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CIRCULATING AMONGST CHURCHES OF CHRIST IN THE AUSTRALIAN COMMONWEALTH AND NEW ZEALAND

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The Unrecognised Christ.

"There standeth One among you whom ye know not."—John 1: 26.

IT is almost a commonplace to say that the world does not know its greatest men. To be very near is often to be blinded. It is only afterwards, in quiet reflection, that the large outlines of greatness are detected. Yesterday and tomorrow may deceive us, and indeed they very often do, but (as Dora Greenwell says) the real deceiver is to-day. Now our blessed Lord is different from the greatest in that his presence is a perpetual presence. He is continually moving in the world through the actings of his gracious Spirit. And that is why such a text as we have chosen is not only true of days beside the Jordan, but is true always and to the end of time. There is an unrecognised Christ in every age. There is an unregarded Presence in all history. There is a spiritual Power moving in the world, though (like the wind) men know not whence it cometh. There standeth One among you whom ye know not.

One thinks, for instance, of our civic life—of all that meets the eye in a great city. If an old Roman were to come back to earth, and move through the streets of one of our great cities, he would feel at home with our bazaars and barracks. He would say, "We had all these in ancient Rome." But show him the infirmary, the almshouse, the orphanage, the sick children's hospital, and these he would never recognise. It was the spirit of Christ that reared the hospital. It was his hand of love that built the orphanage. And yet how seldom does that thought intrude into the minds of those who throng the streets. In every city of our modern world, as by the banks of Jordan long ago, there standeth One among you whom ye know not.

Again, think of our ideals of conduct, and of the elements unrecognised in them. We might take a very simple illustration.

When some poor useless wastrel has an accident, and the doctor is summoned to his side, that doctor at once acts on the assumption that he must do everything in his power to save the life. Now *why* should he save it? Why should he preserve it? Would it not be better to let that wastrel die? I want to know where the doctor got his thought that the sorriest life is infinitely precious. He certainly did not get it from his science, nor from nature, nor from evolution. The preservation of the wastrel is the one thing evolution does not teach. When I see that doctor, with his sleeves rolled up, fighting desperately for a wastrel's life, I feel that *there* is the Christ unrecognised. There is a spark of Christ in every heart. There is a gleam of him in every soul. He is the light of every man who cometh into the world. Whenever a man does anything true and tender, when the fireman enters the flames to save a child, when the common sailor flings himself overboard to rescue someone who is bent on suicide, there standeth One among you whom ye know not.

Again, one thinks of the social unrest which is so marked a feature of our life to-day. It is evident that the bad old times are gone. Then the poor were content to live in hovels; *now* they are not content. Then they were content with wretched wages; *now* they are not content. Then they were content that little children, untaught, should have their playground in

the gutter; but such things are intolerable now. What lies at the back of that unrest? It is the dawning sense that the poorest and the humblest have equal rights with the richest in the land. And to discover where that sense originated—the infinite value of the bottom dog—is a matter that is worth consideration. It did not come from Satan; Satan has nothing to do with thoughts that liberate. It did not spring from communism—communism is its child and not its father—it sprang from the heart of the Carpenter of Nazareth. Put the leaven in the meal and it ferments. Put the kingdom of heaven in society, and like the loaf it rises. When I see the heavings of the masses now, the fermentation, the *soera indignatio*, I feel that there standeth One among you whom ye know not.

Lastly, take the problems of the world, for the world never had more agonising problems. It seems to many of us as if the world were getting ready for the second and glorious coming of the Lord. National hatreds are not dead. National jealousies were never bitterer. National memories are rankling yet with the catastrophe of the Great War. It looks sometimes as if the only power abroad were that of the prince of the powers of the air—and then come soberer and wiser thoughts. What of the growing movement for disarmament? What of the League of Nations? What of the slowly altering attitude of white men towards the black? Has the prince of the powers of the air begotten these? Some One is moving, though we recognise him not. He does not strive nor cry nor lift up his voice in the streets. Evil is always clamorous and strident. *He* comes as the coming of the morning. So do I feel through all our great world-problems, which sometimes chill the heart, that *there standeth One among you whom ye know not.*—Dr. Geo. H. Morrison in "The British Weekly."

TRUE WORSHIP

A burdened heart lightened,
A darkened life brightened,
Is offering better than gold.
A song, sung in gladness,
A smile, boon to sadness,
Shall come as a psalm unto him.
A word gently spoken,
A crust gladly broken,
Is prayer that avails at his Throne.

—Thomas Curtis Clark.

Jesse R. Kellems in England.

England is ripe for a great revival, and we are the people possessed of the message to bring it into being. This is the conviction which I have held for some time, and one which my recent visit has enforced. We have the message, we have the money, we have the man-power with which to enter this great and inviting field, but we must do it in the right way or the chance for a great Restoration cause in this garden isle of the northern seas will be lost for another fifty years. Tact and patience will commend our intentions to our British cousins. Precipitate action on the part of those inexperienced in English ways and unacquainted with English modes of thought would spoil the magnificent beginnings which augur so well for the immediate future.

The three weeks' meeting which has just closed in Leicester is the third of this nature which the author of this article has conducted in Britain—sufficient effort in this direction has therefore been made to justify the conclusions herein set forth. Here, then, are the facts concerning this campaign. Under the leadership of Bro. J. W. Black, last year's fraternal delegate to our Memphis Convention and of beloved memory in America, preparations were made for a three weeks' visit of the Thomas Mission party *en route* from South Africa to the Christian Convention in Indianapolis.

Four churches co-operated in the mission: Evington Road (membership, 180), Melbourne Road (membership, 250), Harrison Road (membership, 150), and South Wigston, four miles from Leicester (membership, 200). In the three weeks the history of the London and Manchester campaigns of eighteen months ago was repeated—112 additions were made to the churches—more than a hundred of these by confession and baptism. There were thirty confessions on the last Sunday. It was obvious, also, to the eye of any one experienced in New Testament evangelism that the campaign was just beginning to strike out in a big way when the approach of time of the Indianapolis Convention necessitated its termination. Could it have continued another three weeks, I am confident three hundred baptisms would have been registered. The three campaigns, as regards time employed and results attained, are: London, three weeks, 130 confessions; Manchester, eight days, 90 confessions (2 baptised 84 people in one week); Leicester, three weeks, 112 confessions—a total of 332 in seven weeks of preaching. Some very definite and striking conclusions are deducible from these experiences.

