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## The Call to Unity.

Dr. Charles H. Brent.

**T**HE call to unity is from God to man. It is for our good that the appeal is made. Through unity alone can the Kingdom of God be set up among men. Through unity alone can the world believe and know that the Father has sent Jesus Christ to reveal himself to the whole human race. It stands as the unalterable condition on which he can fulfil his mission to mankind. This no one doubts who accepts Jesus Christ as Lord and Saviour.

It is for conference, not controversy, that we are called. As God appeals to us sinners to reason together with him, so we Christians mutually appeal to one another for a like fellowship. Conference is a measure of peace; controversy, a weapon of war. Conference is self-abasing; controversy exalts self. Conference in all lowliness strives to understand the viewpoint of others; controversy, to impose its views on all comers. Conference looks for unities; controversy exaggerates differences. Conference is a co-operative method of conflict; controversy, a divisive method. I do not say there may not be occasions where controversy may be necessary. This is not one of them. This is a conference on Faith and Order. We are pledged to it by our presence. Let us play true to our trust.

### *Suicidal disunity in the mission field.*

But there are still greater heights towards which we must rise. Either in the words of our Lord himself, or of the Spirit of our Lord speaking through a disciple in the early second century—it is all one—the kind of unity which the church must exhibit is that which unites the Father to the Son. Earthly imagery is inadequate and heaven is called to bear its witness. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou

hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are One: I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." If our Lord counts unity a necessity, how absolute must that necessity be! Upon it depends our ability to know Jesus Christ in his full splendor, to do his works, to evangelise the nations. The missionary quality of this prayer is passionate—"that the world may believe that thou hast sent me . . . that the world may know that thou hast sent me." What a challenge to Christendom to set its own house in order before it further infect the Eastern world with sectarianism that robs the gospel of its corporate power and gives people a stone instead of bread! The hundred missionary societies in China today are as suicidal for Christianity as the civil divisions are to her national peace and prosperity.

Jesus Christ revealed by his life on earth exactly what the unity was between himself and his Father. It is not so mystical as to be unintelligible to the simple-hearted. We are not left as workmen without a pattern for their task. The kind of oneness exhibited by Christ with his Father on earth is clear beyond dispute—a paternal and filial relationship, and a liberty reached through absolute dependence consummated by supreme sacrifice. If individuals and groups were to practise these two principles, disunion would fade away like snow before a summer sun. When all Christians recognise God as Father and look on the things of others as of brothers, the family of God will be complete, a glorious church without spot or wrinkle.

God calls man to unity—his ideal. Man calls to God for unity—his need. There are patches of unity already, it is true, in an underlying loyalty to Christ. But not enough to make Christianity effective as a peace maker, a liberator, a universal power, or to satisfy the mind of God.

### *"Impoverished rival groups."*

Some countries have a minimum of division at home, especially where there is a State church. But such countries add to the rival denominations which split Christ in the mission field, and Christianity contradicts itself as a world religion. In other countries, as in America, churches of every sort and every name obtain. The evil effect is most evident in rural districts where the churchgoing population is divided into impoverished rival groups without moral and spiritual potency. The Christian religion is often degraded into a weak philosophy, incompetent and futile. Some churches claim exclusive possession of the truth as found in Christ and damn those who find other interpretations of his life and teaching. The result is that not fifty per cent. of the population even profess to

### BARGAINS.

There are no bargains  
In the counter sales of Life.  
We think so, but some unexpected way  
We find our purchase  
Is a worn and shoddy thing,  
So after all, in that "long last"—we pay.

Experience  
That comes at prices all too high  
Is packed so often in the waste of tears,  
But when unwrapped,  
It will intrinsically value show;  
Its worth will not diminish with the years.

There are no bargains  
In the counter sales of Life,  
But Time, alone, can teach us how to choose;  
Can show us that  
What seemed a loss is really gain,  
And where we bought for little—we shall  
loose.

—Nan Terrell Reed, in "New York Times."

be followers of Jesus Christ, many of them because they are sadly perplexed and mystified by jangling claims and voices. Churches which have no real reason for holding apart still adhere to their shibboleths. Federative effort continues where organic unity is the only logical step. There is no one voice coming with force from every pulpit in every country, as there should be, on such great fundamental questions as peace and war, what constitutes Christian marriage, the social claims of Christ, the supra-national character of the church. The Christ in one church often categorically denies the Christ in a neighboring church. It would be ludicrous were it not tragic. The situation is suicidal, and we are here as a solemn protest against it. We try to get together in matters of practical import but as often as not we find ourselves thrown back on our conception of Christ, the nature of the church, God's mode of governing his church, the substance of the Gospel message. Christology may not be slighted. The value of theology must be admitted. The history of Christianity must be studied, if we are to get anywhere.

Were there no call to man from God to unity, our need would none the less make its high protest to God in heaven for unity. But we would be hopeless and helpless in the organised confusion to which we are party. It is God who takes the lead. His will that they may all be one must eventually be man's will if to do God's will becomes the passion of the human heart. When Christians accept Christ as supreme, they cannot but walk as companions and friends. His life as portrayed in the Gospels is his reliable teaching. His words as interpreted by his life are final, and our duty to obey becomes our privilege, our joy. It is to encourage such faith in God made manifest in the flesh that we are in conference. That is the meaning of faith rather than a form of sound words, however important they may be. To quote the words of Zinzen-dorf: "I have but one passion. It is he! Only he!" Men like Sadhu Sundar Singh, Mahatma Gandhi, and Stanley Jones are helping us to realise this more and more. In proportion as we rally around the living Christ during these days shall we banish our prejudices, enlighten our understanding, and correct our mistakes.

#### **No exclusive road to Christ.**

Again, as to the means of establishing intimate relationship with Jesus Christ—for that is our chief quest and goal, is it not?—we dare not be exclusive in sacramental, in mystical, or in intellectual modes of approach. Christ's agile feet journey to the human heart along many and diverse paths. That he comes by these and innumerable other routes who will deny?

After all it is not these central principles that should give us great difficulty. Rather is it that which lies at the circumference—the government of the church, or order. Personally I should be well content were

we to let this last vexed subject lie for the present. We cannot pretend that it is unimportant. By means of it the church is held together in the fulness of organic life, world-wide and all-embracing. But we cannot in our brief conference cover the whole vast field. Moreover, in that conciliar action did not break unity, conciliar action cannot mend it. May it not be that, all other things being settled, we will grow into it as did the early church?

But I must close. We are living in a world that has lost its way. Religion as summed up in Jesus Christ can alone hope to rescue it. It must be, as God's voice has warned us from the beginning, and our own experience has tragically confirmed, unified religion. God has used, beyond anything we had a right to expect, our divided Christendom. But now that we know the sin and disaster of sectarianism we cannot hope that he will use it much longer. All time lies before us. Let us keep the purpose of unity firm in our hearts.

God's Spirit is presiding over us to make us will and do his good pleasure. It is he that will change for us, in his own way and in his own time, the impossible into the possible, and bring about that consummation of Christian hope in a church that will be one flock under one Shepherd.

#### IF.

If you were busy being kind,  
Before you knew it you would find  
You'd soon forget to think 'twas true  
That someone was unkind to you.  
If you were busy being glad,  
And cheering people who were sad,  
Although your heart might ache a bit,  
You'd soon forget to notice it.  
If you were busy being true  
To what you know you ought to do,  
You'd be so busy you'd forget  
The blunders of the folk you've met.  
If you were busy being right,  
You'd find yourself too busy quite  
To criticise your neighbor long,  
Because he's busy being wrong.

—Rebecca Foresman.

#### PROGRESS AT NORTHAM, W.A.

On April 23, 1905, the first meeting for the breaking of bread at Northam, W.A., was held in the Temperance Hostel, Bro. W. Pond presiding, while on the first Lord's day in June of the same year meetings were commenced in the building known as Byfield's Hall, when Bro. T. Hagger, then State Organiser, commenced a four weeks' mission. The first chapel was opened on November 24, 1907. After the Hinrichsen-Brooker mission in 1926, the membership was augmented to such an extent as to make a new building a necessity.

On Saturday, Sept. 3, 1927, the building was officially opened in the presence of a large gathering by Bro. H. J. Yelland, M.L.C. Through a roomy porch, entrance is gained to the main building, the dimensions of which are 48 ft. x 30 ft. The favorable impression created by the exterior is enhanced by the beautiful finish of the inside. Two aisles lead to a spacious platform fronted by a carved jarrah railing. Two doors lead from the platform to a hall at the back, which is sufficiently large to provide social functions, and to act as an ideal kindergarten room. An arch at the back of the platform opens on to the baptistery. The Bible School has also received due consideration, the building having been so constructed as to provide ten separate classrooms, each opening into the main building by means of swing doors, while other compartments, formed by special fittings, make it possible to conduct twenty separate classes. Bro. Albany Bell, who opened the classrooms, was emphatic in his admiration of the scheme. A well-appointed kitchen has been provided.

The plans and specifications were prepared by Messrs. Powell and Cameron to a design submitted by Bro. Buckingham, while the contractors were Messrs. Todd Bros. The building finished and furnished, with land, cost £3,600, the amount being raised by debentures of £1,500, a loan of £1,000, and cash, £1,000. Much credit is due to the board of officers, while it is a source of gratification to know that the evangelist, Bro. Buckingham, will continue with the church for another three years.

Immediately after the opening ceremony a dedication service, at which Bro. A. J. Ingham presided, was held, following which a fellowship tea was partaken of in the Town Hall Supper Room. A thanksgiving service was held at night.

Busy bees are now held weekly for the purpose of completing two tennis courts and croquet lawn.



New Church Building, Northam, W.A.

# Studies in Ambiguous Texts.

## 6. THE USE AND ABUSE OF THE WORLD (1 Cor. 7: 31.)

There is no problem which more constantly presents itself for solution than that of the Christian's relation to the world. It is apparent that in the apostolic days, as during all the subsequent history of the church, the question was discussed. The early environment of those who became Christians affected their viewpoint. On some points Jewish Christians were much more likely to be strict than were Gentile believers. It is clear to any reader of the New Testament that while some disciples adopted a very rigid code with which without warrant they sought to bind the consciences of others, there were many who took a dangerously lax attitude, and even a few who went so far in accommodation to the practices of unbelievers as to jeopardise their own souls and bring disgrace upon the church of God. The numerous apostolic warnings against love of the world forbid us to believe that our greatest problem—our young people's problem, as it is often erroneously termed—is peculiar to the twentieth century.

### A helpful principle.

In our judgment, there are few passages of Scripture more likely to be helpful in a consideration of the question than 1 Cor. 7: 31, where the Apostle Paul urges Christians, while using the world, not to use it to the full. Our English versions, Common and Revised, both have the word "abuse," translating thus: "And those that use the world, as not abusing it." We have seen that the Greek word, and the word "abuse" in older English, meant either abuse in the sense of misuse, or use to the full. In the only other passage in the New Testament where the word occurs (1 Cor. 9: 18) the revisers translated it "use to the full," and Paul's argument demanded that meaning. It is a pity that our revisers were not consistent, for the whole treatment in chapter seven makes it clear that "using it to the full" is the proper rendering. While our English Revised Version has this proper reading in the margin, the American Standard Revised Version, Rotherham and Weymouth put it in the text.

### Two classes of worldly things.

Worldly things, pleasures and activities, are of two classes. First, there are those which may be regarded as positively sinful or harmful in themselves. But, again, there are those which

we cannot declare to be wrong in themselves, but with regard to the use of which special care should be exercised.

Regarding the former class, there is no doubt as to the Christian's attitude. It must be an uncompromising one. Worldlings may feel free to practise deceit or fraud; to depart from strict honor, purity or truthfulness; to indulge in gambling, drunkenness, and such things; but to the Christian there can be no such liberty. When we are dealing with things evil in themselves, with "abuses" in this sense, our rule is one of total abstinence. We must, indeed, "avoid the very appearance of evil," for such is the command of the Spirit of God.

