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Why Be So Particular?

THE Lord Jesus Christ enunciated two tests of greatness. The first was humility. A humble mind and willingness to serve in the lowest position betokens a man great in the sight of the Lord. "Whosoever shall humble himself as this little child, the same is the greatest in the kingdom of heaven." "He that is greatest among you shall be your servant." The second test was obedience. The great man is one who magnifies the law of God, and who practices and inculcates unhesitating obedience to the requirements of God. "Whosoever shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven; but whosoever shall do and teach them, he shall be called great in the kingdom of heaven."

Small and great commands.

Are there commands which are great and some which are small? Undoubtedly, for Christ declared the two chief ones in due order to be love to God and love to man. And his word about "least" implies the comparison or contrast. There may at times be to us a difficulty about deciding the order of precedence of divine commands. What we think small may not be so. We may judge amiss, and deem the obvious or the spectacular to be the most important. It is not necessary for us to imitate the Jews in their attempted classification of all God's commands as great or small. The New Testament shows how greatly they erred. The Lord Jesus bids us be sure of a spirit of obedience, so that we are willing to regard even the least of commands.

Sometimes, as we read God's word we may wonder at the nature of some of the commands. Often in the Old Testament we have regulations which are very minute; and we are apt to say, Did it really matter to the Maker of heaven and earth whether or not men did thus? We are then led to

rejoice that, however necessary such requirements were in the preparatory days, we are free from them and are in the covenant of grace and not of law, having to do not with the letter which kills but with the spirit which gives life.

A spirit of obedience.

But when we come to the New Testament we find that while we are not under "the law" as were the Jews, still we are not without the law of Christ; and obedience to his commands is obligatory upon us. He declares that the keeper of the least commands is great in the kingdom of heaven. He who was obedient unto death became the author of eternal salvation to them that obey him. He will one day be revealed "with the angels of his power, in flaming fire, rendering vengeance to them that know not God, and to them that obey not the Gospel of our Lord Jesus Christ." How careful, then, we should be that we have a spirit of obedience, and seek to do all that the Lord requires of us!

Doubtless why Christ emphasised the need of keeping the "least" of the commandments of God is that men are prone to think that little things do not count. But reflection shows that the spirit of obedience may be more truly displayed in the little than in the great. To commands which

may seem to be very great and important to him, a very poor kind of Christian may be obedient. It needs a tender conscience to be scrupulous about little things. For instance, even professed Christians may have little scruple about truthfulness in small matters. Some freely tell "white lies" who would count perjury a most serious offence. A man may give short weight in meat or groceries who thinks he would not steal or commit a burglary. Surely the proof of a genuine Christian attitude is given in absolute truthfulness and honesty. So our spirit of obedience is attested by our obeying in small things where there is no other inducement than the desire in all things to do God's will.

It is good advice that we cultivate a tender conscience, one void of offence towards God and men. We are not likely at the great day of judgment to be charged with being too scrupulous or with being too particular.

The New Testament ordinances.

We have spoken first of our own duty as Christians to be careful to carry out God's will in the details of daily life. So also we should seek to evoke a spirit of obedience in the hearers of the Gospel. This the preachers of Churches of Christ consistently do, and sometimes in the doing of it they are thought to be too particular.

In our teaching regarding what are generally called the two ordinances—baptism, the initiatory rite of the church, and the Lord's Supper, the memorial feast of our Saviour's appointment—we have sought to restore them to the place they occupied in the apostolic church. From an occasional or frequent celebration we call Christian people to weekly participation in the Supper. Instead of the unscriptural practice of infant sprinkling or affusion we plead for the immersion of penitent believers who in baptism make a

ANOTHER DAY.

Another day comes creeping in
Through veils of mist;
A radiant day—a day newborn,
With sunlight kissed.
We know not what each hour may bring
Of weal or woe;
Whether 'twill end in smiles or tears,
We cannot know.
But I like to think God lends us day
To keep till night;
That we should give it back to him
As clean and bright
As when it comes a-creeping in
Through veils of mist.

—Selected.

personal surrender to and a public acknowledgment of Jesus Christ as their Saviour. Sometimes in our insistence upon the need of compliance with the New Testament order, we are met with the inquiry, "Why be so particular?"

Some questions and an answer.

Following is a real inquiry, and one which doubtless is typical. In the course of a conversation in a train, a gentleman objected: "Do you think Christ intended that there should be all this discussion about the mode of baptism?" The obvious answer is: No; Christ intended his command, given in language easily understood, as to the primary and ordinary meaning of which there is no reasonable doubt whatsoever, to be unhesitatingly and lovingly obeyed.

Next we quote a paragraph from the pages of a well-known and highly-esteemed religious journal:

"Is not the question with which Jesus finally silenced his quibblers the greatest question of all—'What think ye of the Christ?' If for one week all Christians could put other questions aside, and stop asking, 'What think ye of the mode of baptism?' or 'What think ye of church government?' or 'What think ye of Professor Hilprecht's latest "find"?' or 'What think ye of the latest fulmination against orthodoxy from the Chicago University or Harvard?' and just bend down to the question, 'What think ye of the Christ?' the effect would be electrifying."

With the manifest intention of the writer to exalt Christ, and to make faith in him the tie which binds us together, we have the utmost sympathy. The centrality of Christ in the Christian system is the very thing for which members of Churches of Christ are constantly pleading. A practical recognition of his pre-eminence would settle most of our problems. If we get right with him, he will make us right about everything else.

But something else also needs to be borne in mind. Whose is the fault if baptism becomes a theme which is discussed rather than a rite which is lovingly regarded? Not theirs who stand by the primitive practice of the immersion of penitent believers, and who decline to accept any human substitute for that. Such persons occupy a position which is both scriptural and catholic. It is wholly undisputed. No debate has ever been held on the question, Is a penitent believer a scriptural subject for baptism? All admit that he is; the only discussion is on the question whether infant baptism (for which there is admittedly no direct command and no stated example in Scripture) is also right. Similarly, that immersion is a valid form of baptism, and indeed was the normal form in the first century, is not disputed. All the dispute comes in regarding the admissibility of some other form.

The opposition of the question, "What think ye of the Christ?" to that of "What think ye of the mode of baptism?" may be looked at from another viewpoint. It is only because we think a certain thing of

Christ that we bother about baptism at all—for any subjects or in any "mode." It is only because we believe in Jesus as Christ as Son of God, and wish to show our allegiance to him, that we practise the ordinance of believers' baptism. If we did not believe in the divinity of Christ, if we had doubt of the authority of Christ or the Scriptures, the "mode" of baptism would not concern us. But if we believe he is Lord of all, then we had better do his will. He, for his own wise purpose, instituted the ordinance, which in a sym-

bolic way sets forth the great facts of his death, burial and resurrection, and obedience to which is a token of our obedience and surrender to him: and that suffices for us. It would be a curious thing to suggest that, because belief in him is a bigger thing than a discussion of the "mode" of baptism, therefore when we have come to such belief it matters little if we obey. If Christ told us to do a thing, why hesitate, or why seek to substitute something else? No, we cannot be too particular in the manifestation of our obedience to our Lord.

"If We Are Dead When You Find Us."

"If we are dead when you find us we are saved." With that sentence pencilled on their cloth caps, five miners emerged from the Hudson zinc and spar mines at Salem, Kentucky, after an imprisonment of a little more than six days in the depths, without food, water and for most of the time, without light. It is a tragic story and a thrilling one. But the most striking thing about it is that instead of resigning themselves to despair, these entombed miners organised themselves into a prayer meeting and found such strength of faith that they were able to bear it all, not only without fear, but with a kind of sense of triumph.

One of the miners describing their experience said:

We laid there until Friday morning, I guess, and then we all got victory from God, except James. He failed. We prayed on then until Sunday morning. We had only our carbide lamps. I told them I was going to do some writing. I turned to James and said, "Roy, are you right, or are you wrong? I am going to put down what you say." Roy said, "I don't know what to do." And turning his eyes toward heaven, said: "Put it down I am saved." We held a grand and glorious meeting then and there and were living on the Lord's love when they found us.

It was then they were enabled to write the words, not knowing whether they should ever be delivered, "If we are dead when you find us we are saved."

This recalls an incident that occurred in one of the deep anthracite mines in Pennsylvania. A number of miners were caught in a cave-in and could not be rescued until too late. It was found they had kept a sort of diary of their experiences. They told when the food gave out, and what their hopes and feelings were as slowly their lives ebbed away. Scribbled somewhere on post or paper, the very last words were: "I want my family to attend church. I want my children to be brought up in the Sunday School."

Such instances as these prove the practical worth of the Christian religion. It sustains and even gives joy when the supreme crisis comes. It is a true and grand reality. The length, breadth, height and depth of life can never be reached without it.

Until men have faith in God and learn how to exercise it they have not and they cannot fully master or completely enjoy life. Nothing is too hard for those who have this faith. With it people make the presence of God real to themselves. We have no doubt that those who really pray experience the gift of supernatural power "in the hour of trial." Faith is the victory that overcomes the world and prayer is the power that makes faith effective in the soul.

That was a great word the miners had pencilled on their cloth caps. Well for us all if, viewing death violent and imminent, or death peaceful and far away, we can say: "If we are dead when you find us we are saved." That was the light in the valley, that cheered on the imprisoned miners, and it must ever be our own when shadows lengthen and night draws near.

This thrilling incident shows how deeply and how well the sublime words of our Master have taken hold of the common heart, to cheer it for the tasks of the daily grind and to strengthen it for the great hours, when hard things must be done or endured. He said,

I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die.

Christians these days do not dwell much upon the subject of death. This is not because of the fear of it, nor because they would avoid an unpleasant and morbid topic. For after all, the topic is not so very unpleasant and should not be morbid. It is because Christ has destroyed the fear of death and has convinced the world by his words and by his own resurrection that "if a man die" he "will live again." In the light of Christianity we may say with utmost assurance, triumph and joy—with one who has written well on the subject:

There is no death, there are no dead.
From zone to zone, from sphere to sphere.
The souls of all who pass from here
Along eternal paths are led.

Across unaltered worlds of space
Each journeys to his rightful place.
For, greater truth no man has said,
"There is no death, there are no dead."

—The "Christian Evangelist."

Go To Hong Kong!

A. G. Saunders, B.A.

We hope you won't be offended. It is just our little way. There happens to be in progress at Hong Kong a piece of Christian work which, in some respects, is unique. Some of our own brethren are its leaders. It is in behalf of the plea for the restoration of the New Testament church. And it will do your heart good to know about it.

Right in the busy, throbbing heart of Hong Kong, with tall cement business buildings crowding about it, there is a plain door opening upon a slight of narrow stairs and leading to the thronged waitingroom of Doctor Jau Hawk. Years ago, young Jau Hawk secured the M.D. degree from the medical college at that time connected with Drake University, Des Moines, Iowa. He went home to Hong Kong to find a place for his shingle. He had attended a Christian school; as a Christian man he set to work. As we have had no congregation at Hong Kong, Dr. Jau Hawk has done his best by fellowshipping with another immersionist body. Bro. Pang, of Melbourne, has been a true brother in the faith to Dr. Jau Hawk. Leslie Wolfe, also a Drake man, and the writer, both from Manila, have been slightly in contact with him also. Thus, for many years Dr. Jau Hawk has kept the faith and, under God's providence, has become one of the factors in a recent happy development.

This happy development, however, has sprung chiefly out of Australian soil. In June, 1899, a mission to Chinese was begun at the City Temple, Sydney, with Bro. Willie James as preacher. Within three months five Chinese were baptised. That work has continued until this day.