1. In the first place, I have preached the very same message in the very same way, and in every regard we have employed the very same methods followed in our American campaigns and with exactly the same

results. Note, I have not said that American methods of evangelism will produce the same results in Britain as accrue in the United States. Some of our brethren would do as they have always done; others would not succeed at all, though successful at home. Straight gospel preaching by a cultured Christian who can forget that he is an American and be just a man and a Christian will win men to Christ in England just as readily as anywhere else. Emerson—and before any of our brethren essay acceptably to preach to our English brethren, I would advise him to read his "English Traits"—says of our overseas relatives: "They stoutly carry into every nook and corner of the earth their turbulent sense of inquiry, leaving no lie uncontradicted, no pretension unexamined." A rugged, uncompromising honesty—a passionate love of truth and an inveterate hatred of sham—this is English. No padded reports, no exaggerated statements, will go in England. Let our brethren come with courtesy, honesty and truthfulness and they will be most enthusiastically received, but let only such come. Advocates of open membership or of any ultra-modernist cult will be quickly sensitive to the coldness of the atmosphere, as far as our own people are concerned. They have seen enough of this in their own country, and are not hungry for more.

2. In the second place, it is evident that there is far greater community of interest between our progressive British brethren and the American brotherhood than can possibly exist between themselves and the admittedly non-progressive section among them, whose utter lack of evangelistic spirit and unreasoning insistence upon non-essential things has already too long effectively blocked our progress in Britain. And assuredly this community of interest should be encouraged. The recent visits of Bro. Jesse Bader, Bro. B. A. Abbott, Bro. F. E. Smith and Bro. S. S. Lappin have been productive of a deeper realisation than has existed before that we are one people—one great world brotherhood. The kindly interest of these brethren in the ongoings of our British work, the dignity and poise which characterised them in all their contacts, has very definitely fostered the growing spirit of fraternity. Such visits are wholesome, and they should continue. The very presence of such brethren arouses further dissatisfaction with the confessedly slipshod methods all too often obtaining in many of our smaller churches and stimulates a desire for a higher type of leadership than has usually been enjoyed save in the stronger congregations.

3. A third thing to be remembered, if we would enter the open door in Britain right now, is the fact that they are not at all interested in our internal broils. All the forward-looking brethren—and I mean

this in its true sense—are very frankly not concerned about our fights. The British brethren are for law and order. This is flesh of their flesh and bone of their bone. If we can come to them and leave our skeletons in the closets, where they belong, we shall be heartily welcomed. If, on the other hand, we are determined to drag our fights with us, we had far better stay on our own shores.

4. It should be observed, finally, that only the right kind of man can do the big work in England which is certainly awaiting the harvester. It is perhaps rather blunt to say so, but one with a pronounced nasal American accent will not find such a ready hearing as one whose speech comes not so pronouncedly through the nose. We are accustomed to it, but it frankly grates on English ears. An educated man—the more, the better, provided it be but the vehicle of a consuming evangelistic passion—is the only kind to represent our plea in this little, green island which has been the very centre of the world's culture for so many hundreds of years. Oddities in speech and near-boorishness in actions are taboo.

I have great joy also in announcing to the American brotherhood that the British churches are very definitely behind the work of the Thomas Mission in South Africa. Following the enthusiastic approval of this work as voiced by the conference of Churches of Christ in Australia, the British conference at Glasgow passed a hearty resolution of approval. They believe also in saying it with money. The churches in Leeds, Liverpool, Manchester, Southport, Leicester and Twynholm Church (London) have given a total of \$1,930 to the work in the sunny sub-continent. Twynholm gave \$500, the church in Manchester \$300, and the churches in Leicester \$1,000 of this amount. Bro. Reg. Enniss, our esteemed brother from Australia, a visitor at Twynholm the night the address on Africa was given, gave \$50 for Australia. We rejoice in that all this makes it possible for us to say in the future that the whole world brotherhood is co-operating in this work of establishing our cause in a great, new continent. This is the first time we have worked together as one people. The tendency speaks volumes.—Jesse R. Kellems in American "Christian Standard."

ABIDING PEACE.

Long years of peace:
When far from me seemed gloom and death,
When sorrow seemed an old man's dream,
May I not once more feel your breath?

Long years of peace:
I see afar in front of me
A heaven made up of years like yours,
A whole, a bright eternity.

Long years of peace:
I think of you as yet to come,
And wonder when Time's last New Year
Shall gladly bid me welcome Home.

—Horatius Bonar's last Hymn.

Studies in Ambiguous Texts.

"BAPTISED FOR THE DEAD" (1 Corinthians 15: 29).

The famous passage in which the Apostle Paul refers to baptism "for the dead" was not at first included in this series of studies, as it was felt to be a text presenting difficulty in interpretation rather than ambiguity in the strict sense. There is, however, a certain degree of the latter, and in response to a suggestion the verse has been included.

In 1 Corinthians 15, the great "resurrection chapter," the apostle sought to confute those who in his day were denying the resurrection of the saints. His chief point was that the arguments his opponents were using would apply also to the resurrection of Jesus Christ. If there was no resurrection, and no risen Christ, then the Christian faith was a vain thing, there was no salvation from sin, those who had fallen asleep in Christ had perished, and Christians who had entertained delusive hopes were of all men to be pitied most. However, by cogent argument Paul could prove the resurrection of Christ, and with that established the Christians could be sure of the future resurrection of departed saints.

It seems curious, after the Apostle Paul had reached the heights of triumphant declaration of the final conquest of the risen Christ, that he should then return to what seems to most readers a subsidiary as well as an obscure argument. A certain practice, he writes, was unmeaning if there were no resurrection of the dead. It will be well to quote his own words:

"Else what shall they do which are baptised for the dead? If the dead are not raised at all, why then are they baptised for them?" (1 Cor. 15: 29, R.V.).

The Common Version punctuates differently, and at the end of the second question has the repetition of the word "dead" in place of the better attested pronoun of the revision, thus: "Else what shall they do which are baptised for the dead, if the dead rise not at all? Why are they then baptised for the dead?" But there is no alteration of meaning, and we need have little difficulty so far as translation is concerned.

