragged veteran" open on our table, than a richly-cased relic hidden away in a casket.

Originally the kiss which Christians be-

stowed upon a reliquary was a sign and symbol of deep veneration and love. It was an act of that real devotion which we may illustrate from an incident in the present war. A visitor who has been distributing some of our Society's little Testaments and Gospels among wounded soldiers in hospital, writes: "When I gave a Testament to one patient in a very bad condition, the poor fellow raised it to his bandaged and disfigured face and reverently kissed it." *O how I love Thy Law!*; sang King David. And as we study the sacred pages of the Bible and apply its Gospel to our own lives, we discover an unutterable tenderness welling up in our hearts; we learn in very truth to receive the Word with pure affection.

This is the love of God's Book which has been so exquisitely described in Barrie's elegy on his mother. "On a day but three weeks before she died, my father and I were called softly upstairs. My mother was sitting bolt upright, as she loved to sit, in her old chair by the window. . . . But she was looking about her without much understanding. . . . And then the old smile came running to her face like a lamplighter, and she said to me, 'I am over far gone to read. . . . My father put her Testament in her hands, and it fell open—as it always does—at the Fourteenth of John. She made an effort to read, but could not. Suddenly she stooped and kissed the broad page. 'Will that do instead?' she asked."

Such a mother's Testament is doubly consecrated. No wonder her son could say, "It is the lock of hair she left me when she died."—A.G.J. in "The Bible in the World."

A Prayer.

Lift up my eyes, O God. Too much with me
In sin's dark shadow, and I cannot see
Thy star of hope that ever shineth bright
Across the bow of night.

Lift up mine eyes, O Lord, for often sleep
Weights down mine eyelids, and I can not keep
The vigil that I ought. Till morning break
Keep my poor heart awake.

Lift up mine eyes, O Lord. Yet even so,
Though hid the winding way through which I go,
Lead me through darkness of emboding night
With love's unending light.

O Lord that shundest not, remember me:
My going, coming, and wherever I be;
Till, when my weariness and sin be past,
Thou bringest me home at last.

—Lancelot Maclean Watt, in "British Weekly"

"Missing."

When the anxious hearts say, "Where?"
He doth answer, "In My care."
"Is it life, or is it death?"
"Wait," He whispers, "Child, have faith!"
"Did they need love's tenderness?"
"Is there love like Mine to bless?"
"Were they frightened at the last?"
"No, the sting of death is past."
"Did a thought of 'Home Love' rise?"
"I dashed down thro' mother's eyes."
"Saviour, tell us, where are they?"
"In My keeping, night and day."
"Tell us, tell us, how it stands?"
"None shall pluck them from My hands."
—Ivan Akar, in "The Bookman"

Graded Sunday School Lessons.

Reg. Ennis, Bible School Organiser, Victoria.

More than forty years ago what is known as the Uniform System of Lessons was placed upon the Sunday School market. Prior to the introduction of this system there was a period of forty years which has been termed "the Babel of Sunday School Lessons," and the Uniform System brought order out of chaos. For this splendid advance the world is indebted to the International Sunday School Association, the lessons having been prepared by the Lesson Committee of that Association. For about thirty years the Uniform System was in use universally and almost exclusively, and it is not unlikely that this system has done much to break down denominational barriers.

While cheerfully recognising the value of the Uniform Lesson System, it must be frankly stated that the plan has not accomplished all that was hoped for. Its greatest weakness is found in its uniformity. It provides precisely the same lesson for scholars of four, fourteen, twenty-four, and forty-four, seemingly overlooking the fact that their needs are entirely dissimilar. It requires but little thought to see that it is unreasonable to expect the average teacher to be able to interest the child, the youth, and the adult in the same lesson. It must always be much more difficult to hold the interest of a class when the appointed lesson subject is not in itself of a character to meet the needs of the scholars. The unsuitability of the system is well known, most teachers having experienced the difficulty of trying to make an adult lesson fit a class of children, or a lesson suitable for kindergartners satisfy young men and women.

It is not our purpose, however, to unduly criticise a system which has helped so largely, nor is it necessary to denounce as worthless a plan which, while good, is yet inadequate. It is sufficient to say that seven years ago the need for a better plan of lessons was so apparent, and the call so insistent, that the International Sunday School Association, the same organisation which instituted the Uniform Series, instructed its Lesson Committee to prepare another course of lessons (consisting really of seventeen courses), so arranged as to meet the needs of the various ages in our Sunday Schools.

This new system has come to be known as "The Graded Courses of the International Sunday School Lessons." The purpose of the Graded Lesson Series is to meet the needs of the pupil in each stage of his development. The spiritual needs broadly stated are these:—

1. To know God as he has revealed himself to us in nature, in the heart of man, and in Christ.
2. To exercise toward God, the Father, and his Son, Jesus Christ, our Lord and Saviour, trust, obedience, and worship.
3. To know and to do our duty to others.
4. To know and to do our duty to ourselves.

In these lessons the Bible is the one and only text book used for moral and religious instruction; but it is used with discrimination, the portions best suited to any given age being chosen for study. The Bible is a great storehouse of spiritual food, containing food for the child as well as for the grown man. The Graded System does not provide at one time meat for all, and at another time milk for all, but seeks to so divide and use the Word as to provide for the needs of all.

Under this system the lessons are so arranged as to be easily comprehended by those for whom they are intended, and instead of a scholar being taught the lesson planned for the particular day, regardless of its suitability to the age of the pupil, he is certain always to have a lesson adapted to one of his age and needs.

Moreover, the Graded System is progressive, leading gradually from the themes of one year to those of the next. The lessons taught in the Primary Department (from 6 to 8 years) are founded upon knowledge gained in the Beginners' Department (4 and 5 years), and so on throughout the courses, the lessons for each year being built upon those which have preceded. This conforms to recognised methods of teaching, and results in a better knowledge of the Word and of God.

It may be thought that such a plan, while suitable to large schools, would not be practicable for schools of small enrolment. This, however, is quite a mistake. While the system provides for seventeen distinct classes in a school, one for each year from 4 to 20, and furnishes a separate set of lessons for each, yet the plan is adaptable to schools of all sizes.

The work of the International Sunday

School Association involved only the outlining of the various courses of lessons. No attempt was made to write lesson commentaries or to prepare literature for pupils. This work has been left to the publishing houses of the various religious bodies, and our own American publishers have produced some excellent helps for teachers and scholars. Leading workers, experts in different departments, have been engaged to write teachers' text books, and to prepare scholars' leaflets, home-work books, etc., and many of the productions are of a very high order. After a good deal of thought the Victorian Bible School Department has decided to recommend schools to adopt Graded Lessons, and has arranged with the Austral Publishing Co. to secure a supply of lesson helps prepared by the Standard Publishing Co., our own publishing house of Cincinnati, Ohio. A limited quantity of these supplies, for Beginners, Primary, Junior, and Intermediate Departments, covering lessons commencing April, 1916, will be available early next year.

For the information of readers we present an outline of the Graded School as recognised by the International Sunday School Association, in accordance with which the Graded Lessons have been prepared, and also show the cost in Australia of the lesson literature prepared by the Standard Publishing Co.

It will be seen that the Graded System involves greater expense than the Uniform System, but in point of value received, whether judged by bulk or by adaptability for the work, it is easily the cheaper plan. If in order to make the introduction of these lessons possible our churches have to assume greater financial responsibility for the Bible School work, it will assuredly be found to be a profitable investment. The great churches of the future are those in which the Bible School work is being zealously promoted to-day.

| Department | Grade | Age | Cost of Teacher's Handbook | | Cost of Scholar's Handbook | |
|--------------|--------|-----|----------------------------|-------------|----------------------------|-------------|
| | | | Per Year | Per Quarter | Per Year | Per Quarter |
| Beginners | First | 4 | 3/3 | 10 1/2d. | 1/3 | 4 1/2d. |
| | Second | 5 | " | " | " | " |
| Primary | First | 6 | 3/3 | 10 1/2d. | 1/3 | 4 1/2d. |
| | Second | 7 | " | " | " | " |
| | Third | 8 | " | " | " | " |
| Junior | First | 9 | 3/3 | 10 1/2d. | 1/6 | 5d. |
| | Second | 10 | " | " | " | " |
| | Third | 11 | " | " | " | " |
| | Fourth | 12 | " | " | " | " |
| Intermediate | First | 13 | 3/3 | 10 1/2d. | 1/6 | 5d. |
| | Second | 14 | " | " | " | " |
| | Third | 15 | " | " | " | " |
| | Fourth | 16 | " | " | " | " |
| Senior | First | 17 | 3/3 | 10 1/2d. | 1/6 | 5d. |
| | Second | 18 | " | " | " | " |
| | Third | 19 | " | " | " | " |
| | Fourth | 20 | " | " | " | " |

Christian Endeavor Loveliness.

"Whatsoever things are lovely... think on these things."—Phil. 4:8

A. G. Saunders.

This text has been chosen because the Society of Christian Endeavor is one of the loveliest things on earth. It is hardly necessary to say that "lovely" here means love-like. The text says, "Whatsoever things are love-like in character... think on these things." The Christian Endeavor is the young people's organisation. There is never an honest, happy old Christian man or woman who does not look back longingly to the golden days—rather, the golden hours—of youth, and every one of them will say that youth, at least, as God intended it to be, youth normally, and, therefore, youth as it usually is, is lovely. And Christian Endeavor, the organisation of youth, binds us to each other in Christian sympathy and to God in heavenly love. It is lovely in its nature. In the work of the world and in the endeavor of the church emphasis changes from time to time. This is good. For, though all change does not mean progress, there can be no progress without change. Thus we think along different lines than we did formerly. We preach along different lines, and we work along different lines.

These are days of social service. That is, the emphasis is on the social and the practical. And sometimes, alas, it falls on the material. The church has been called backward and old fogey, and has been subjected to much criticism and abuse. Thank God, Jesus Christ is the same yesterday, today and for ever. The gospel is always up-to-date. And no one can criticise out of it its power to save men. But the church and we men have our faults, and we have been criticised for them. And we have got a bit fussed about it. We have felt a little guilty. We have asked ourselves "Are we as bad as that?" And now we are trying to be practical and to run soup-kitchens, kindergartens, gymnasiums, libraries and social settlements, all of which are good in themselves and badly needed. It is the way we are trying to keep pace with the spirit and needs of our times.

Such beneficent undertakings as those mentioned may not be connected always with some church organisation, but most of them are carried on by Christian people; and but for Christian love, Christian generosity and Christian enterprise they would rarely be attempted. The church is not receiving the credit it deserves.

But some institutions in trying to be practical are ceasing to be spiritual. They have been adapted to circumstances, and have failed to adapt those circumstances to Christ Jesus and to the spiritual life hid with Christ in God. This is a calamity. God help us that we may not stoop to that which we ought to lift up to himself. Social service is practical, but it will not save the world. It is not the gospel. Not by way of

the practical as much as by way of the spiritual do men reach heaven and realise satisfaction, perfection and salvation.

This criticism, that some institutions become less spiritual as they become more practical, would miss its aim if fired at Christian Endeavor. It cannot be said of Christian Endeavor that it is not practical. Still less can it be said that it has ceased to be spiritual. It ministers through channels representing natural and genuine needs of human nature—social, intellectual, and spiritual. In and through all it exerts a spiritual influence. In and through all it wraps us to Christ in the bonds of love. How lovely it is! By its constitution it is above all else spiritual in character; and by its constitution it must continue so to be; for which reason it is a healthy and proper thing in our churches, and likewise in the lives of our young people. The young people need the help of every good influence. So do those who are older. But youth is a time of peculiar perils. And Christian Endeavor comes into the young people's lives to help them. Indeed, it helps and develops everything it touches.

Christian Endeavor puts about youth the surest possible safeguard, the spiritual, the Christian; God's Word and its influence; and it does this in such a way that it helps him to find himself, to realise his possibilities, and to make the most of himself for God and his fellows. Who will ever know the extent to which the ministry of the Word has been built up by Christian Endeavor? How many men and women are lonely, but happy, beneath the soothing stars of tropical evening skies, in lands lost in heathendom; how many such there are, toiling patiently, hopefully, faithfully in the missionary enterprise, the evangelisation of all the world, spending and being spent in earth's supreme, its holiest service—led thereto by the Society of Christian Endeavor!

No one may dispute its power nor its achievements. But some good folk have lost heart. Therefore they say, "It is dying out. It is all right, but it has served its purpose. Its work is done. We must find something else to take its place."