In March, 1900, at Adelaide, a similar work was begun under the leadership of Bro. H. D. Smith. That mission has also remained until now winning Chinese to Christ.

A similar work has been established at Perth.

But more has been done at Melbourne, probably, than elsewhere. As long ago as 1893 the work saw its beginning, Bro. Frank McClean, president, providing room in his own home for the meetings. Later, quarters were found near by in the Lygon-st. church buildings. Converts were received into the Lygon-st. fellowship. In 1909 the brethren asserted their ability to stand alone, and moved into the present neat chapel round the corner in Queensberry-st.

In the different missions a little company of noble souls have through the years devoted themselves to this gracious ministry. In some cases this quiet, self-denying service has run on for a score of years. There hasn't been much thrill to it. It is Foreign Missions without the romance or the fas-

ination of travel. It is the grind of Foreign Missions without the glory. At Melbourne, we regret exceedingly to say, we have not enough of our own members for the work, and have to acknowledge gratefully the help given by workers from suburban congregations belonging to other bodies.

Possibly some of these dear folk have wondered at times if their work has been worth while. The remainder of this article is a complete answer to any such interrogation. It has been worth while. It would be unwise to mention names, but the faithful brethren now in our Australian Chinese churches are of themselves entirely sufficient to make it all gloriously worth while.

And this is not all. For about fifteen years these Chinese brethren have been giving their money. They have not only supported their own congregations, but have also given liberally to all the brotherhood appeals. In addition to giving they have saved. For fifteen years they have accumulated funds until they had in hand some £800.

In doing this they have had a definite goal in view. They wished to evangelise their own people at Canton, and organised a society of all our Australian Chinese brethren to that end. Later, its constitution was widened to allow for evangelistic effort in any part of Kwangtung, the province of which Canton is capital. Bro. Kwaan Young Man and Chin Bik Fung are now in Australia in training for such work. In this way, patiently and deliberately, our Chinese brethren have proceeded with their very splendid plans.

Lately, however, a need has arisen at Hong Kong, the importance of which place is scarcely apprehended by the average Australian. Suffice it to say that it is one of the three leading ports of the whole Empire. In consequence of the development at Hong Kong, our Chinese brethren have enlarged their long-cherished plans. They have felt led of God to seize a great opportunity, although it requires them to add at least £150 per annum to their financial load. That amount has been provided already. During Bro. Pang's recent visit to the Orient a church was established at Kowloon, which lies across the harbor from Hong Kong's business section. Eight partook of the Lord's Supper at its institution by the new congregation. Bro. Au Kwong Hon, who has been trained carefully in this country for his task by these wise, cautious, Australian Chinese Christians, is so preaching strong New Testament doctrine as to attract crowded gatherings of listeners. There is a need for help to secure furniture for the meeting-place. The Chinese brethren have

done so much for themselves, they have done so much for our various brotherhood enterprises, that they are hoping that many of our brethren will be glad to help them now in this matter of the needed furniture.

So far, practically all support has come from the Chinese brethren themselves. Dr. Jau Hawk has pledged four hundred Hong Kong dollars annually, or more than £1 per week. In addition he has volunteered to give two hours each on two separate days each week for medical missionary work. A Chinese brother in America has been asked to give the medical supplies.

And the unique thing about the whole enterprise is that it has been carried on from start to finish by Chinese brethren, Bro. Harry L. Pang being the leading light. Though conducted from a foreign land, it is not Foreign Missions but Home Missions. The missionaries are not foreigners to those to whom they go. It has all grown out of the Chinese missions established a brief generation ago here in Australia.

Surely the humble, faithful workers in these Chinese missions will feel now that their efforts, under God, have been abundantly worth while. God bless them and their pupils!

At Hand All the Time.

And I went unto my bed and I laid me down. I had not been there five minutes before I discovered my feet were cold. And in another ten minutes I discovered they were more cold even than I had believed. And I said unto myself, "I shall get out of bed and find a blanket." And then said I, "No, for it is a long and cold way to a blanket." And so I composed myself to sleep. And after a quarter of an hour I wakened again to find my feet were icicles. And I rubbed them together and raced many weary miles in bed trying to get them warm. And when I was puffed with the work I fell asleep again and dreamt of Polar bears and the slabs of fishmongers, and had a Beastly Night. And about the third hour of the night I sat up in the darkness and said, "This cannot go on. Something drastic must be done, and that at once." And lo, in the darkness, just above my cold feet, was an Hairy Blanket on the bed rail. And as I fell asleep in comfort I called myself an ass for this and much else, for we are miserable when we need not be, and shiver in the darkness when help is at but a hand's distance.—"Christian World."

MEMORY.

"Hail, Memory, hail! in thy exhaustive mine
From eye to eye unnumbered treasures shine!
Thought and her shadowy brood thy call obey,
And Place and Time are subject to thy sway:
Thy pleasures must we feel when most alone,
The only pleasures we can call our own."
—Samuel Rogers.

Religious Notes and News.

The Primate of Hungary has forbidden the formation of girl guides among his flock on the grounds that such organisations pursue masculine aims, and "are opposed to the very soul of a girl."

BIBLE SOLD FOR £55,000.

A cable message from Vienna says that the Convent of St. Paul, at Lavant, Carinthia, has sold the Gutenberg vellum Bible to Mr. Otto Pollbahr, a New York collector, for £55,000. This is a record price for a book. Another copy was sold in May for £45,000. Johannes Gutenberg was a German printer, who lived from 1398 to 1468, and he is credited with the invention of printing by movable types in 1454. His principal works are "The Bible of 36 Lines" and "The Bible of 42 Lines" (known as the Mazarin Bible). A copy on vellum was sold in 1873 for £3,400. The first edition of "Catholicon" (a Latin dictionary, printed by Gutenberg) was sold in 1920 for £960.

DR. MOFFATT'S BIBLE.

A universal welcome will be given to the one-volume edition of Dr. Moffatt's Translation of the Old and New Testaments, which is published this week by Messrs. Hodder and Stoughton. (20s. net.) The bold, clear print and strong binding are appropriate for a book which will be in constant use. It is seldom our lot to listen to a sermon or religious address in which some allusion is not made to Dr. Moffatt's rendering of a passage of Scripture. One of our most popular English preachers said to us lately, "I can never sufficiently acknowledge my debt to Dr. Moffatt's Bible." Yet the "Evening Standard's" London gossip says: "A more unnecessary labor than Dr. Moffatt's I cannot conceive." The writer is under the impression that the translator intended his work to supersede the Authorised and Revised Versions, though nothing was farther from his mind. It is as a companion to existing versions, embodying the latest results of linguistic knowledge and Biblical scholarship, that his "Bible" has earned the gratitude of millions.—"British Weekly."

AN ANGLICAN BISHOP ON GIVING.

The "Sydney Morning Herald" of Sept. 10 contained the following interesting paragraph:—"What shall it profit a party if it shall raise its whole budget and lose its own soul," said Dr. Radford, Anglican Bishop of Goulburn, in a statement reviewing the coming synod to be held at Goulburn on Sept. 20. "There is a great struggle going on in the parish of this diocese," he said. "On the one side there is the attraction of the ideal or direct giving for the church work out of simple love for God, and on the other side there is the temptation to turn to all sorts of methods of raising money because people seem unable or unwilling to give in the right way and from the right motive. We shall have to talk this question right out in synod. I can only record my conviction that God's work can be done, and can only be done, in ways that God can bless. The spiritual life of the church is at stake in the matter."

HOW DO WE MEASURE A NATION?

"How do we measure a nation? How do we measure the importance of a nation, or the greatness of a nation? Do not we measure it by its trade and its exports and imports? Do not we measure it by the number of its population or by the size of its colonies? Do not we often measure it by its army and navy?"

"Is not that the standard that we apply to nations, and is it not that which is often wrong with us, that we are trying to measure spiritual things by material standards? How many

people in the world to-day are measuring nations by applying to them the standard of the stock-broker's office?"

"What is the quality of a nation? A nation's strength consists of the quality of its manhood and womanhood. It does not matter how big it is.

"A nation is measured not by the number of its colonies, or the size of its empire, but by the way in which it deals with other nations; by the way in which it trains them in freedom and independence, so that when they reach independence they shall be allies and friends, and not enemies; by what it does in the progress of the world, and by the place it takes in the community of nations; by what it does to serve God and God's purpose for his world."—James Reid, in the "Record of Christian Work."

"BILLY SUNDAY."

The following paragraph is going the rounds of the religious press:—

"The Rev. William Sunday, D.D., known to the world at large as 'Billy Sunday,' has announced himself as a possible candidate at the next Presidential election in the United States. Mr. Sunday recently stated to a great audience in the Music Hall, Cincinnati, that he would be a candidate if both the Republican and Democratic parties nominated "wet" standard-bearers. He also stated that his platform will consist of four words, 'To hell with booze!'"

May he!

MORTGAGE ON CHARACTER.

"An interesting experiment has recently been made at Bournville, in order to help a man with limited capital to own his own house, for, in addition to the loan advanced by the Government, a second mortgage is allowed on a man's character," says the "Daily Telegraph." "As is well known, the present schemes for assisting persons to buy or build their own houses are naturally safeguarded, and money is advanced on what is regarded as the value of the house. In such circumstances valuers back a very safe figure for their advance. The Bournville

Finance, Ltd., a development initiated by Cadbury Bros., Ltd., has been formed to assist employees and others to find the remainder of the money. This company allow a second mortgage, which may be for as much as 30 per cent. of the cost, on a man's character, and especially the employer's report of his value, as well as on some collateral security such as a life policy. At Bournville this company has lent over £55,000 to individuals, and by this means 245 houses have been erected or purchased by such persons."

CHALLENGE TO THE CHURCH.

In his opening address at the Bendigo Anglican Synod, Bishop Baker said the State had challenged the church to make religious teaching of the young more effective, and they should take up the challenge. Sunday School work needed intensifying. There was always difficulty in getting teachers, which was a confession of failure on their part. They needed to intensify Sunday School work in every department, and to relate the Sunday School to the church.

There was another way in which they could take up the challenge. He referred to Bible in State schools. If every child in State Schools were to attend Sunday School it would still be an inestimable boon to have this extra period of teaching, but of much greater value was it when they remembered that there were many children who were reached by Bible lessons in the State school who never attended a Sunday School. It had been computed by reliable observers that at the least 25 more workers were required in Bendigo in order that this work may be done effectively, but in order that it be done as it should be done between 40 and 50 more workers were required. Here, indeed, was a challenge to the Christian church.

GOD'S BOOK.

"Mother, I've found a dusty old thing
High on the shelf—just look!"
"Why that's a Bible, Tommy dear,
Be careful, it's God's Book."

'God's Book!' The child looked up, surprised;
"Then, mother, before we lose it,
We'd better send it back to God,
For you know we never use it."

—"The Bible in the World."

The Tradesman and Church Going.

"It no longer pays, in any material sense, to be a Christian; churchgoing is no longer an asset to the tradesman or the society-climber. A large proportion of our people are frankly pagan. Sunday is a day of pleasure rather than of rest and worship; the improved means of travel, the week-end habit, the spread of Sunday games, and the increased number of Sunday newspapers all make the day count for less and less in the religious life of the land. War has left behind its usual moral reaction, and the present generation has new standards in every department of life," writes Dr. Albert Peel.

"The great lack of the present day is that of authority: the Bible, the church, the law, the parent, are all ignored to a greater or lesser degree in the search for pleasure, relaxation, self-expression, and 'a good time.' Anything in the way of Puritanism or asceticism is at a discount. All this shows itself in decreased attendances at worship and a decline in membership, especially in the Free Churches, where preaching has always stressed the sense of responsibility in the need for dedicated lives.