There is, however, no agreement amongst scholars as to the precise meaning of the verse, and from the early centuries expositors have been perplexed. Some people have been very sure of the meaning, but wiser writers freely confess that certainty is beyond us. Dr. Plummer said that "with our present knowledge it is impossible to do more than determine the direction in which a correct solution may be found. It is possible to show what kind of interpretation the language of 1 Cor. 15: 29 requires; and, when this is done, other kinds of interpretation are excluded as impossible."

One writer has collected thirty-six different interpretations, and there is no likelihood that he gave an exhaustive enumeration. If the reader of this has any settled opinion at all, it is highly probable that he has some supporters. The defender of the quaintest view need not feel lonely!

Vicarious baptism.

It seems natural first to notice the explanation that Paul refers to vicarious or proxy baptism, in which a living man was baptised on behalf of a dead one, so that the departed friend might receive a benefit. The Mormons of modern times have revived this baptism for the dead, which we know was practised in the latter centuries, after the apostolic age. Tertullian (died c. 220 A.D.) and Chrysostom (died 407 A.D.) tell us that it existed amongst the Marcionites of the second century; and Epiphanius (died 403 A.D.) says that, there was

"an uncertain tradition handed down, that it was also to be found amongst some heretics in Asia, especially in Galatia, in the times of the apostles." Chrysostom describes the practice: When a catechumen (i.e. one training for baptism and church membership) had died before receiving baptism, "they hid a living man under the bed of the deceased; then coming to the dead man they spoke to him, and asked him whether he would receive baptism; and he making no answer, the other replied in his stead, and so they baptised the living for the dead." Epiphanius states the purpose: "test in the resurrection the dead should be punished for want of baptism, and not subjected to the powers that made the world." Chrysostom says he could not speak of the practice without bursts of laughter, and the early writers did not think that Paul was making any allusion in 1 Cor. 15: 29 to any such practice.

It is true that even a superstitious practice of the kind referred to would imply a belief in resurrection and future life, and so it could fit Paul's general argument in 1 Corinthians 15. An illustration might be drawn even from an evil thing. But we are persuaded that had Paul referred to such an unauthorised and grossly superstitious rite he must have condemned it. It is impossible for us to believe that he could have been content with the language he uses, if he had known that some of the Christians had so distorted the ordinance of our Lord's appointment. Further, there is no proof that proxy baptism existed in apostolic times, and it is much more probable that the later superstitious rite grew out of the fancied meaning of our text than that the text refers to an existing practice.

There is no proxy religion in the New Testament. Faith, repentance and obedience in baptism are all matters personal to the individual seeker for salvation. It is interesting to note that Dean Stanley, who believes that 1 Cor. 15: 29 refers to vicarious baptism (though of course he thought that practice to be superstitious and unauthorised), should seek to show a certain connection between later church practices with their alterations of New Testament and those of the people referred to by Paul. In his commentary on Corinthians Stanley writes: "This endeavor to assume a vicarious responsibility in baptism is the same as afterwards appeared in the institution of sponsors." It will be remembered that the church of which the Dean was a brilliant member and leader represents the godfathers and godmothers as making profession of faith and other promises on behalf of the infant to be baptised. We can but repeat, whether of ancient heretical baptism or of any modern practice, that no one person can believe, repent or be baptised for another. Stanley goes on to refer to what the Church of Rome has done to the other ordinance of our Lord's appointment, as illustrating the motive behind the proxy baptism of the heretics: "The striving to repair the shortcomings of the departed is the same which, in regard to the other sacrament, still prevails through a large part of Christendom, in the institution of masses for the dead."

Some better interpretations.

(1) One of the interpretations which yet holds the field is found in the early Greek "fathers," that Paul refers to the ordinary Christian rite, which implies a belief in the resurrection. Evans in the "Speakers' Commentary" strongly defends this view, and would translate "with an interest in [the resurrection of] the dead," or "in expectation of [the resurrection of] the dead." The objections usually given to the

view, however, are very strong if not demonstrative, viz.: (1) that the words "they who are baptised for the dead" suggest a special class rather than refer to the whole body of Christians. It would be an unnatural way of speaking if those who were "baptised for the dead" included all to whom Paul wrote as well as the apostle himself. Indeed, he seems in the very next verse to put himself into another class. (2) It may be doubted whether the preposition "hyper" can have this meaning. (3) The ellipse is too violent; the words put in brackets above have no place in the original text.

(2) A few scholarly interpreters have attached a figurative meaning to the phrase "baptised for the dead," making it stand for the baptism of suffering such as Christ was baptised with, a "baptism for the sake of [entering into the church of] the dead." The only merit of this is that it suits the immediately following verses which refer to Paul's suffering for Christ's sake. But, as has been objected, "this is a still greater strain upon the preposition, and is equally open to objection from the use of the third person and of the 'them' at the end of the verse."

(3) Some writers have imagined that death-bed or clinic baptism is referred to. This, however, was a post-apostolic practice, and, so far as we know, was not found in the first century. Besides, "baptism of the dying" could hardly be described as "baptism for the dead." Despite the great names of Calvin and others associated with this view, we may dismiss it also as impossible.

(4) Another view is well worth mentioning, and is of a very different class. It is, briefly, that Paul is referring to what is a common experience that "the death of Christians leads to the conversion of sinners, who in the first instance 'for the sake of the dead' (their beloved dead), and in the hope of reunion turn to Christ." Professor David Smith adopts this view, and expresses it in the following words:

"What then does the verse signify? Observe that the phrase 'for the dead,' though ambiguous in English, cannot in the original mean, as the idea of vicarious baptism would require, 'instead of the dead.' The Greek preposition here signifies 'for the sake of'; and it illumines the apostle's words when we recognise that these were sorrowful days at Corinth. It was a heathen city, and it appears that it had recently been visited by a pestilence (cf. 11: 30). 'Many among them were weak and sickly, and not a few were falling asleep'—the Christian phrase for dying. As our Lord had forewarned his disciples, the gospel had enkindled strife. There was many a home where a husband or a wife, a son or a daughter, a brother or a sister had confessed Christ and been loaded with ridicule and abuse. And now when the believer had gone to his rest, his kinsfolk's hearts softened towards him, regretfully remembering his gracious pleading and their bitter words; and that they might meet him again in the blessed home, they turned to his Saviour and 'were baptised for the sake of their dead.' And this is the apostle's appeal to those who doubted the resurrection. Will you, he pleads, forgo that blessed hope?"