That is, our modern Jeremiahs are busy. There is nothing else that can just take the place of Christian Endeavor. Satan must have invented pessimism—at least, the pessimism that announces the funeral of Christian Endeavor. It doesn't follow because the fuss is over that the work is ended. The band has stopped playing, but the procession still goes by. Christian Endeavor is not dead. It is not dying. It is needed too much ever to die. There is no reason on earth why it should die. The problem of Christian Endeavor is largely one of leader-

ship. Usually where it languishes it is for want of wise leadership. I am persuaded that wise, patient, kindly and persistent leadership will make the average Christian Endeavor Society an inspiration and a benediction. You put at the head of your society some modest, loving, willing, consecrated character with an ordinary allowance of brains, and see what will happen. Your society will become lovely, teaching loving thoughts and loving kindness to render more lovely still the loveliness of Christian youth.

At the beginning we said that Christian Endeavor binds us to God and to each other in heavenly love. It does so indeed. It teaches us more of God's love. We need to know more of it. We need to remember it. To do so would make us more grateful and give us more faith. A certain Christian home had been invaded by a great sorrow. In grappling through prayer with the situation the sorely tried father sought the approval of his daughter for a line of action he was contemplating. Taking his face between her hands, she kissed him and said, "You have always been such a dear, kind, sensible old daddy that I know you will always do whatever is right and best." And they wept together. But amid their sorrow there was peace, and there was perfect faith because there was perfect love.

So come in all thy youthful loveliness, Christian Endeavor, and show to our heavy hearts the love of God. Show him to us as a pitying Father. For our hearts are often heavy with sorrow and life's sadness. Show us the Father's love, that we may trust him more and learn to trust, also, our brethren. For thus there may be peace and goodwill, even here on earth.

I Will Not Doubt.

I will not doubt, though all my ships at sea
Come drifting home, with broken masts and
sails;

I will believe the Hand which never fails,
From seeming evil worthiest good for me;
And though I accept because those sails are tar-
tered,
Still will cry, while my best hopes be shattered,
"I trust in Thee."

I will not doubt though all my prayers return
Unanswered from the still white realm above;
I will believe it is an all-wise love
Which has ruled these things for which I mourn,
And though at times I count my days from anguish,
Yet the pure ardor of my fixed believing
Unflinched shall burn.

I will not doubt, though sorrows fall like rain,
And troubles swarm like bees about my hearth;
I will believe the heights for which I strive
Are only reached by anguish and by pain;
And though I groan and writhe beneath my
crosses,

I yet shall see that my severest losses
Are greater gain.

I will not doubt, well anchored in this faith,
Like some staunch ship, my soul braves every
gale;

So strong its courage will not quail
To breast the mighty unknown sea of death.
O may I cry, though body parts with spirit,
"I doubt not," so listening worlds may hear it
With my last breath!

Uzziah's Pride and Punishment.

Bible School Lesson for December 5, 2 Chronicles 26.

W. C. McCallum.

Prosperity of Judah.

Uzziah was a contemporary of Jeroboam II. of Israel, and his reign, like Jeroboam's, was characterised by success and prosperity. His father, king Amaziah, had success against Edom, and thought he could attempt hostilities with the stronger kingdom of Israel. For this temerity he was soundly thrashed by Joash, king of Israel. Uzziah decided to spread out in a different direction. He extended his hold upon the territory of Edom, subdued some Arabian tribes, and reduced Philistia. This gave him pre-eminence to the borders of Egypt, and a fort upon the Red Sea.

The country over which Uzziah extended his sway was not a rich country compared with the territory of Israel, yet its revenue and especially the trade of the Red Sea meant much to the little kingdom of Judah. The result was a period of great prosperity and power.

The book of Chronicles speaks especially of the prosperity and power of the king, but in Isaiah we get a picture of the general condition of the people. Isaiah began his work of prophecy in the year that king Uzziah died (c. 740 B.C.) and his description of conditions in Judah at that time would undoubtedly be true also of the later years of Uzziah. Isaiah says of Judah, "Their land also is full of silver and gold, neither is there any end of their treasures; their land also is full of horses, neither is there any end of their chariots."

The trained army of Uzziah, his cavalry and chariots, his walled cities with their towers and engines of defence, spoke of security and power. The revenues from subdued territory enabled the king to maintain a splendid court, and the opportunities for foreign trade brought wealth to many of the people.

Religious policy.

The record says that Uzziah "did that which was right in the eyes of the Lord," that is, he supported the interests of the temple in Jerusalem, and his rule was characterised by justice. However, "the high places" were not abolished. These old places of worship still had a firm hold upon the people. Isaiah also has a good deal to say about idolatry—"Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made." The idols denounced by Isaiah appear to have been household images, not idols in the sanctuaries. He also speaks of the introduction of customs from the East and the growth of soothsaying.

It is evident then that despite the approval of Uzziah as doing that which was right in the eyes of the Lord, yet there was

much to be questioned, and also condemned in the practices of the people.

National prosperity results in pride.

In our study of Amos we saw how national prosperity had resulted in pride and moral apathy. The period of Amos' prophecy was about fifteen years prior to the beginning of that of Isaiah, and the condition of Judah was in a large measure similar to that of the Israel of Amos.

The sins of Judah are set forth by Isaiah in a series of woes hurled against different classes and particular sins. The land hungry that laid up large estates to the crowding out of the poor are condemned, and are told that all this will go for nought, the land is to be laid desolate (Isa. 5: 8-10). The luxury and excesses of the well-to-do classes are arraigned. They live in riotous excess while they regard not the work of the Lord. All their pomp and multitude are to be the prey of Hell (5: 11-14). He denounced those that scoff at the prophet's message, and mock at the counsel of the Lord (5: 18, 19). A class of people are denounced who confound moral distinctions, who call good evil, and evil good (5: 20). Woe is pronounced upon those who are wise in their own sight, with of course the implication that they lack the wisdom they claim. This may well apply to the governing class (5: 21). The drunkards are condemned who combine bribery and blackmail with their excesses (5: 22). Bad legislators are unsparingly condemned. They are charged with making use of their power to rob the poor (10: 1, 2).

This is a picture of a people prosperous materially, but blinded and corrupted by this prosperity to the point where they are blind to the results of their course of conduct, and some of them, incapable of doing the right, having lost the distinction between right and wrong.

The pride of the king.

The pride that perverted the people found a victim also in the king. Our lesson tells the story of his sin. Priestly functions had been performed by the kings of Judah and Israel in the past, but Judah now had a temple with a large retinue of priests, men ordained according to the law to serve in the sanctuary. This being the case, it becomes evident that it is presumptuous for even the king to presume to enter the temple to perform the priestly office. The priests themselves insist upon the prerogatives of their office and resist the desire of the king to play the priest. The protest of the priests only roused the anger of the king. His wounded pride burst forth in indignation, and in the midst of the heat of

his anger the priests saw the leprosy upon his forehead. Before this "act of God" the king's pride was humbled, and the priests thrust the leper, even though the king, from out the temple, and he also in haste quitted the sanctuary.

How idle the vaunting of human pride! What folly for the dweller in this tenement of clay to carry himself with haughtiness of heart! How we should fear as we come into the presence of the Holy One.

The holiness of God.

The incident of the smiting of Uzziah in the temple with leprosy not only emphasises the pride of the king and his presumption in seeking to discharge priestly functions, but also enforces the idea of the holiness of God.

That this was a lesson needed by the people as well as by the king is seen in the message of Isaiah. For him Jehovah is the Holy One of Israel (1: 4; 30: 15; 31: 1). He proves his holiness by his justice. Man is in the hands of God as the vessel of the potter. He rules among the nations and he will break the powerful Assyrian when he presumes to regard himself as more than a tool in God's hands. Jehovah is merciless in punishment of the unrighteous, and can not spare his people that sin. The causes of Jehovah's condemnation are similar to those mentioned in Amos in regard to Israel. They are injustice and immorality, with, at the same time, a false confidence in Jehovah, depending upon a wrong idea of religion and the service acceptable to God. Isaiah denounces the cultus of Judah (1: 10-17), but this is because the people use it as a cloak to cover their own violence and immorality. The requirements of true religion are expressed in the words: "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow" (1: 16, 17).

The humble heart.

The great need of Uzziah and his people was the old and ever present need of the humble heart. How easily is the human weakness led astray by the enjoyment of power and wealth! How easy to be deceived by the outward show while the cancer of sin eats at the heart! The world needs the same old lesson to-day. He that would draw near to God must come in the way of holiness. The eternal condition of God's blessing still stands firm. He that seeks his blessing must come clothed in that righteousness of life that expresses itself in the humble and the contrite heart.

"Do thy part
Here in the living day, as did the great
Who made old days immortal!
Serving the old ways by virtuous lives;
Guarding the country's honor as their own,
And their own as their country's and their sons';
Defying leagued fraud with single truth;
Not fearing loss; and daring to be pure."

—Richard Watson Gilder.

Foreign Missions.

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

The First Missionaries.

"Now there were in Antioch, in the church there—as prophets and teachers—Barnabas, Symeon surnamed 'the black,' Lucius the Cyrenean, Manan (who was Herod the Tetrarch's foster-brother), and Saul. While they were worshipping the Lord and fasting, the Holy Spirit said: 'Set apart for me, now at once, Barnabas and Saul, for the work to which I have called them.' So, after fasting and prayer and the laying on of hands, they let them go. They therefore, being thus sent out by the Holy Spirit, went down to Seleucia, and from there sailed to Cyprus."

In this impressive manner, impressive because of its simplicity, went forth the first missionaries of the Cross!

There is something attractive in being called to be the first person to fill some particular office. The first president of a conference; first minister of a church; first superintendent of a Bible School. Here we have the first missionaries of the Son of God. What lessons come from their lives! So completely had they abandoned themselves to the divine purpose that there is no hesitancy on their part. Jonah failed to grasp the significance of his mission when called upon by God; Moses lost part of the blessing by first offering excuses. Barnabas and Saul set out at once about their Master's business. To the willing mind the task is possible, for there is no thought of self to hinder the freeness of action in the cause of Christ.

We cannot but admire the singleness of purpose of these first missionaries. They were men of a single purpose inasmuch as they determined to know one thing—Jesus Christ and him crucified. There were many other things these men of God knew, yet this one thing was so far supreme that all else was lost sight of, thus making this the fundamental principle of their teaching. The preaching of this one thing brought stoning and imprisonment; but so important was it considered that it was preached in prison, on the street, in the home, in the temple, and in the market place. These first missionaries worked under unique conditions. The synagogue with its worship was an attraction to them, and assisted them greatly in gaining a point of contact with the people. That is doubtless why these men could move so quickly from place to place, and under such favorable circumstances, apparently, organise churches of those who caught hold of this "one thing." Such a work is not possible to-day, because there is not the foundation upon which to work. The missionary who to-day seeks to go forth and itinerate only, and give as his example the work of the first missionaries, fails to grasp the fact that one of the most potent factors at work in the apostles'

day was the Jewish assembly of believers in the One God. We at home who are given to counting heads—looking for number—in the work of modern missions, will do well to make allowance in our criticisms of the work of the missionary, as we take this fact into consideration. The apostles had a people friendly in a measure to their mission, a people looking for and earnestly expecting the coming of the Messiah. Paul could introduce himself and his subject in words recorded by Dr. Luke: "Israelites, and you others who fear God, pay attention unto me." From "fear God" to "Believe on the Lord Jesus Christ," was but a short step with many of Paul's audience, and we are not surprised to find many being added to the church. But where are such conditions found to-day? Very little does the missionary find to serve as a starting point. A strange language, polytheistic religion, unhealthy climate backed by the baneful influence of Christian (?) officials and others, makes the task greater. The first missionaries had behind them a church cognisant of its mission, and which was an unit in the sending forth of its representatives.

There is another side to the lives of these men we sometimes overlook. For some time they continued together in the great work to which the Holy Spirit had set them apart. They had as companion for part of the journey John Mark. On reaching Perga in Pamphylia, however, John left them and returned to Jerusalem. Paul and Barnabas completed their tour, returning to Antioch, where they helped settle a church squabble. Remaining in Antioch for some time, Paul suggested to Barnabas, "Suppose we now visit the brethren in the various towns in which we have made known the Lord's message—to see whether they are prospering?" Right here a difference of opinion arose, which prevented these two great men ever co-operating again in the work they both loved so dearly. Paul objected to John Mark being a companion of their journey, and evidently neither would give way, so Paul went with a new companion altogether. It is not our place to judge, but this seems a sad experience in the lives of these brethren in the Lord! We place a halo around the heads of preachers and missionaries, and when we are caused to know them as human beings, how great is the discovery! Why expect more of missionaries to-day, whether at home or abroad, than we find in the first missionaries? Let the church realise that these men and women who give up so much to serve Christ are after all mortals. We should in this way be able to help them the more by our prayers. Let them feel we sympathise with them in their isolation, and are seeking to share their disappointments as well as their triumphs.