"While all this is true, the conditions of the time offer a great opportunity to the Free Churches.

"The crowded, unhappy masses want joy and peace, and the Free Churches have it in their power—if they use their resources and their gifts aright—to lead them to the one source of joy and peace. Having tried all else, the disillusioned world will turn again to religion—but the religion it will seek will be one that is free and tolerant, one that can speak the language and meet the needs of the age."

That a book should have been reprinted ten times in twenty-three years is unanswerable proof of its value. This is the case with Siltvester Horne's "A Popular History of the Free Churches," of which a new edition has just appeared. The book has that quality which always makes history readable; that its author was so passionately interested in his subject that past events were to him as real as present-day ones. For the new edition Dr. Albert Peel, Editor of the "Congregational Quarterly," has written a chapter bringing it down to the present day, and has performed a difficult task admirably, as will be seen by the above quotation. A standard work, this new edition should be in big demand.

The Preacher and His People.

George Tease.

It was indeed divine wisdom which led Jesus to establish a church which had neither "clergy" nor "laity," but in which all members are preachers. 1 Cor. 14: 26 implies that all are at liberty to teach, the sole qualification apparently being the ability to do so. When I speak of the preacher and his people, I do not mean to suggest that there are two classes in the New Testament church, clergy and laity. I refer by "preachers" to those brethren who devote all their time to the conduct of church affairs, being kindly and lovingly supported by the remainder of the church who welcome the loving spiritual ministrations.

Our subject is a practical one.

How does the preacher help his people?

In Being the People's Leader.

He endeavors to lead his people nearer to God than they have ever been. He spends hours in prayer and study to do this. Guided by the Holy Spirit he wants to lead his people into all truth, which is the Word of God, and into rich fields of service. This is the passion of his life. This is that for which he waits upon God. He does not want to run the church (if he is wise); he wants to lead and be blessed in the leading.

In Being the People's Adviser.

The best friend the people have is their preacher. Young man, there are three persons who will advise you more wisely than all the lawyers in the world: they are mother, father and your preacher. And, young woman, you may depend upon three persons to advise you more wisely than your gay companions can; they are mother, father and the preacher's wife. I love to honor the preacher's wife, for I know what she sacrifices for the sake of her husband's work.

In Being the People's Sympathiser.

When you make a slip in your Christian life, none will understand better than your preacher. You are a loving burden upon his heart. When your heart reaches out after God tell your preacher, for his heart is doing that all the time. When some hidden sin weighs you down in the struggle against it, tell your preacher, for he, too, is constantly struggling for holiness. When it is hard to be a Christian at home or at work, spend an hour in the study with your preacher. He understands your struggles, your fears, your doubts. Kneel with him before the throne of grace, feel his arm about your shoulders, and the arms of the Lord about you both, and you will rise a stronger Christian.

The preacher is one of the people; one in hope, love, salvation, saved from sin as they are. He loves his people. The preacher gets tired and sad; he is not a machine. He has his doubts and temptations, so

How can the people help the preacher?

By Having the Work at Heart.

You have the preacher to plan the year's work. It gives him pleasure to have his plan accepted, but greater pleasure to have plans suggested. He delights to have his people talk with him about the work. He is inspired when you say occasionally, "Shall we do this?" and he is discouraged often when your advice is constantly, "Don't do that." But do not enquire and suggest only; be ready to work your part of the plan.

By Attending All the Meetings.

The midweek prayer meeting. When the preacher knows he has a praying church to lead he will attempt simply anything for God. He will feel so courageous, radiant and happy, that all the town will feel the power of his ministry. The prayer meeting is the pulse-beat of the church.

And the gospel meeting. Stand by the preacher's side, as it were. Demonstrate that you have a passion for souls by helping with your presence the meeting planned for them, and the Lord's table meeting. Regular attendance at the Lord's table is a sure indication of a desire for holiness. When the people gather with their preacher round the table in the first meeting of the day, the day gathers in beauty and spiritual power for both as the hours pass.

I do not say "Attend every meeting you can," but, "Dare yourself to be absent from any meeting without asking the Lord if your reason for doing so is a legitimate one." Take advantage of every means of grace. Say to the preacher, "Brother, I'm out for 100 per cent. spirituality in myself, even if it costs sleepless nights and a few more tears to get it." Do you pray for the meetings just before you leave home? You will surely catch the meeting's blessing if you do.

By Advertising the Church.

If a business was not advertised any more than some churches are, it would close up in a month. Talk church amongst your friends. Tell them of her merits; tell God her faults. Talk about the preacher; tell the people what an earnest man he is. Do not mistake me. There is not one preacher in our brotherhood who wishes you to sing of him "For he's a jolly good fellow." They all despise the thought of cheap popularity for self-glory. I mean, speak kindly of your preacher; do not criticise him. If he makes mistakes, remember he makes them attempting to do some constructive work. If his sermon "gets you," be thankful there is a man honest enough to tell you where you stand. Talk of the church and your preacher only in the way that will increase the influence of both.

By not Worrying your Preacher by Running the Church on Finance at Zero Point.

Let there be money in the treasury to equip the Bible School up to date; to have the chapel comfortable, spic and span. Let there be money for advertising. There is no church, even in a country town, so well known that the townspeople will not be impressed by careful, tactful advertising. Let there be money for the free distribution of straight-to-the-point, instructive tracts.

If a brother or sister tells you there is not the money in the church for this kind of thing, do not believe it.

By not Worrying the Preacher by Being Worldly.

Be happy but not worldly. Be 100 per cent. consecrated. What is meant by "being worldly"? Following those pursuits that keep you away from the prayer meeting; that make you too tired to get up on Sunday morning in time to attend at the Lord's table; that make you forget Christ whilst following them; that do not encourage you to pray, or read the word of God; that take the money that used to be your church or Bible School offering; that take your money so that you do not increase your offering in proportion to the increase of your salary; that make you love Jesus less, and which do not give him first place.

By Setting Up the Family Altar in the Home.

The family gathering round the open Bible is the bulwark of the church. Parents' family worship, spontaneous, sweet, with your lives ordered accordingly, will prove a big factor for righteousness in the lives of your children. Young people! if you would be a strong Christian each day, and all through the day, pray and read the Bible every day.

The business of Christian living is not a profession or a hobby, it's a life, and an estimate of it lower than this speaks ruin.

"And except life itself be cast in the scale,
No life can be won, no cause prevail."

Our Book Table.

STUDIES IN THE FORGIVENESS OF SINS.

Dr. Jesse R. Kellems is a busy and versatile man. During this last year, in addition to his work of preparing a thesis for Edinburgh University and securing his doctor's degree, and to the holding of some most successful evangelistic missions, he found time to prepare for publication the lectures delivered in March and April, 1925, before the Faculty and students of the College of the Bible, Drake University. The volume containing these instructive lectures is issued by the well-known George H. Doran Company of New York and bears the attractive and descriptive title of "Studies in the Forgiveness of Sins." The first chapter on "The Nature of Forgiveness" shows the centrality of forgiveness in the divine scheme of things, and deals both with Old and New Testament teaching. Then follows a treatment of "The Ground of Forgiveness," which ultimately is the love of God. We can approvingly quote the publisher's statement that "the author is well aware of the modern tendency to talk of God as a loving and forgiving Father, but to eliminate the mediating Christ. This study convincingly shows that any historic survey of the field must recognise the reality of the atonement and its significance in reconciling God to man. It is a timely, virile treatment of a great theme."

A careful and helpful treatment is given of "The Appropriation of Forgiveness"—a study of the human response to what God has done in Christ. The New Testament teaching is well summarised. The nature of appropriating

faith, its distinction from a mere belief, and its relation to the divine Person, are discussed. Important chapters on "Baptism and the Forgiveness of Sins," and "The Lord's Supper and the Forgiveness of Sins," add to the value of this timely volume.

We may be pardoned for quoting the following gracious words from the author's preface: "To Principal A. R. Main, M.A., of the College of the Bible, Glen Iris, Melbourne, Australia, is due his gratitude for the suggestion out of which the work grew, in his invitation to write a series of articles for the 'Australian Christian' and for his kind permission to use these articles as one chapter." The reference is to the chapter on "Baptism and the Forgiveness of Sins." All the rest of the book will be new to our readers.

We should be delighted to hear of the extensive circulation of Dr. Kellems' book, for it is sane, timely, and biblical. It discusses fundamental questions and maintains Scriptural positions while showing familiarity with modern viewpoints. We like the author's positive statements. "Nothing is needed by our own age so much as a conscience concerning sin, and a willingness to know God's method of dealing with it." "We must know this message or have no Gospel, for that God, through Christ, forgives our sins and makes possible our sanctification is the Gospel of Christ."

The Austral Co. expects to have some copies in a few weeks and will then be glad to fill orders: price 8/-; posted, 8/6.

The Home Circle.

Conducted by J. C. F. PITTMAN

SALUTE TO THE TREES.

Many a tree is found in the wood,
And every tree for its use is good;
Some for the strength of the gnarled root,
Some for the sweetness of flower or fruit;
Some for shelter against the storm,
And some to keep the hearthstone warm;
Some for the roof and some for the beam,
And some for a boat to breast the stream—
In the wealth of the wood since the world began
The trees have offered their gifts to man.

But the glory of trees is more than their gifts;
'Tis a beautiful wonder of life that lifts,
From a wrinkled seed in an earth-bound clod,
A column, an arch in the temple of God,
A pillar of power, a dome of delight,
A shrine of song, and a joy of sight!
Their roots are the nurses of rivers in birth;
Their leaves are alive with the breath of the earth;

They shelter the dwellings of man; and they bend
O'er his grave with the look of a loving friend.

I have camped in the whispering forest of pines,
I have slept in the shadow of olives and vines;
In the knees of an oak, at the foot of a palm,
I have found good rest and slumber's balm.
And now, when the morning gilds the boughs
Of the vaulted elm at the door of my house,
I open the window and make salute:
"God bless thy branches and feed thy root!
Thou hast lived before; live after me,
Thou ancient, friendly, faithful tree."

—Henry Van Dyke.

THE REWARD.

Miss Brown was teaching history in the Fourth Form. She had taught history and English in that same Fourth Form room for over fifteen years, and hundreds of pupils had passed from under her tuition without a word or a sign of gratitude. The ring had left her voice, the spring was gone from her step, and the light from her eyes. Only on rare occasions did an eager note fill her voice, holding the attention of the children, in spite of their mocking remark that "Old Brown's off again!"

Miss Brown was only inspired thus when some chance quotation from a book they were reading in class reminded her of the half-forgotten ideals and aspirations of her own youth. She had been an idealist once, but a certain monotonous drabness in the life of the cramped private school, where snobbishness took the place of discipline, and where the boarders and staff were ill-fed and badly housed, had quenched her faint ardor early, and left her dull, spiritless, and insignificant. She had not had a University training, and her outlook in life was narrowed down to the routine of petty school affairs. Her character had had no chance to grow, and her ideals and dreams had not been strong enough or tangible enough to lead her to greater things before they faded, and she grew old and dully resigned.

Sitting at her desk, surveying the comparatively quiet rows of girls as they struggled with a test on history dates, she found her mind wandering idly to a letter she had received that morning. It dealt with the death of Daphne, one of her late pupils. The newspaper report of the occurrence had not greatly impressed Miss Brown, though she had, of course, been duly shocked.