So far there will be little, if any, difference amongst Christians. We are thankful for the general willingness of disciples to keep from this kind of "abuse" of the world. But there is not the same unanimity with regard to the second class of worldly things. If we would all heed the injunction not to use the world to the full, there would be an immeasurable gain. Read 1 Cor. 7, and it will be seen that "all the things mentioned in this series by the apostle are right things; and the warning is against being in bondage to those things which are in themselves right and good, and not against any criminal use of them."

### "Not engrossed."

Consider Moffatt's translation of verses 29 to 31:

"I mean, brothers,—  
the interval has been shortened;  
so let those who have wives live as if they had none;  
let mourners live as if they were not mourning,  
let the joyful live as if they had no joy,  
let buyers live as if they had no hold on their goods,  
let those who mix in the world live as if they were not engrossed in it,  
for the present state of things is passing away."

F. W. Robertson points out that Christianity stands between the worldly spirit and the narrow religious spirit. The former says, "Time is short, take your fill; live while you can." The latter so looks upon all pleasure in this life as a snare and dangerous, and says, "Keep out of it altogether." "In opposition to the narrow spirit, Christianity says, "Use the world," and in opposition to the worldly spirit, "Do not abuse it. All things are yours. Take them and use them; but never let them interfere with the higher life which you are called on to lead." It must be borne in mind that this advice cannot be given in reference to a thing which is in itself evil.

### Leave margins.

Really, the apostle bids us leave margins. One who acts on his advice will leave even a margin of the field of legitimate things mentioned. We are not to be living on the borderline. The Christian attitude is not that of the person who is always asking, How near can I get to the line separating church and world? The familiar story of the school books about the man seeking to engage a coachman should not be forgotten. One declared he could drive within an inch of a precipice. To make a greater impression a second said he could go within half an inch. But the man who got the position said that he did not know how near he could go, for it was always his aim to keep as far from the edge as possible. Borderline Christians are not getting the best out of life. They cannot get the greatest good or enjoyment out of their religion; and, besides, they are not helping others as they ought. Let us each remember that a question is not settled for the Christian when it is decided that it is not wrong in itself. The further questions press, Is it wise? is it helpful? does it interfere with my enjoyment of spiritual things, or with my Christian influence?

Let us not attempt to use the world to the full. "Instead of being moulded to this world, have your mind renewed, and so be transformed in nature, able to make out what the will of God is, namely, what is good and acceptable to him and perfect" (Rom. 12: 2, Moffatt's translation).

# The Costliest Feast that Ever Was Spread.

FRANK M. GOODCHILD, D.D.



F. E. Buckingham,  
Preacher of Church of Christ, Northam, W.A.

As we look at the refreshments with which this table is spread we see that no other hand but his could spread it. No other power in heaven or on earth could have furnished such food as this. I suppose the angels of God look with wonder on this meal. They have no such divine food as this. Just as we are told that there is one song the angels cannot sing—and that is the song of redemption—so there is one feast they cannot share, this feast which shows forth the Lord's death.

It is the costliest feast that ever was spread. The Roman emperors used to spend a fortune on a single feast, but they would not be equal to this. The wealth of Croesus would not be a circumstance in spreading this table. As costly a drink as ever was made was that which Cleopatra drank when she dissolved pearls in wine. But its cost was cheapness itself when compared with the wine which fills this cup. There have been banquets in New York that have been so costly that the newspapers were filled with accounts of them, and the sensibilities of the pub-

lic have been shocked by the expense of them. But they pale into nothingness when compared with this feast which the Son of God spreads for his own.

It is true that this table is spread with severe plainness. It looks like very simple fare. But it cost more than all the jewels and all the precious metals of earth. It exhausted the treasury of heaven to provide it. For here we have gathered together all the sufferings and sacrifices of Bethlehem and Nazareth, of Gethsemane and Calvary. The humiliation, the pain, the shame, the death of the Son of God, are the costs of these wonderful viands. . . . This table to which the Lord invites us was spread at a cost which made the Almighty himself tremble. When Christ hinted at its cost early in his ministry those who listened were puzzled, and said to one another, "How can this man give us his flesh to eat?" And the world is still wondering not only at the unspeakable costliness of spreading this table, but at the wonderful power that the food here offered has to sustain and nourish our souls.

# Have You Been to Emmaus?

A MEDITATION ON LUKE 24: 13-35.

A. J. Fisher.

It is one of my ambitions some day to go to the Holy Land and to walk and meditate in the places where Jesus lived. I shall take a walk along a western roadway and recall the story of the two who walked to Emmaus, and shall think of the heart-burning which came to them as the wonderful stranger opened to them the Scriptures. I shall climb the hills and follow the track down into the valley and think of these disciples, and of the One who joined them in their walk. And yet I may never go to Palestine. We are not all privileged to literally tread in the footsteps of Jesus. But sooner or later we must all walk along the spiritual road to Emmaus, and well will it be for us if a similar experience befall us as befell them that afternoon of the day on which the Master rose.

For us, the way to Emmaus is the way of doubt, disappointment and despair. We have, says C. L. Warr, a profound fellow-feeling with these two men on that Syrian roadway, dazed and bewildered by the collapse of everything on which they staked their very souls. We know, or ought to know, the moral and spiritual perils of that darkened highway where love and trust and faith in God and man have been lost to many a traveller, far too tired with fighting against adversities to struggle any more. It is not true to say that sorrow and disaster inevitably enoble the spirit. Often, indeed, they do; but often, too, snapping the chains of faith, they hurl the afflicted into an unrelieved despair.

## The Path of Despair.

To others this day was a time of joy and feasting. Had they not just celebrated the great festival of the Passover? But to these disciples their joy was turned to mourning, for their great Deliverer was slain and his body had disappeared from the grave. It was a beautiful walk along the mountain ridge and down the fertile valley. But Cleopas and his companion were in no mood to enjoy the beauties of Nature, and they soon discovered that Nature cannot heal the wounds of the spirit. It is likely that they scarcely noticed the budding vines or heard the song of the birds overhead. They did what so many of us do now—they carried their sorrows with them, and their hearts were full of doubts and fears and disappointments.

Sooner or later we all must walk the Emmaus pathway of doubt, despair and disappointment. Our cherished hopes have been unrealised. Our best friends seem to fail us. Our life seems full of sorrow and darkness. A nightmare of despair seems to settle upon us as it did upon the spirits of the two disciples. We can no more reconcile the events of our lives than they could reconcile the events of the past few days at Jerusalem. The Master's lofty claims seemed quenched in the gloom of the crucifixion. And now even the tomb was empty! To their credit be it said, even in that dark hour, they were not ashamed of Jesus, for they were bold enough to proclaim to the unknown stranger that he was "a prophet mighty in deed and word before God and all the people." When we are called to pass along the lonely and forsaken way of Emmaus, God grant that our despair and disappointment may not overwhelm every spark of faith.

## With Christ Along the Road.

But on the Emmaus way, the unseen Saviour is near. As the disciples conversed together, "Jesus himself drew near and went with them; but their eyes were holden that they should not know him." What a joy and what a sorrow this suggests! Our joy is that Jesus is actually

walking with us through life, as he said, "Lo! I am with you always." But our sorrow is in the fact that so often we fail to recognise him; our eyes are holden. Our lack of faith veils him from us. The two disciples did not recognise Jesus because of their mental and spiritual condition. They did not look to see, therefore they saw not. Do not also deprive ourselves of communion with our Lord because of lack of faith? He has said, "Where two or three are gathered together in my name, there am I." Surely we can make this promise a reality and adding to it the word "I will never leave thee nor forsake thee" then, as we walk through the valley of the shadow of despair and disappointment, we can say, "Thou art with me, thy rod and thy staff they comfort me."

Blessed are they whose lives and converse are such that Jesus can join them at any moment. If any two of us make him the subject of our

## A PRAYER.

Why should we crave a hallowed spot?  
An altar is in each man's cot,  
A church in every grove that spreads  
Its living roof above our heads.

Look up to heaven! th' industrious sun  
Already half his race hath run:  
He cannot halt or go astray,  
But our immortal spirits may.

Lord! since his rising in the east,  
If we have falter'd or transgressed,  
Guide from thy love's abundant source  
What yet remains of this day's course.

—Wordsworth.

conversation, he is always present, for he has promised this. And when he is with us, then the very experiences which have caused us despair are transformed, and we see in them the working of God's promises. Jesus did not attempt to lead the disciples' thoughts away from their sorrow, as so many would have done. He did not say, "Let's change the subject." But he changed the whole outlook. He took right hold of the very things that were troubling them, and did not leave till the sting was gone. They grieved at the suffering of the Saviour, but he said, "Ought not Christ to have suffered these things?" He made the ancient prophecies to live. He answered all their difficulties and removed their doubts and despair by showing that Scripture pointed to a suffering Messiah. And so what seemed a calamity became a wonderful divine fulfilment and blessing in the light of revelation through Christ. So for us we often learn that "disappointment is his appointment," and what seems a calamity to the worldly eye really brings us into closer fellowship with the Saviour as we walk along the Emmaus way.

## In the Emmaus Home.

Yet even so, there is a fuller fellowship. The stranger made as though he would go further. "But they constrained him, saying, 'Abide with us.'" And in that fellowship at Emmaus the fulness of the Saviour's presence was revealed. They believed that even in their own trials, others needed help. Here was a stranger who needed hospitality, and they were quick to offer it. How well they exemplified the text, "Bear ye one another's burdens and so fulfil the law of Christ." Would that we too were as ready to render help to others, even when we have walked the sorrowful way of Emmaus. However deep our trials may be, we can always find someone to

help. And like the disciples, when we help others, we are helped ourselves. We cannot strengthen the weak without becoming stronger ourselves. We cannot show a kindness without receiving a blessing ourselves. All whom we entertain in any Christlike way become "angels unawares," and the knowledge of Christ in the individual life is largely dependent upon our service for others. They gave their hospitality unto a stranger, but found it was given unto Christ himself. Selfish and self-centred lives never know Jesus. The knowledge of Christ at Emmaus is the knowledge which comes through service.

Jesus only abides with those who want him. They had to constrain him to come into the house. "He made as though he would have gone further," although he doubtless longed to be received by them. Had they not urged him he would have withdrawn from them. And still to-day Jesus wants willing hearts. With the lukewarm he will not abide. He does not seek the formal lodging of the hostelry but the spontaneous love and welcome of the home. He comes unbidden to none. He will not be the unwelcome guest, nor will he force us to be unwilling hosts. But when the love of the heart expresses itself in a constraining invitation, then he hastens to respond. God grant that we may learn to say to the stranger of Emmaus,

"I need thy presence every passing hour;  
What but thy grace can foil the tempter's power?"

Who like thyself my guide and stay can be?  
Through cloud and sunshine, Oh! abide with me!"

## Recognition at Emmaus.

The climax of revelation came in that Emmaus home when hospitality had reached its summit. Seated at the table, the Stranger took the bread of fellowship, and as he blessed it "their eyes were opened, and they knew him." Matt. 14: 19 gives us almost identically similar words relating to the feeding of the multitude, saying that he took, blessed, brake and gave. Perhaps those disciples were present on that occasion. They remembered then how his hands were extended to bless and to give. But now there was a further token. They gaze with these memories upon the Stranger's hands, and lo! those hands were marked with the print of the nails. Instantly their despair, doubt and disappointment vanished. Even as they had suffered an agony of mind and spirit during the last few days, so, and more also had their Master suffered. Yet he had triumphed over greater tribulations than they had been called upon to endure, and now, in the knowledge of his victory, their victory was complete.

Thus there came that wonderful afterglow of Emmaus. Seven and a half miles back to Jerusalem they tramped that night. But now it was a triumphal progress. They forgot the late hour, and their fatigue was gone. Their hearts were burning with joy and enthusiasm. They had wondrous news to tell. Now they could run and not be weary, they could walk and not faint, for they had waited upon their Lord. Truly those who have broken bread with the living Lord forget all about themselves. They are anxious to tell others, and the light afflictions of the past are working for them a far more exceeding and eternal weight of glory. Ever do they remember that walk and talk with the Stranger of Emmaus, who was revealed as the Saviour of the world.