Professor G. G. Findlay, who in the Expositor's Greek Testament argues for this interpretation, says truly that "the hope of future blessedness, alloying itself with family affections and friendship, was one of the most powerful factors in the early spread of Christianity."

In closing, we suggest that the two interpretations which most appeal to us are those numbered (1) and (4) above. If we cannot definitely decide between these, we confess that the closing view has made an ever stronger appeal to us as the years go by, so that we now regard it as the one with least difficulty and that which is probably correct.

The Intimacy of Christ with His People.

The intimacy of Christ with his people is so close and tender that every figure of speech which can convey to our minds the closest fellowship and most loving relationship is taken to illustrate or represent it in Scripture. We should not have dared to use such familiarity ourselves with One so infinitely above his creatures. Faber enters the Holy of Holies in many of his hymns. Charles Wesley comes very near in some of his, especially in the one which has found an echo in so many hearts—

Jesu, lover of my soul
Let me to thy bosom fly.

Whittier ventures just within in his beautiful hymn—

Who fathoms the eternal thought?
but is afraid he has gone too far, and ends with—
Forgive me if too close I lean
My human soul on thee.

While Faber goes further and says—

Let all I lean upon give way,
That I may lean on nought but thee.

Keble also has the same thought—

Be my last thought how sweet to rest
For ever on my Saviour's breast.

And again Charles Wesley craves this intimacy in his lines—

O that I could with favored John
Recline my weary head upon
My great Redeemer's breast.

Who does not envy St. John the title, 'The disciple whom Jesus loved'? Yet it is equally true of all his disciples, and of us individually if we like to accept it. We may all be favored Johns if we will. We can never lean too closely upon him. Like frightened sheep we scarcely dare venture near, and so he gives us every encouragement to come closer and yet closer to his great heart of love. He says, 'How often would I have gathered you as a hen gathers her brood under her wings, and ye would not.' He compares himself to the sheep-fold with its protection and shelter. All we have to do is to venture within, instead of standing shivering outside. There is shelter and warmth within.

Souls of men, why will ye scatter
Like a crowd of frightened sheep?
Foolish hearts, why will ye wander
From a love so true and deep?

He compares himself again to an eagle: 'As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings . . . so the Lord alone did lead him.' This is true of all the Israel of God. But mark the condition—'For there was no strange God with him.' Again he says, 'Ye have seen how I bare you on eagle's wings.' An eagle is very swift and very strong. Just as the eagle carries its young when they are too young or too weary to fly themselves, so the Lord carries his feeble tired ones far out of reach of all the foes that would molest—if they will let him. One is struck in going through the prophecies with the yearning, pleading heart of God over his wayward, straying children. 'He is full of compassion and of great kindness.'

They who trust him wholly, find him wholly true.

Those who get nearest to his heart know him and love him best. Jesus called a little child, and he took him up in his arms, telling his disciples that whosoever should not receive the kingdom of heaven as a little child, should in no case enter therein. The oldest of us are but little children to him, and the most child-like spirits are his favored ones. If we could but get a glimpse of his wonderful love to us, if Satan's caricature of our God were once banished from our minds, and we could only realise that God

is Love—its very essence—we should no longer want to choose our own way; our will would be one with his, knowing that all his commands were traced in letters of love for man's best interests. Life would be one long glad thanksgiving hymn, and the peace which passeth understanding would be ours.

O that I, as a little child,
May follow thee, and never rest
Till sweetly thou hast breathed thy mild
And lowly mind into my breast!
Nor ever may we parted be,
Till I become one spirit with thee.
—Fairlie Thornton in "Sunset Gleams."

I confess that I do not see how Christianity is ever to carry the day unless the great bulk of our church-membership becomes also a ministry.—Dr. Hitchcock.

Religious Notes and News.

In last issue we referred to the Australian Number of the American "Christian Evangelist." We print below two extracts from this special issue.

WE SALUTE AUSTRALIA.

This week "The Christian-Evangelist" gives much space to the Churches of Christ in Australia. We send greetings to those churches that dwell on the other side of the earth from us. They are churches of wonderful promise, in a continent of wonderful promise.

In a new land, they will help to build a new and better civilisation. Like our people in the United States, the Disciples in Australia are seeking to build up churches of which Christ is head and Lord, whose rule of faith and practice is the New Testament, whose aim is to preach the gospel to every man and woman in the world, and to make them meet for the inheritance of the saints in light.

It gives the American churches fresh enthusiasm to reflect that the Disciples of Christ have strong growing churches all around the world. This is an inspiring chapter illustrating the power of Christianity in the present day. Only a little more than a century ago, this modern movement started in a backwoods section. But when Christ lights the lamp it flings its light very far.

BROTHERHOOD TIES AND PROGRAMMES.

There is the kindest feeling and warmest interest everywhere among the churches for the American brotherhood. There is the feeling that we are a part of the same great movement advocating the same ideals and standing for the same great principles.

The regrettable thing is that there has not been more interchange of fellowship. No convention should be held in the future in either country without delegates being sent to bear the fraternal greetings and strengthen the ties of brotherhood, not that either would in any way seek to regulate or interfere with the work of the other, but that each should be messengers of good will to the other. It is a delight to announce that Mr. and Mrs. Robert Lyall will attend the International Convention at Columbus, Ohio, next April as fraternal delegates from the Australian churches.

The last Federal Conference voted to join in on the "Nineteen Hundredth Anniversary of Pentecost Celebration." The writer presented the plans and programme in each State and be-

AMERICAN CHURCH STATISTICS.

A few weeks ago Dr. H. K. Carroll gave the churches of America an unpleasant shock. For many years Dr. Carroll has published in the "Christian Herald" elaborate tables embodying his statistical studies of the churches. This year he announced that the total loss of the Protestant churches would approximate about half a million. The figures caused consternation in the United States. But Dr. Macfarland, the secretary of the Federal Council of the Churches of Christ in America has, however, relieved the tension by announcing that the statement has led the Federal Council of the Churches to collect the figures of the membership of twenty-five leading denominations. The estimate of loss, he said, dealt only with the loss of members; it did not take account of the new members. The twenty-five denominations had a growth in total membership from 18,762,943 in 1906 to 23,638,597 in 1916, and 27,466,470 in 1926.

fore the Federal Executive Committee. Australia will make great progress between now and 1930, and will seek to do their full share in the celebration of this great event.