There is yet a hopeful side to this. In later years we find Paul receiving the greeting

of "Barnabas's cousin Mark," and urging the Colossae Christians to give him a welcome when he came, and later we find him sending the greeting of "Mark... my fellow worker" to Philemon. We do not know what it cost to bring about this reunion. Probably words could not express the deep sorrow of Paul's heart as he thought back over the work he and Barnabas has done, and their separation at its expiration. Yet in that spirit which prompted him to write to the Roman Christians, "If you can, so far as it depends on you, live at peace with all the world. Do not be revengeful, my dear friends, but give way before anger; for it is written, 'Revenge belongs to me; I will pay back,' says the Lord," we can believe he sought to forget the whole past and again receive Mark as his beloved in the gospel. The willingness to go forth with a single purpose, encouraged by a remarkable individuality and supported by the promise of his presence, made possible the writing of the Acts of the first missionaries.

Children's Day Returns.

Reports are coming in already with regard to the special children's service, and if those to hand are any indication of the general way in which the service has been received, great good has surely been accomplished. One superintendent writes: "Children's Day service, building crowded; people standing in porch. First Children's Day service given in Cottonville, and was very much appreciated by all. I enclose cheque for thirty-three shillings, being the amount collected." Another writes from a school never having given the service before, stating that over £3 has been contributed. We do feel encouraged at this, and trust these schools not having given the exercise will prepare to do so at a date convenient to themselves. It is not too late yet to make it a special feature of your Christmas celebrations. Send the money in to your State Treasurer, whose address you will find on another page.

What it Costs.

"Everything is given up now. I have not only ceased to be a Brahmin, I have ceased to be a human being. I am not only an outcast, I am dead. I have neither father nor mother, brothers nor sisters. They made an effigy of me, they set up a pyre, and when the effigy was burned they buried the ashes. It was not the effigy they buried; it was me. Not one of my family now regards me as a living man. If I meet my mother in the street she will pass me without a word. If my father were to see me dying of hunger he would not give me a morsel of food. It would not be me my mother passed in the street; it would not be me to whom my father refused food; it would be a stranger and an outcast. I, their child, am dead; I, their son, am buried. It is the end."—"Other Sheep."

In the Religious World.

There is some talk of inviting Dr. J. H. Jowett, Presbyterian minister, of New York, to be the successor of Dr. R. J. Campbell, of the City Temple, London, who has resigned, and it is expected will join the Anglican Church.

C. T. Studd, M.A., formerly a prominent cricketer, after his conversion became a missionary in China. Of late he has directed his attention to Africa, in the heart of which he is now laboring, under Belgian protection. Donald McLean, in the "Baptist Times," says:—"However this mission may be regarded in other directions, in one respect at least it is Baptist—for the converts are immersed for baptism. In this connection Mr. Studd described what must surely have been one of the most extraordinary baptisms ever held anywhere. Twelve converts were baptised. The baptiser stood in the river, and received the people as they came down, while his friend stood on the bank keeping off the crocodiles by shooting at them with a revolver."

The W.A. Baptist Union at its recent annual meetings reported 24 churches with 1173 members, a net increase of 90 for the year. There are 230 Sunday School teachers, and 1715 scholars, an increase of 30 teachers and 187 scholars.

One of the most interesting events of a series of interesting meetings held in Leicester last week under the auspices of the local auxiliary of the Baptist Missionary Society was the opening of the "William Carey" House in Harvey-lane. For many years the Baptists of Leicester have sought an opportunity to acquire this historic building in which the great pioneer missionary lived for four years, and from which he went forth to India, but until recently all efforts to purchase have been unavailing. The opening ceremony, which attracted a large number of people, was of a most inspiring character. Next in importance to the formal opening by the Mayor was the thrilling story of Carey's life in Leicester, eloquently told by the Rev. S. P. Carey, M.A., a great-grandson. The house, which is situated opposite the Harvey-lane Chapel, in which Carey ministered, is to be used as a museum for Carey relics.—"British Weekly."

A thousand Bibles, which were lately sent from New York to the South Sea Islands, were all poisoned before being despatched, in order that they might be preserved from the ravages of insects. The poison was worked into the covers to discourage the insect foes; and, in addition to this precaution, the books, in parcels of twenty, were soldered up in tins to guard against wetting by waves or weather, and the shipping office supplied tin cases with fifty ston boxes as armour against rough handling by stevedores of many races. All these pains were taken to ensure the safe arrival of the precious freight at the Gilbert Islands, which lie in the coral seas, over two thousand miles from the Australian coast.

The Family Altar.

Conducted by A. E. Illingworth.

DAILY DUTIES.

On the face of an old-fashioned clock in a sister's drawing room, I read recently these quaint lines. They were engraved in marble below the dial, and stood out in bold relief:—

"Here I stand both day and night,
To tell the time with all my might;
Do thou example take from me,
And serve thy God as I serve thee."

For long, long years that clock has told the story of the passing minutes to the inmates of that house. The words of the inscription have been a constant reminder to them of the duties of the moment. The more I reflect upon life and life's achievements, and possibilities, the less disposed am I to worship at the shrine of the sensational. The altar in the temple of the commonplace seems to furnish a much safer place for sacrifice. The quiet lessons learned from the studies of nature in the field, or from the growth of commerce, or from the pages of literature, or from the family circle, furnish a true index to the silent forces which are working inmost by moment for the formation of character and personality.

SUNDAY, NOVEMBER 28.

Seed Thought.—*God's Music Lesson* And they sung as it were a new song before the throne.—Rev. 14: 3.

Selected Gems.—There are songs which can only be learned in the valley. No art can teach them; no master of music can convey them; no rules of voice can make them perfectly sung. Their music is in the heart. They are songs of memory, of personal experience. They bring out their burden from the shadows of the past; they mount on the wings of yesterday. John says that even in heaven there will be a song that can only be sung by the sons of earth—the strain of redemption. Despair not thy school of sorrow, O my Soul! It will give thee a unique part in the Universal Song.—George Matheson, blind clergyman.

When they had sung an hymn they went out into the mount of Olives.—Mark.

Scripture Reading.—Rev. 14: 1-5.

MONDAY, NOVEMBER 29.

Seed Thought.—*The Reformer's Prayer*. So we fasted and brought our God for this; and he was intreated of us.—Ezra 8: 23.

Selected Gems.—Thy intention should be to unite thy will to the will of God, and not to draw God's will to thine.—Scupoli.

Scripture Reading.—Ezra 8: 21-32.

TUESDAY, NOVEMBER 30.

Seed Thought.—*The Chief President's Prayer*. Now, therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.—Dan. 9: 17.

Selected Gems.—Where you cannot pray as you would, pray as you can.—Goulburn.

Scripture Reading.—Dan. 9: 16-22.

WEDNESDAY, DECEMBER 1.

Seed Thought.—*The Prophet's Prayer*. All our righteousnesses are as filthy rags.—Isaiah 64: 6.

Selected Gems.—Day by day, are you busy, and even painstaking, in the attempt to weave and work out a righteousness of your own? Leave that loom! Your vows and promises are gossamer threads; ever slipping in your fingers and breaking at each throw of the shuttle. The "fine linen" that robes the saints, the only raiment meet for thy soul and approved of God, was woven on the cross; and dyed there, with color more enduring than Tyrian

purple, in the blood of the Son of God.—Thomas Guthrie.

Scripture Reading.—Isaiah 64.

THURSDAY, DECEMBER 2.

Seed Thought.—*The Cupbearer's Prayer*. O Lord, I beseech thee, let now mine ear be attentive to the prayer of thy servants, who desire to fear thy name; and prosper I pray thee, thy servant this day, and grant him mercy.—Neh. 1: 11.

Selected Gems.—Nehemiah lived in a very wonderful time. Within the same span of eighty years we have Aeschylus writing tragedies; Democritus elaborating philosophy, and Aristophanes elaborating his wonderful comedies; Herodotus writing history; bringing also into the symposium Plato and Socrates, and you have a most notable group. The words of the comedy-writer were words only; the words of the great tragic composer were only words—with a keener accent; however; but the words of Nehemiah meant strife, contention, the assertion of right, patriotism, battle—if need be, the reclamation of a lost cause, the leading of a forlorn hope. What do our words mean?—Comp. Dr. J. Parker in the People's Bible.

Scripture Reading.—Neh. 1: 1-11.

FRIDAY, DECEMBER 3.

Seed Thought.—*The Prayer of the Waiting Church*. Even so, Come, Lord Jesus.—Rev. 22: 20.

Selected Gems.—"Come, Lord Jesus," is the epitome of all the prayers that the believer is called upon to offer. It is a prayer for the overthrow of Satan's kingdom; for the extinction of sorrows, the cessation of pain, the wiping away of tears; for the descent of the New Jerusalem; for the sanctification and perfection of saints; for the creating anew of all things; in a word, for the new heaven and the new earth wherein dwelleth righteousness. Let this prayer never die on our lips while we have breath: "Even so, come, Lord Jesus, come quickly."—George Bowen.

Scripture Reading.—Rev. 22: 16-21.

SATURDAY, DECEMBER 4.

Seed Thought.—*Duty—Precious and Imprecious*. Men ought always to pray and not to faint.—Luke 18: 1.

Selected Gems.—"He not afraid to pray—to pray is right. Pray, if thou canst, with hope; but ever pray. Though hope be weak, or sick with long delay. Pray in the darkness, if there be no light. Far is the time, remote from human sight. When war and discord on the earth shall cease! Yet every prayer for universal peace Avail the blessed time to expedite. Whatever is good to wish, that ask of Heaven. Though it be that thou canst not hope to see; Pray to be perfect, though material heaven Forbid the spirit so our earth to be; But if for any wish thou darrest not pray, Then pray to God to cast that wish away."—Hardley Coleridge.

Scripture Reading.—Luke 18: 1-8.

FOR THE WEEK-END.

"A noble aim, Faithfully kept, is as a noble deed;— In whose pure sight all virtue doth succeed."—Wordsworth.

The World.

"The world is wet," said the little frog.
"What isn't water is mostly bog."
"Oh, not at all!" said the little fly.
"It's full of spiders, and very dry!"
"The world is dark," said the moth so white.
"With many windows and areas of light."
"My poor young friend, you have much to learn!"
"The world is green," said the swaying fern.
"Oh, listen, dears," said the little lark.
"It's wet and dry, and it's green and dank."
To God that's all would be very wrong;
It's arched with blue, and it's filled with song.

College of the Bible.

The ninth annual demonstration of the College of the Bible took place on Thursday, November 11, in the Lygon-st. chapel. Growing interest in this institution manifested itself in a very large attendance.

The Chairman of the Board, R. Lyall, presided over the gathering. He thanked the brotherhood for their increasing interest and help, and reported that the effort to abolish the College debt of £500 by next Federal Conference was succeeding, £600 being already secured.

J. J. Haley and J. W. Webb, visitors from U.S.A., occupied seats upon the platform. The Principal, A. R. Main, spoke in the annual report, printed copies of which were in the hands of the audience. The 1915 session had been a particularly good one. The relationship between the Board, the Faculty, and the students had been the happiest. Excellent work had been done both in Biblical and secular studies. Courses upon Bible School work and practical church work had been added to the curriculum. Plans were complete for helping Bible School teachers in 1916 by means of the Australasian School of Methods. Physical drill, under a competent director, had been made possible by the generosity of an interested lay brother.

Principal Main presented the College Diploma to L. C. McCullum (Victoria). Certificates for work prescribed for women candidates for Foreign Missions were awarded to Miss V. R. Blake (Victoria), and Miss L. Redman (Victoria). Messrs. H. R. Coventry (South Australia), W. F. Nankivell (South Australia), and G. H. Oldfield (New South Wales), having completed the Bible Course, received the Certificate of the College. H. R. Coventry responded for the recipients.

The programme included two well-rendered choruses by the Lygon-st. choir, under Conductor Nat. Hasdow. Miss Jennie Dickson acted as organist. Vocalists by G. Warren, and the College Male Quartette Party (Messrs. Crisp, Warren, Nankivell, and Whately) were well received.