Reconsidering the simply-written letter from Daphne's mother, Miss Brown's smothered imagination leapt momentarily to life, and she seemed to see clearly wherein lay her great weakness as a teacher. It was not her lack of knowledge, not her lack of method, not her powerless-

ness to control unruly girls, she thought, but the fact that her own character was not strong enough to create and sustain some of the high ideals towards which she herself had once aspired in the receptive minds of the girls in her charge. Her occasional outbursts never made more than a passing impression on their growing characters.

Daphne's mother had written:—

"I am afraid you only knew my little girl as a selfish, vain, and shallow child; always a ring-leader in wrongdoing, but without the courage to own up to her misdeeds. I would like you to know that some of your words sank into her mind, and that one of her last messages was for you.

"As you know from the newspaper reports, Daphne, after a moment's hesitation, sprang into the road to save a little child from an oncoming motor car. Just before she reached the child fear and indecision gripped her, and she stepped back again, to be caught and crushed by a car moving in the opposite direction. The little child was killed outright; but Daphne was carried to the hospital, where she remained unconscious for many hours. She only once recovered sufficiently to speak clearly, and during that time she gave us a message for you: 'Tell Miss Brown that when I saw the child in danger a flash of memory recalled some words of hers spoken in class about "courage in the face of deadly fear," and made me run forward at first, though I failed to see it through.' She never regained consciousness after that, and passed away peacefully in her sleep at dawn."

That, it seemed, was all Miss Brown's reward for fifteen years of patient labor, of broken ideals and thankless giving—that some of her most deeply-felt words were not sufficiently inspiring to hold one girl through a crucial test. Then, even as that thought took shape in her brain, came a reaction. After all, the one girl in all those hundreds whose weak character she had been able to control for a few seconds by a chance word had been shallow and cowardly beyond the ordinary. What, then, might not be the (to her) unseen, unknown, yet perhaps far-reaching result of her words on a deeper character and a greater brain?

"Miss Brown, may I borrow a penknife?"

"Miss Brown, I can't read this word."

"May I come up to you, please, Miss Brown?"

"Miss Brown—"

During her momentary abstraction the noisy clamor of badly-controlled children had broken out afresh.

"Quiet, children—one at a time," said Miss Brown, returning with new-found vigor to the endless task before her.—E. K. Butler, in "Christian World," London.

THE EVIDENCE WAS ON THE BOY'S SIDE.

Seated on the bank of a river, a young urchin was fishing. There was a notice close by stating that fishing was private. This, however, did not seem to trouble the youthful angler.

Suddenly a wrathful individual burst upon the scene and eyed the youth and the very fine catch of fish which was lying beside him.

"Hi, you young rascal!" howled the man, "what do you mean by it? You can't fish here without a permit."

"Can't I?" retorted the youth. "Well, I dunno. I seem to be doing very well here with a worm!"—"Western Christian Advocate."

"I wouldn't touch him with a 10-foot pole," "Why not? What's the matter with him?" "Oh, nothing; only it would look so silly."

The Family Altar.

J. C. F. P.

Monday.

Others were tortured, not accepting their deliverance; that they might obtain a better resurrection.—Heb. 11: 35.

"Yet one pang searching and sore,
And then heaven for evermore;
Yet one moment awful and dark,
Then safely within the veil and the ark;
Yet one effort by Christ his grace;
Then Christ for ever face to face."

—Christina Rossetti, "Martyrs' Song."

Reading—Heb. 11: 20-10.

Tuesday.

Ye have not yet resisted unto blood, striving against sin.—Heb. 12: 4.

As the pilgrims were about to enter Vanity Fair, Evangelist thus comforted and warned them—"You are not yet out of the gunshot of the devil. You have not resisted unto blood, striving against sin; let the kingdom be always before you, and believe steadfastly concerning things that are invisible. . . . Set your faces like a flint: you have all power in heaven and earth on your side."

Reading—Heb. 12.

Wednesday.

Jesus Christ is the same yesterday and to-day, yea and forever.—Heb. 13: 8.

Dr. McLeod Campbell says: "I was waiting the sounding of the gong and reading in a large-typed psalm-book which I found in my room, where it happened to be open, when some verses, the sweetness and worship of which I had known many years ago, drew my eye; and at that moment the morning song of the blackbird filled my ear; and a sense of their unity, and of the fitness of the sound as an accompaniment of the thought, and of the unity of God of whom were both, filled me, and blessedly linked the past with the present; that song of the bird and that psalm having been the same years ago, and being the same always; Jesus Christ is the same yesterday and to-day and forever."

Reading—Heb. 13.

Thursday.

A double-minded man, unstable in all his ways.—James 1: 8.

Hurrell Froude wrote in his Journal: "Save me, O Lord, from the snares of a double mind, and make my way stable before thee. Suffer me not, when my foot slips, to lean upon a bruised reed, nor to follow blind guides when my eyes are dimmed. Make me to go in the path of thy commandments, and to trust in thy mighty arm, and to take refuge under the shadow of thy wings."

Reading—James 1.

Friday.

If ye fulfil the royal law, according to the Scripture, thou shalt love thy neighbor as thyself, ye do well.—James 2: 8.

"Still the weary, sick and dying

Need a brother's, sister's care;

On thy higher help relying.

May we now their burden share."

Reading—James 2.

Saturday.

The tongue is also a little member, and boasteth great things. Behold, how much wood is kindled by how small a fire.—James 3: 5.

"Those that with haste will make a mighty fire

Begin it with weak straws."

Reading—James 3.

Sunday.

God resisteth the proud, but giveth grace to the humble.—James 4: 6.

In the "Confessions of St. Augustine" this verse is quoted. "There was in those days a wise man, very skilful in physic, and renowned therein, who had with his own proconsular hand put the Agonistic garland upon my distempered head, but not as a physician, for this disease Thou only curest, who resisteth the proud and givest grace to the humble."

Reading—James 4.

Prayer Meeting Topic.

October 13.

THE MESSAGE OF HAGGAI.

(Hag. 1: 1-13.)

F. J. SIVVER, B.A.

Haggai is the Barnabas of the Old Testament, a kindly encourager and a hearty exhorter. He was one of the prophets of the Return, and had probably been through the Babylonian Captivity. The purpose of his messages was to awaken the enthusiasm of his fellow-countrymen at Jerusalem to resume and complete the erection of the new Temple, which had been checked for sixteen years by Samaritan opposition. The people were sadly in need of stimulation and encouragement. Oppressed by foreign and local taxation, intimidated by surrounding enemies, permeated by a loose and degrading Canaanitish spirit, and paralysed by poverty and failure of crops, even the best among them were discouraged and disinterested. Haggai was the man of the hour.

A Call to Build.

With the insight of true leadership Haggai recognised that the people would only be saved from the morass of indifference and indigence into which they were sinking by a vigorous and practical policy. Therefore he exhorted them to rise and build the new temple of God.

His arguments to arouse the people were as wholesome as they were wholehearted. "Is it a time for you yourselves to dwell in your ceiled houses, while this house lieth in waste?" Then he goes on to tell them that they could not expect prosperity while they neglected God. "Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink but are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes." Finally he informed them that it was because of their disregard of God that "the heavens withhold the dew, and the earth withholdeth its fruit."

The Glory of the New.

Evidently Zerubbabel had been hindered in his work "by garrulous old men who lived in the past," and who were constantly bemoaning the fact that the new Temple could never approach the glory of Solomon's Temple. "Who is left among you," he asks, "that saw this house in its former glory? How do you see it now? Is it not in your eyes as nothing?" From these questions it seems that Haggai was one of those who had seen the Temple "in its former glory," but he was not going to live in the dead past. He urges that we must act in the living present and aspire to yet higher and nobler deeds. And so he encourages and exhorts: "Be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Jehozadak, the high priest; and be strong, all ye people of the land, saith the Lord and work: for I am with you saith the Lord of hosts . . . and my Spirit abideth with you."

The Hope for the Future.

Finally, Haggai bids them lift their gaze from past failures and present difficulties to behold the future triumphs which God will in his providence and love bring to pass. Jehovah is about "to shake all nations" and "overthrow the throne of kingdoms," and as a result "the precious things of all nations shall come; and I will fill this house with glory, saith the Lord of hosts. The silver is mine, and the gold is mine, saith the Lord of hosts. The latter glory of this house shall be greater than the former, and in this place will I give peace, saith the Lord of hosts."

This was nothing else than the Messianic Age which Haggai saw in the distant horizon, and in the light of it his gigantic optimism was justified.

TOPIC FOR OCT. 20.—WORKERS TOGETHER WITH GOD.—2 Cor. 6: 1-3.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

THE MISSION OF A WORD.

You can never tell, when you send a word,
Like an arrow shot from a bow
By an archer blind, be it cruel or kind,
Just where it will chance to go.
It may pierce the heart of your dearest friend,
Tipped with its poison or balm;
To a stranger's heart in life's great mart
It may carry its pain or its calm.
You never can tell when you do an act
Just what the result will be,
But with every deed you are sowing a seed,
Though its harvest you may not see.
Each kindly act is an acorn dropped
In God's productive soil;
Though you may not know, yet the tree shall
grow
And shelter the brows that toil.
—Ella Wheeler Wilcox.

WORKERS' CONFERENCE, BALLARAT.

From September 18 to 21 the Victorian Bible School organiser was in Ballarat, where a very successful series of lectures on Bible school topics had been arranged. The four schools in Ballarat and district had combined for the meetings which were held in the school room of the Dawson-st. church. The meetings were held for three nights, and were very well attended, the average for the three nights being thirty-seven. On Saturday evening Bro. Ladbroke assisted as lecturer, while on Monday and Tuesday evening Bro. H. J. Patterson, M.A., of Ascot Vale, was present. Interest was keen and the discussion periods were used to the full. The lectures delivered were of a practical nature and dealt mainly with psychology from the aspect of the Bible school teacher and the spiritual equipment of the teacher, methods of teaching and class management. The meetings had been advertised and each night teachers from schools other than our own were present. Thanks are due to Mr. H. L. Reed, the secretary of the Dawson-st. school, and others who helped in arranging for the effort locally.

NEWS AND NOTES.

The Castlemaine Bible School has just completed an interesting rally. Each class was given a drawing of a building that was divided into segments. Every class that had a perfect record had one segment filled each Sunday. During the rally five classes obtained a perfect record, and four others missed it by only one mark. The school had set itself the task of securing fifty new scholars during the three months of the rally, and only missed this objective by three, one scholar bringing no less

than fourteen of the new pupils. One of the teachers in this school, Miss Freda Ross, has only been absent three Sundays from Bible School in fourteen years; one Sunday she was absent through sickness, and two Sundays were missed through Miss Freda being on holiday in a place where the only Bible School in the place was closed.

The Junior Christian Endeavor connected with the Church of Christ, Kadina, South Australia, is doing excellent work. Recently an aeroplane rally was launched and the effort is meeting with great success. Every Lord's day new members have been added, and interest in all the meetings is running high. Practical service is being undertaken by the Endeavorers, who are capably led by their superintendent, Mr. Syd. Wilton.

WHAT THE TEACHER KNEW.

Nothing was said about it publicly. The teacher had talked it over with the Christian boys in his class only once. Whether the boys ever talked it over between themselves no one but the boys could know.

The outstanding feature of this Bible Class of high school youths was not the orderly Sunday morning session, nor was it the regular examination on the lessons which showed careful advance preparation and class study of the lesson. It was the quiet fact that no boy was associated with the class many months before he accepted Jesus Christ as the Son of God and as his Saviour.