There is great interest everywhere about the attendance at the World Convention in 1930 at Washington. A splendid delegation will come. There is great interest everywhere about it.

The churches will join in the simultaneous reading of Matthew next January and John in February, which will be a part of the Pre-Easter plans.

The best days for the Australian brotherhood are not in the past but in the future. One cannot help but feel as he goes in and out among them that greater progress will be made in the next twenty-five years than in the last seventy-five.—Jesse Bader.

YOUNG PEOPLE AND THE BIBLE.

Mr. Meggitt, Chairman of the Congregational Union, in his address on "The Rising Generation—Christian or Godless" at Newcastle, England, deplored the fact that a large proportion of the school-children of to-day do not possess a Bible of their own. In a large industrial district of Lancashire, in a school of 128 boys, no fewer than seventy were without a Bible. A school in Sheffield containing 308 boys returned 223 without a Bible. In a girls' school in the same city, out of 311 scholars, 139 were unprovided. Elementary schools in Yorkshire and Notts. showed equally disappointing figures. Mr. Meggitt estimated that out of a total of six millions of public elementary pupils, at least two and three-quarter millions possess no Bible of their own. He urged the Bible Society to look into this question immediately. "If for a few years, in addition to the millions of cheap copies this great Society sends annually to foreign countries, a special cheap edition could be published for the boys and girls as they leave their day schools, it might prove to be a great step in leading the youth of England towards a beginning of the 'realisation of God.' Better still: Would it not be an excellent thing if the local education authority presented every boy and girl in the senior classes with a Bible of their own for use in school, and allowed them to keep it when they left?"

We will add one comment, says the "British Weekly": Copies of the Bible which are to win and hold the affection of young people must be printed in type as clear as that of the books and magazines which they read from day to day.

If Thou Shouldst Go Away.

A TALE OF THE WIMMERA PIONEERS.

(Continued.)

A. R. Benn.

CHAPTER X.

The next morning stepmother presided at the breakfast table, and we all felt, I think, that a new era of happiness had begun for all of us. Fred and father, with some help from us boys, had done well in the preparing of meals; but there were little things which they never thought of, and if they had, they could never have properly done. What a change it was now, and how good it was to have a woman's touch and a woman's spirit at the table, and to have our little sister, so pure and gentle, to look at! I'm sure we boys hardly took our eyes off Nelly at that first breakfast, and she in her turn had us well under view, especially Colin, who even then had become her favorite brother.

After breakfast father looked across to Alan and asked him to bring the Bible, and then turning to stepmother said, "We always have reading and prayer every morning." "A very nice habit," was the rather cool response. "I was a little disappointed at the brevity and coolness of the reply. I was not really religious myself; but I had hoped that she would be a "converted" woman, and now I began to suspect that she was not. Father read, yes, and I remember it was the story of the crucifixion of Jesus in John 19. I looked at our new mother as the reading proceeded, and I noticed that she did not appear to be interested; but Nelly was listening with all her might. It seemed as if it were all new to her. Her blue eyes were fixed wonderingly on father, and a look of sadness came over her sweet face as the sadness of the story came to her. Then father read a prayer from a book, and I became painfully aware that stepmother did not kneel down at once, but sat till she saw that everyone else was kneeling, then she knelt down; so did Nelly, wondering, I dare say, at the strange customs of the people with whom she had come to live. It being Saturday there was no school, and we boys had a better opportunity to become acquainted with our mother and sister. We all liked them, and I think they liked all of us, and we were all happy in the anticipation of the future. There was just one drawback—"fly in the ointment," father would have said, talking about anything else, and this was, stepmother was not a Christian. If the reader were to know what sort of a being I was at the time, he might be surprised at my being troubled at such a thing; might indeed ask, "What right had such a non-Christian fellow as I to condemn anyone for not being what I was not myself?" Young as I was, I was troubled about doubts concerning things that all respectable Christians fully believe in. Never had I spoken of my doubts to anyone. I would have been afraid of shocking them. In a vague and half sort of way I did believe in God and the Bible, and would have been antagonistic to anyone who would have dared to call in question the truth of it all. I said my prayers every night and morning; I would have been afraid not to, and I read the Bible, and really liked to go to church, but I was not converted and talk religion, as Fred did, or in any way to suffer for Christ, all this I was not prepared to do. Yet I had hoped that our stepmother, like our real mother, would be a help to us and lead us on to what we ought to be; but I soon saw that that was not to be; but I soon saw that a real lovely lady, one whom it would be hard, almost impossible, not to love, an example to many Christians, and yet not one herself. Again there was reading after tea, and Nelly, I believe, was the most

interested of all, and was very pleased to bring the Bible to father when he asked her, and from that time, for as long as she was with us, she loved to carry out this office.

Sunday morning came, and there was to be a morning Wesleyan service at Mr. Brown's, and we boys were very eager to go. Father was not a Wesleyan, and, while he sometimes attended, he did not seem to put himself out very much to go, especially when the services were at any distance. Nelly began to plead very hard to be allowed to go. "Do let me go, mother; I would like to," and she looked so eager that if she had been denied I think none of us would have cared to go. "Yes, we would like her to go," interposed Fred. "How far is it, Fred?" "About a mile and a half, through the paddocks." "That will mean three miles there and back; I'm afraid it's too far for Nelly to walk," was mother's verdict. Nelly's

MEMORY.

Words are but broken things, that fit above,
Leaving a hush behind as they depart;
But Memory is beauty-folded Love
Taking up house within a wounded heart.
No more I turn my leaves and reckon days,
Nor feel the wide world to my footsteps free,
I hid farewell to old familiar ways;
There's but one way—'tis forward—left for me.
Nor is it lonely, as I forward go,
Till, past night's last late star, the morning
break;
For thoughts of thee by every hedge-root grow,
And even Death is kindly for thy sake.

—Lauchlan MacLean Watt.

look of disappointment and tearful eyes were too much for Colin. "Do let her go, mother, there's a dear, and I'll give you a kiss." We all laughed. "The kiss would be very nice, Colin, but it won't make the walk any shorter." "I'll carry her if she gets tired," urged Colin. I forget what else was said, but the outcome of the negotiations was that four boys, in good spirits, and one very happy little girl, set out that bright Sunday morning. I see our little sister now skipping along with one little hand in Fred's and the other in Colin's.