The way of Emmaus may be the way of despair and disappointment, but when the Lord draws near it becomes the way of service, fellowship and inspiration, for it is the way the Master trod. Lord, evermore keep us in this way!

Have communion with few,  
Be familiar with one,  
Deal justly with all,  
Speak evil of none.

# If Thou Shouldst Go Away.

A TALE OF THE WIMMERA PIONEERS.

(Continued.)

A. R. Benn.

## CHAPTER III.

### The New Eleventh Chapter of Hebrews.

Our first crop, which consisted of thirty acres of wheat, bullock-ploughed, hand-sown, and foot-harrowed in the good old-fashioned way of fifty years ago, was now ready to harvest, and father decided that he and Fred must do the reaping. Reaping machines were scarce, and so father bought some sickles, and he and Fred started our first harvest. We boys were greatly excited, and the first day or two of harvest were among the happy days of boyhood. Father had reaped with the sickle in England, and so he was able to do it and to teach Fred. I distinctly remember that it was at the close of the second day's reaping that something very terrible happened. Father was lying on the sofa enjoying his after-supper smoke when mother came in hurriedly saying,

"Harry, there's a fire down near the crop."

Father sprang up and rushed away, and we all followed him. First we saw that it was at least very near the crop; but as we got nearer we discovered, to our dismay, that it had got into the crop, and was blazing away before the evening breeze, which was just in the quarter to send it over the whole thirty acres. Father worked frantically, and we all did what we could; but we had not taken time or thought to provide ourselves with any fire-fighting apparatus in the way of bags or branches, and it was soon evident that our crop was doomed, and in a very short time what had been so much to us as a blackened patch, with just here and there a few stalks of wheat left as evidence of what had been; even the stooks of reaped wheat had shared the same fate. Father was in a terrible state, but mother was calm, though pale and anxious looking.

"It's all up with us now; we are ruined," was father's wail; but mother cheered him, as she had many a time done.

"No, Harry, don't say that. We are all here. What if any of us had been burned? And God hasn't forsaken us, I'm quite sure."

"Where's Fred?" someone asked, and for the first time we missed him.

"I saw him coming down here after tea, and he was smoking."

It was Alan who supplied this spicy piece of information, and then another fire, worse than the one which had destroyed our crop, broke out. Father was a Christian man, and was never other in my memory; but he broke out into such a rage that his language, could I remember it, I would never dare to write down, and I pray that if the Recording Angel did write it down, it has been blotted out years and years ago. Father's state was making it much harder for poor mother, and it stands to the credit of Colin, though he was the youngest of her children, that he took hold of her arm and tried to get her away from the painful scene.

Just at that moment, and at the very worst time, Fred appeared on the scene. No sooner did father see him than he rushed at him.

"You senseless idiot, you have ruined us with that pipe stuck in your ugly gob!" (I know! have left out at least two adjectives.)

Without giving Fred any opportunity of explanation, or even to say that he was sorry, father picked up a stick and tried to get near enough to Fred to hit him, and Fred very naturally tried to escape. Just exactly what happened I do not know, but I could see that father had reached Fred. Whether he actually hit him I could not say. But Fred had a little dog, of which, boy-like, he was very fond, and the moment father touched Fred the faithful

animal, without knowing anything but that its beloved master was being attacked, sprang at father, who lifted the stick and brought it down with a force that laid the poor dog out helpless. The blow was quickly followed by another and perhaps another; I did not count, but the dog never moved again. Then Fred became frantic. I will not even give the initials of the words which poured out of his mouth. I think I have not heard such a torrent in the half-century which separates then from now. My father, Christian though he was, was a hot-tempered man, and I have never ceased to be thankful that mother was there; no other in all this world could have acted as intercessor.

"Oh, Harry, Harry, do stop and have mercy on the boy." Her voice was tremulous, and the tears were streaming down her face. "You

### COURAGE.

"Not all brave deeds are done in war,  
Not every hero wears the bay;  
There's many a hidden wound and scar  
That never sees the light of day.

"There's many a simple son of toil  
Who rests not till his strength is gone;  
There's many a daughter of the soil—  
'A woman's work is never done!'

"In slum and suburb, church and mart,  
In hospital, at bench and bar,  
'Mid cloistered groves in realms of art—  
There our unhonored heroes are.

"Wise men and foolish, sinners, saints,  
Gods of this world and worlds afar;  
Their courage falters not nor faints,  
Not all brave deeds are done in war."

—Edwin Pugh, in the "Observer."

have killed the dog, and you are not certain that the boy caused the fire."

But for mother I think, as father still had the stick in his hand, Fred would have had it on him as surely as the dog, and might have shared the same fate. Father dropped the stick and got Fred in his grip, prepared to mete out some more moderate punishment.

"Don't go any further, Harry. If the boy did start the fire, it was an accident. Turn him away if you must, but don't do any more. Remember how much God has to forgive us."

The last sentence was worthy of my Christian mother, but father had no thought of God just then.

"Why, woman," he cried, "don't you see he has ruined us? There's nothing but starvation in front of us now, and then he has the infernal impudence to use such language to me as if I were to blame and not he, and didn't you hear him say that he wished I had been burnt with the crop? Even if it was an accident, he deserves ten years in jail for saying such a thing."

I did not hear Fred make this statement, but he never denied it, and it would be in keeping with what I did hear him say.

"Colin," said father, "go as quickly as you can and bring me the reins and the whip, they're in the shed. I'll teach the young dog a lesson."

What father intended was to tie Fred up and lash him with the whip. I was always a lover of dogs, and the sight of poor Rover lying dead, and the thought that he had given his life for the master whom he could no longer defend, was

more than I could bear, and I began to cry like a little kid, and as though my heart were broken. Perhaps my crying—and I was the eldest of the family, remember—helped mother's pleading and, as Colin afterwards told me, mother put her arm in his and helped to make it easier not to obey father's angry command.

"Wait till to-morrow, Harry, and then I promise I won't interfere. Give him a thrashing then if you find out he deserves it."

Mother's pleading was wise. Father thought for a moment, and then let go his hold on Fred, and with a kick, sent him off. The crop was gone. I had acted like a baby, Colin had dishevelled, the dog had lost its life, father and Fred had been incited to ungovernable rage, and mother had suffered more than tongue or pen will ever tell; and so ended that wretched night. God has forgiven its sin, and in the passing of the years has over-ruled all for good.

We did not see anything of Fred that night, and when the morning came he was nowhere to be found. Father was moody and downcast that day. Perhaps he was beginning to think that he was the worst offender in the whole wretched affair; certainly but for him the calamity that had befallen us would never have caused such sorrow. Now that there was no more harvesting, father seemed scarcely to know what to do; but we boys had one duty that we felt we must perform that day. Very reverently and very sadly we laid poor Rover to rest. I confess that I would have liked to have had some service at the grave, but was afraid that my brothers would have ridiculed the idea; especially that Alan, in his naturally superior way, would have viewed the project with scorn, and might have told others of it. I thought I had made a fool of myself the night before in crying as I did, and I couldn't afford to drop myself any lower in public opinion. Fred was not really lost to us. Mother was anxious about him, and made enquiries, with the result that we found that he was working for a neighbor of ours some miles away. Then mother spoke to father about a few shillings which were owing to Fred for wages.

"What right have we to pay him, when he burnt up the proceeds of his work and mine, too?" was father's rejoinder, but mother eventually had her way, and Alan and I were despatched one day to go to Mr. Johnston's selection to take Fred his money. Money was very scarce in those days, and I know that it cost father and mother, especially father, to pay this sum. I said "especially father," because mother was naturally more kind-hearted and unselfish than father, and mother, too, had more of that faith in God which holds that the doing of what is right in God's sight is always right and always safe. But I would be less than just to my mother in heaven if I did not testify to the sacrifices she made when she drew from my reluctant father the money to pay Fred. Dear mother had to do without so many things that she was used to, and so many things that she might reasonably expect, and now the crop was gone, and there was prospect of still more privations.

Nearly all my life has been spent on the Wimmera, and I can only safely write of that part of "God's own country," but I put this on record concerning some of the men and women, especially the women, that they have written a new eleventh chapter of Hebrews. All the pioneers deserve our sympathy, many of them our admiration. I would give everyone of them a badge like our A.L.F. men, but some of them must go into this new chapter of faith heroes, and my mother's name must be in it. Yes, there is a sense in which heroes and heroines of those long-gone days "quenched the violence of fire," and "stopped the mouth of lions," and "out of weakness were made strong." May the infinitely good God who inspired and helped them all, make their successors worthy to "follow in their train."

(To be continued.)

# The Home Circle.

Conducted by J. C. F. PITTMAN

## SEEDS AND WORDS.

(Ps. 126: 6.)

"I dropped a seed beside a path  
And went my busy way,  
Till chance or fate—I say not which—  
Led me one summer day  
Along the self-same path, and lo!  
A flower blooming there,  
As fair as eye hath looked upon,  
And sweet as it was fair.

"I dropped a sympathetic word,  
Nor stayed to watch it grow,  
For little tending's needed when  
The seed is good we sow;  
But once I met the man again,  
And by the gladsome way  
He took my hand, I knew I sowed  
The best of seed that day."

—Selected.

## THE BLACKSMITH'S TEST.

This story of a Christian blacksmith who had a good deal of affliction, and was challenged by an unbeliever to account for it, is told as follows:—

This was the blacksmith's explanation: "You know, I am a blacksmith, and often take a piece of iron and put it into the fire and bring it to a white heat. Then I put it on the anvil and strike it once or twice, to see if it will take a temper. If I think it will, I plunge it into the water and suddenly change the temperature. Then I put it into the fire again, and again plunge it into the water. This I repeat several times. Then I put it on the anvil, and hammer it, and bend it, and rasp it, and file it, and it makes some useful article, which I put into a carriage, where it will do good service for twenty-five years. If, however, when I first strike it on the anvil I think it will not take temper, I throw it into the scrap-heap, and sell it at a halfpenny a pound.

"Now, I believe that my heavenly Father has been testing me to see if I will take a temper. He has put me into the fire and into the water. I have tried to bear it just as patiently as I could, and my daily prayer has been, 'Lord, put me into the fire if you will, put me into the water if you think I need it; do anything you please, O Lord, only don't throw me into the scrap-heap!'"

## DEATH-BED ADVICE.

As Brownlow North lay on his death-bed, he enjoyed, according to his own confession, "perfect peace." To a bystander he said: "You are young, in good health, and with the prospect of rising in the army! I am dying, but if the Bible is true, and I know it is, I would not change places with you for all the world." Mr. North wrote the practical counsels which follow:—

1. Never neglect daily private prayer; and when you pray, remember that God is present, and he hears.

2. Never neglect daily private Bible-reading; and when you read, remember that God is speaking to you, and that we are to speak and act upon what he says. I believe that all back-sliding begins with the neglect of these two rules.

3. Never let the day pass without trying to do something for Jesus. Every night reflect on what Jesus has done for you, and then ask yourself, What am I doing for him?

4. If ever you are in doubt as to a thing being right or wrong, go to your room, kneel down and ask God's blessing upon it. If you cannot do this, it is wrong.

5. Never take your Christianity from Christians, or argue that, because such people do so and so, therefore you may. You are to ask yourselves, how would Christ act in my place? and strive to follow him.

6. Never believe what you feel, if it contradicts God's word. Ask yourself, can what I feel be true, if God's word is true? and if both cannot be true, believe God.

## SEEING THINGS TO DO.

All you boys and girls are needed in the world. You all have some work to do. But some boys are more helpful than others. And some girls have learned how to be most useful to other folks. Now, what do you suppose is the difference? Stop a minute and think. Here's Tom. He comes home from school and begins to play a game. His mother needs wood for the fireplace. She calls him, and he comes and gets the wood. That's helping, of course. But next door to Tom lives Fred. He sees that the woodbox is empty. And he fills it without being told. Both boys did their work. But you don't have to guess which boy is more helpful. Fred is the kind of boy who sees work to do and then does it.

Alice is the best kind of helper too. Last week at school a new girl came to the second grade. Alice offered to show her the cloakroom and the drinking-fountain, and where to find the pencil-sharpener. The teacher says Alice is the "seeing" kind of girl.