J. J. Haley, of America, in the course of an address told of early efforts to train preachers for Australia. It was useless, he longer depended for preachers upon America. Churches must be ready to give reasonable liberty to the trained man, and could then expect him to assume responsibility.

Addresses of an interesting nature were also given by Miss V. R. Blake on "Motives for Service," and L. C. McCullum on "A Call to Service." The following resolution was carried unanimously, on the motion of Bro. H. E. Knott, seconded by Mrs. Saxby, of New South Wales: "This College gathering wishes to express its appreciation of the splendid life and work of Bro. T. J. Gere on the completion of his fifty years' work in Australia. We trust that he may yet be permitted for many years to minister, and that God's richest blessing may be with him during all his remaining days."

An offering made for the College library amounted to £10/4, in addition to a special gift of £1.

One of the happiest meetings of the year is the College break-up. This took place on Friday morning, November 12, and was a delightful function. Speeches were made by members of the Faculty, W. C. McCullum for the visitors, and by representatives of the students. The gathering, which was calculated to send students away with happy memories of Glen Iris, closed by singing the hymn, "Blessed be the tie," and fervent prayer, in which all were commended to the care of God.

Reg. Emms.

REPORT, 1915.

The ninth year of College history is drawing to a close. While 1915 has been a year of storm and stress, and though the College has suffered in many respects because of the conflict now raging, yet many were glad to report a year of progress and of blessing.

The relations existing between the Board of

Management, the Faculty, and the Students, have been of the very happiest nature. Satisfactory work has been done in the various classes. We are glad to report that an increased number of students have determined to take advanced secular work in addition to the Bible Course.

Many students have been in attendance during the year, representing all the States in the Commonwealth, and the Dominion of New Zealand. The war has caused a diminution of our numbers, while several men have had to leave owing to ill-health. Some of these we expect to have with us in 1916.

Since the war began, the following men, hearing the call of King and Empire, left study and were accepted for service:—E. C. Stier, R. Shearer, L. A. Anderson, J. T. Clark, J. D. Nankivell, D. Wakeley, C. J. Snow.

In addition to these, the following, who for a time were students at Glen Iris, have enlisted:—L. J. Colwell, H. D. Diprose, C. Harrington, O. Hubbard, J. Largent, A. J. Moar, F. Morton, M. Noble.

TEACHERS.

The present teaching staff is as follows:—The Principal and Mr. H. E. Knott, M.A., take Biblical subjects.

Miss Sims, B.A., and Messrs. J. S. Tays, B.A., and R. T. Panton, Dip. Ed., have charge of secular work. Since last Demonstration Mr. Pittman qualified for the Diploma of Education, and is now completing the third year of his Arts Course at the Melbourne University. He began his work of teaching at the College last February. His work has been greatly appreciated by the students.

Mr. J. Howlett-Ross is visiting Elocution Master.

Mr. Roe Emms delivers lectures on Bible School and Practical Church Work. This is a new department, which is calculated to be most helpful in strengthening the College Course.

Through the liberality of a brother, arrangements have been made for the regular visits of a competent instructor in physical drill. Until we have a gymnasium of our own, this is the best arrangement that can be made. It is one which will have a beneficial effect on the health of the students.

CERTIFICATES.

The following having completed a course in the College, are receiving certificates:

Diploma.
L. C. McCullum, Malvern, Victoria. In addition to taking Bible Course, Mr. McCullum has qualified for matriculation at Melbourne University, which he hopes to proceed for further study.

Candidates for Bible Course:
H. R. Coventry, Hindmarsh, South Australia.
W. F. Nankivell, Tamby Bay, South Australia.
G. H. Oldfield, Mission, New South Wales.
Mr. Coventry has been accepted for service in India, to which field he will proceed in 1916.

Messrs. Nankivell and Oldfield will continue study.

Candidates for Lady Candidates for Foreign Missions.

Miss V. R. Blake, South Yarra, Victoria.
Miss L. Redman, Blackburn, Victoria.

These two ladies have passed a two years' course in subjects selected by the Federal Foreign Missionary Executive Committee. Miss Redman has, in addition, qualified for matriculation at Melbourne University. Miss Blake is now studying with a view to passing the University Public Examinations. She has already passed in Senior Public English.

UNIVERSITY RESULTS, 1914-1915. SENIOR PUBLIC EXAMINATIONS.

Passed in English (16).

L. Anderson, Miss V. Blake, H. A. G. Clark, J. Clark, A. C. Garnett, S. B. Hibbard, W. R. Hibbard, W. H. Hindehan, F. J. Sawyer, J. Whelan.

Passed in History (8).

D. A. Cuckroft, J. Clark, A. C. Garnett, S. B.

Hibbard, W. R. Hibbard, F. J. Sawyer, B. W. Whelan, J. Whelan.

JUNIOR PUBLIC EXAMINATION.

Passed—F. C. Moran, B. W. Whelan.
Passed in Five Subjects—S. C. Curtis, J. Clark, A. C. Garnett, W. R. Hibbard, A. J. Weld.
Passed in Four Subjects—D. Wakeley.

MATRICULATION.

H. Patterson has qualified for matriculation. Miss L. Redman completed matriculation after entering.

L. C. McCullum passed with extra-mural tuition. R. K. Whately prior to entering was successful in passing the Junior Public Examination at the University of Sydney.

In the Junior Public Examinations, ten distinctions have also been secured.

R. P. Aronst, who obtained the College Certificate last November, is doing the first year of his Arts Course in Sydney University.

As our College terminal examination was only finished this morning, results will not be published until next month. A number of students intend to sit for Junior and Senior Public Examinations next month.

ANNOUNCEMENTS.

Some important alterations in our arrangements are announced. These will be published in our 1916 Catalogue, which is now in course of preparation. We indicate the chief of these.

At the end of the first and second terminal examinations, a fortnight's vacation will be given. The long vacation will be shortened by a week or two. This has been decided on chiefly in the interests of the health of the students.

The distinction between courses for Certificate and Diploma has been abolished. Henceforth only the diploma will be given, the requirements for which are matriculation plus the Bible Course. Before entering on Biblical work, students are advised to complete at least the studies necessary for Junior Public Examination. All will be asked to pass at least in four of the subjects necessary for this examination before starting on Bible work. The balance of work needed for matriculation may be completed during the currency of Bible Course, though the loss of it left to be done taken the better. This has been decided on in the interests of students and College. We shall give instruction in secular work as liberally, merely asking that more of it be done prior to entering upon Biblical studies.

The Board of Management is free to make special arrangements to suit special cases.

Fees have been adjusted to meet the new plans. They have not been raised, but only rearranged.

The 1916 Session is due to begin on Wednesday, February 9. Incoming students are asked to make application for a admission early in December.

11th November, 1915.

A. R. Main

FEDERAL FOREIGN MISSION COMMITTEE

President, J. E. Thomas, Wayville, S.A.
Treasurer, J. W. Cash, Henley Beach, S.A.
Secretary, J. A. Paternoster, Baller-st., Prospect, S.A.

OFFERINGS FOR FOREIGN MISSION WORK IN EACH STATE MAY BE SENT TO
South Australia—Treas., T. Colclatch, c/o Mr. A. H. Dobbie, Hayward Avenue, Torrensville, Victoria—Treas., Robt. Lyall, 29 Lonsdown-st., North Melbourne.

New South Wales—Treas., J. O. Holtz, Starkey-st., Dulwich Hill.
Queensland—Treas., H. W. Hartman, Railway Parade, Nundah.

Western Australia—Treas., C. A. G. Payne, Guildford.
Tasmania—Treas., H. C. Ridd, Murray-st., Hobart.

All correspondence and money for the Federal Committee should be sent to the Queensland Secretary, J. A. Paternoster, Baller-st., Prospect, S.A.

Reports from the Field.

Tasmania.

LAUNCESTON.—On Sunday, Nov. 7, at the morning service, Bro. Jarvis, from Hobart, presided. Bro. Day gave a helpful address from the words, "What is that in thine hand?" At the evening service he spoke from the words, "Prepare to meet thy God." Good audiences at both services. Monday being a holiday, the children's picnic was held at Gravely Beach. A word of thanks is due to Mr. King, the owner of the land, for permitting the use of it. Miss Grant has left the hospital, but Mrs. Beasley is still laid aside in the Queen Victoria.—D. Dowde, Nov. 12.

Queensland.

BRISBANE.—Nice meeting around the Lord's table yesterday. Mrs. Jago, from Sydney, worshipped with us. A. C. Rankine's exhortation on "Christ, Central and Alone," was a blessing to the hearers. Bible School still increasing; seven new scholars yesterday. Mrs. Rankine is personally giving door-to-door invitations for the school. Good audience and a number of strangers at the gospel service. Bro. Rankine spoke with great power to interested listeners on "The Day of Pentecost." This morning the church officers met in the chapel, and specifications for alterations to building were approved. Mrs. Rankine has instituted a sewing class for the purpose of sending a box of material to Captain Chaplain Walden.—H.C.S.

ELLIOTT.—We have received a short but profitable visit from W. J. Way, who arrived on November 1st, and preached to deeply interested gatherings on two occasions, also giving most helpful advice and instruction to the brethren. He left on the 4th for Bialba.—J.H.A., Nov. 5.

KINGAROO.—The mission conducted by Bro. Way concluded on the 21st with a splendid meeting and two baptisms. The baptism of believers had not been witnessed before in Kingaroo, so naturally the ordinance created a little interest. Altogether there were five confessions, four of whom have been baptised. We were greatly helped by the solos of Sister Stabe, from Zillmere. The brethren expressed their appreciation of her voluntary service and help by making her a present of a small sum of money. The meetings are being continued by the local brethren, the Wooroolin evangelist visiting once a month.—W. E. Revee.

West Australia.

PERTH.—A pleasing ceremony took place on October 28, when a large gathering attended a double silver wedding celebration. The parties were Bro. and Sister W. McGregor, and Bro. and Sister F. W. Dickens. In appreciative terms Bro. Blake wore spoke of their faithful work throughout many years past, and in the name of the church handed them copies of the Scriptures, beautifully inscribed by Bro. R. W. Ewers. Musical and elocutionary items, together with the serving of refreshments, contributed to an enjoyable evening. Last Lord's day morning we had with us Bro. Connor, who delivered an instructive address on "The Lord Comes." We held a special business meeting on November 3. There was a good attendance, over which Bro. Ewers presided. Several members spoke very highly of Bro. Blake's six years of service, especially of his efforts in the social reform movements of the city. We passed a unanimous vote of confidence in his leadership, and trusted that his ministry with us would be long continued.—W.A., Oct. 5.

IREMANTLE.—Splendid gatherings throughout the services on October 31. Bro. Leach addressed the church in the morning. A memorial service was held in the evening to our late Bro. Anderson, who was killed in action at the

Dardanelles. A. Lucraft preached the sermon on the text, "Let your light shine." E. G. Warren, our evangelist, is very busy conducting a mission at Collicie.—H. E. Cole.

NORTH PERTH.—On October 16, a nice gathering was held in the chapel, to celebrate the golden wedding of our Bro. and Sister Robinson. Bro. Banks occupied the chair, and spoke well of the life and work of both. J. Rhodes also congratulated the couple on the occasion. The Misses Davidson and Miss Prideaux sang very nicely. The occasion was one of the happiest gatherings held in North Perth. On October 31 Bro. Gordon Michael was present and said good-bye to the scholars. He and Bro. F. D. Pollard are leaving during the week for the front. We are sorry to report Bro. Robinson having been ill, but glad he is recovering. Sister Pennington's son Harry is ill with diphtheria.—H. Dawson.

BROOKTON.—All departments are in a healthy condition. A keen interest is manifested in the Sunday School, and the Bible Class is flourishing. To-day we discussed the question "How can we best improve the attendances at the evening service?" The attendances at the evening services are on the upgrade. To-night we had a full house, to witness a baptismal service. Two adults, man and wife, obtained Christ in baptism. Our preacher preached a splendid sermon.—Violet Mott.

New Zealand.

CHRISTCHURCH.—Sunday, October 24, the subject of the gospel address was Achan. A young woman confessed Christ. On Monday the Bible Class held the annual picnic, when about 80 young people went out in drags and spent a happy day at Lansdowne. On October 31, we had our special rally meetings at the close of the month's attendance campaign. A rally meeting with a roll call, to which some 150 gave responses, was closed with an address by Bro. Bebb on "Being with Jesus." At the evening meeting a study was made of Moses. One baptism at the close. A sale of work was held on Thursday, on behalf of the building fund, and was very successful.—P.S.N., Nov. 6.