When we reached the house we found that a good many people had come to the service. This was perhaps partly because of the weather, and partly that there was to be a real minister preach that morning. I think Nelly attracted a good deal of attention. I overheard some lady say, "That's the new Mrs. Bennett's little girl." I can't remember what the sermon was about, or indeed anything of that service except that Nelly was sitting between Fred and Colin, and that the whole service made me more than ever sorry that Nelly's mother was not religious, and that I was not as good as Fred. Sometimes I glanced at Nelly, and saw how sweet and interested she looked, and how real and beautiful it all was to her, and it made me think how careful a preacher ought to be when there are little children listening who believe all that is said. I was only a boy then, and I know now, with fifty years between then and now, how young I was then; but I am still impressed with the responsibility of those who teach little children; and, believe me, children think and know of things far beyond what many people imagine.

I write this because "I have been young and now am old."

When we got out and had started for home, Fred began to talk about what we had heard in the meeting, and asked Nelly some questions, and her answers made us realise that we had a little girl with us who not only was capable of thinking of these things, but to whom they were very real. Was it not of such sweet little ones that Jesus once said, "Of such is the kingdom"? We were more than half-way home before any of us remembered the promise made to carry our little charge should she get tired, and, though she protested that she was not at all tired, Fred lifted her up on to a stump and made her get on to his broad strong back. When we were at dinner father as usual asked us about the service—who was there, what was the text, who preached, and what did the preacher say? When we had responded as best we could to father's questions, mother, who had been listening with some interest, asked a question. "Did you see any little girl not listening or falling asleep?" Nelly looked quickly up at her mother, more than half guessing who the little girl in question might be, and Fred undertook to say that Nelly at least had kept wide awake all the time, and had listened real well, and that a lady had remarked to him after the service how attentive Nelly had been. "Yes, mother, it is real nice at church. I do love to hear all about those people in the Bible, and I'd like to be good like what the minister told us Jesus wanted us to be." "My dear little maid, you are quite good now. I expect you will be turning a real Methodist, Nelly." "What's that, mother? is it being as good as Jesus wants us to be?" "You're all right, dearie, without becoming a Methodist." This dialogue was between our new mother and our new sister and, though perhaps I was the most unchristian of them all who heard the dialogue, I was sorry that Nelly's mother was not going to help her to be that sweet little Christian that I felt she could become with just a little motherly encouragement. Then I remember father said, and I was so glad to hear him say it, "It is to be hoped that Nelly will become a Christian whether she's a Methodist or not."

While we were at dinner that day Fred gave us all a start by saying, "Mr. Bennett, don't you think it would be a good thing if we could start a Sunday School here?" We all looked at father, and I noticed that mother looked rather amused. Father thought for a minute, and then asked, "Do you mean in this house, Fred?" "Well, I didn't exactly mean that. I meant here at K—, but all the same it would be nice if we could hold it in one of the houses." "I'm all on for it, Fred, if we could get teachers." "Well, Mr. Brown told me that he would be willing to take a class, and he said perhaps you would make another to teach." Mother glanced at father with an inquiring look, but said nothing. "I think you would make a good teacher yourself, Fred," father said. "Anyhow, they can have it in our house; go ahead all you can." Then I think father remembered that he had a partner now, and he asked, "What do you think about it, Mary? Do you think we could let them have it here?" "By all means, father; I won't be any help to it, but I'll be glad to have it here if there's no better place." Mother was the least enthusiastic of all of us concerning the new Sunday School, and therefore needed the most encouragement, and she got it, for Nelly, who had been listening with great interest, took her mother's hand and gently kissed it.

(To be Continued.)

"Little faithfulnesses are not only the preparation for great ones, but little faithfulnesses are in themselves the great ones. The essential fidelity of the heart is the same whether it be exercised in the mitres or in a royal treasury; the genuine faithfulness of the life is equally beautiful whether it be displayed in governing an empire or in writing an exercise."

The Home Circle.

Conducted by J. C. F. FITTMAN

BY-AND-BYE.

You kiss me on my cheek and say
They stole the roses' tints away;
You smile into my happy eyes,
And say you dream of summer skies;
You weave red rosebuds in my hair,
And say there's sunshine tangled there.

But, ah! not always will I be
Young as to-day,
And will your heart be true to me
When old and grey?

When from my cheek the rose has flown,
And there is winter's snow alone
Upon my hair, where sunshine now
Gleams bright o'er an unwrinkled brow;
And from my eyes has faded out
The light you talk so much about—

When lines of care are on my brow,
And age is here,
Oh, will you love me then as now?
Oh, tell me, dear!

Will love outlast the roses' bloom,
And flourish still above the tomb
Of poor dead beauty? Who can tell?
I pray you heed my question well;
For if I give myself to you,
I want a heart that will be true
When age is on me like the frost
That withers flowers;
Till all their summer charms are lost
For dreary hours.

Think of the change the years will bring!
My step will lose its agile spring—
What! you have a thought? Well, then speak
out.

And tell me what you thought about,
You think true love can ne'er grow old?
Love lasts through life and death, you hold?
Ah, well! then take me if you will,
I've naught to fear
If, when I'm old, you'll love me still,
Remember, dear!

BERTHA.

As we entered the home of our friend we found her in the easy-chair, with a lovely babe upon her lap; she gazed with a mother's pure love into its innocent face, and the look was returned with smiles and baby wonder. She says, "This is my darling little Bertha, my own beautiful child."

Ah! youthful mother, remember the precious infant is only lent for a time; we know not if it be long or short. She is fair, and perfect as from the sculptor's hand. But we know not what will be the outcome of her future life, beginning here in the home circle.

The tiny but precious bundle in the cradle is an unknown quantity. We may, and do, plan for it a bright future, crowned with laurels of fame and honor. What a responsibility rests upon us in the training and moulding of its character! It must be carefully watched and tended; its little feet guided and kept in the paths of virtue and truth.

Sow good seed which will mature with its growth; and if her life is spared may she be an honor to her parents, and a helper in doing good wherever she is called to labor. If God calls her from earth, may she be as free from sin as she now is.

Dear Bertha, if we could keep you from the rude blasts of this world, shield you from pain, sorrow, and the many allurements of sin and temptation, how gladly would we do it. Yet it is so difficult to isolate childhood; to shut out evil influences.