It's easy to be the right kind of helper. Learn to see things to do, and do them without waiting to be told.—"The Child's Gem."

## AT EVENING.

When sunset turns the lake to gold beneath the sky's warm blue,

My eyes can almost look on God, so near his presence steals;

I feel a sudden, tender thrill—the same a dreamer feels

Who wakes from some vague reverie to see his dream come true.

I find God's smile in every tree, I know his kind eyes shine

Where clouds are parted in the west; the misty scented air

Is like a voice that calls to me and lifts my soul in prayer,

And, almost, as the twilight grows, I feel his hand in mine!

—Margaret E. Sangster.

## UNSETTLED.

Lots of people who talk loudly about settling the affairs of the nation don't even settle with the butcher and baker.

## HAPPY THOUGHT!

A small boy who was staying at a farm rushed indoors one day and breathlessly exclaimed that a mouse had fallen into a churn of milk. "Did you take it out?" asked the farmer. "Of course not," answered the boy, "I put the cat in."

## HE GOT EVEN.

An Irishman owed a grudge against the government. One day he took a railway journey from home, purchasing a return ticket. He afterwards declared that he had at last "got even with the government," because he refused to use the return half. He "walked home."

# The Family Altar.

— J.C.F.P. —

Monday.

Jehovah hath laid on him the iniquity of us all.—Isaiah 53: 6.

"O brothers, let us leave the shame and sin  
Of taking vainly, in a plaintive mood,  
The holy name of grief!—holy herein,  
That by the grief of One came all our good!"  
—Mrs. Browning.

Reading—Isaiah 52: 7—53: 12.

Tuesday.

The mountains may depart, and the hills be removed; but my lovingkindness shall not depart from thee.—Isaiah 54: 10.

"What a blessed and glorious thing human existence would be, if we fully realised that the wise and infinitely powerful God loves each one of us with an intensity infinitely beyond what the most fervid human spirit ever felt towards another, and with a concentration as if he had none else to think of. This is the hope—the sure and certain hope—set before us."

Reading—Isaiah 54.

Wednesday.

To-morrow shall be as this day, a day great beyond measure.—Isaiah 56: 12.

In "The Holy War," Bunyan wrote concerning the night when the Recorder announced the message of Immanuel, "Pardon, pardon, pardon for Mansoul!" "No man of Mansoul could sleep that night for joy; in every house there was joy and music, singing, and making merry: telling and hearing of Mansoul's happiness was then all that Mansoul had to do; and this was the burden of all their song—'Oh! more of this at the rising of the sun! more of this to-morrow.'" Reading—Isaiah 56.

Thursday.

Your iniquities have separated between you and your God.—Isaiah 59: 2.

"What is called an eclipse of the sun is, in fact, an eclipse of the earth, occasioned by the moon's interference or transit between the sun and us. This circumstance makes no alteration in the sun itself, but only intercepts our view of it for a time. From whence does darkness of soul usually originate? Never from any changeableness in our covenant God, the glory of whose unvarying faithfulness and love shines the same, and can suffer no eclipse. It is when the world, with its fascinating honors, or wealth, or pleasures, gets between our Lord and us, that the light of his countenance is obstructed, and our rejoicing in him suffers a temporary eclipse." Reading—Isaiah 59.

Friday.

Jehovah hath anointed me to preach good tidings, to proclaim liberty to the captives.—Isaiah 61: 1.

"The wicked carry their prison about with them, because their heart is a dark dungeon . . . whilst, on the contrary, those whom Jesus Christ has delivered, experience liberty even in the midst of bonds."

Reading—Isaiah 61, 62.

Saturday.

My servants shall sing for joy of heart.—Isaiah 65: 14.

"True, the Christian life has its shadows and its showers; but these are not unmingled with bright beams of heavenly light; and the saddest aspects of a Christian's daily life are but showers of spring that usher in the approaching bright and beautiful summer."

Reading—Isaiah 65: 8-25.

Sunday.

The word of Jehovah came to me.—Jer. 1: 4.  
"We cannot doubt that Jeremiah had long mourned over his people's sins, and yet perhaps hesitated to undertake the burden of witnessing against them. At length he became conscious of a divine call to the prophetic office." Reading—Jer. 1.

# Prayer Meeting Topic.

October 19

## JEREMIAH'S LIFE.

(Jeremiah 1.)

F. J. SIVVER, B.A.

No Bible character is so self-revealing as Jeremiah the prophet. Unconsciously he lifts the veil and reveals the inmost thoughts and feelings of a strangely fascinating personality.

In many ways Jeremiah is very different from Isaiah. "Isaiah is a regal soul," says Dr. McFadyen, "having seen the King once, he has seen him forever, and into his heart the vision has brought quietness, confidence, and serenity; but not so Jeremiah, more tender and emotional by nature, his sense of God (though not his faith in God) is more exposed to the gusts of circumstances: there come times when he would fain stifle the divine word within him, and have done with it forever, but it is mightier than he, and it flashes forth, in spite of him, in words of fire." Withal Jeremiah is a lovable personality, upright, tender of heart, invincible in will, devoted in service.

### Called to Preach.

Not to the city, but to the little village of Anathoth; not to one of high birth, but to the son of an undistinguished priest; not to one mighty and eloquent, but to a young man timid, conscious of his unfitness, came the call to become God's prophet unto the nations. At first Jeremiah shrank from the task. "Ah, Lord God! behold, I know not how to speak; for I am a child." But the divine voice persisted. "See, I have this day set thee over the nations, to pluck up and to break down, and to destroy and to overthrow." And with the commission came the assurance, "Be not dismayed . . . for I am with thee."

### The Prophet's Suffering.

Jeremiah was "the man of sorrows" of the Old Testament. His ministry was a life-long martyrdom. In one of his lamentations he says, "I am the man that hath seen affliction by the rod of his wrath." His affliction was from without as well as from within. Not only did he carry the burden of the nation's iniquities, but he suffered persecution from all classes. Priests and prophets combined against him saying, "Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name be no more remembered."

No wonder such a sensitive man became despondent. "The nation tried to extirpate the religion of Jehovah." "Idolatry was openly established." "Such was the universal dishonesty that no man trusted another, and society was utterly disorganised." How could one who saw the nation heading straight for ruin, and yet who held a vision of what might have been, keep from indulging in "Lamentations"?

When Jerusalem was taken, Jeremiah was given the choice of going to Babylon or remaining in Jerusalem. He decided to remain with Gedaliah, the new governor of the city. But later, after the revolt against Nebuchadnezzar, the prophet was forced to flee with the people to Egypt. From there he uttered his last prediction.

### The Prophet's Success.

Judged by his own estimate, his mission was a failure, but in reality he became what God promised, "a fortified city, and an iron pillar, and brazen walls against the whole land." After his death his words made a profound and lasting impression upon the spiritual leaders of the nation he loved. The exile revealed the truth of his prophecies, and the Book of Ezra begins: "Now in the first year of Cyrus, King of Persia, that the word of Jehovah by the mouth of Jeremiah might be fulfilled."

TOPIC FOR OCTOBER 26.—JEREMIAH'S WORK.—Jeremiah 2.

# Our Young People.

Conducted by Leslie C. McCallum, M.A.

## A GROWING SCHOOL.

A year ago last August a Bible School was opened at North Essendon, Vic., with an attendance of five teachers and six scholars. From the very commencement the work has made steady progress, and the first year closed with an enrolment of ten teachers and sixty-five scholars. Since the close of the school year other scholars have been added until the enrolment is now over seventy-five. Some months ago the organiser promised that when the school reached an enrolment of fifty, he would see that their photo, appeared in the "Christian." This promise has been fulfilled, and we present a picture of the North Essendon Bible School. The officers, teachers, parents, and all concerned are to be congratulated on the splendid progress that has been made. With careful guidance and definite leading, such as we may expect from those in charge of this school, the future of the church at North Essendon should be assured.

## A HERO OF THE AIR.

Charles Lindbergh, the beloved "Lindy" of the United States of America, who flew his aeroplane, "The Spirit of St. Louis," from America to Europe, has since his return to his home-land been greatly honored by his fellow citizens. He has travelled thousands of miles in his aeroplane, and has everywhere been received with great enthusiasm.

A great deal has been said about the home life and training of this courageous youth. It seems quite a settled fact that his mother, as a little girl, attended the Sunday School of the old Central Christian Church in Detroit, Mich. As she grew up, Evangeline Lodge, now Mrs. Lindbergh, became an assistant teacher in a mission Sunday School, then she went on to Ann Harbor, graduating from the University of Michigan. Just what Mrs. Lindbergh and her son Charles are to-day, religiously, we do not know, though we have heard that they are Congregationalists.

But this we know, that Charles Lindbergh has been reared in a home where truth, righteousness and the highest of ideals were ever kept to the fore. Recently he spent a week-end at Cincinnati, Ohio, where there is situated one of our great American brotherhood's printing establishments. It is rather significant that on the Sunday Charles Lindbergh refused all invitations, saying that it was his day of rest.

Further we know that "Lindy" does not smoke, drink or dance. Before he started for Europe an American tobacco firm offered him thousands of pounds if his first words on landing in France would be, "Give me a Camel cigarette." Lindy refused the offer. In a day when it seems that so many young people find it necessary to do the very things that Charles Lindbergh steadfastly refuses to countenance, his moral courage is all the more commendable.

Again Lindbergh does not boast of his virtues. Rather, with boyish bravado, he doesn't want to be set up as "a little tin saint." However, neither Lindbergh or any one else is going to deny that his clean living and high ideals did not contribute in a very definite way to his feat of conquering the Atlantic. Had he set his blood ablaze with alcohol, or deadened his wits with nicotine, or dissipated his energy in the dance and the evils which are so often associated with it, it is not at all certain that he would have survived the great test. Most certainly he would not be the high type of youth which the world has been proud to honor.

## SUMMER CAMP CONFERENCE.

Under the direction of the Victorian Bible School and Young People's Department, a summer camp conference is being arranged to take place at Ballarat from December 26 to January 2, 1928. The committee has secured the use of the Ballarat A. and P. Society's ground and buildings which are situated right alongside Lake Wendouree. The buildings on the ground should provide adequate accommodation for all who wish to come, while the lake will give opportunity for swimming, and there is an oval within the grounds on which games of all kinds can be played.

At the camp our young people will be taught and trained in the things of the kingdom. There will be lots of good fun, but there will also be the more serious side of camp life. The mornings will be devoted to the study of such subjects as Foreign Missions, the Church at Home, History of the Churches of Christ, Work in the Kindergarten, Lesson Preparation, Psychology of Leadership, and other kindred topics.

Very soon we hope to be able to announce the names of those who will be acting as lecturers at the camp. These men and women will include some of the choicest souls among our Victorian brotherhood—men and women who will be able to help in a splendid way the young people who attend the conference.

Already registrations have been received, and it is hoped that those who think of coming will make early application, as the camp has a limit. Come with us for a worthwhile vacation—a vacation that will mean a training for your mind and heart as well as relaxation for your body.

The camp is open to all young people between the ages of 16 and 24, who come endorsed by their preacher or Bible School superintendent. For registration forms, please apply to L. C. McCallum, 40 Kyarra-rd., East Malvern.

"Far away there in the sunshine are my highest aspirations. I cannot reach them, but I can look up to them and see their beauty, believe in them and try to follow where they lead"



Bible School, Nth. Essendon, Vic.

"THE supreme need in our country today is that the forces which make for character shall control the forces which make for intelligence."—Dr. E. Y. Mullins.

## Foreign Missions.

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

### THE CHILDHOOD OF INDIA.

T. Escott.

The children, how they attract one's attention! Their lives seem so full of untiring energy, ever brimming over with a sweet winsomeness of happy childhood's ways. The great simplicity of their faith, hope and expectation, combined with an unbounding optimism, commands our admiration.

The children of the East, reared in not so favorable surroundings as the little dwellers of the West; without the hallowed and helpful influences of the Christian home, nevertheless exhibit a gentle, retiring, graceful disposition, which is very beautiful and charming.