The secret was revealed by the teacher in a talk with the minister. "The boys and I talked it over," he said, "and decided that our mission was to win others to Christ. Each took the names of those who had not yet made the good confession, and we promised each other that we would pray for them and talk with them. That plan has been followed and extends to the newcomers in the class. I don't believe there is a better evangelist in the world than a high school boy, when it comes to presenting the invitation to other boys."

Would this idea work in your class? It could be made to apply, not only to boys, but to girls and to adults as well. And a member, as well as the teacher, of the class can put it into effect to-day.—"Lookout."

The highest place belongs to the man who, year after year, in the same parish, instructs men in the high and difficult art of living together, and trains them by long and difficult processes in the work of bringing spiritual forces to bear upon the moral problems of the community.—Charles E. Jefferson.



J. R. Combridge's "Loyal Bible Class," Dundaherg, Queensland.

Foreign Missions.

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

T. ESCOTT VISITS PANDHARPUR.

Bro. Escott writes: "I have recently had the privilege and pleasure of revisiting old scenes of labor. We visited the town of Pandharpur, the great centre of pilgrimage for Western India. There are several large pilgrimages throughout the year, when thousands of people visit the place to worship at the shrine of Vitoha, and bathe in the sacred river. One witnesses some heartrending sights in the vain search of people after God, and the various efforts to obtain relief to a guilty conscience. Two hundred thousand people visited the town on the occasion of our visit. At such times the police, medical, sanitary and other arrangements are sorely taxed to cope with such large numbers. We had some wonderful times in preaching to large crowds, who listened with rapt attention as long as we would preach. Thousands of people heard the message of life, and over a thousand gospels were sold up to the time we left, and thousands of tracts and booklets were distributed.

"I was deeply impressed at the wonderful change that had come over the town and people since we opened up the work some twenty years ago. We opened up the work by renting a native house in the town, when we had to endure a storm of persecution and opposition. At times filth and stones were thrown at us, and as we would pass down the streets people would whoop at us, imitating the monkey. It was a case of enduring and holding the fort. There was no railway then; the journey of thirty miles had to be done in a bullock-cart or horse conveyance. Now there is a railway and motor service, and many other modern improvements.

"What impressed me most was the tremendous change that had come over the people in respect to the changed attitude towards the gospel. Today there is no difficulty in getting attentive listeners to the gospel message. The same might be said as regards literature. When we first began the work it was difficult to dispose of literature, and much that did reach the people's hands suffered the fate of being torn up and destroyed. Now the people eagerly buy, and many returning the next year ask for more. The gospel is truly having free course. There is now in that place a fine mission hospital for women, and a mission dispensary in the town, with day and Sunday Schools, where several thousands of children are receiving instruction in the way of life.

"Concerning our work at Diksal, I was pleased to receive some new pupils in the school today, and one old scholar returning, which I hope indicates the return of the tide since the riot here. There has also been an increase of patients at the dispensary.

"Next month we shall be pushing off for the dear homeland, but it will not be easy to let go here; it will be a hard pull on the heart-strings. Now that our leaving for home is near, one realises that a change and rest will do us good, and enable us to return to our beloved work with greater vim."

Bro. Escott's report shows 474 new patients and retreatments during July; 30 Scriptures sold; tracts and Scriptures given away, 340. In their schools they have an enrolment of fifty scholars with three teachers.

NEWS FROM HUEILICHOW.

Bro. Anderson writes: "Some of our upper school boys had a difficulty with one of the Chinese schools. Both sides were in the wrong, but our boys demanded that we should take their case to the magistrate and right their cause. We promptly replied that they had no

cause, they had not done as they were told, and they were just as much to blame as the others. They had the notion they could force our hand, and the whole of the upper school stayed away for a day, a common practice in this city with other schools if students do not get their way.

"After consultation with Dr. Killmier we decided that these boys by their own action had expelled themselves. It is a bigger disgrace in China than at home to be expelled from school. Their names are written up outside the school, and no other school will receive them. The upshot of the matter was that the principal pleaded for them, and asked us to give them a day to come back to school, and in the meantime notify their parents, as he said that in most cases the parents did not know. We allowed this concession, but we demanded a personal apology from each to the whole teaching staff. From the boy who was the ring-leader we demanded an extra apology, which in Chinese eyes is very humiliating. The boys all came back to the school and made an apology to the teachers, and the ring-leader made his extra apology. Since then we have had no trouble in the school, although this happened six weeks ago. I mention this to let you see some of the things we are up against. It is all the result of the student trouble in other parts of China.

"The hospital never had more patients. We never had more visitors to our compounds than during the past few weeks. We have had some of the highest gentry call on us, who afterwards came to meet with us. Previous to this time none of these highest folk entered the meeting-house, although they were very friendly. At our Lord's Supper we have an average attendance of 25. We are gaining the goodwill of the people, and this must in the future count for good. The fact that we got the last land deal through shows that we had their goodwill.

"Evangelist Tseng and the Bible colporteur have returned from the Tong An trip. They were away for about six weeks. They were received well in all places where they went. This means the beginning of an interest in the district. They sold 1,800 portions of the Scriptures, and hundreds of tracts were given away. Tseng goes away to San Lien. He will remain in this district, and carry on the work that Cheng was doing.

"Later, it is my intention to go with Tseng to Sah Lien, and then strike north-east to Ning-yuen. All places of any size and importance will be touched at or canvassed with books and tracts. At the bigger places we will probably be able to stay a day or a night, and thus come more into contact with the folk."

The China Field Council have passed and sent us the following appreciative motion:—"Moved that the members of the China Field Council desire to thank the F.M. Board and State F.M. Committees for their consideration in matters concerning the personnel of the mission."

"We have had word from our nearest neighbors in Yunnan. The Methodists have opened up a station that has been practically without a foreigner for some years. It is at Tong Chuan. The man in charge we know very well, and he is proposing a trip to Australia when we return at the end of the year. He is proposing to come over and see us with his wife. We will be glad to welcome them, as they will be the first foreign visitors apart from our own workers we have ever had in Hueili."

In last issue we stated that a pair of baptismal trousers was given by the Chinese church at Queensberry-st., Melbourne, to the mission at Hong Kong. It was the church at Shanghai which received the gift.

COMING EVENTS.

OCTOBER 10 & 12.—Malvern-Caulfield Bible School Anniversary. Oct. 10, speakers, 11 a.m., Dr. Hinrichsen; 3 p.m., T. R. Morris; 7 p.m., A. L. Haddon, M.A. Tuesday, at 8 p.m., Anniversary Concert and Presentation of Prizes. Come!

OCT. 15 and 16.—North Melbourne Church of Christ. Sale of Work in aid of Jubilee Building Fund will be opened on Friday, Oct. 15, at 3 o'clock, and continued in evening, and Saturday afternoon and evening. All old members specially invited. Something for everybody.

OCTOBER 17, 24 & 26.—Lygon-st. Bible School Anniversary. Speakers, 3 p.m., Oct. 17, Mr. Gale; 3 p.m., Oct. 24, Mr. J. E. Thomas. Special singing by the scholars under the leadership of Mr. W. Davidson. Oct. 26, Annual Tea Meeting at 6 p.m., Demonstration 8 p.m. All past scholars and others are cordially invited.

OCTOBER 30.—Ormond Church of Christ. Saturday, Oct. 30, at 3 p.m., Sale of Gifts. Support of sister churches greatly appreciated. Please keep this date free.

NOVEMBER 7.—Lord's Day, Church of Christ, Swanston-st., Melbourne, 61st Anniversary and Home-Coming Day. Special Services. Former members and friends cordially invited.

BOARD AND RESIDENCE.

At the lady students' hostel, 391 Lower Malvern-rd., East Malvern (near Gardiner station), there are a few vacancies for lady boarders. A suitable home in good environment for students, teachers or business young ladies. For particulars call and see the Matron, write or 'phone U8643.

WANTED.

The Church of Christ Bible School at Newmarket would like to hear from another Sunday School with a view to exchanging libraries. We have about 300 books in fair order. Apply to C. Boak, 5 Inverness-ave., Malvern, or J. I. Mudford, 35 Madura-st., Flemington.

MARRIAGE.

EDWARDS—POVELL (Golden Wedding).—On October 1, 1876, at St. Paul's Church, Balsall Heath, by Mr. H. Jones, Jabez, son of the late Mr. and Mrs. S. Edwards, of Birmingham, England, to Emily, third daughter of the late Mr. and Mrs. S. Powell, of Birmingham. Present address, "Wandin," Surrey Crescent, Grey Lynn, Auckland, N.Z.

IN MEMORIAM.

ORGAN.—In loving memory of our dear son, Lieut. Studley Organ, killed in action in France, Oct. 9, 1917; also our dear daughter Ethel, passed away at Cheltenham, July 15, 1919. Love's only gift: Remembrance. —Inserted by loving parents, sisters and brothers.

FOR SALE OR TO LET.

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Here and There.

About twenty delegates from N.S.W. expect to attend the Federal Conference.

The College Board of Management has received the sum of 150 annual dividend from the Union Trust Fund of South Australia. The continued help from this fund is much appreciated.

The N.S.W. Bible School and Young People's Department has plans well in hand for the production, at the annual demonstration at the Hippodrome on November 30, of the pageant, "The Light of the World," by Prof. H. A. Smith, of Boston.

Bro. Joseph Pittman, of Hampton, Vic., celebrated his eighty-fourth birthday on Tuesday of this week. Our brother is enjoying good health. A great host of friends, who love him for his work and worth's sake, wish him a continuance of God's rich blessing.

Saint Morris, S.A., had splendid attendances at the tent mission during the second week. There was a large meeting for breaking of bread on Sunday, and the tent was full at night. There were eleven confessions of faith at the close, making a total so far of twenty.

The following telegram from Western Australia reached us on Tuesday morning:—"Hinchsen-Brooker mission Northam experiencing blessing, despite violent storm, hail and gales; six welcomed Sunday morning; four men one woman confessed Sunday night; total, twenty-three.—Buckingham."

The first return from the annual offering for the College came on Friday last, the Moorook (S.A.) brethren sending an offering 100 per cent. better than last year. If all the churches follow suit the Board will be made very happy. This small group of isolated brethren take a fine interest in all brotherhood work.

A meeting of the Southern District Officers' Fraternal was held at Goolwa, S.A., on Wednesday, Sept. 22, a good representative gathering being present. The subject, "The Deacon and his Office in the Church," was introduced by Bro. L. Durdin. Bro. A. Stoner opened an interesting discussion.

On Sunday, Oct. 3, a start was made with the work at Sunshine, the cause being commenced as a branch of the church at Footscray. Bro. Hurren was in charge of the first service. Several local members were present, and prospects are good. The Home Missionary Committee has assisted in the establishing of this new work.

On Monday last, instead of the usual meeting of our Victorian preachers in Swanston-st. lecture hall, there took place an outing to the hills. A party of 40, chiefly of preachers but including a few business men who kindly lent their cars for the occasion, spent a most enjoyable day at Monbulk. A happy meeting took place around the dinner table, presided over by Bro. W. H. Clay. Dr. John L. Brandt received a cordial welcome and made a happy response. A visit to Nathania Springs added to the enjoyment of the afternoon.

On Thursday evening of last week the inaugural meeting of our South Australian Conference was held, when delegates were welcomed and the Conference President (Bro. J. E. Webb) delivered his presidential address. Supper was afterwards served. On Sunday afternoon the Adelaide Town Hall was well filled, when Bro. A. E. Forbes preached the Conference sermon, his subject being "A Christian." The Grote-st. choir, under the leadership of Bro. O. Finlayson, greatly helped in song. Excellent reports were presented to Conference this week. We hope to give particulars in an early issue.