NELSON.—On October 24, Bro. Dickson presided; Bro. Bruff exhorted. Wednesday, 27th, at the half-yearly business meeting, reports were read of the various societies, showing splendid, enthusiastic meetings of Band of Hope, also C.E. Society. The latter society is anticipating taking on in future more practical work, visiting hospital, Old People's Home, etc. Duplex envelopes were discussed. The meeting was adjourned until November 10. Friday, 29th, at the monthly meeting of Band of Hope, Miss Weymouth (Temperance worker) gave an interesting talk on "Slum Work in London." Several young folk have signed the pledge. Sunday, the 31st, Bro. Bell presided; Bro. Dickson exhorted. The Sunday school is doing good work, but there is a lack of teachers. In the evening we had a stirring address from our evangelist; subject, "Will my name be written there?"—Z., Nov. 2.

SOUTH WELLINGTON.—We regret to report that owing to his mother being in a very low state of health, Bro. Phillips was called to her bedside. He left by the boat last Friday. A good number was present at the Lord's table this morning, including Sister Mrs. Day, who was so seriously ill some weeks ago. Bro. Hunter exhorted on the Parable of the Sower very profitably to us all. Bro. Vickery ably filled the platform this evening. We are sorry to state that our elder, Bro. Campbell, was unable to attend any of the meetings of to-day, through sickness. We pray for his restoration.—A.L., Oct. 31.

SOUTH DUNEDIN.—The church has completed negotiations for the sale of the chapel and site in Lorne-st., to the Telegraph Department at a satisfactory figure. Bro. C. Fleming McDonald is making a gift of the necessary plans and speci-

fications for the new chapel to be erected on the corner of King Edward-st. and Macandrew-road. The hope that the foundation stone would be laid before the end of the year will, under the blessing of God, be realised. The local mission circle of the C.W.M.B. has handed the treasurer £18, being half the proceeds of the recent sale of work towards the building fund. The Bible School anniversary was held on October 27th. The scholars rendered an attractive programme. W. H. Palmer, superintendent, presided, and presented the prizes to successful scholars. It has been suggested that a suitable evangelist be advertised for immediately.—W.H.P.

AUCKLAND. (Pensoy-by-read).—The services at well sustained by the local brethren. We are glad that Bro. Hibburt has accepted our invitation to preach during the College vacation, and expect good results. We are preparing for a good time this month in celebrating the jubilee of our Bible School. On October 25, a local conference was held, arranged by the Home Mission Committee. There was a large attendance from the churches in the district. The object was to consider our ways and the order of the household of faith. The conference continued from 2 to 9 p.m. Bro. F. Evans presided. The papers read were pertinent, and led to interesting discussions. The subjects were: "Can better results be achieved by each church employing its own evangelist?" by E. Vickery; "Order in Church Worship," by F. W. Greenwood; "The remuneration of preachers fully or otherwise," by R. J. Dick; "Orderliness in Church Worship," by Elder J. L. Scott; and "The best action to develop Home Mission Work," by C. F. McDonald, read in his absence by his wife. The success of this conference will probably lead to it becoming an annual gathering.—E.C.

South Australia.

POKI PIRIE.—The Junior C.E. Society held their missionary night on October 28. It was largely attended, and greatly enjoyed; about 45 was raised in aid of missions. Good meetings last Sunday, Nov. 7. Bro. Johnston exhorted on the "Transfiguration." At night Bro. Steward preached on "Ideals." After the evening service farewell words were spoken by Bro. Steward and Elmp, to Bro. Claude Will, who was leaving the following morning for Adelaide en route for the front. On Tuesday evening, Nov. 2, our Y.P.S.C.E. Society held a missionary evening, which was largely attended, and raised about 45/- toward the support of a lady missionary in India. Our annual social and meeting is to be held on Nov. 16.—Elliott A. Arnold, Nov. 10.

MILE END.—We have had to say farewell to Sister Ewan, who was called to the higher life on Saturday, October 31. Our sympathies go out to her loved one. At the memorial service held last Sunday we had the joy of taking the confession of Mr. Eldridge, the husband of our esteemed Sister Eldridge. He was baptised on Wednesday evening, and received the right hand of welcome at this morning's meeting.—M., Nov. 14.

UNLEY.—Last Sunday morning H. J. Howell, from Croydon, gave a fine practical address in the evening W. L. Johnston spoke. Bro. Huntman returned from Melbourne on Wednesday. Our Sunday School picnic was held yesterday in Mrs. Haslam's Park, kindly lent for the occasion. The day was fine, and the scholars had a happy and enjoyable outing. A goodly number of friends visited the grounds during the afternoon.—P.S.M., Nov. 14.

MAYLANDS.—The Bible School picnic, held on October 30, proved a success. A special feature was the number of visitors. Three adults have been received into our membership, two men by transfer, and a lady by faith and obedience. The church is enthusiastic over the prospect of becoming self-supporting in the near future. Every effort will be made to attain this desirable aim. The purchase of a piano for the church and auxiliaries is under consideration. A Ladies' Visiting Committee was appointed at a

Correspondence.

LAYING ON OF HANDS.

To the Editor of the "Australian Christian."

Dear Sir,—Some little time ago you published a letter on the above subject by Alfred G. Bennett, of Williamstown. I desire you to give me the opportunity of asking a few questions which Bro. Bennett might be good enough to answer—1. Would not the laying on of hands create a "clergy" class, and so exclude all brethren not ordained from taking part in church work? 2. Acts 8: 1-4 tells of the persecution that scattered the church from Jerusalem. "They that were scattered abroad went everywhere preaching the word." Does not this prove that ordination by "laying on of hands" is unnecessary? 3. What does the ordination service signify? 4. Who would be the proper person to ordain ministers? 5. Does not this idea contain the whole question of apostolic succession, the sacerdotal myth? Thanking you in anticipation, Yours faithfully, "Disciple."

I will answer the questions in the order in which they appear:

1. No; the scriptural ceremony of the "laying on of hands" does not create a "clergy" class. It is the traditions of men and the unscriptural use of a scriptural ceremony that create a "clergy" class. The Word of God is silent on the subject of the "clergy." There is a great difference between the exclusive ministry called the "clergy" and the ordained ministry referred to in the New Testament. Scriptural ordination does not give any person the exclusive right to preach the gospel and administer the ordinances. In the church of apostolic days all Christians were permitted to engage in the Lord's work, but all were not officially recognised as ministers or officers of the church. Some were set apart for certain work, and they were expected to do that work. Others were at liberty to do similar work if they desired, but they were not officially responsible for the particular work so far as the church was concerned, but they were responsible to their Master for the use they made of their talents and opportunities. Scriptural ordination does not create a "clergy" class any more than the modern "election of officers" does.

2. Acts 8: 1-4 does not prove "ordination by the laying on of hands to be unnecessary" any more than it proves the appointment of regular preachers and officers to be unnecessary. There were ordained ministers in the New Testament church. Although it was the privilege of every believer to preach the gospel of Christ, there were some who were specially directed to evangelise, and these were officially recognised as "evangelists" (2 Tim. 4: 15). "Do thou the work of an evangelist." Timothy had been set apart for his work by the laying on of hands (1 Tim. 4: 14; 2 Tim. 1: 6; 1 Tim. 1: 18). In Acts 21: 8, we read of "Philip the evangelist." It will be remembered that Philip was one of the "seven" on whom hands were laid by the apostles at Jerusalem (Acts 6: 1-6). Barnabas and Saul were ordained some time after the persecution referred to in Acts 8 (Acts 13: 1-3). The fact that Timothy was instructed to "lay hands suddenly on no man" is another evidence that the ordination ceremony was practised some time after the event referred to in Acts 8: 1-4. If unnecessary, why was it continued?

3. The ordination service signifies a solemn setting apart of those chosen to officially serve the church. It is a recognition of service, and commendation to a particular work (compare Acts 13: 1-3 with Acts 14: 25). I believe that an ordination service impresses both the ministers, evangelists, elders, and the deacons, and the members of the church. It adds dignity to the office; increases a minister's appreciation of his high and holy calling, and impresses upon him the sacredness and importance of his duty to Christ and the church. It reminds the other members of their obligations to their ministers, that they should pray for, and help in every way they can the men whom they select to officially represent them.

4. In the case of an ordination of elders and deacons, I believe the evangelist would be the right person to officiate. Of course he may be assisted by other evangelists, elders or deacons. Where an evangelist is to be ordained, I think the elders would be the right persons to officiate, or where there are no elders, then the deacons may act. As a matter of fact, it matters not who officiates, so long as the officiating brethren are chosen to represent the church for that purpose. This would be a matter for each church to arrange for itself.

5. Only when the ceremony is made to mean something different from what it meant in apostolic days. Men abuse scriptural ordination when they associate sacerdotalism with it—Alfred G. Bennett.

Paddington Gospel Mission.

Permit me a few words re the just concluded mission at Paddington, Sydney. It has established certain convictions in my mind which all preachers feel more or less keenly.

1. There was a wonderful spirit of prayer manifested throughout the whole time of preparation for and continuation of the mission. The brethren did not forget to storm the strongholds of Satan by prayer.

2. There was a beautiful co-operation between all who were in it. The members talked mission, they worked mission, they prayed mission, and God gave us the blessing.

3. To lack up these two things which are now stated, there was the whole-souled zeal, energy and organising ability of Bro. Collins, the resident evangelist, laid down on the altar, and will upon the altar of service and sacrifice. God honored his faith, God responded to his zeal, God heard his prayers, and he and I rejoice together to-day.

4. Then again the church manifested a large handed and hearted liberality. They stinzed nothing, they did not count the expense—at least they seemed not to do so—and when the appeal was made at the end of the fortnight for £20 to clear expenses, they gave in inside ten minutes, and in addition they gave something over to carry the mission over the third week. The Lord by his blessing amply repaid us for the extra time, and we were glad, "we began to be merry."

These were the potent factors in the mission from the human side, while beyond it all was and is the Father of all goodness and mercy and love, to whom we ascribe the honor and the glory now and for ever.—G.T.D.

Tasmanian Home Mission Notes.

N. J. Warmbrunn, Secretary.

Since our last report, the work has been continued in all the districts as previously, but wet and rough weather has somewhat affected the attendances.

During the last month the Committee received the resignation of Bro. G. Woolnough, who, having accepted an engagement with the church at Hobart, wished to be released from the great work in the Huon district. It was with very great regret the Committee accepted such, as during the short period that Bro. Woolnough has been laboring in the Huon the work has made steady advancement, and new fields opened up. Our love shall be Richard's gain. Bro. Seymour, of Nubeena, will carry on the work so nobly and well begun by our Bro. Woolnough.

We have also received the resignation of Bro. McCallum, of Hobart, Captain Chaplain for the Churches of Christ in Tasmania, owing to his departure from the State.

Bro. Woolnough has been nominated, and will be elected Bro. McCallum's successor.

At Greenveston, Bro. Bryant is doing solid work, and branching out into new spheres.

During the month, three young folk at Dover made the good confession; and we pray that others will soon follow their noble example.

Our finances are gradually sinking; yet still louder sounds the call from different parts of the

State, and unless every member of the church in Tasmania is prepared to do his part and rise his responsibility, your Committee reluctantly shall have to turn a deaf ear. Shall we not fight the great fight? Onward, Tasmania!

Sisters' Department.

VICTORIA.

Secretary: Miss Rometsch, 59 St. Vincent-st., Albert Park.

"Saved to Serve."

The usual monthly meeting of the Women's Executive was held in the hall, Swanston-st., on Nov. 5. President, Mrs. Chown, presiding. Devotional exercises were led by Mrs. Beiler, who took her Bible reading Psalm 103, giving some thoughts in a paper on "The Grace of Thankfulness." A splendid paper, "Living Service is a Living Christ," was given by Mrs. Kelly, so much appreciated. Correspondence included apologies from Mrs. Penny, Mrs. Clay, Miss Jerrens, and a letter from Mr. T. Hagger. Greetings were sent to Lygon-st. and Swanston-st. churches on the occasion of their jubilee. Additions for Bible Schools, Malvern, 4; Crocydon, 3; Williamstown, 2; Burnley, 1.

Home Mission: During the past month there have been about 18 additions from Home Missions fields. The sisters at Boort have held a Home Mission meeting, and an offering amounting to 18/6 was taken for the work. Many of the suburban churches could arrange for a meeting; the Committee will be pleased to visit and help—L. Hagger, Supt.