#### The Hard Life of the Heathen Boy.

Most children of India cannot say like one of old, "The lines have fallen unto me in pleasant places." Their tender lives are begun in homes destitute of the semblance of the ordinary comforts of life; where there is ever the great struggle for existence. The result is that the boys are deprived early in life of childhood's playful days, that are so necessary for their physical and mental well-being. Under the stress of circumstances the boys, deprived of



Miss F. Cameron.

Who has compiled the Children's Day programme for Nov. 6. She is now visiting Victorian Churches.

youthful games, early have to toil for their living; it may be helping in the ploughing and sowing of the fields. After the crop has grown up and is ripening to the harvest, the boy is called upon to spend many weary days, guarding it by day from birds, and often by night from animals. His work may be the tending of cattle and goats belonging to the village, that are taken out early in the morning to graze in many instances on the hills; at sunset they are brought home to their respective owners. In many other occupations they early in life, under the stern necessity of having to earn their living, are robbed of that which otherwise would enrich their lives and impart a buoyant and happy disposition. The boy that is privileged to attend school has a happier lot, when many happy hours are spent in games of marbles, tip-cat, and the flying of kites.

#### The Indian Girl's Sad Existence.

Our hearts go out to the girls, who are unwelcome at birth, and when quite young are obliged to perform house duties such as sweeping and cleaning the house, grinding the grain for making bread, caring for the younger children, and other duties too numerous to mention. The saddest and greatest trial of her life, however, is when, according to the custom of the country, early she is given in marriage, and while quite young forced to leave parents and home, and the parting sometimes is really heart-breaking. I remember a little girl by the name of Tuckey. She daily came with her mother, who was employed on the work. Often Tuckey would come and sit on my knee, and

we became fast friends. Sometimes I would say to her, "Whose girl are you?" and looking up with a shy smile she would answer, "I am your girl." When she was about six years old she was married to someone in a distant village. Thus ended early childhood's happy days.

#### Children's Day Gifts Bring Great Joy.

We endeavor to brighten their lives by gathering them into our day school, where they not only receive an elementary education, but are taught games. Then on Sundays they come to the Sunday Schools, when they receive a card, which delights their hearts, as they are fond of pictures. The crowning day is Christmas time, which is eagerly looked forward to, and many are the questions asked, How long is it till Christmas? On that day we have singing, and a talk from Scripture; after which each life is gladdened and made brighter with gifts of clothing, a toy of some description, and sweetmeats. Those who give to Children's Day offerings would be amply repaid, could they see the joy and gladness that is brought into these young lives.

### VICTORIAN FOREIGN MISSIONARY ACKNOWLEDGMENTS.

July 1 to Sept. 30, 1927.

Churches.—Doncaster E., 15/-; Chinese, Id-per-wk., £1 0 9; Swanston-st., dup. env., £4 3/7; Northcote, add. A.O., 17/-.

Churches, Duplex Envelopes.—Williamstown, £2 3 7; Sunshine, £1 4 5; Northcote, £6 6/-; Hampton, £7 2 -; Brighton, £3 17/9.

Lband Hospital.—Preston Church, J.C.E., B.S., Girls' Club and Boys' Club, £12 10/-; Sth. Melbourne P.B.P., £5; Prahran B.S., £5; Thornbury P.B.P., £5; Footscray P.B.P., £5; Oakleigh B.S., Kinders and D.Y.B. Club, £5 5/-.

Members.—Mr. and Mrs. R. Hilford, 10/-; Mrs. F. Kerwin, 10/-; Mrs. I. Dinwoodie, £1; Mrs. M. Zellus, senr., £2; Mr. and Mrs. C. Oliver, £3; Mrs. H. E. Anderson, £1; Mr. C. J. Williams, £1; Mr. and Mrs. P. A. Dickson, £10; Mrs. and Miss Garth, 10/-; "Friend," Oakleigh, 10/-; "R.S.," £5; Mr. A. J. Williams, £1 1/6; Mr. R. G. Cameron, £1 0 6; Mr. J. E. Shipway, £1; Miss L. Darnley, £3; Mr. E. B. Smith, £1; Mrs. H. Quirkshank, Pension Fd., Bro. Hu, Shanghai, £1; Mrs. Brehant, £1; Mrs. C. Winsor, 10/-; Mr. E. Lighthowler, £1; Mrs. E. A. Smith, 10/-; Anonymous, Cobden, 15/-; Mrs. J. Sharp, China Hosp., £5; "A Friend," £1; "Promise," £1; Mrs. Gaylard, £1.

Miscellaneous.—Calendars, 2/3; Doncaster Mission Bd., Nat. Evangelist, £3 10/-; C.E., Box Hill, 15/-; Footscray, 17/6; Warracknabeal, 7/6; £2, per Miss E. Woodgate, C.E. Comm.; E. Camberwell Mission Bd., China Hosp., £1 6/3; Preston Sunshine Club, China Hospital, £5; Calendars, 3/-; "Peep into India," Bamba-rd., 15/-; Bamba-rd. P.B.P., £1; Students, College of Bible, Id-per-wk., £2.

Orphans.—Carnegie W.M. Band and G.M. Circle, £4; Mrs. J. Sharp, £2; Sth. Yarra B.S., £3; Hawthorn Choir, £6; Essendon B.S., £6; Essendon Kinders, £6; Ballarat Mission Bd. (two orphans), £6; Drumcondra Church, £4; Mrs. Kefford's Girls' Class, Prahran, £1 10/-; B.S., Bendigo, £3; "Little Bd., £3 7/-; Church, Drumcondra, £1; B.S., Castle-maine, £3; Church, Northcote, £3.

R. Lyall, Treasurer.

J. E. Allan, Secretary.

### OUR ISLAND WORK.

In next issue we hope to print the first article of Bro. G. T. Walden on our work in the New Hebrides. He brings a most informative and encouraging report.—Ed.

### COMING EVENTS.

OCTOBER 16 to NOVEMBER 2.—Essendon, Buckley-st., 17 days' Revival Meetings conducted by Harold B. Robbins. Frank Whittington, soloist. Don't miss one meeting. Come and help us.

OCTOBER 16 and 19.—Lygon-st., Carlton, Anniversary and Distribution of Prizes, Sunday, Oct. 16. Special singing by scholars. Mr. Book (formerly "Billy Bunny") is to be the speaker. Wednesday, 19th, the scholars will present in story form the "Legend of the Willow Pattern China." Do not miss this unique demonstration. Well worth coming to see and hear this great Foreign Mission pageant—China as it was, and is. You are cordially invited to all meetings.

OCTOBER 16 and 20.—"Back to Norwood," Chapel-st., Norwood, Church Anniversary Celebrations, Sunday, Oct. 16. Knife and Fork Tea, 1/3, Thursday, Oct. 20, at 5.15. Public Meeting at 7.45. Special singing by choir.

OCTOBER 21 and 22.—Women's Auxiliary Social Service Department will hold a Jumble Sale on Friday and Saturday, 21st and 22nd inst., at Burnley Church of Christ, Burnley, opening at 3. Privilege passes for early buyers may be obtained from the secretary, Mrs. D. Allen, 12 Boundary-st., Surrey Hills. Proceeds devoted to the Burnley work.

OCTOBER 23 and 30.—South Richmond Bible School Anniversary. Oct. 23, morning, 11, W. H. Clay; afternoon, 3. A. L. Gibson; evening, 7. Special Addresses and Singing. Oct. 30, evening, 7. R. T. Morris. Griffith orchestra. Everybody welcome.

NOVEMBER 6.—On Lord's day, Nov. 6, the church at Balwyn will (D.V.) commence a mission to be conducted by Ira A. Paternoster, of Enmore. Singing to be led by Wilfred Dimond. Brethren are asked to pray for this effort.

NOVEMBER 14.—In the City Hall, Greville-st., Prahran, the Victorian Bible School and Young People's Dept. will hold its Annual Prize-giving Demonstration. An attractive programme of action songs, dialogues, dramatizations and tableaux has been arranged. Admission: adults 1/-, children 6d. Take train to Prahran station or tram along Chapel-st., High-st., or Malvern-rd.

### BRIGHTON CHURCH OF CHRIST.

A Great Tent Mission is being held in Hampton-st., Brighton (near Centre-rd.). Bus to South Hampton passes the tent, and meets every train at North Brighton.

Come and help us in our effort to win souls for Jesus Christ.

### ST. KILDA'S BIBLE SCHOOL ANNIVERSARY.

OCTOBER 23.

In the Church Building, Pakington-st., at 3 p.m. and 8 p.m.

Come Along and Spend a Pleasant Time with us. Afternoon Speaker—Rowland T. Morris.

### DEPT. OF SOCIAL SERVICE, VICTORIAN CONFERENCE.

Thankfully acknowledged, parcels from Balclava, Parkdale, Box Hill, Oakleigh, Ballarat, Canterbury, Balwyn, Camberwell, Kyneton, Essendon, General Doreas, Northcote, Thornbury, Mentone (2), Caulfield, Ivanhoe, Swan Hill, Glen Iris, Horsham, Boronia, Surrey Hills (3), Kaniva, and an invalid chair from Boort.

The department has invalid chairs which may be made available to church members. A pneumatic bed, though at present in use, may be obtained later upon application.

Tent, 8 x 10, for sale, nearly new; cost 37/6, now 27/6.

Confectionery bottles, 3 quart size, 6/- doz-packing extra. Sample at office. Profits to Social Service.

Unemployment.—Many men waiting. Even the temporary jobs are welcomed. Advise Will H. Clay, 49 Elizabeth-st., Melb.

# Here and There.

Enmore (N.S.W.) had a great day last Sunday, with two confessions at night.

Bro. F. Collins, preacher of Maylands church, had the honor of being elected as S.A. Conference President for 1927-1928.

On Monday we received the following telegram from Bro. R. Marley, of Willoughby, N.S.W.:—"Chatswood Bible School anniversary great success; eleven decisions."

Paddington (N.S.W.) church is holding a series of special services with Bro. Thos. Hagger as preacher. Up to last Sunday evening there had been three confessions and one restoration.

The Victorian Sisters' General Dorcas Class will hold its usual monthly meeting on Wednesday next, Oct. 19, in Swanston-st. lecture hall, from 10.30 till 4 p.m. All workers are invited to come and help.

Bro. H. C. Stitt, preacher of Wagga church, N.S.W., who some few weeks ago contracted a severe attack of influenza, is now showing much improvement. Bro. Stitt has agreed to carry on the work at Wagga until a successor is secured.

Two more families removed from one of the Sydney churches to Canberra last week. The continual removal of members to that city increases the urgency of our work there. The Federal Executive is seeking contributions towards it. Please send at once to A. J. Gard, King's Grove, Tranmere, Adelaide, S.A.

Services at Wingham, N.S.W., have been well maintained. The gospel services, held once a month, show an increase in attendance. Bro. P. G. Saxby spoke at both services on Sept. 18, when two young people responded to the invitation. The church appreciates the services of Bro. G. W. Cross as secretary and superintendent of the school.

Mrs. W. A. C. Wendorf, President Qld. Sisters' Conference, writes desiring to express hearty congratulations from the women of Queensland to Board of Management, faculty and students of the College of the Bible on the completion of 21 years of service, and cordial good wishes for the future. Inadvertently the sending of the message was overlooked earlier.

Brief references to the address delivered by Dr. Charles H. Brent, Bishop of the Episcopal Church, New York, U.S.A., at the opening of the World Conference of Faith and Order, Lausanne, Switzerland, have attracted much attention. In this issue we print the greater part of this address, delivered in the Cathedral, Lausanne, on August 3. We may not agree with every expression, but its indictment of sectarianism and its passionate appeal for Christian unity must evoke a response within our hearts.

It is with regret that we learn of the death of Mrs. Anderson, wife of G. M. Anderson, preacher of the Church of Christ in Shelbyville, Illinois, U.S.A. Our sister passed away in St. Louis on Sept. 5, after months of suffering. Recently we reported that she was compelled to give up her great work. She was widely known and much loved, being regarded as one of the best of our missionary secretaries. The sympathy of many Australian brethren will be extended to Bro. Anderson and family.