Excellent results have followed the holding of two brief volunteer missions by Bren. Methven, of Boort, and Bro. Hargreaves, of Woorinen. Six days of aggressive evangelism at Woorinen proved a wonderful uplift to the church, and resulted in many hearing "our plea." The last day of the mission ended in a baptismal service. The chapel was crowded to its utmost capacity, and two sisters were baptised. On Sunday, Sept. 19, Piangil was visited. In this township, situated on the Murray, north-west from Swan Hill, gospel meetings were commenced some time ago by Bro. Hargreaves, and held in the home of Bro. Hungerford. An eight days' campaign began with a splendidly-attended gospel meeting in the public hall, and at this service and during the week several motor lorries conveyed members from Woorinen and Swan Hill to support this venture of faith. Local interest was aroused as never before, and on Sunday, Sept. 26, over 130 people were present at the gospel meeting. Up to date there have been ten confessions, and many others are expected. A baptismal service was held in Woorinen chapel on Wednesday afternoon, Sept. 29, when Bro. Hargreaves baptised six sisters and four brothers, of Piangil. The district has been deeply stirred, and so great is the opportunity that the local brethren are seeking to make arrangements to continue the mission. Bren. Methven and Hargreaves commenced a six days' mission at Boort on Oct. 3.

CHURCH OF CHRIST PREACHER PRAISED.

Under the title "Des Moines Most Useful Citizen," Dr. Chas. S. Medbury, one of the best known of our American preachers, is praised in an editorial which appeared in "The Des Moines Capital," Iowa, U.S.A., on Aug. 21. Following is the newspaper statement:—

Popular recognition of the public service rendered by Dr. Charles S. Medbury affords a splendid opportunity to reveal the high character of Des Moines citizenship. Lack of such recognition would indeed be a blight on the good name of Des Moines. Priceless value accrues to the city in the benefits of daily contact with this earnest, friendly and convincing defender of a vitalising religious faith applied equally to the churches and to temporal pursuits.

The new portrait of Dr. Medbury, which is to be painted soon by Karl Albert Buehr, of Chicago, represents voluntary effort in the name of the entire city. The fund is purposely being made up of comparatively small contributions, made up even under that arrangement there are undoubtedly are thousands of persons who want to take part, but have no opportunity. The city is trait is not a gift to Dr. Medbury. The city is asking him to sit for the painting in order that a good likeness may be kept with the permanent possessions of the community which he is serving. Directing the work, in behalf of Dr. Medbury's friends and admirers, are Mr. E. T. Meredith and Curator E. R. Marlan, of the Historical, Memorial and Art Department of Iowa.

During his long and brilliant tenure as pastor of the University Church of Christ, Dr. Medbury has responded to the calls of civic service with his marvellous physical endurance supporting his demanding human service. No citizen of Des Moines has more to do; none can look back over more real accomplishments at the end of the day. And at no point is Dr. Medbury's mission lost. Wherever he touches the life of Des Moines, and he touches it everywhere, the practical application of religion is left more secure. A great convention which is called upon to speak for Dr. Medbury who is called upon to speak for Des Moines citizenship.

The city mourns the death of a citizen who had gained nation-wide fame for statesmanship. It is Dr. Medbury who is asked to preach the funeral oration.

A civic club wants a closer view of its opportunity to serve the city. It calls on Dr. Medbury.

A welfare drive is lagging. Dr. Medbury restores hope—and those who are close to the drive discover that he has given his money as well as his time, his energy, his profound reasoning power and his splendid enthusiasm.

Men in public office fear his censure and prize his commendation.

Business men consult him on the problems of the day.

All this good influence, reaching far beyond the activities of his own church, would be denied to Dr. Medbury if he were in any way inclined to seek personal aggrandisement. The confidence which his self-sacrificing religion inspires, has made Dr. Medbury Des Moines' most useful citizen.

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Home for the Aged.—The fund for the above has now reached £500. Will you help? Members of the Churches of Christ everywhere are invited to share in this Christian enterprise. Any donations no matter how small will be thankfully acknowledged.—Will H. Clay, Sec., 49 Elizabeth-st.

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Conference of British Churches of Christ.

The British "Christian Advocate" of August 13 contains an account of the Annual Conference of Churches of Christ held at Birmingham from August 3 to 5, when large and harmonious gatherings took place. Mr. John T. Nimmo, of Glasgow, was appointed chairman at last annual meeting, but through illness was unable to be present, and so Mr. Jas. Speirs, of Leeds, was called to the chair. He gave a vigorous and practical address on "A Call to a Freer and Kinder Appreciation of Service, and a Readiness to Attribute to a Calling of the Church the Dignity it Deserves." The following visitors were welcomed to the Conference and its privileges: Mr. and Mrs. P. Clark, Siam; Mr. and Mrs. R. Penry Pryce, Miss Bessie Melville, Miss Anne Piggot, India; Jesse M. Bader, St. Louis, U.S.A. Mr. Bader brought the greetings of the American brethren.

While statistics are not published in the "Christian Advocate," it would appear that the churches are facing a time of difficulty. Mr. G. W. Black, in proposing the adoption of the General Evangelist Committee's report, said never before had he faced the Conference in such an unfavorable position, and never had he looked to the future with such apprehension as now. The evangelists had all done good work during the year, and in most cases success had attended their efforts, shown by the number of baptisms. In spite of this the total membership had not increased.

Mr. F. Hepworth, Chairman of the General Sunday School Committee, presented its report, which contained these words: Great joy is felt that 417 scholars have been added to the church, but it is regrettable that the number of scholars this year shows a decrease of 138. Since 1923 there has been a decrease of 1,000, and the position is becoming serious.

Of Foreign Missions the report states that last year the financial position was much more satisfactory. But this year the contributions are £1,400 less than last year. The committee has kept within £6 of the estimated expenditure of £6,000. A suggestion was made for liquidating the deficits of the Foreign Missions, General Evangelist and Training Committees, and it was arranged that one collection be taken on Wednesday afternoon. It was announced that if the members of the Conference, in cash and promises, raised one-half of the total deficit of these three committees, amounting to £3,378, the other half would be made up by a few brethren, most of whom are not able to be present at this Conference. This collection resulted in the deficit being reduced by £2,000.

The Chairman said the financial position was serious. The limit to which the overdraft at the bank is allowed to go is within £40 of being reached, and unless something is done very quickly, we must give notice to some of our evangelists and Home Mission sisters. Mr. C. W. Black, of London, pointed out that the financial position was not the only unsatisfactory feature of the report. The membership of the church is decreasing. He said that a great mistake was being made by the G.E.C. in not allowing evangelists to stay for much longer periods in the same church. He hoped that this serious defect would be remedied.

Dr. Kellem, it was reported, has done good work with several churches this year. A proposal was put forward that Dr. Kellem should be invited to return to this country to conduct missions after the completion of his work in Africa, but for certain reasons that proposal had been dropped. Mr. F. Hepworth, of Manchester, spoke very highly of the work of Dr. Kellem. He regretted with all his heart the committee's decision that Dr. Kellem should not come back to England. He prayed for the time when he should work again with Dr. Kellem. A proposal was received from the church in Edinburgh that the G.E.C. should be asked to

reconsider their decision not to accept the offer of Dr. Kellem to spend a year in conducting missions in England. After considerable discussion the resolution was carried.

Appreciative references were made to the fine work being done at Overdale College by Principal Wm. Robinson and his colleagues, Messrs. J. McCartney and Joseph Smith. The principal appealed most powerfully for young men who have matriculated to devote themselves to preaching the gospel, or if not to whole time preaching to devote their whole lives to Jesus Christ in Law or Medicine or any other sphere of life.

A statement was made to Conference regarding the projected visit of Mr. H. G. Harward, of Australia, for one year or more, to hold missions amongst the churches, and announced that a cable had been received saying that Mr. Harward would arrive in January next.

We note that our friend Dr. W. A. Kemp gave an address on "Gambling" at the Conference, and proposed a resolution against the Betting Tax.

Our British brethren, we perceive, appoint a Union Committee, a Continental Committee, and a Historical Committee. The last committee's function is to collect records of the history of the movement, with a view to an authorised history being written. There is a suggestion here for our Federal Conference. We should like to see such a committee at work in Australia.

South African Mission.

Under date August 25, Bro. H. E. Knott, organizer for the mission, writes as follows:—

The Johannesburg meeting continues. The crowds are growing larger, the interest is becoming greater, and the people are making the confession in larger numbers than ever. It seems almost impossible that in this town—the largest in South Africa—where a few weeks ago we had only a handful of people, less than 20 altogether, we are now one of the largest and best-known congregations in the town. There have already been 460 confessions, and the latest achievement is the pledging for a church property. At yesterday's services this new congregation pledged \$7,000 for lot, and this will enable them to erect a suitable church home.

Think of what has been accomplished in Johannesburg in a few weeks: Four hundred and sixty confessions, church organised with elders and deacons, Bible School organised with superintendent, teachers and officers, money raised for current expenses of the church (\$5,000 a year some weeks ago, and now considerably more), women's work organised and preacher located, and now the crowning achievement of raising the money to purchase a property.

Two things are making it difficult to close the meeting. In the first place the people are accepting Christ in larger numbers than ever,

and then we are being delayed pending the arrival of Bro. Farrow and his wife from America.

For several days now I have been doing some work preparatory to the meeting in Durban. Everyone predicts here just as they did in Johannesburg that we are coming into a very hard field. They say that the people are more conservative and more definitely linked up with churches than they are in Johannesburg. They may be right, but we heard so much of this kind of talk about Johannesburg, that if we had believed it we would never have attempted to storm the fort at all. Therefore we must be shown.

Durban itself is a very important centre. It is the third largest, and is probably the most thriving town in South Africa. It is very different from Johannesburg, both in people and interests. Johannesburg is built up almost entirely on its mining interests. Durban, however, is the gateway to central Africa. Its beautiful and well-protected harbor gives it a natural advantage that it will always enjoy. It is the calling place of the large boats that make the run between England and Australia, as well as a terminus for East Coast boats and also for the boats that trade with India. In addition to this it has developed into a great pleasure resort, and is the playground of South Africa.

It has a population of about 65,000 whites, and in addition to the natives it has a large Indian population. These Indians are of a higher social status than the natives, and are designated as colored. So the population is divided into whites, colored and natives. The city itself is quite attractive. The Town Hall building which seats about 3,500 people is one of the finest pieces of architecture in the Southern Hemisphere.

Religiously the town is decidedly English, being a British colony long before the Boer War which brought the Transvaal and the Orange Free State into the Union. The social and religious life is of the English type, the dominant church being the Episcopal. We have never had a congregation in this town at all. I have traced two people who used to be members many years ago, but they are now affiliated with other organisations. This is going to make the work here in some respects harder than it was at Johannesburg, where we had a small but very faithful little group, who have worked most loyally through the Johannesburg campaign. We have one of the finest halls in South Africa in which to hold our meeting here. The papers are already giving us some publicity, and there is every reason to believe that we shall be well received. If we can establish ourselves well in Johannesburg, Durban and Capetown, it will be an excellent start on South Africa, because they are the three outstanding towns in the Union.

[A cable message, previously published, said that there were 625 confessions and 475 baptisms at Johannesburg by the close of the mission on Sept. 16.—Ed.]

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OBITUARY.

THOMAS—At the ripe age of 81 years, our Sister Thomas passed to a higher life on Aug. 31. Age lessened her activity, but not her desire to meet with the assembly around the table of her Lord. Our aged sister had only been with us at Fairfield a little over two years, but was 41 years in the church, baptised by Bro. Moysey at South Melbourne and living with Sister Northeast, for the past 52 years who has been a loving nurse to her. Her remains were laid to rest, until the morning breaks, in the Melbourne General Cemetery in the presence of many friends by Bro. Fitzgerald and the writer.—F. Phillips.