The praying mother, as she is kneeling in the closet, can find no other plea so ready, so urgent, as our Saviour's prayer for his disciples, "Not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." Let us walk cautiously before these little ones, who copy us so closely, and let our example always be such as shall lead them heavenward.

Art thou a mother? Then to thee are given Gems weighing more than the stars of even,
Guard thou the treasure, with sleepless eye,
The Master watches from his throne on high;
Fear thou no suffering, count no toil a cross,
To lose thy jewels is eternal loss."

"OH, BOY OF MINE."

Oh! boy of mine, just tell me all,
It matters not however small,
If something troubles your heart so light,
Just trust me, boy, to put it right.

And in your play be always square,
And see your chum gets his fair share,
And then in the sterner game of life
You'll be prepared to meet the strife.

Oh! boy of mine, be not afraid
To tell me of the slip you've made,
And then together we'll talk it o'er,
I'll help you to your feet once more.

And in your school work do your best,
What if you are below the rest?
It may be harder for you to learn,
But work well done brings good return.

Oh! boy of mine, pray never do
What would make me ashamed of you.
Be clean in mind and body too,
And grow the man God sees in you.

—E. L. Potter.

OUT OF THE BIBLE.

The story is told of a Christian friend who taught an old man to read. He made good progress, and the friend not having seen him for some time, called one day to inquire after his welfare. Finding only the old man's wife at home, he asked her, "How is James?"

"He's well, sir," said the wife.
"How does he get on with his reading?"
"Nicely, sir."
"I suppose he can read his Bible very comfortably now?"

"Bible, sir! Bless you! He is out of the Bible and into the newspaper long ago."

SCOTCH.

Two Hebrews, father and son, went to Edinburgh with a view to locating in business. While walking up one of the principal business streets, their attention was drawn to a farmer who drove up to the curb, got out and took the bridle off the horse preparatory to feeding the animal his noon-day meal. After carefully attaching the feed-bag to the horse's head, he went to the back of the waggon and took a chicken from a small coop. The chicken had a string tied to its leg. This was attached to the foreleg of the horse, so that the chicken would eat the oats that were spilled out of the bag.

"Ikey," commented the elder visitor, "dis is no place for us to do bissness."

The Family Altar.

— J.C.F.P. —

Monday.

And at the end of ten days their countenances appeared fairer, and they were fatter in flesh, than all the youths that did eat of the king's dainties.—Dan. 1: 15.

"I had rather," wrote Baxter, "lie in health on the hardest bed than be sick upon the softest; and I see that a feather bed maketh not a sick man well. The sleep of the laboring man is sweet. The ploughman's brown bread and cheese is more savory to him, and breedeth fewer sicknesses, than the fulness and variety of the rich. The country diet doth not cherish voluptuousness, arrogance, vainglory, earthly-mindedness, uncharitableness, and other selfish diseases, as much greatness doth."

Reading—Dan. 1.

Tuesday.

Our God whom we serve is able to deliver us from the burning fiery furnace.—Dan. 3: 17.

Contemplating his appearing before Emperor Charles V. at Worms, Luther wrote, "If I am summoned I will go, if I possibly can; I will go ill if I cannot go well. For it is not right to doubt that if I am summoned by the Emperor I am summoned by the Lord. He lives and reigns who saved the three Hebrew children in the furnace of the king of Babylon. If he does not wish to save me, my life is a little thing compared to that of Christ, who was slain in the most shameful way, to the scandal of all and the ruin of many."

Reading—Daniel 3.

Wednesday.

When his heart was lifted up, and his spirit was hardened so that he dealt proudly, he was deposed from his kingly throne, and they took his glory from him.—Daniel 5: 20.

"When flowers are full of heaven-descended dews, they always hang their heads; but men hold theirs the higher the more they receive, getting proud as they get full."

Reading—Dan. 5: 1-8, 17-31.

Thursday.

I beheld till thrones were placed, and one that was Ancient of days did sit.—Dan. 7: 9.

"The Lord of earth and sky,
The God of ages, praise;
Who reigns enthroned on high,
Ancient of endless days;
Who lengthens out our trial here,
And spares us yet another year."

Reading—Dan. 7.

Friday.

While I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.—Dan. 9: 21.

"Inflame our hearts with perfect love,
In us the work of faith fulfil;
So not heaven's host shall swifter move
Than we on earth, to do thy will."

Reading—Dan. 9: 1-7, 17-27.

Saturday.

Many shall run to and fro, and knowledge shall be increased.—Dan. 12: 4.

"Whatever other knowledge a man may be endowed withal, he is but an ignorant person who doth not know God, the Author of his being."

Reading—Dan. 12.

Sunday.

I will say to them that were not my people, Thou art my people; and they shall say, Thou art my God.—Hosea 2: 23.

"Oh, the wonderful goodness of the Lord to a poor unworthy people; though he cast them down, yet he hath not cast them away, though he hath sorely rebuked them, yet he hath not destroyed them, though he hath written bitter things against them, yet he hath not written Lo-amon! (see ch. 1: 9) against them. . . . Admired he free grace."

Reading—Hosea 2: 6-23.

Prayer Meeting Topic.

December 7.

PREACH THE GOSPEL.
(2 Timothy 4: 1, 2.)

F. J. SIVYER, B.A.

"I charge thee therefore before God, and the Lord Jesus Christ . . . preach the word; be instant in season, out of season." This is Paul's last and most solemn charge to Timothy. It was written from Nero's dungeon just before the apostle suffered martyrdom. Thirty years of Christian experience and fifteen years of apostolic oversight speak in this inspired appeal. It is heaven's command to every preacher, evangelist, disciple: "preach the word!"

What is "The Word"?

The Scriptures make it abundantly clear that by "the word" is meant "the word of God," "the word of the cross," "the glorious gospel of the blessed God." It is the divine revelation of God seeking to reconcile the world unto himself through the cross of his Son. Jesus Christ himself is God's Word, and to preach Jesus means to set him forth as the world's Redeemer and to make clear to men and women what they must do in order to be saved by him and gain everlasting life.

Why Preach This Gospel?

The Scriptures afford good and sufficient reasons why this and no other message should be persistently preached. First, because it is the only message which the Lord authorised his disciples, and through the disciples his church, to preach (Matt. 28: 18-20 and Mark 16: 15, 16). This charge has never been countermanded or changed. Paul in his day pronounced a curse upon anyone who should preach another gospel. The gospel revelation closes with the significant statement, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life."