Wangaratta, Vic., had great meetings last Lord's day. 65 broke bread. Bro. W. Gale took the meeting for the day. 52 scholars enrolled in the Bible School. An aeroplane rally is being conducted. At the gospel service Bro. Gale gave a splendid address on "The Crucifixion." One of the young men made the good confession. At the close of the service three men were baptised. It is expected that the new Sunday School hall will be completed in a few weeks. The Hinrichsen-Brooker mission, just concluded, has proved a great blessing.

Mr. and Mrs. A. H. Tyler, and their daughter Gladys, who have been enjoying a visit to England, are due to leave for Australia by the "Oronsay" on Oct. 15, and expect to arrive home in Melbourne on Nov. 21. They are in good health, and report having a happy time with the churches.

The Northern Suburbs District Conference, Sydney, N.S.W., on Sept. 17 held at Mosman a district rally. Mr. T. Hagger gave an address on "Some Things Wanting in the Churches." The discussion which followed was the best yet held. On Oct. 3, at Chatswood, a "Second Advent Convention" was held. Mr. Whelan took the chair in the afternoon session, and the opening address was given by Mr. Sutton on "The Fact of the Lord's Return," being followed by

♦♦♦♦♦ WANTED: WAYSIDE PULPIT MESSAGES. ♦♦♦♦♦

Many churches are using the "Wayside Pulpit" with good effect. It has been suggested that it would be well if our church boards had some short, pithy messages relating to the distinctive position of Churches of Christ. These could well be used occasionally, interspersed with the other messages.

Amongst the messages now in use are these: "You can only prove the worth of Christianity by practising it"; "If you want to put the world right—start with yourself."

The Austral Co. invites our readers to send in similarly brief and pointed messages relating to our position. For effective display, the message should consist of about twelve simple words.

A hook prize will be forwarded to the sender of every message which is used by the Austral Co., i.e., a message not already in our possession.

Principal Barnett, of the Missionary College, and L. Harbutt. After tea the chair was taken by Mr. W. H. Hall, and a stirring address given by Mr. H. S. Begbie, and the whole crowned by Mr. A. E. Illingworth's message on "The Grand Consummation." Many expressions of gratitude were made for such a mountain top experience.

In a recent letter Bro. H. R. Coventry writes as follows regarding the Marathi edition of A. R. Main's book, "First Principles":—"At our Field Council meeting last week I reported upon the sales of the Marathi translation of your book 'First Principles.' The Bombay Tract and Book Society have been handling it. I have filled several small orders direct, and the Mission Press in Poona has also made some sales. We gave copies free to all of our mission co-workers. This book has been adopted by several missions as a study text book. The Christian and Missionary Alliance of U.S.A., the Church of the Brethren (Dunker) and Sunderbhai Power's Zenana Training Home have adopted it I know. Others may have. I was instructed to let you know this, as we thought you might be interested to learn of the way the book is selling under its new dress. It is evidently filling a want in some places. We are earmarking all receipts from sales for a reprint when needed."

The S.A. Conference of Churches of Christ was a great success. We hope to give an extended notice in next issue. The Adelaide public press devoted much space to reports of the Conference. The presence and eloquent addresses of Dr. John L. Brandt proved an added attraction and were most helpful. He spoke at the C.E. Rally on "Is the Christian Endeavor an Asset to the Church?" to the preachers on

"Saul of Tarsus," and at the Home Mission Rally on "Beginning at Home." He delivered three morning devotional addresses during Conference sessions, his subjects being, "The Face of Jesus," "Lovest Thou Me?" and "He Hath Set Eternity in the Heart." His crowning effort was the Conference Sermon in the Adelaide Town Hall, his subject being "The Victories of Christianity."

At North Sydney on Sept. 4 the last services were held in the old building on its original site. During the week it was removed to the rear of the land. Plans are now prepared for the new chapel in brick, and it is hoped soon to begin work. On Oct. 2 two sisters were received into fellowship. The presidential remarks of Bro. Lacombe, and the address by Bro. Sutton dealing with the work and needs of the College were greatly appreciated. An adult Bible Class was inaugurated to meet at 4.30. A combined tea with the school staff marked the occasion. Bro. P. J. Pond (recently appointed Bible Schools Organiser) gave an encouraging address, and also addressed the young people's service at night. Members of the northern suburbs training class, now under Bro. Sutton's training, have given valued help to the midweek meetings.

**BIRTHS.**

CARROLL (Ruth Allen).—On August 14, at "Rhythmy" Private Hospital, Swan Hill, Vic., to Mr. and Mrs. Clifford Carroll—a son (John).

PADEY (nee Verna Hall).—On Sept. 30, at 9 Briggs-st., Caulfield, to Mr. and Mrs. E. P. Padey—a son (Reginald Ernest). Both well.

**DEATHS.**

ANDERSON.—On Sept. 5, at St. Louis, Mo., U.S.A., Afra B. Anderson, beloved wife of pastor G. M. Anderson, devoted mother of Mona V., U.S.A., and Eva (Mrs. Jas. McCallum), China, esteemed secretary Women's Board of Missions, U.S.A.

—Inserted by J. J. and E. B. Anderson, Moreland. BACHE.—On Oct. 8, Alice, widow of the late Fredrick Charles Bache, of 58 David-st., Preston, loving mother of Elizabeth (Mrs. O'Connell), Charles (deceased), Jack, Mary (Mrs. Berry), Minnie, Thomas (deceased) and Dick. Aged 61 years.

**IN MEMORIAM.**

MEYER.—In loving memory of our darling Roy, whom Jesus called home on Oct. 14, 1926. Far, far beyond the vale and shadow Loved ones have passed; We'll meet them in the many mansions. All gath'rd home at last; There shall sorrow, pain and parting Grieve our hearts no more; Soon, soon we'll meet beyond the river, Safe on the Homeland shore. N. E. Meyer and family, Berwick, Vic.

**BEREAVEMENT NOTICE.**

Mr. and Mrs. Fancourt and family, of Chatswood, N.S.W., desire to return their sincere thanks to all kind friends and relatives for kind expressions of sympathy and floral tributes, also letters and cards received during their sad bereavement in the loss of Mrs. Fancourt's mother, Mrs. J. J. Williams.

**WANTED.**

Copies of "Memoirs of David King," now out of print. Post to 530 Elizabeth-st., Melb., state price required, and amount plus postage will be paid by Austral Co.

Wanted, small furnished cottage at seaside Christmas vacation. State terms, A.C., 871 Swanston-st., Carlton.

A HOME AWAY FROM HOME AT "MYSTIC VILLA," BUNDABERG, QUEENSLAND. Visitors from all States happily accommodated. Moderate Terms. J. E. Cannon.

## Religious Notes and News.

### A UNITED CHURCH FOR CHINA.

The "Morning Post" (Melbourne) last week published the following most interesting item of cabled news dealing with the religious position in China:—

"SHANGHAI (Monday).—Representing 120,000 Chinese members of the Presbyterian and Congregational churches, 94 Chinese delegates voted to-day to abolish sectarian lines and organise 'a church of Christ in China.'

"Rev. Chang-Ching-yi was elected as Moderator. "Foreign missionaries attach importance to the movement, since sectarianism has confused the Chinese Christians.

"They are unable to understand the purpose of Western denominational teaching in Christianity.

"The conference represented more than a thousand churches located in 16 provinces, and embracing more than a third of the Chinese Protestant converts in China.

"The proposal is to create an autonomous Chinese Christian church affiliated with the British and American churches, but uncontrolled by Westerners."

### GAP BETWEEN SCHOOL AND CHURCH.

The annual conference of the Churches of Christ was held at Glasgow, under the presidency of Mr. Frank Hepworth, of Manchester. The chairman's address dealt with problems arising from work among the young. The gap between the Sunday School and the church, he said, is becoming more pronounced, and the retention of young converts is becoming increasingly difficult. Many factors are responsible for the present situation. The effects of the war years in breaking up many schools and removing the workers and potential workers of those years; the devastating effect of the war upon home life in general; the growth of the power and influence of the cinema; the change in the general attitude of the people to the Lord's day; the attractions of the park, and the motor and cycle. By way of remedying this leakage of young life, Mr. Hepworth emphasised the need for specialised evangelism, directed to the winning of youth and appealing to them. Opportunities for service must also be found for them, and the influence of the home will count for much. "What shall it profit a man if he gain the whole world" and lose his own boys? was a striking question asked by the speaker.—"The Christian" (London).

### INTERNATIONAL GOOD WILL CONGRESS TO BE HELD.

Under the auspices of the World Alliance of International Friendship, an International Good-will Congress will be held in St. Louis, November 9-11. The general theme will be, "Must We Have War?"

The World Alliance has gathered many able, free-thinking men to address the congress. Among the speakers already announced are Major-General Henry T. Allen; Joseph Cochran, Paris, France; Arthur Pringle, London; Prof. James T. Shotwell, New York City; John J. Glennon, Archbishop of St. Louis; Col. Raymond Robins, Chicago; and H. B. Hadley, chancellor of Washington university, St. Louis.

### "SCABBING."

The following is from "The Australian Baptist":—Mr. J. H. Goble (President of the Baptist Union of Australia) tells a good story: Mr. Goble was a printer before he entered the ministry, and though that was 31 years ago, he is still a financial member of the Victorian Typographical Union, and was paid the compliment of being elected its president after he became a parson. One day a couple presented themselves at the manse,

desiring to be married. One of the parties was a burly lumber, a widower, and the other was a widow. Each had a family, which meant twelve at table under the new alliance. The bridegroom was wearing his union badge. "What's the fee?" asked the wharfie, after the knot had been tied. "Two guineas," said the parson. "I shan't pay it! It's not worth it!" was the bluff and candid reply. Mr. Goble was equal to the occasion. Lying on his desk was the notice he had received that morning acquainting him of his dues as a member of the Typographical Union. That gave him his idea. Holding it in front of the incensed bridegroom he asked, "You wouldn't expect me to scab on my union, would you?" The wharfie succumbed, but only partially. "I won't pay more than two quid," he declared. "If you want the other two bob the missus will have to pay it."

### IN COURT.

The scene: Fraserburgh Court. Sheriff Dallas to a boy witness of twelve years:—

"How old are you?"

Boy: "I don't know."

"When was your birthday?"

"I don't know."

"Do you go to church?"

"No."

"Do you go to Sunday School?"

"No."

"Have you ever heard of Almighty God?"

"No."

The Sheriff: "This is rather a revelation."

—"Public Opinion" (London).

### FEVERED EVANGELISM.

The cycle of fevered evangelism by professionals of the ultra modern type is coming to a close, writes Mr. P. B. Ball in the "Christian Evangelist," U.S.A. It has been productive of much good; but the results have not been altogether beneficial. It has educated the mind on the wrong slant. The more sane, if less spectacular, religious education is gaining advocates. Children must be taught to be Christian, to know Christ, obey Christ in heart and mind and body. "The Richmond Christian Advocate" remarks:—

"What is the matter when we cannot have a revival with the pastor and his own leaders? Do we not have the same God our fathers worshipped? If we put the same energy and effort we put in backing an evangelist in organisation work and prayer, could we not have a good revival without having a professional? With all that evangelists can do, the big work must be with the pastor and his own people. In their hands is the responsibility. If a genuine revival visits any church, it must be a home-made variety."

### SHALL THIS BE THE LAST CALL?

That depends upon you.

Some time ago we set out to secure a fund of £3,000 to make it possible to start our work in Canberra, one brother having promised to contribute £300 conditionally £3,000 was secured by a certain time. Some brethren, some churches, and some States have done well, and some have not. We still need £132 to claim the conditional promise. If you will send on your contribution now, and others will do the same, this will be the last call for the £3,000. And you can do it if you have the will and the necessary energy.

The work is about to start, and it will never do to let the Federal Executive, which has been entrusted with this important work, down. Besides, it would not be creditable to a people pushing out with their plea in various directions to neglect the capital city of our nation, the very heart of the Commonwealth.