MANSELL—The church at Shepparton, Vic., has suffered the loss of one of its esteemed members, in the person of Bro. Samuel Mansell, who passed away on Aug. 25. Our late brother with his wife, son, and two daughters united with the church during the Hinrichsen-Brooker Mission, a little more than two years ago. From the first our brother took an active interest in all that meant for progress in the cause he loved. He served as deacon for more than a year. We laid his body to rest on Aug. 27, the funeral being largely attended. On Aug. 29 an "in memoriam" service was conducted, when feeling reference was made to the church's loss and fitting tribute paid to the sincere Christian life and beautiful Christian spirit manifested by our Bro. Mansell while with us. Our sympathy goes out to those who mourn.—D.S.

THE WORK AT CANBERRA.

Most of the religious bodies are getting busy about their work at Canberra, and they are right in so doing. Those who stand for the Christianity of the New Testament must get busy also.

One brother who realises the importance of establishing our work there quickly has offered to give £300 of the £3000 required to build the first section of our first chapel, and to sustain the work for the first two years. But his offer is conditional. He will give his first £100 as soon as £1000 has been secured, his second £100 as soon as £2000 is secured, and his third £100 when the total has been raised, and the whole £3000 must be secured by June 30th, 1927.

This is a challenge to the brotherhood of Australia. The writer is an evangelist with a big city church, located in a somewhat difficult locality, and in consequence has to work hard to keep that work going, and so is not in a position to visit all the churches of the Commonwealth, or even to spend much time corresponding on the matter. This being so will not our people everywhere and at once respond to the request for gifts for this work? It would be good if other well-to-do brethren sent in their pledges of large amounts, and for all the others to send in pledges for smaller amounts. Your gift now, or your promise to pay by the end of January next, would be appreciated. Please see to it that the £300 offered is secured.

Send to Thos. Hagger, 119 Aberdeen-st., Perth, Western Australia.

Bro. A. G. Saunders wishes to acknowledge receipt of the following gifts to the Canberra Crown Fund. They are all from members of our Victorian churches. Further gifts will be gratefully received by Bro. Saunders at 122 Melbourne-st., North Carlton, Vic.:—E. D., Nth. Melb., 5/-; D. Panle, 5/-; M. V. Chappell, 5/-; W. C. Craigie, £1; Mr. and Mrs. R. Howard, 10/-; Mrs. E. McNaught, £1; H. S. and M. M. D., 5/-; W. Barrett, £1; Total, £4/10/-.

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News of the Churches.

Tasmania.

On Sunday, Sept. 19, special services in connection with the sixth anniversary of West Hobart Bible School were commenced. The chapel was beautifully decorated. At the morning meeting the superintendent (Mr. J. Park) gave an exhortation on "The Hidden Tenants of the Heart." In the afternoon the building was crowded. The scholars and teachers sang beautifully, under the baton of Mr. Norman Farrer. The speaker was Mr. T. Smith. In the evening the school again rendered special hymns. A large audience listened attentively to a gospel sermon by Bro. T. Smith on "What must I do to be Saved?" On the following Tuesday evening the annual demonstration was held. The building was crowded. A long and interesting programme was presented, and the prizes were distributed by Mr. Norman Farrer.

Sunday School anniversary services were held at Collins-st., Hobart, on Sunday, Sept. 26. Mr. T. Smith, from Victoria, gave a splendid exhortation. In the afternoon Mr. C. Carter, of Victoria, gave a splendid talk to the children on temperance. The evangelist, Mr. L. Johnston, spoke in the evening on "Noah's Carpenters." The singing of the children under the able leadership of Mr. J. C. D. Green was splendid. During the afternoon service Mr. Green was presented with a blackwood baton, suitably inscribed. Tea meeting and concert were held on Wednesday, 29th. The large audience spoke highly of singing and items given by the children. Prizes were distributed, and a beautiful shield given by the superintendent, Mr. Green, was presented to the class obtaining highest efficiency for year's work. This was won by senior girls' class, the leader being Miss L. Riley.

Western Australia.

At Lake-st., Perth, on Sept. 26, there were good congregations. In the morning Bro. Lucraft exhorted on "The Better Resurrection." The men's class was addressed by Dr. Couch on "Anæsthetics." This was most interesting, and caused quite a little discussion. At the gospel service Mr. Beck took for his subject, "God was Manifest in the Flesh."

Bassendean Sunday School anniversary services were continued on Tuesday, Sept. 21, the building being filled. A bright, interesting programme was given by the children, and an address by Bro. Ingham, of North Perth. Beechboro school was represented, and a report of the work was given by Bro. S. Gale. The prizes were presented by Bro. Peacock, secretary of Bible Schools Committee. On Wednesday the prayer meeting was held, and on Thursday the girls' club met for gymnasium. All services were well attended throughout Sunday, Bro. Peacock speaking morning and evening.

Services at Kalgoorlie on Sept. 19 were well attended. One lady made the good confession. On Sept. 26 238 partook of the Lord's Supper. Bro. Hunt gave a stirring address in the evening on "The Church as Seen by the Man in the Street." Four made the good confession. Singing was provided by the men's brotherhood. Bible School attendances are about 200, beside an adult Bible Class of 50. The men of the church have formed a men's brotherhood; there were about 50 at the first meeting. It is intended to encourage the social side of church affairs, and to educate the men to take active part in church work. The Y.L.O. (Young Ladies' Own) has been formed with a membership of about 50, and will assist in the social affairs of the church. On Sept. 23 the Sisters' Mission Band held an all-day sewing rally, at which 50 were present. They completed a beautiful box of clothing and various things for the mission

fields. As the membership has grown from 70 to well over 300, it has been decided to extend the church building at once. All church services at present are being held in the Town Hall. Maylands brethren have kindly released their evangelist, Bro. Stirling, for eight weeks to assist Bro. Hunt in consolidating the work. The sacrifice of Maylands brethren is greatly appreciated.

Queensland.

The church at Bundaberg held the third of its special week-night services, and again the hall was crowded. These gatherings are creating much interest. For the last two Lord's days there have been 51 in the Loyal Bible Class.

Monthly week-end visits to Kingaroy for the last quarter have been maintained by evangelists Payne, Neighbour and Young. All appreciate their fellowship and messages. The lady who took her stand during Bro. Alcorn's visit was baptised by Bro. Neighbour. The church expected Bro. Ball, from Victoria, on Sept. 26.

On Sept. 19 Bro. W. J. Campbell, late of Wagga, N.S.W., who has been engaged by the circuit, conducted his first service at Mount Walker, and was much appreciated. Visitors were Bro. and Sister Risson, of Ipswich. On Sept. 26 Bro. K. Gerrand, of Ipswich, exhorted a fair attendance. A new Chevrolet car has been purchased for the circuit for the use of Bro. Campbell.

Bro. Vanham conducted a week's mission in Chinchilla, commencing on Sept. 12. Instructive messages were delivered. On the first night Bro. Vanham baptised a married lady who had confessed Christ. As the week progressed the interest grew, and on the closing night there was a good crowd present. A young man who confessed Christ was baptised at Wombo Creek on Sept. 19 and was received into fellowship at the morning meeting. Sister Wendorf, of Brisbane, who is visiting Wombo Creek, spoke at the mid-week prayer meeting. At a gathering of sisters on Thursday afternoon, Sister Wendorf gave an address on "A Personal Saviour," and a talk on the sisters' work in Queensland.

New South Wales.

Bro. P. E. Thomas was the morning speaker at City Temple, Sydney, on Sept. 26, and Bro. Davis delivered the gospel address. There were good attendances, including quite a number of visitors.

Bro. Stitt commenced his ministry with the Wagga church on Oct. 3. Good meetings all day. Mrs. Stitt was unable to accompany her husband owing to the sickness of their little son. Mrs. Greenway and her son, from Preston, have arrived in Wagga and have met with the church, and Bro. Hodges, from Armidale, has also had fellowship.

Eight converts were baptised at Lismore during September. A farewell was tendered Sister Stratford, for many years a faithful member. She is removing to Ballina. Last week Bro. P. J. Pond addressed a large number of boys in camp at Byron Bay, who with parents and friends attended an afternoon rally. Amongst recent visitors in fellowship were Bro. and Sister W. Ball, of Dubbo, and Bro. and Sister C. Redman, of Taree.

South Kensington reports most successful anniversary services on Sept. 26 and 28. Bro. Aderman, of Auburn, addressed the afternoon meeting. Splendid meeting at night, when Bro. Southgate delivered a delightful address to the children in addition to the usual gospel address. The singing of the children at all services was praised by all. The Bible Class have donated their offerings for October to the Cancer Research Fund. On Oct. 3 Bro. Southgate addressed

the church in the morning. In the evening he preached a powerful address, "Consider the Lilies."

Hornsby Bible School held a most successful Bible School anniversary on September 5 and 6. The services on Sunday began with a teachers' consecration service. A large company gathered round the Lord's table. Bro. Walker, superintendent, presided, and he was assisted by the teachers, officers and senior boys. Bro. Walker, on behalf of the senior boys, presented the church with a new carpet for use on the communion platform. In the afternoon session there was a large gathering. Bro. G. Fretwell gave a very fine address. Miss French, of Manly, took part by singing the solo of one of the choruses. The evening service was an inspiration, and a very large number attended. The choruses by the school were beautifully sung. The orchestra rendered an item which was greatly enjoyed. Visitors and members living at a distance were well cared for as a result of the hospitality of the lady teachers of the school. The public meeting of the anniversary was held on Monday night. Bro. Haddon (Bible School secretary) gave a very helpful message. Items were rendered by many of the scholars. The church is greatly indebted to the preacher, Bro. Childs, whose efforts helped to make the anniversary so successful. Under his ministry all avenues of church work are on the up-grade.

South Australia.

Glenelg's special services (People's Month) for September were very successful; average attendance each evening, 181. Choir and orchestra rendered faithful service. Endeavor annual meeting, Sept. 28. Six delegates have gone to C.E. Convention, Melbourne.

September 26 was observed as "Back to Pire Sunday." Bro. W. Morrow, one of the foundation members of the church, preached morning and evening. The weather was very wet and stormy, but attendances were good. On Wednesday evening a reunion social of old and present members was held.

Good meetings continue at Mile End. G. T. Walden delighted all with his morning message on Sept. 26. The gospel service took the form of a favorite hymn meeting, at which the story of the writing of the hymns was told, and a number of favorite hymns were sung as solos, quartettes, and by the choir and audience. Two young women confessed their Lord, and one man came to be restored. Tennis and cricket clubs are organising.

Anniversary services of Owen church were held in the Institute Hall on Sunday, Sept. 19. Bro. B. W. Manning, of Balaklava, spoke at three services, which were very well attended. Special singing was rendered by the young people under the leadership of Bro. L. A. Bowes. On Tuesday afternoon a public tea was held in the chapel, and in the evening the cantata "Esther" was given by a choir from Balaklava church under the leadership of Bro. Doley, and was much appreciated.

At Queenstown on Sept. 29, a welcome home social was tendered to Mr. Bray, who has been travelling in India. At the morning service on Oct. 3 the chapel was crowded. Mr. C. E. Lawton exhorted on the morning lesson. Miss Lawton was back after having undergone an operation. Sunday School attendance was good. At the evening service a song service was held. The chapel was filled, and Bro. Brooker spoke on "Except ye Become a Little Child." Two young lads came forward.