Prayer Meeting Committee visited South Melbourne, when a very pleasant and profitable time was spent. The efforts of those taking part were much appreciated.—N. Trinnick, Supt.

Benevolent Asylum.—Sept. 29, the Fosters sisters, with Bro. Wilson, attended the Home and their services were much appreciated. October 2, Brighton sisters visited in large numbers. The wards were visited, and sweets, books and other comforts distributed amongst the inmates. Mrs. Moore gave an address, "She touched the heart of his garment." Solos and a recitation were rendered. The meeting was much enjoyed. The next meeting this year will be taken by the North Fitzroy church.—E. A. Wilson, Supt.

Hospital Visitation: Mrs. Myer: to Eye, Ear and Private Hospitals, 8 visits; books, papers read to the patients, comforts distributed. Miss Jerrens: Children's, Austin Hospital, 2 visits; distributed books and picture cards, 1 box of blocks and 4 other games, the gift of Mrs. Wadsley, of Koo-wee-rup. Miss Peters: to the Alfred Hospital, 2 visits; a large parcel of books given to patients. Mrs. Thurmond: to the Hospital, 2 visits; 112 books distributed. Members of following churches visited: Goolwa (S.A.), Lygon-st., Thanks to Sisters Chown and Wadsley.—E. C. Thurgood, Supt.

General Dorcas Report.—The General Dorcas sisters held their usual monthly meeting on Wednesday, October 20. There was a good attendance. A number of garments were cut and made. 18 were finished, 3 parcels, containing 24 garments, were sent out to needy cases. Parcels were received from Mrs. Ward and Mrs. Allen, South Hill, and Mrs. Moysey. Will the sisters accept the thanks of General Dorcas Committee for help rendered by them?—L. R. Martin, Supt.

The Obituary Report by Miss Hill sold of 23 sisters called home.

The next meeting of the Executive will be held on Friday, December 3, in the hall, Swanston-st., at 2 p.m. Known lecturers, Mrs. S. G. Griffith will give a paper "The Conquering Christ for Lands in Bondage." All sisters invited.—L.R.

WOMEN'S MISSION DAND.

Receipts—Gardiner, 41/5/-; Hawthorn, 11/15/-; Gore-st., 41/15/-; Middle Park, 41/7/6; Malvern, 6/-; Williamstown, 10/-; Ascot Vale, 10/-; Swanston-st., 41/5/-; North Hill, 41/18/-; Burnley, 13/6/-; Malvern, 5/-; Brighton, 41/25/-; South

Melbourne, 41/2/6; Emerald, 6/-; Meredith, 4/6/- Total, 42/16/11.
 Expenditure.—Paid to Mr. T. Hagger, H.M. Secretary, 41/6/8/8; Paid to Mr. R. Lyall, Foreign Missions, 41/11/8; Paid to Mr. R. Emma, College of the Bible, 43/7/- Total, 43/17/4.
 Total collected for first quarter, 43/17/4.
 —G. Hayward, Treas.

Obituary.

FORD.—The church at York has suffered a great loss in the death of Bro. Ford, sen. He was one of the early members of the church. Although not a man of great words, he was a man who walked with God. He came from the Church of England into the larger light of the Church of Christ. He was an elder, and a man who truly loved the church. He delighted to sit at the Lord's table. It was indeed good to hear him in a verse of a hymn express his feelings to be at the table. The Lord blessed him with length of days; he was 83 years old, but he carried the smile of youth. His was a strong faith. After several weeks of sickness the Lord called him home. He was indeed ready to go, and looked with joy to seeing Jesus. He leaves behind a wife and family. Sister Horsell, wife of H. J. Horsell, pastor of Croydon church, is a daughter. We bid his mortal remains to rest in the Woodville Cemetery. The writer conducted the funeral. At the grave-side Bro. W. C. Brooker spoke in feeling terms of the great esteem in which Bro. Ford was held among the Rechabite Lodge members. Bro. Brooker knew him for quite a long while in the church. We commended to the loving Father the wife and family, and we trust that they may find comfort in our Saviour who said, "Lo, I am with you always." "Until the day break, and the shadows flee away." —E. J. Paternoster, York, S.A.

BLACK.—Sister Elizabeth Black, the esteemed wife of Bro. John Black, who predeceased her over ten years ago, passed away from this life early in the morning of October 3, at the home of her son, our esteemed Bro. William Black, Cameron-st., Rockdale, N.S.W. Our sister had exceeded the allotted span by four years. Born at Liverpool, England, 1841; married at Whitehaven, Cumberland, 1863; she left England for Australia, 1884, uniting with the church then meeting at Elizabeth-st., immediately on arrival. She leaves behind to mourn her loss three sons and one daughter, and ten grandchildren. We buried her body at Woronora Cemetery on the 12th, a fair company of relatives, brethren, and friends paying their last respects to our aged sister. We can truly say, "Blessed are the dead who die in the Lord." We have known our sister for over 30 years. She died as she lived—a humble, consistent, and faithful disciple of our Lord Jesus Christ. "So teach us to number our days, that we may apply our hearts unto wisdom." —J. McGregoir.

BEVAN.—On October 30, at the age of 61 years, our Sister Mrs. Bevan passed quietly into the presence of her Lord. For some time she had not enjoyed good health, and often her life had been despaired of. Four years ago Mrs. Bevan was baptised at Grote-st., having previously confessed the Lord at Mile End. She was welcomed into the church here immediately afterwards. Although through sickness and other causes our

sister was often prevented from meeting with the church, yet the church was her home, and God's people her kindred. In her many sicknesses and much trouble she proved the comforting power of God's promises. The service at the graveside was conducted by the writer, when a large number of the members of the church assembled with the relatives to show their sympathy, and to pay their last respects to one whom we all loved. We trust that the God of all consolation will be especially near our brother, Mr. Bevan, who for a time has been called upon to be separated from his best earthly friend.

"Only 'Good-night,' beloved, not 'farewell'!
 A little while, and all his saints shall dwell
 In hallowed union, unchangeable—
 Good night!"

—J. Wiltshire, Mile End, S.A.

ACKNOWLEDGMENTS.

VICTORIAN HOME MISSION FUND.

The following amounts were thankfully received during October—

Churches, per Collectors: Croydon, 14/1; Buninyong, 7/-; Harcourt, 13/-; Swan Hill, 42/3/6; Moreland, 42/3/6; Newmarket, 10/-; South Yarra, 42/6/10; Boort, 19/8; Lillimur, 12/1; Doncaster, 41/15/10; Lygon-st., 45/15/9; Essendon, 42; South Richmond, 10/-; Preston, 41; French Island, 9/9; North Fitzroy, 49; Gardiner, 41/11/-; Cheltenham, 42/13/-; Montrose, 42/8/1; North Carlton, 18/1; Collingwood, 17/8; Emerald East, 7/-.

Individual Gifts: M. and A. S. Portland, 41; E. Gullick, Buninyong, 3/-; E. Eastlake, Bairnsdale, 41; A. Taylor and Son, Moreland, 16/5/3; E. A. B., 41/0/3; Mrs. K. McDonald, 5/1; W. Spurr, Swanston-st., 41; B. Cowie, Berwick, 3/-; Mrs. and Miss Bailey, Ascot Vale, 10/-; C. M. Whitton, Kaniva, 45; Brighton Sisters, 41; H. McDowell, Surrey Hills, 10/-; Geo. Holloway, Moreland, 41; E. Styles, Brighton, 41/2/6; A. C. Wiltshire, 41; W. Donald, 45; J. Carrick, Fitzroy, 41; C. G. Olney, Preston, 10/-; L. Sinclair, Preston, 10/-; J. McDonald and Son, Koonrook, 45; F. A. Kemp, Swanston-st., 42/12/-; Sister Drummond, old; W. L. Jones, South Richmond, 10/-; F. W. Martin, Cheltenham, 41/10/-.

Assisted Churches towards Preachers and Helpers: Burnley, 42/14/2; Swan Hill, 41/16/-; Northcote, 45; Meredith, 42/8/6; Boort, 41/17/6; Lake Boga, 41/12/6; Bel. Bet. 49; Warragul, 41/19/6; Collingwood, 43/15/10; Swan Hill Circuit, 41/10/-; Ulbina, 41; South Melbourne, 42/10/8; Stawell, 41/10/-; St. Arnaud, 41/6/8; Brunusand, 42/14/2; Shepparton, 41/17/6; Kyrenon, 41/0/8; Middle Park, 42/14/1; Warragul, 41/3/4; Emerald, 41/1/8; Taradale, 41/10/-; Pokemunne, 41/0/8; Hordsham, 41/6/10/-; Woorinen, 41/2/6; Echuca, 41/5/-; Burnley, 42/3/4.

League of Willing Helpers: Thos. E. Batty, High Pa's Creek, 10/-.

Miscellaneous: Refund. Rail Tickets, 17/-; Agd. Evangelist Trust, 41/6/8; East Cambridge Sunday School, 5/-; C.E. Union, Conference Expenses, 40/9/9; Women's Conference, 41/6/18/8; Advertisements in "Herald," North Richmond, 13/-; Preston, 13/6; Surrey Hills, 13/- Total, 422/0/8.

W. C. Craigie, Treas., 265 Little Collins-st., Melb.
 Thos. Hagger, Secretary, 15 Walsh-st., Coburg.

BABY TERMS.

LONG GUARANTEE.

CHEAPEST AND BEST.

14 ADVANTAGES tho A.N.A. have over Other Makes.

1. Well Sewings and Close Handled.
2. Sewes Backwards or Forwards.
3. Time saved at the end of a seam.
4. The Foot, wide nearly a foot at setting.
5. It makes easily 2,000 stitches per minute.
6. It perfect lock stitch on any fabric.
7. Sewing and parts obtainable Everywhere.
8. Makes four rows of vitiable whenever required.
9. Sewer light, desirable for long running.
10. It has Darning and Patching Attachments.



SEWING MACHINES.

11. It has a short self setting needle that cannot be set wrong.
12. It has a foot holder and makes the tread.
13. Patent case lettered on both sides are free.

AND THE 14th IS A GREAT ADVANTAGE. THEY ARE CONSIDERABLY LOWER IN PRICE.

WRITE OR CALL FOR CATALOGUES TO-DAY.

AUSTRALIAN SEWING MACHINE CO. PTY. LTD.

(WARD BROS. & A.N.A. CO.)

Head Office: 4711 Street, North Melbourne.
 Bendigo, Ballarat, and Geelong, also Sydney, Perth, Launceston, and Adelaide.

Address—14, 18 Havel St., North Melbourne, and all Suburbs.
 15 Queen Victoria Market, Sydney, N.S.W., 9 Arcade, Adelaide, S.A., 115 Elizabeth St., Hobart, 25 George St., Launceston. Baird's Arcade, Perth, W.A.

NOW READY!

Australasian Church of Christ Almanac for 1916. Price, 2d.

Give order to the Secretary at once, or send direct to
Austral Publishing Co., 528-528 Elizabeth St., Melbourne.

VICTORIAN RED CROSS FUND.

For October.

Haywards, 41/2/6; Brighton, 42/16/7; Total, 42/5/0.

CAMP READING ROOM.

For October.

Gable, 11/-; Burnley, 6/-; Cosgrove, 10/6; Merben, 42; Malvern, 41; Emerald, 8/6; Kanarra, 10/6; Croydon, 6/6; French Island, 6/-; Bakara, 42/12/-; Chinese Church, 13/6; Echuca, 11/6; Emerald, 10/8; Wedderburn, 41/9/6; Carnegie, 41/15/-; South, 6/-; Gardiner, 9/-; Kyrenon, 10/6; Doncaster, 42/8/1; Bel. Bet. 41/6/10/-; South Melbourne, 41/11/-; Jumbuk, 10/-; Hawthorn, 42 Total, 423/12/0.

W. C. Craigie, Treas., 265 Little Collins-st., Melb.
 Thos. Hagger, Secretary, 15 Walsh-st., Coburg.

JOSIAH HOLDSWORTH,

Undertaker and Embalmer,

Best Work. Best Equipages.

No Distance if you Phone—Central 1192; Brunswick, 418—Day or Night.

380 LYON STREET, CARLTON.

Branch—659 Nicholson St., Nth Carlton.

ARTHUR J. HOLDSWORTH,
 Funeral Director.

From the Field.—Continued.

meetings to-day. Bro. Scambler's addresses are practical and very helpful. A well attended welcome social to Bro. and Sister Scambler was held last Wednesday evening. Bro. Abercrombie (our preacher for nine months) and Bro. Moore, from Brighton, gave short speeches; while representatives from the church and its various auxiliaries welcomed Mr. and Mrs. Scambler to Hawthorn. The Bible School is losing one of its most regular attendants by the removal from the district of Mr. and Mrs. Balloch. We are sorry to part with them all.