Please send your contribution to-day to either A. J. Gard, King's Grove, Tranmere, Adelaide, S.A., or Thos. Hagger, 242 Pitt-st., Sydney, or to one of the State representatives. It will not hurt to make a second contribution if you have already made one; some of us have done so. Those who have made promises will help much by redeeming them now.

The population at Canberra is growing fast, and every day we are out of the place is a day lost. But the chapel must be erected before much can be done, as there are not facilities there such as you find in well-established cities and towns for carrying on the work without a chapel. The matter is urgent and important, and members should send their part for this great effort now.—Thos. Hagger.

### Australian Baptist Foreign Mission BOOK DEPOT

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New Supplies of Popular Books—

"The Christ of the Indian Road" (Jones) 3/6

"What Christ means to Me" (Grenfell) 2/6

"Christian Fellowship in Thought and Prayer" (Basil Matthews) - 2/-

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**JUBILEE OF PORT PIRIE CHURCH, S.A.**

The jubilee services were held recently, though the church was established in 1875. An attractive souvenir gives a brief history. At first a few brethren met in the home of Henry Warren. In 1879 land was purchased and a stone building erected. In 1880 the Sunday School was first formed under the superintendency of W. W. Duncan. From 1911 to 1917 there was an affiliation with the local Baptist church. The opening services of the present chapel were held on Dec. 5, 1920.

Among prominent workers in the church the name of W. Moffit stands first. He was a foundation member, and for many years he carried on the full time work of the ministry in Port Pirie, without salary. Other preachers of the church prior to the union with the Baptists were—Bren. G. De Nesi, F. C. Hawkins, C. J. Hunt, G. B. Moyssey, W. Mitchell, and G. Wilson. Another of the outstanding workers was Bro. W. Morrow, so well known in the brotherhood of Australia to-day. He came into the church in 1899, during the ministry of F. C. Hawkins, and for many years was one of the leading workers. During this period he carried on much of the preaching when the church was without an evangelist. Bren. Beiler and Garnett were also of great assistance in the preaching of the gospel, and the conducting of the Bible Class and Sunday School. Since the union the preachers have been Bren. J. E. Shipway, E. A. Arnold, L. A. Bowes and C. P. Hughes, who is the present evangelist.

The local press gave an extended report of the jubilee services, which were most successful. Hon. Wm. Morrow was the appropriate Sunday morning speaker. Great audiences gathered on Sunday, Monday and Tuesday. An "old-fashioned tea meeting" was held on the Monday. Interesting addresses were given. Some beautiful music was rendered by the choir under the leadership of Mr. R. O. Bottrall, both on Sunday and Monday. Mr. Will Beiler gave appreciated addresses, while Mr. F. R. French delivered an interesting lantern lecture on "In the Steps of the Master." An appeal for the building fund resulted in £53/1/- being handed to the treasurer.

The jubilee celebrations were followed by Sunday School anniversary services on the following Sunday and Monday. There were again very large attendances. The singing of the children, under Bro. Bottrall, delighted all. On Sunday afternoon there was a fine kindergarten display. The Monday demonstration was also a success. Bro. Ross Graham was the anniversary preacher. The school is progressing.

Jubilee and anniversary alike were declared to be a unqualified success.

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# News of the Churches.

## Western Australia.

**Kalgoorlie.**—Good meetings continue. On Sept. 28 there was a good attendance at the half-yearly business meeting. The church is in a splendid condition spiritually and financially. There were fine meetings all day on Oct. 2. Bro. G. Banks exhorted. Bro. Hunt gave a fine gospel address, and a young man from the K.S.P. made the good confession. 229 met around the Lord's table. Bible School attendance reached 247.

**Northam.**—On Saturday, Oct. 1, the foundation members of Northam K.S.P. club were initiated by 19 members from Bassendean and Subiaco clubs, Bro. L. Peacock being amongst the visitors. A delightful concert was given at night by the visitors. Bro. Peacock was the speaker on Lord's day morning, Oct. 2. At the gospel service, Bro. Buckingham, who is conducting a special service campaign for eight weeks, spoke on "Profit and Loss," and two confessed faith in Christ at the conclusion of a beautiful and well-attended service.

## Queensland.

**Bundaberg.**—The church had a bright day on Oct. 2; 135 broke bread. College of Bible offering was far ahead of last year's offering. Bro. L. A. Trezise exhorted on "Can Christ Count on You?" and preached a powerful sermon on "The Test of the Gods."

**New Veteran.**—Splendid attendance on Oct. 2. Bro. C. S. Trudgian speaking on "Surrounded by Enemies." A young man made the good confession. Owing to inclement weather, the anniversary fixed for Oct. 1 had to be postponed until 16th, which is Gympie's Diamond Jubilee.

**Annerley.**—On morning of Sept. 25, Bro. E. W. Reeve gave a helpful message on "The Fellowship of Acts." Bro. C. Young conducted the evening service. Oct. 2 was observed as Young People's Sunday, and was a day of great blessing, starting at 6 a.m. with a prayer service. At 10 a.m. a united meeting of the senior and junior Y.P.S. was held. At meeting for worship, Bro. C. Young gave an excellent address on "The Church: Her Responsibility to the Young of To-day." Eight new scholars were enrolled in the school. The evening service was conducted by the young men. Bro. C. Bagley and Len. Wyeth delivered short addresses on "My Need of Christ," and Bro. C. Young spoke on "Christ's Need of Young People." A lad confessed Christ. The women's guild have donated £8 to the building fund.

## South Australia.

**Wampony.**—Meetings are good. Bro. H. Carter has resigned from the Sunday School after being superintendent for twenty years. Bro. Roy Hunt now fills his place.

**Queenstown.**—On Sunday, 9th inst., Bro. Brooker exhorted the church. Mrs. Martin and Mr. Stacy were able to attend after long illnesses. At the evening service Bro. Brooker preached on "Discovered or Found Out."

**Norwood.**—Good meetings were held on Oct. 9, when Bro. Baker spoke morning and evening. Bro. Brown, from Paddington, N.S.W., presided at the morning service. Visitors included Bro. Shaw, of Middle Park, Vic. Bro. and Sister W. Kenner were received by transfer from Hindmarsh.

**Prospect.**—A number of visitors were present on Oct. 2, and Mrs. H. Adams, from Balwyn, Vic., was received into membership. Bro. C. P. Hughes, from Port Pirie, addressed the church, and Bro. W. A. Russell preached on "The Anti-Christ." The service was brightened by the singing of the choir, and a duet by Misses Morphet and Howard.

**Kadina.**—The work continues to progress steadily. The attendances are well maintained, and the messages of Bro. Bowes are powerful and inspiring. The K.S.P. and P.B.P. clubs promise to be valuable assets to the church. On morning of Oct. 9 Bro. Bowes exhorted on "The Significance of Baptism." At the evening service Bro. A. Anderson gave a beautiful address to a large congregation on "The Unknown God."

**Gawler.**—The church enjoyed a visit from Mr. and Mrs. Nicholls, of the C.I.M. Mrs. Nicholls spoke to the Bible School, and Mr. Nicholls took the evening service. A united meeting was held at the Baptist chapel on Tuesday evening. Meetings have been up to the average. The monthly young people's service was held on Oct. 2. Bro. Oram spoke on "That Advertisement." The service was conducted by the young men of the Bible School.

**Murray Bridge.**—Bible School anniversary was held on Sept. 18 and 19. On Sunday afternoon the school rendered the service of song, "The River Singers." Bro. Lampshire, of Forestville, was the preacher, and his addresses were much enjoyed. There were large congregations at all services. On Sept. 19 the prizes were distributed. On Sept. 22 Bro. Escott gave a very interesting talk on his work in the mission fields. The work goes along steadily.

**Wallaroo.**—The work is making good progress. Since Bro. Garland came last December seven have made the great confession. All organisations of the church are working as one. Keen interest is taken in the mid-week prayer service. In the absence of Bro. Garland at Conference one of the local brethren took charge last Sunday. In the evening two confessed Christ. The Bible School is practising for forthcoming anniversary under Bro. A. W. Garland.

**Dulwich.**—In last report Bro. E. G. Warren was stated to have preached during Bro. Rankine's temporary illness. This should have been Bro. J. Warren. On Sunday, Oct. 2, Bro. Robbins, of Melbourne, was amongst the visitors. On Monday, Oct. 3, the school presented an item at the Conference Bible School demonstration entitled "Ruth and Boaz." On Oct. 9 Bro. T. Escott addressed the church and Bible School, and was much appreciated. Bro. Rankine preached at night to a good attendance.

## Victoria.

**Warragul.**—Good meetings on Sunday. A splendid exhortation by Bro. Wigley in the morning, and at gospel service an address on "Little Things" was much appreciated.

**St. Kilda.**—Bro. Burns, of Fitzroy, and Bro. Sandell, from the College, were the speakers for the past two Sunday mornings. Bro. Andrew is conducting the evening services.

**Hampton.**—The anniversary concert on Thursday, Oct. 6, was well attended, and the programme much enjoyed. Last Sunday Bro. Arnold spoke in the morning and Bro. R. Pittman at night.

**Glenferrie.**—The Bible School held its annual demonstration on Tuesday, Oct. 4. The scholars rendered a successful programme which was much enjoyed. Bro. T. H. Scambler preached morning and evening on 9th inst., the evening study being on "Character."

**Ormond.**—Encouraging services are being experienced. Bro. Baker is delivering a series of Sunday evening addresses during October on the subject, "Steps on the Way of Salvation." After his address on Sunday evening last on "The Gospel of Repentance," one young lady stepped out for Christ. 107 were at the Sunday School on Oct. 9. The church deeply regrets the death of Sister Burge, and offers sympathy to the bereaved family.

**Boort.**—All meetings were well attended on Sunday. Visitors were present from Footscray, Canterbury and Bendigo. A lady who was baptised by Bro. Methven at the mid-week meeting was received into fellowship.

**Cheltenham.**—Anniversary services began on Sunday, with large gatherings. Good addresses by Bro. T. H. Scambler and D. Wakeley. The singing by the children, under Bro. Val Wolf, was of a very high standard. Visitors from far and near expressed themselves much pleased with the meetings.

**Castlemaine.**—On Sunday, Oct. 9, Bro. Clipstone gave a fine address on "The Parting of the Way." The class attendance competition in connection with the Bible School closed on Sunday, Sept. 25, Mrs. Jermy's class of boys being the winners. Great interest is maintained in the Bible School.

**Warrnambool.**—The K.S.P. held an interesting night, when Mr. R. Shields related personal experiences of Canberra, also showing many interesting pictures. Three new scholars at Bible School. The visit of Miss McCorkindale, of the W.C.T.U., to this city has created renewed interest in the "youth movement."

**Footscray.**—Splendid meetings at all services on Sunday. One sister was received into fellowship in the morning. During the afternoon Bro. Hurren gave a short address to the school in preparation for "decision day." The evening service was well attended; four decisions at the close. The choir, under the leadership of Bro. McCrackett, is preparing for a concert in aid of the funds.

**Shepparton.**—On Oct. 9, in the morning, a memorial service was held, special references being made to Miss A. F. Storey, a former Bible School scholar. At the same service Bro. and Sister A. G. Bird, formerly of Mildura, were received into fellowship. Bro. and Sister E. J. O'Donnell and family, and Bro. and Sister Riddell, former members, have returned to the district, and are again meeting.

**Dandenong.**—Good meetings are being held. The chapel has been renovated, and at its reopening services Bro. Morris, from Brighton, gave the morning exhortation; 58 broke bread. This was a good beginning for the mission services, which are being taken by Bro. Patterson, from Ascot Vale. Bro. Patterson spoke in the evening to a good attendance. Services are being continued through this week and next.

**Moreland.**—197 broke bread on Sunday, Oct. 9. Bro. H. Hearsig was welcomed by faith and obedience, and his wife as an immersed believer. Sister Miss U'bert was also received by faith and obedience, and Sister Mrs. Thomas by letter from Kalgoorlie. Sister Mrs. Archer was a visitor from Queensland. Good meeting at night, when the two lads who confessed Christ the previous Sunday were baptised. Bro. Webb's subjects were "The Miraculous Gift of the Holy Spirit" and "An Unerring Detective." Bro. H. B. Robbins helped at the evening meeting.