Semaphore Bible School anniversary concluded with a successful public meeting on Wednesday, Sept. 29, when about 40 prizes were presented. The annual report of the secretary, Bro. Rolf J. Peacock, showed the enrolment of the school to be—teachers 21, scholars 190, of whom 7 were baptised and received into the church during the year. A beautiful burnished brass vase was presented to Mrs. L. V. Mathews, L.A.B., in appreciation of her work in training

the school in their special singing. Meetings were good on Oct. 3; 148 scholars in Bible School.

On Sunday, Sept. 26, Ira A. Paternoster preached farewell addresses to good audiences at Norwood. There was one confession, a young married sister. She was baptised the same evening, together with a young girl who made the confession two weeks ago. On Wednesday, Sept. 29, a public farewell was tendered to Bro. Paternoster, when a wallet of notes was presented to him. Opportunity was taken to extend a welcome to Bro. P. R. Baker, who is taking up the work. Bro. Baker will commence his ministry on Sunday, Oct. 10, and shortly it is hoped to arrange a tent mission.

Dulwich Sunday School anniversary was held on Sept. 26. The speakers were—morning, F. Collins; afternoon, G. T. Walden; evening, A. C. Rankine. In the evening two young men, members of the Bible Class, made the good confession. This makes three confessions by young men since the last report. On Tuesday evening the anniversary was continued. Bro. Morrow presided. A good programme was given by the children, and prizes were distributed. On Sunday, Oct. 3, Bro. R. Enniss, from Victoria, was the speaker in the morning. His address was much enjoyed. At the evening service the two young men who came forward on previous Sunday evening were baptised. Bro. Rankine spoke on "The Baptism of Jesus."

Maylands meetings have been well attended. On morning of Sept. 19 Bro. A. H. Wilson exhorted. Bro. Collins preaching at night. Sept. 26, Bible School anniversary services. Morning, Bro. W. Graham assisted in the dedication of teachers and officers, and afterwards addressed the church. Afternoon, the kindergarten and primary rendered special items, and the older scholars and teachers sang special choruses, Bro. Graham again being the speaker. He gave an appreciated address on "Bells." Evening, Bro. Collins delivered a special young people's address, and had the joy of taking the confession of one young lady from the Senior Bible Class. Special part songs and choruses were rendered. A splendid orchestra assisted at both the afternoon and evening services. Musical section was under Bro. Langlois. On Oct. 3 Bro. J. A. Wilkie, from Ballarat, exhorted the church, and delivered the gospel message at night.

Meetings at Henley have greatly improved. The gospel meetings particularly have been well attended. Bro. P. R. Baker concluded his brief ministry with the church on Lord's day, Oct. 3. In the morning he delivered a fine address on the Book of Jude, and at the gospel meeting spoke on "Why I am a Member of the Church of Christ." At the conclusion of this magnificent address five stepped forward to make the good confession, four of whom were a man and his wife and two daughters, the other being the mother of a young lady attending the Bible School who was immersed during Bro. Hoss Graham's ministry with the church. It was a most fitting conclusion to Bro. Baker's ministry; he has presented the gospel with power, and has given the church a great spiritual uplift. Bro. A. C. Garnett has been invited to carry on the work, and his ministry commences from next Lord's day, Oct. 10.

Meetings at Park-st., Unley, are well attended, and every auxiliary of the church is doing good work. On Sept. 19 the church anniversary was held. Bro. F. Collins gave a splendid address to the church, when 263 partook of the Lord's Supper. At the evening service the building was well filled, Bro. Webb speaking on "The Destiny of the Church." On Wednesday evening, Sept. 22, the 44th anniversary of the church was brought to a close with an interesting lantern lecture by Bro. W. Morrow. On Sunday, Sept. 26, Bro. R. H. Lampshire gave a much appreciated address to the church, and in the evening, at the close of Bro. Webb's address, a young man confessed Christ. Last Lord's day morning Bro. T. E. Rofe, of N.S.W., presided at the Lord's table, and Bro. Webb addressed

the church. 237 observed the Lord's Supper. At the gospel service a large audience paid keen attention to the interesting address of Dr. Garnett. The contract for the building of the manse has been signed, and the contractor, Bro. A. G. Wickham, has almost completed the foundations.

Victoria.

Prahran Sunday night service was full of interest. At the close of Bro. Connor's address on "The Name Christian, Given and Honored," two young men confessed Christ.

At Glenferrie Bro. Methven (College of the Bible) spoke in the morning. At the evening service Bro. T. H. Scambler preached on "The Great Commission." There was one confession.

Dunolly Bible School held its anniversary on Sept. 12. Mr. S. R. Baker spoke afternoon and evening. One young lady confessed Christ. The tea meeting and concert on Sept. 20 proved a successful event. Evening services are well attended, an average of 40 being maintained. Bro. Banks was the preacher all day Sept. 26.

At Bet Bet, two lads who made the good confession at the mission were received into fellowship on Sunday morning, Oct. 2. Bro. Stafford gave two fine addresses. On Sept. 18 Sister Bryant was given a little gift from the teaching staff of the Sunday School prior to her marriage to Mr. Bowman, which took place on Sept. 22.

At Ormond on Sunday, Sept. 26, after Bro. L. Clay's address two adults confessed Christ. On Sunday, Oct. 3, the mission commenced, with Bro. H. M. Clipstone, of Castlemaine, evangelist. Good attendances. In the morning 75 broke bread. At the evening meeting the message in song was given by Miss Linda Jordan, from Balwyn.

Very fine addresses from Bro. Arnold at Boronia last Lord's day. Good attendance at Bible School. Many new scholars enrolled this year. To mark the close of a successful rally, a combined lantern lecture by Bro. H. E. Chandler and a social was given to the children. The sisters recently gave a social to the K.S.P. and friends. The sisters are preparing for their sale.

Good meetings at Swanston-st. last Lord's day. Two young ladies and two lads were baptised at beginning of morning meeting and afterwards received into membership. Dr. Brandt's sermons morning and evening were most inspiring and excellent results are hoped for. Choir rendered good music, and Mrs. Vernon Walker sang a beautiful solo. Offering for College of the Bible amounted to £71; more is expected.

At Lygon-st. on the morning of Oct. 3 there was a splendid meeting. Nat. Haddow, jr., sang an appropriate solo, followed by a helpful message by A. G. Saunders on "The Christian's Strained Way." At night his topic was "The Ascent to God." The choir, under Ernest Tippett, rendered a nice anthem. Miss Edna Bagley and Colin Dabb taking the duet. The Bible School children have been practising for some time for anniversary.

At Castlemaine on Sept. 3, in the absence of Bro. Clipstone, who is conducting a mission at Ormond, Bro. H. B. Robbins gave two fine addresses. In the evening he spoke on "The Man with a Withered Hand," and also rendered a solo. The class competition for attendance in connection with the Bible School ended on Sept. 26 with fifth class winning. The average attendance during the period was 140, and the net increase of new scholars 47.

Last Sunday was observed as flower day at Warrnambool. The response to the request for flowers was fine, and in the afternoon three motor cars conveyed Bible School teachers and scholars to the local hospital, where the beautiful blooms were distributed. At night there was an installation service of the recently formed Kappa Sigma Pi and Phi Beta Pi. The Bible School scholars are preparing for anniversary. Interest is maintained in the ladies' aid, J.C.E. and Band of Hope.

Cheltenham Bible School anniversary services were held on Oct. 3. At the morning meeting Bro. D. Wakeley gave a splendid address on the importance of Sunday School work. The afternoon gathering was given up to children's items, and the fine address by Bro. Rowland Morris on "Little Foxes." The children sang splendidly. At the gospel service another great gathering assembled to hear the address by Bro. D. Wakeley and singing by the children.

The anniversary of Hampton Bible School was commenced on Sunday, Oct. 3. Bro. H. Earle spoke to the church. The offering for the Bible College was £9.13.6. In the afternoon Bro. J. I. Mudford interested all with his talk on a fountain-pen. At night he preached, and a youth from the school confessed Christ. Bro. J. Tinkler, superintendent, conducted the scholars' singing, which was greatly helped by instrumentalists from Hampton and Brighton churches. Audiences were good, and a very happy day was spent.

Gardiner Bible School anniversary was commenced on Sunday, Oct. 3. Bro. Clapham, superintendent, presided at the morning service, whilst young men of the school very creditably read the Scriptures and waited with emblems. Bro. Gebbie gave a fine address. In the afternoon Bro. H. Patterson, of Ascot Vale, gave an instructive lesson in "Bridge Building," and at night Bro. Gebbie preached on "The Wordless Book." The children sang well under the leading of Bro. A. G. Chipperfield, and were assisted by an orchestra.

Oakleigh church half-yearly meeting was held last Wednesday. Fairly satisfactory reports from the evangelist, diaconate and auxiliaries were adopted. Vacancies on diaconate were filled by Bren. W. Foreman and Roberts, and in the deaconesses by Sisters Hunt and Wheat. The young people's club entertained a party of young folk from Berwick at a social evening. Bro. English (Dandenong church) pleased his hearers with a thoughtful message at worship. Bro. Sutton gave an earnest message at the gospel meeting to a fair attendance.

Footscray anniversary services were brought to a close last Tuesday night, when a bright programme was presented by the scholars. Bro. A. E. Hurren, on behalf of members of the church and friends, presented a handsome gold watch and chain to Bro. Cecil Thomson in appreciation of his work in church and school. Bro. A. Tomkins, superintendent, presented Bro. W. Cousins with a shaving set on behalf of the teachers, for his efforts in training the children in singing for the anniversary. Prizes were distributed. Returns showed 57 new scholars for the year.

Work at Mildura is in a splendid condition. On Sept. 26 Bro. Bird gave a fine address to the church on "The Lord's Supper." At night he gave an excellent address entitled "Is Future Punishment Everlasting?" On Wednesday evening last the church gave a kitchen tea to Sister Hall, who is to be married shortly to Bro. P. Hurren, of Red Cliffs church. On Oct. 3, meetings were of high order. Bro. Bird exhorted on "The Creation and the Creator." At night he spoke with power to a large audience on "Am I my Brother's Keeper?" The choir, under the leadership of Bro. Baraden, is doing splendid work.

Surrey Hills Ladies' guild held its annual sale of work last Friday evening and Saturday afternoon and evening. Sister Mrs. Hayward, president of the Sisters' Executive, opened the sale. Under the presidency of Sister Mrs. D. Allen, and the secretarial direction of Sister Mrs. S. J. Wilson, another fine record of work has been accomplished by the guild, and the financial result of the sale to date has been over £90. At the morning service on Lord's day Bro. F. T. Saunders gave an unusually interesting and impressive address in advocacy of the College. In the evening Bro. T. Edwards began a series of addresses on "Epochs in the Life of Christ," with "The Messianic Consciousness of Jesus."

TASMANIAN WOMEN'S EXECUTIVE.

The usual monthly meeting was held in the school hall, Margaret-st., Launceston, on Sept. 6. The president, Sister Prichard, presided, and gave a very helpful talk. The recording secretary, Sister Foot, was absent owing to ill-health. It was decided to hold a Home Mission rally on Oct. 25. The Prospect and Invermay sisters have been invited to attend and take part.—Grace E. Best, Cor. Sec.

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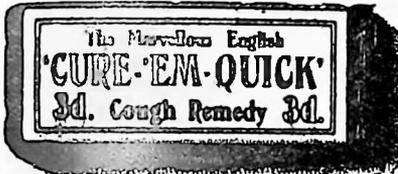
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