HARCOURT.—We held our anniversary meeting on Sunday, Nov. 7, in the Rechabite Hall. We had two good meetings. We took up a collection at each meeting for the local Red Cross, which amounted to £51/2/5. Bro. Schwab spoke and gave two very nice addresses. We held our usual tea and concert on Wednesday night, when the hall was packed. Number on the roll, including the Bible Class, is 100. Bro. Schwab acted as chairman. J. Hogarth, in presenting Bro. Schwab with a dressing case from the members, said we were sorry to lose Bro. Schwab, as he had made many friends both inside and outside of the church, because he was a Christian man.—A.E.G.

EMERALD TOWNSHIP.—Last Lord's day afternoon the Sunday School enjoyed a visit from Bro. Drummond, of the Bible School, who gave an interesting talk to the children. There was a fine meeting at night, Bro. Frith preaching.—W. Bolduan, Nov. 15.

CARLTON (Lygon-st.).—Splendid meetings again on Lord's day. The church is being built up by the powerful exhortations and gospel discourses of J. J. Haley. We shall not soon forget the forceful addresses of Bro. Haley, and regret that the visit is so short. The closing talks will be given on Sunday morning and evening, and a large well public meeting on Monday night. The genial and manly character of Bro. Haley has endeared him to his old friends, and has made for him many new ones.—J.M.C.

NORTHCOTE.—Bro. Ludbrook has charge of our gospel meetings, and his addresses are appreciated by all. The interest is being well maintained. Since last report, we have had two additions by faith and baptism. We have reduced our debt on the chapel by £30.—R.C.

BOORT.—The meetings to-day were well attended. At the meeting for worship we enjoyed the fellowship of several brethren from Wedderburn, and in the evening a good congregation was present, when Bro. Oldfield preached a fine temperance sermon. Final preparations are now made for the observance of Children's Day, which we are to observe next Sunday. The church here has made arrangements for Bro. Oldfield to spend his vacation with us, which we believe will be to mutual advantage.—A.T.L., Nov. 14.

HOESHAM.—Our tent mission was brought to a close on Thursday night last, and the effort was a great success. As confessions was the result. There are many others on the verge of decision, and we feel that as the outcome of the preached word, a great amount of good will be done in this town. Already a lot of misunderstanding regarding our position has been removed, and the prospects are very bright. We gave Bro. Hagger and Bro. Clay a send-off on Thursday night, and a small token of our love to both. About 150 people remained to see coffee supper. The special effort put forward by Bro. Hagger for the building fund has so far totalled £3.—A. E. Gallop, Nov. 14.

BENDIGO.—The school held its annual picnic last Wednesday at Castlemaine gardens. A special train was well filled with scholars and parents, and an enjoyable day was spent. Some of the brethren from Castlemaine visited us during the day. A farewell social to Mrs. Crouch was held on Monday, and to-day at Golden Square a presentation of a piece of silverware was given to her by her friends in the work there. T. C. Cook and W. Anderson preached during the day. At Bendigo at night J. S. Bartrop, one of a visiting Temperance

delegation from Melbourne, conducted the service and gave a most interesting address. C. R. Mitchell spent the day at Derby, preaching to good audiences. Bro. B. Christie and Bro. Baker accompanied him and sang duets at the meetings.—C. W. 14.

BERWICK.—We are pleased to report five decisions since last report. At the close of Bro. Ingham's address on Sunday evening, four young people—Miss A. Wanke, Messrs. S. Hillbrick, S. Burton, and F. Wanke, made the good confession. Another young lady, Miss E. Stephenson, has since expressed her desire to follow her Lord and Master through the waters of baptism. We recently had a visit from the Sunday School visitor, Mr. Drummond, who gave a helpful talk to the children. He emphasised the need of a better building for teaching purposes. We have started a fund for this, and hope to soon have a more up-to-date building for Sunday School purposes.—H.H., Nov. 14.

STAWELL.—Last Thursday night we concluded the discussion of Bro. J. McGregor Abercrombie's article entitled "A Reverent Atmosphere." Sister Bates is very ill; we commend her to our Father's care. Bro. Robbins has had a series of addresses to the boys and girls at yesterday morning's service, and took as his subject, "An Apple." His subject to members was "Counting the Cost." Yesterday being Temperance Sunday, Bro. Robbins chose as his evening discourse "Things we Cannot Afford." The text was Daniel 1: 8. The Sunday School has been regraded, and the result promises well.—Arnold D. G. Sheppard, Nov. 15.

CASTLEMAINE.—On Lord's day, 7th inst., we had some visiting sisters, one of whom contributed a solo in the evening service, which was much appreciated. There have been many absent from the service, lately through sickness. Bro. Andrews, Bible School superintendent, has been bad for some weeks, but we are hoping complete rest and change will restore his health. Bro. Peeler, one of our deacons, and secretary of Bible School, is at present in the local hospital, having been in operation. We are pleased to say that our brother is making good progress, and on Lord's day Bro. Clipstone spoke at both services. The evening subject, "Trading with the Enemy," dealing on Temperance, was a rousing appeal to fight the liquor evil, our greatest enemy.—D.S., Nov. 15.

SHEPPARTON.—Last Sunday, Nov. 7, meetings throughout the day were well attended. At the gospel service Bro. Hinrichsen gave a charming lesson on "The Gospel." On Nov. 16, we held our annual picnic, when an enjoyable time was spent by both parents and children. At the J.C.E. we were given a picture lesson by the superintendent; the Endeavors have commenced another rally, and at the evening meeting the progress is announced. At the gospel service to-night Mr. McCaskill assisted in the music with his cornet, and also rendered two cornet solos, with Miss Goussart as organist.—V.C.C.

HARCOURT.—The church here had a change of speakers to-day. Bro. Killey, from the College Hill, was with us, and spoke at both meetings. We appreciated his addresses very much. Bro. Schwab, who has been with us for the last two years, has left us to take up the work at Preston. We pray that God will bless him in his new field of labor. As the brethren know him, they will learn to love him for his earnestness in the work of the Master. Bro. Young is to take up the work here the first week in December; until then Bro. Killey will fill the platform.—T.P., Nov. 14.

BURNLEY.—On Sunday, 7th, we celebrated Children's Day, which was successful. The children rendered their parts well. Bro. Henderson spoke both morning and evening to good attendances. The takings for the day amounted to £13/0. To-day we had good meetings. Bro. Henderson spoke morning and evening. In the evening we had a temperance service attended by the Order of Good Templars. Bro. Henderson gave a splendid temperance address on "The Handwriting on the Wall and the Drink Curse."—J.A.C., Nov. 14.

NORTH FITZROY.—Good attendances at all meetings to-day. F. M. Ludbrook was with us this morning, and his address was much appreciated. Four were received into membership. To-night Bro. Baker spoke to a crowded house, 200 in all, at the close of a fine address on "I was born of confusion."—A.E.S., Nov. 14.

BRUNSWICK.—The sale of work on the 22nd and 23rd October was opened by the mayor, G. R. H. Hale. It was a success. A progress report sheet net profit at £30. On Lord's day, October 21st, W. More preached. One confession. On 27th Day, the Bible School held its annual picnic at Fawkner. On Nov. 6, Sister Miss Elsie Knight was married to Bro. G. Coombs, Bro. More of fitting. Lord's day, 7th, one received in on letter from Carlton. At night we had a full house and had the joy of hearing the confession from eleven young people. W. More preached from immersion at close. Half-yearly business meeting of the church was held on Wednesday, 10th. Deacons' report showed an increase of ten members. Mention was made of the great loss we have sustained in losing Bro. J. Barnden, our choir leader, and his talk was thought-provoking. As organist Bro. Barnden led the choir and congregational singing here for over twenty years. Miss Barnden has presided at the organ here for twelve years. Treasurer's report showed finances to be on the decline. Resignations of Bro. W. Scott and J. Barnden, as deacons, and J. Donaldson, envelope steward, were accepted. Bro. Kraus and Bro. J. Donaldson (acting) were elected a new deacons. In the chapel on the 13th inst. Clark's Bible School class held an indoor picnic. Fine meeting to-night. W. More speaking. One immersion of a sister. We regret to lose the fellowship of Bro. Barnden, his sister wife, and some of the family, who have gone to live in Mildura.—W.T., Nov. 14.

GEELONG.—Saturday, November 13, at the Central Hall, Bro. Webb gave a splendid temperance address to a large audience. The anniversary of the Bible School on Lord's day passed off. In the morning a large number of members broke bread. Bro. Chandler presided at the table, and Bro. Webb gave the address. Dinner was provided at the church by Bro. and Sister Gerrard for those wishing to stay. The afternoon session was held in the Mechanics' Hall. Bro. Webb gave a temperance address to about 600. At night the church was overcrowded. The choir of 200 voices sang beautifully under the baton of Mr. McCaskill, accompanied by Miss Hebble and assisted by Mr. Drayton's orchestra. J. W. Webb preached a good sermon. Monday night brought the anniversary season to a close. Good singing by the choir was listened to by a fair attendance. Bro. Webb gave a short talk to the children. Bro. Chandler presented the prizes to the children, and the conductor and pianist with a small token of appreciation for services rendered.—W.H.L., Nov. 15.

BALLARAT.—Meetings are keeping up well particularly the gospel services. The church has re-engaged H. P. Leng for another year, and is looking forward to a prosperous time. The Adult Bible Class is doing well, attendances keeping well over the century. At a social held on Monday evening last, Bro. Wilkie was presented with a purse of sovereigns as a token of esteem and good will of the members of the class and brethren. Bro. Leng is still to the fore in temperance work, and has been re-appointed as President of the Ballarat No-License League.—A.E.B., Nov. 15.

WARRNAMBOOL.—On Nov. 7, two baptized believers, who have been attending the meetings for some time, were received into membership. We now look forward to mutual benefit from intercourse with Bro. and Sister J. Thomas. Sister McLaughlin, from Collingwood, and Bro. Collins, from Horsham, have come to reside in our town. The anniversary of the Bible School was celebrated to-day, when there were fine addresses at all meetings. Bro. Fischer was the speaker morning and evening, and Bro. Alkhalaf, the Congregational minister, delivered an interesting address on "Coal and Its Uses," in the afternoon.

ment. The singing of specially selected hymns by the children was much appreciated.—E.M., Nov. 14.

MARYBOROUGH.—Since last report there have been three additional confessions. Three with the five reported last week, were all baptised. Good meetings all day, particularly at night. Last Thursday our Y.P.S. had a visit from the Bet Bet Mutual Improvement Society, who supplied a splendid programme.—A.P.A.R., Nov. 15.

IRIM CIRCUIT.—Last Lord's day we welcomed into the church at Dinnimukle the two young men recently baptised. There were good meetings both morning and evening. A chart address on "How to Enter the Kingdom" was attentively listened to. We are hoping to push along with the work in this circuit in a little while, as a good harvest is almost assured.—W.G.C., Nov. 15.

Here and There

W. Beiler's address is now to Peel-st., Windsor, Vic.

The Chinese Mission is doing well in Fremantle, W.A.

I. A. Paternoster purposes visiting the churches on Eyre Peninsula, S.A., next week.

The Horsham, Vic. tent mission closed with 23 confessions, and three additions otherwise.

We understand that Bro. W. C. McCallum has arranged to labor with the church at Fitzroy, Vic., for a time, commencing on November 28.

During the last four days of the Horsham tent mission over 23 was pledged towards the new chapel site. The church now has over £140 secured of the £215 required for the land.

Victorian Bible Schools desiring to introduce the Graded Lesson System should try to do and arrange for a visit from the Organiser. He will be glad to thoroughly explain the system, and help to put it into operation.

At last report mine had decided for Christ in the Collic mission, W.A., with another week to go. Splendid attendance every night. E. G. Warren, Conference President, is the missionary. Amongst those baptised was a Congregational local preacher.

The Victorian Bible School annual demonstration will be held on Monday, December 6, in the Lygon-st. chapel. A large number of schools are to take part in the programme, and a great gathering is assured. Prizes gained at the annual examination will be distributed at this meeting.

Some little time ago a circular was sent out to all the past students of the College of the Bible, asking for subscriptions towards Old Boys' Scholarship. Some have responded, but others have delayed. Please send on subscription, on or before Dec. 31, to S. H. Mudge, 40 Claremont-st., South Yarra, Vic.