**Ararat.**—On Thursday, Sept. 29, the church gave a welcome to Bro. and Sister Lang, who have taken charge of the work. The Presbyterian minister, assistant and Methodist minister gave addresses of welcome. Bro. Gate brought greetings from the H.M. Committee. Several musical items were given, and supper was provided. Meetings on the succeeding Sunday were well attended. Farewell has been said to Mrs. Dare and family, who are leaving to make their residence in Mont Albert.

**Balwyn.**—There were large and inspiring meetings on Sunday. It was the fifth anniversary of the opening of the building. 195 broke bread, and the thankoffering for the day was £206. Jas. E. Thomas spoke morning and evening, and at the evening service the choir, led by Ernest Tippett, and assisted by Mrs. Vernon Walker and Mrs. F. L. Mitchell, rendered magnificent anthems. A fine young man confessed Christ at the close of the service. Bro. and Sister J. E. Austin and daughter were present after their trip around the world, and received a very warm welcome home.

**Melbourne (Swanston-st.).**—Last Lord's day there were good meetings. Visitors included Sister Mrs. Fox, from Sydney, and Bro. H. Cust, of Chatswood, N.S.W. Very fine sermons from Dr. Brandt. Special music was rendered by choir and soloists.

**South Melbourne.**—Good meetings last week. On Sunday Bro. Waterman spoke at both services. The evening topic, "Life after Death," was much appreciated. Amongst visitors was Sister Mrs. Guyatt, of Kilmory. The Bible School was treated to an interesting talk on the work of the China Inland Mission. All auxiliaries are thriving. At the mid-week prayer session, three ladies were baptised.

**Kyneton.**—The church now holds meetings in the new Freemasons' Hall until its own building is erected. Sister M. Perry, of Sydney, has been amongst the visitors. The brethren are delighted to have the fellowship of Bro. and Sister Alf. Hinrichsen, of Bendigo, who have recently come to reside in the town. On Oct. 9 Bro. Hinrichsen gave a morning message on "The Hope of Christ." Sister Evelyn Dixon, of Drummond, is also resident in Kyneton.

**Warracknabeal.**—The ladies' aid conducted a successful sale of work on Sept. 28. Bible School anniversary was celebrated on Oct. 2, 4 and 9. The new school hall was officially opened by Bro. W. G. Smith, of Minyip, who donated the building material. On Oct. 8 the tennis club commenced play for the season. In connection with a series of gospel addresses on "Great Chapters of the Bible," an invitation has been extended to all to indicate favorite biblical chapters and characters, also hymns.

**Brunswick.**—Renovations costing about £70 have been effected, and an effort is being made to raise this amount before the business meeting in November. Bro. A. McNeilly welcomed in four by transfer—Sisters Misses Ada, Muriel and Winnie Lovell (from Preston), and Bro. Edwin Lovell (from Coburg). A nice audience was present. Bro. McNeilly gave an address on Jude 3. In the afternoon a breaking of bread service was held with Sister Mrs. David Walker and Bro. and Sister Robert Veitch at the home of the latter. At the gospel meeting Bro. F. Lydiard sang a gospel solo. Bro. McNeilly's topic was "A Lover's Confession." (Matt. 16: 16).

**Bendigo.**—Interest in the work has been maintained. The following preachers have assisted—Bren. Cecil Watson, Campbell Banks, A. E. Knight and Allan Searle. The balance-sheet of the horseshoe fair conducted by the sisters for the building fund showed receipts, £189/15/6; expenses, £47/14/8; cr. balance, £142/0/10. Bro. A. E. Hurren, who has accepted a three years' engagement with the church, expects to commence on Nov. 20. The church choir is doing splendid work, rendering fine anthems at each service. A pretty wedding was celebrated in the chapel on Oct. 8, when Sister Annie Gray was married to Mr. Lees, of Melbourne. Bro. A. Clipstone, of Castlemaine, officiating. The A. and B. girls' basket ball teams did well in the annual sports held in the City Oval. A young men's cricket team has been formed in connection with the school.

**Parkdale.**—On Oct. 2 the mother and son who recently made decision, were welcomed into membership. At night the building was well filled, the occasion being the second anniversary of the Young Worshipers' League. Under sary of the Young Worshipers' League has made Sister Miss A. Allaby the League has made good progress, and out of its present membership of 47, 43 were present on Sunday. Bro. Stewart's message was, "Getting a Good Start." The children sang. On Monday the social was held, when the mothers and fathers were the guests of the young worshippers, and an enjoyable time was spent. Marjorie Hills, Bobby Hills and Eileen Pierce received silver star brooches, and Leslie Pierce a silver star tie-pin, on two years' unbroken attendance. On Sunday, 9th, two were received by letter, and Bro. Bryce exhorted the church. At night Bro. Stewart gave a blackboard message on "Kingdoms."

**Dayswater.**—An enjoyable social evening was spent on Oct. 8, when a visit was paid by the church at East Doncaster, who supplied the items. The church and school are preparing for anniversary. Bro. Hinrichsen will be closing his services with the church, going into full-time work. His labors have been full of earnestness and highly appreciated.

**Boronla.**—Good meetings are reported with fine addresses from Bro. Williams. Bren. Cameron, of North Richmond, and H. R. Chandler have exhorted. The Bible School is having a rally. Christian Endeavor continues with enjoyable meetings. Last Saturday evening, at a well-attended meeting of young people's clubs, Bro. T. H. Scambler gave a fine lecture entitled "The Hosts of Beelzebub."

**Burnley.**—On Oct. 9 Bro. Jacket spoke to an appreciative audience on "The Man who tried to Hide." Two ladies were baptised. On Oct. 5 the church tendered a social evening to the esteemed secretary, Bro. A. Newham, in honor of his approaching marriage to Miss Hill. A presentation of a tea and coffee service was made from the members of the church and clubs, also a handsome vase from the Sunday school. Bro. Newham suitably responded. Mrs. Perkins presented the church, on behalf of the young ladies' club, with curtains and fittings to be used during baptismal services.

**Bambra-rd.**—Attendances at all meetings are increasing. Oct. 2 commenced a month of special meetings. Bro. Shipway exhorted. In the evening Bro. Tease's address on "The People and the Bible" was very inspiring. On Oct. 5 Mr. Denniston commenced the first of a series of four lantern lectures on "The Rise and Fall of World Empires and the Coming Kingdom," when over 100 people enjoyed this splendid lecture. On morning of Oct. 9 Bro. L. C. McCallam gave a fine address on "Youth." An orchestra has been formed to assist in these special meetings. The various clubs and auxiliaries are making steady progress. A Junior Phi Beta Pi has been formed.

**Surrey Hills.**—Very fine meetings last Lord's day. Bro. T. W. Smith gave the morning exhortation. In the evening, to a splendid attendance, Bro. Combridge gave an address on "The Changeless Message for a Changing World." At the close the Phi Beta Pi club held an installation service conducted by the National Scribe (Bro. Hector Campbell). On Friday and Saturday the ladies' guild conducted a sale of work, over £70 being realised. Since its inception the guild has been instrumental in raising over £500 for the school building, and is steadily reducing the debt still remaining. The mid-week prayer service is being resumed this week, with Dr. McColl as the special speaker.

**Box Hill.**—On Oct. 2 Mrs. Arnold and Miss Flood were received into fellowship from Gardiner. Bro. Sparks exhorted acceptably. On Oct. 9 Sister Mrs. Hudd, her daughter and two sons were received by letter from Doncaster; and Sister Mavis Davey, recently baptised, was received into fellowship. Bro. Quirk exhorted well. At gospel service three Bible school boys made the good confession. Bible School anniversary celebrations on Oct. 2 and 4 were a record success. A hall capable of seating 600 was engaged. Large crowds attended. On the concert night a fine programme was presented. The singing under Bro. S. Salisbury, with Sister Eunice Henley as pianist, was much enjoyed at the Sunday services. Bren. H. Patterson in the afternoon and W. H. Clay at night gave great pleasure with their addresses. An elderly woman confessed Christ. The report of the secretary, Bro. Grafham, showed the school to be in a flourishing condition. Two scholars, Ethel Buller and Mary Sharpe, have completed nine years' consecutive attendance. Bro. P. Reed, superintendent, has been elected to fill the vacancy in the diaconate caused by the death of Bro. Burchill. The tender of Bro. R. Ward has been accepted for the building of the new chapel, and it is expected that the erection will be begun in two or three weeks' time.

## New South Wales.

**Epping.**—On morning of Oct. 2 Bro. Saintry, from Rockdale, gave a splendid address on Acts 2: 42. At night Bro. Fretwell preached a fine discourse on "The Lure of the Book," when a young girl confessed Christ. On Oct. 9 Bro. Childs, from Hornsby, spoke a beautiful word on Psalm 95: 6. At night Bro. Holt's message on "The Lure of the Cross" was much appreciated.

**Bankstown.**—On Oct. 9 Bro. Casperson spoke in the morning. At night Bro. Bennett preached in an interesting and powerful way. A committee to work for the success of the Pentecost celebration in 1930 has been appointed. Visitors included Mrs. Horne, isolated member, and Sisters Stokes and Curtis, from Unley, S.A. The Bible School is practising for its anniversary.

**Taree.**—Bro. J. Elliott addressed the church on Oct. 2, and Bro. A. Fraser, from Merewether, spoke at Cudletown. Bro. Henry Edwards at the gospel service delivered a searching message. Bro. H. Gaggin's solo was appreciated. The church is planning an eight days' mission in November, with Bro. Hagger as missionary. Sister M. Fraser, who has been very ill, is now recovering.

**Broken Hill.**—Bro. and Sister E. G. Warren began their work on Oct. 2, and had a time of happy fellowship. Six new scholars were received into the Bible School. There was a splendid gospel service, between 70 and 80 attending. Bro. Cremer sang a solo. On Sept. 29 the tennis club had a delightful social evening. On Oct. 2 Bro. Cremer had a good morning service at Railway Town. The sisters did well in their College offering.

**Chatswood.**—On Sept. 25 Bro. A. H. Webber addressed the church on "Christian Ministry." At gospel service Bro. Whelan's theme was "Christian Union." Both addresses were helpful. In the evening a farewell tea was tendered to Bro. and Sister Vereo, who have severed their connection with Chatswood and linked up with Lane Cove church. On morning of Oct. 2 Bro. Whelan spoke on "Prayer." The evening theme was "Preaching Christ." Attentive congregations at both services. Interest in prayer meeting is still maintained.

**Dumbleton.**—Bro. Stirling's morning message on Sept. 25 was on "Faith." A young man was received into fellowship. At night Bro. Stirling preached on "Long-suffering." On Oct. 2, Bro. Aeland exhorted on "Faith, Hope and Love," and at night Bro. Aeland spoke on "The Simplicity."

Bro. Hinrichsen, from Hurstville, gave an instructive morning message on Oct. 9; subject, "The Goodness of God." Afternoon he spoke to the men's meeting on "Church of Christ as I see it." At night Bro. Aeland addressed the children's service on "Watch and Pray."

**Paddington.**—On Oct. 2 Bro. T. Hagger addressed two splendid meetings. Visitors included many old Paddington members. In the evening Bro. Hagger opened his fortnight's special services with a convincing address on "Can a Young Man Trust his Bible?" Bro. Hagger gave an interesting address on morning of Oct. 9. One sister was received into fellowship. In the evening Bro. P. Turk rendered a solo, which with Bro. Hagger's impressive message, was enjoyed by a large gathering. Three confessed Christ during the first week of the special services.

**Sydney.**—Good attendances at City Temple on Oct. 9. The address of Bro. Lanev, from Burwood, was enjoyed by all. In the evening a special spring flower and fruit service proved a great success. Bro. Illingworth and the members of the Phi Beta Pi club spared no effort in preparing and organising the service, and were rewarded by a large attendance, and a beautiful display of flowers, fruit and eggs, which were afterwards distributed to the hospitals. Solos by Mrs. S. Morris, Mr. R. Hayward and a duet by Miss Warner and Mr. Wells added to the enjoyment.

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