There will be a public welcome to W. Beiler in the chapel, Albert-st., Windsor, on Thursday next, 18th inst. Prominent speakers will take part. Bro. Beiler will be inducted on Lord's day morning, 28th inst., when J. J. Franklyn will officiate. In the evening Bro. Beiler will preach on "The Nation's Greatest Defender."

The brethren living in Rochester, Vic., have been meeting for breaking of bread for some time past, and recently they started a small Bible School. They have now formally organised themselves into a church, and Bro. A. J. Wilson is secretary, and Bro. D. Turnbull treasurer. It would be good if other scattered brethren followed this example.

In a communication from G. T. Walden, dated October 4, from the Blue Hospital, Malta, he stated that he was recovering from an operation, and hoped to be soon in the trenches again.

The closing meetings in connection with J. J. Haley's visit to Melbourne are notified in our Coming Events column. It will be well for all our friends to keep these in mind. Bro. Haley lives for his home in California on Tuesday afternoons.

A report of the S.A. Jubilee Recognition meeting in honor of Bro. T. J. Gore came to hand too late for insertion in this issue. We hope to give an extended notice next week, for we, as all the brethren, are glad to join in honoring this beloved servant of God.

We very much regret to learn that Harry Douglas Wright, son of J. Hugh Wright, of Duneedin, who was fighting at Gallipoli, has been posted as "missing." To all anxious friends awaiting news—and there are many such amongst the churches—we tender our sincere sympathy. We pray that the loving Father will comfort all his sad and sorrowing children.

The "Spectator" (London), commenting on the diminution of drunkenness owing to the "no-treating" order in the London area, expresses indignation at the Government's exhibition to economy, while refraining from checking expenditure by forbidding the sale of drink during the war, by which the country would save £150,000,000 yearly and set free foodstuffs for the improvement of the moral and hygienic conditions of the people. Since the publication of works in Russia, the journal points out, the Savings Bank deposits have increased from £5,000 to £1,000,000.

The 1916 Almanac is now being printed by the Austral Publishing Co. It is a most creditable production. A very fine picture of Christ Stilling the Tempest is the chief feature. Appropriate words—verses and texts—deal with Christ's stilling of the sea. Suggested readings for the Bible readings for the Church's day services are given as usual. A calendar for 1916 also appears. The price is 2s. Sample copies are about to be sent out to all the secretaries of the churches. Readers are advised to give in their names to church secretaries as soon as possible, or to order direct from the Austral Co.

H. B. Robbins writes from Stawell, Vic.:—"A young man who recently decided for Christ and came into membership here just prior to going into camp, has set a splendid example to many Christians far elder in the faith than he. Whilst home on furl leave he arranged with his brother to regularly contribute a certain amount of the money he sends home to the church funds while he is away from the front. It is not four months since he stood out for Christ, and his action is purely voluntary. If every member in Australia met regularly contributed regularly, and the isolated members, realising that though unable to meet regularly they had a share in extending Christ's kingdom, regularly sent their offerings to the church in whose roll their name appears, our Lord's work would not be hindered by lack of means."

A well attended meeting was held in Swanston-st., Melbourne, lecture hall, on Monday night last to consider the matter of more efficiency in the ministry of the church. Young men were much in evidence, and this was taken as an indication of desire to render the best service possible to Christ and church. Bro. H. E. Knott occupied the chair, and a fine address was given by Bro. J. J. Haley on "Church Efficiency," in the course of which he said that manual education was the best providing those who took part did so in an efficient manner, and that the desire to start a Training Class to help young men fit themselves to carry on in the church service, was most commendable. A helpful discussion followed, and a committee was appointed to organize such a class as had been suggested. Any who are willing to become students are invited to forward their names and addresses to Tom Harger, 15 Walsh-st., Coburg.

Roll of Honor.

KILLED.

John Anderson, Fremantle, W.A.

MISSING.

Harry Douglas Wright, Duneedin, N.Z.

DEATH.

HIGG—On the 30th August, at Balaklava, John, dearly loved husband of Marian Higg (nee Whitting), "For ever with the Lord."

GILES.—On the 9th November, 1915, Charles Rumbold Giles, Journalist, 29, Kent-st., Adelaide, son of the late Rev. H. B. Giles, Oakleigh, Victoria, and late of the Melbourne "Herald" and "Sydney Daily Telegraph," leaving a widow and two sons to mourn their sad loss.

IN MEMORIAM.

GROOM.—In fond and loving memory of my dear wife, and dearly loved mother, who passed away at 23 Falconer-st., North Fitzroy, on November 20th, 1913.

Her life was all love and labor,

Her heart for all children beat true;

She cheerfully did her duty;

What more could our dear mother do?

—Inverted by her loving husband and daughter.

SMITH.—In affectionate remembrance of my brother, Sidney John Smith, who passed away on November 9, 1913. One by one the objects of our affection depart from us; but our affections remain, and like vines stretch forth for their broken wounded tendrils for support. Alas, Bro. N. H. Smith, who passed away on Sept. 9, 1911.

"Not lost, but gone before."

—Inverted by his sister Alice.

BOLDUAN.—In loving memory of our dear boy, Ferdinand William (Ferdie), eldest son of William and Agnes Bolduan, who passed away at Fairfield, 18th November, 1912, aged 10½ years.

Just when his life seemed brightest,

White flowers were laid on his breast;

Just when his life seemed dearest,

He was laid for ever to rest.

Oh, for the touch of the vanished hand,

And a sound of the voice that is still!

—W. H. Emerald.

COMING EVENTS.

NOVEMBER 21 (Sunday).—Lygon-st. Mr. Haley will address the church in the morning and preach in the evening for the last time prior to returning to America.

NOVEMBER 22 (Monday).—Lygon-st., 8 p.m. Public meeting to say good-bye to Mr. Haley. Prominent speakers.

NOVEMBER 25 (Thursday).—The Windsor Church will welcome Mr. and Mrs. Beiler in the church building, Albert-st., Windsor, at 8 o'clock. A social invitation is given to old members and friends in surrounding districts. Representative speakers.

NOVEMBER 27 (Saturday).—Windsor. The sisters will hold a Sale of Gifts in the church, Victoria, Albert-st., close to Station, afternoon an evening.

WANTED.

We have a Vacancy for a strong, willing boy, wages, 10/- Austral Co., 530 Elizabeth-st., Melbourne.

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

Healeysville.

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

The Society of Christian Endeavor.

November 21 to 27.—CITIZENSHIP.

The Ideal Citizen—A Member of the National L. A. C. Committee. 1 Peter 2: 13-25.

Christ in business life—first and always.

The Pattern. Matt. 20: 20-28.

Our Aim. Rom. 12: 9-21.

Our Brotherhood. Gal. 6: 1-6.

Ready for every good work. Jas. 1: 19-27.

Active Service. Rom. 12: 1-8.

Virtuous and loving. Rom. 13: 8-14.

The Buoyancy of Faith.

"He walked upon the waters to come to Jesus."
—Matt. 14: 29.

Faith is always the secret of buoyancy. We can plant our footsteps in the sea when our faith is resting in the Lord. The waves can never overwhelm us. We ride upon the storm. When Mrs. Booth, the mother of the Salvation Army, was dying, she witnessed in great triumph, "The waters are rising, but I am not sinking!" When old Mr. Honest reached the river he found that, in Christ Jesus, its destructiveness was broken, and he went through the waters singing, "Grace reigns!" And so it is in all the rivers and floods through which the believer has to pass; he cannot be hidden of them, he rises above them, he is their superior in the Lord.

And thus the believer in Christ Jesus is to be distinguished by his buoyancy. This is to be his song as he confronts the most tremendous sea, "Therefore will we not fear though the waters roar and be troubled!" His fame is to be that of the man whom nothing can sink. He is to be always on the top of circumstances, their master and not their slave. Like the Apostle Paul, he is to be "always confident," knowing whom he has believed. When the spirits of others are sinking he is to be the one to lighten them, to lift them up by his own unchangeable cheer. He is to sing songs in the night.

And what times are these for the display of spiritual buoyancy! What great reasons for walking in the troubled sea! What opportunities for witnessing to the power of the resurrection in lifting the soul above the floods of death and hell! For the Lord himself is on the deep. He walks on the waters which he calls us to tread. He does not send us on a daring but lonely errand; he invites us into his fellowship. The walk on the deep is a journey with the Lord. And, therefore, by

faith we share his conquests. "The works that I do shall ye do also." We can walk the stormy sea! And when those who do not know the Lord look upon our power to rise above the troubled circumstance, their souls will begin to move toward the secret of our life, and by faith they also shall find the same uplifting strength in the fellowship of Christ.—J. H. Jowett.

THE CONJURER'S CASKET

Only 2/6
Appearances and Disappearances for about a Dozen Good Tricks. Enough for an Entire Entertainment, including Malicious Tricks by the Pillars of Solomon, the Mayor's Beads, the Magic Pillar, &c. Any one can do the tricks by following the directions in the Book of 32 Effective Illusions illustrated and explained, that is sent with Great promptness also the "Truster's Talk" containing the "Trick of the Year" 1915.

THE NIPPON BUDGET ACCORDEON

Only 2/6
The Good Year. Anyone can play this popular little Accordion by the Special NIPPON Tunes. Knowledge of Music not needed. You simply touch the keys according to the numbers and you play one of the good selections of well-known NIPPON Tunes. **FREE TRIAL!** A complete illustrated program play only 2/6, postage paid anywhere. The NIPPON Co., 215 Elizabeth St., Melbourne.

Diagonal Glasses are invaluable to Public Speakers and Preachers



W. J. Aird, Optician,

Equitable Building, 4th Floor, Corner Collins and Elizabeth Sts., Melbourne.

Phone 6937.

Phone City 2993. Box 613, G.P.O. 30 HUNTER STREET, SYDNEY, over Wm. Farmer and Co., Jewellers.

Fred W. Landau

Merchant Tailor, Shirtmaker, Gentlemen's Outfitter, and

W. R. Avenell

(late of Darlinghurst).

Suits to Measure 45 10 0
Costumes from 47 7 0
Write for Self-Measurement Form.

A Stroke of Satisfaction!

BROOKE'S Coffee Essence

It's Better—Try It

Furnish Your Homes

Consult G. S. BUSH

Expert. 912A, with Robertson & Moulton, 39 7/8, London EXPERTS. For BEDDING, BEDSTEADS, DININGROOM and GEORGIAN FURNITURE.

The Furniture & Furnishings Supply Associations "reg."

Australian Bldg. 49 E. Elizabeth Street Melbourne.

25% Saved.

Gas Fires

reduces Housework to a minimum. * Strike a match and you have a new fire immediately. Sold on Terms. * Deposit; Balance in 6 months. Metropolitan Gas Coy.

Teaching Staff:
Principal—A. R. MAIN, M.A., H. E. KNOTT, M.A., and Assistant Teachers.

Federal Conference Officers:

President—A. E. Hingworth.
Vice-Pres.—D. A. Ewers.
Secretary—H. G. Harward.
Asst. Secretary—W. H. Hall.
Treasurer—T. E. Rofe.
Acting Executive—A. F. Hingworth, H. G. Harward, W. H. Hall, T. E. Rofe, Dr. Bardsley, A. Price, L. Russell, F. T. Saunders, J. Stimson.

Board of Management of the College:

R. Lyall (Chairman), W. C. Craigie, C. Hardie, A. Mills, F. M. Ludbrook, R. C. Edwards, C. Lawson.

College of the Bible

GLEN IRIS MELBOURNE



Particulars in regard to the College Course will be furnished on application to the Principal, A. R. Main, College of the Bible, Glen Iris, Melbourne, Victoria.

Treasurer—W. C. CRAIGIE, 265 Little Collins Street, Melbourne. Secretary—CHAS. HARDIE, Henrietta Street, Hawthorn, Victoria. Organising Secretary—REG. ENNJSSE, 45 Dandenong-road, Malvern, Victoria.

State Executive Committees

Victoria.
J. Pittman, A. Mills, R. Lyall, W. C. Craigie, C. Hardie, R. C. Edwards.
South Australia.
J. E. Thomas, I. A. Paternoster, W. C. Brooker, B. W. Huntsman, G. D. Wright, D. A. Ewers.
West Australia.
H. J. Banks, W. B. Blakemore.
Queensland.
W. Suchting, I. Cole.
Tasmania.
W. R. C. Jarvis.

New Zealand Advisory Board.
R. Gebbie, J. L. Scott, C. F. McDonald, J. Routledge, and J. Inglis Wright.