Second, this gospel should be preached because as Paul said, "it is the power of God unto salvation to everyone that believeth." When David was fleeing from Saul, he came with his young men to Nob and asked the high priest Abimelech for a weapon of some kind. The aged priest replied that the only weapon in the Tabernacle was the sword of Goliath. David at once answered, "There is none like that; give it me." God has no better weapon to place in the hand of his servant than the gospel of Calvary: "There is none like that." "For," as the author to the Hebrews declared, "the word of God is living and active, sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart."

Third, this gospel is called in the Scriptures "the everlasting gospel." It is always good news, always new news. As long as the sinners stand, as long as men and women are sinners needing salvation, the message of the Cross is the one message divinely appointed and eminently suited for their needs.

Our history as a religious body is in itself a strong argument for the persistent preaching of the positive gospel. In season and out of season, seizing opportunities and making them, our preachers and evangelists proclaim this message from God, and if there is one thing more than another which helps us to keep moving and to be progressive, it is this. In view of Home Mission Sunday let us hear again the clarion cry of the Master in the words of his apostle: "Preach the Word!"

TOPIC FOR DECEMBER 14.—HARRIED BUT NOT HEMMED IN.—2 Cor. 4: 8.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

VICTORIAN SUMMER CAMP CONFERENCE.

Plans for the summer camp conference to be held at Ballarat, Vic., from December 26 to January 2 are well advanced. It is hoped that the following brothers and sisters will act on the camp faculty:—H. J. Patterson, M.A., C. C. Dawson, B.A., A. G. Saunders, B.A., Geo. Hughes, Miss Woodbridge, M.A., Dip.Ed., Miss Forman, and others whose names will be announced later. There are still some vacancies for any who would care to enjoy the fellowship and fun of the camp. Young people over the age of sixteen, recommended by either their preacher or Bible School superintendent, are invited to join us. Previously we had stated the age limit as 24 years, but we are now able to accept young men and women, who, though over this age, are still anxious to further equip themselves for service. A wonderful time is assured to all who are able to come.

In America many of our churches and schools pay either part or the whole of the expense involved and send a delegate to the camp. We feel it would be well worth while for some of our Victorian schools to do the same. Perhaps you have in your midst a young man or a young woman, who has been doing excellent service, and you would like to recognise it in some way. Do so by sending them to the summer camp conference with expenses paid. You will be repaid by the new life and energy that they will bring back to the home church.

In order to allow for further applications, registrations may be made up to Thursday, December 15! Come on! Join the happy band bound for Ballarat on Monday, December 26. For registration forms or further information apply to your preacher, Bible School superintendent or secretary, or to L. C. McCallum, 40 Kyarra-rd., East Malvern.

CONSECRATED AMBITION.

Very often the ambitious person is also a very humplious person. There is, however, an ambition that carries with it nothing but good—the ambition or desire to spend and be spent for the sake of righteousness and truth.

In a very real sense the Bible School officer, teacher or other Christian worker should be the most ambitious person on earth. By this we do not mean mere ambition or glory, but the desire to make oneself as efficient and effective a servant of the Master as one possibly can.

In the round of daily duties we strive to make our efforts count. We are willing to sacrifice leisure and pleasure that we may climb the ladder of success. We take study courses, we attend night school and read good books in order to improve our minds. We take long walks, we go through our exercises daily, we diet and we study health magazines in an effort to keep physically fit. We are urged on by a strong desire to do good work.

When we turn, however, to our Christian work and service so often we do not find the same ambitious desire to excel. The Bible School teacher or club-leader who is anxious to push on in his daily task does not seem to have the same push when it comes to the work of the Bible School or Christian Endeavor Society. Here and there we find organisations who are alive on this problem. Here is a large school, for example, that has a constant class in "teacher-training," and stands instantly ready to replace any teacher who does not indicate, by reading one new book a month, or otherwise making a special effort, that he or she is trying to make improvement. Another school is trying to induce all its teachers to take a course in teacher-training, and suggests that those who are not prepared to do this should resign their classes.

This we feel is unwise, and is asking for the impossible. Nevertheless, it is true that the teacher or officer or other worker who is really in earnest will study hard to become more capable.

A great Sunday School is the natural result of great leadership; a good Bible Class also depends upon the ability of the leader. No Bible School necessarily dies because the church has no preacher, but poor leadership will put it in the grave of defeat in three months. No Sunday School can exist on hot air and enthusiasm; enthusiasm will secure numbers, but only capable leadership on the part of officers and teachers will build up a really successful school. The work of the kingdom waits on human hands. Around the world the problem of Christian service is the problem of the Christian servant. As family training cannot rise above family character, so Christian service cannot rise above the Christian servant. The Lord uses a prepared instrument, and if we with holy ambition seek to fit ourselves for still higher service, our Master will open for us the door of wider service.

HOW JESUS TAUGHT.

Did you ever study the thirteenth chapter of Matthew closely? In it is revealed one of the methods used by Jesus in his remarkable teaching. It is emphasis, gained by repetition.

First he told a parable which led his disciples to ask questions. He ploughed the soil, as it were, and prepared the minds of his followers for the planting of a great truth. He then proceeded to the planting, teaching them to understand the kingdom of heaven.

His plan of repetition, which followed, is not an unusual one. Advertising men are using it to-day to sell soap, flour and wearing apparel. We see it in favorite old hymns, such as repeating "Jesus saves!" Six times in singing one verse and the chorus. Jesus pictured the kingdom of heaven seven times in that one lesson in Matthew 13, using seven parables to make his teaching clear.

There is more wisdom than humor in the answer given by the successful old colored preacher who, when asked how he managed to so thoroughly convince his hearers, replied: "Fust Ah tells em what Ah's gwine tell em, den Ah tells em, and den Ah tells em what Ah done told them."—"Lookout!"

INTEREST THE PARENTS.

Preachers, teachers and other leaders of young people are seriously concerned about the future of our young people. Realising how important it is that the young life of our churches should be won for Christ and the church before they become world-hardened, they are anxious to do all in their power to interest young people in the things of the kingdom of God.

Such leaders should remember that very many parents are also interested in this work, and are anxious to see their boys and girls active in Christian service. Worldly men and women, looking back over their own lives, wish for their children a different and happier experience.

Therefore let us seek to secure the co-operation of the parents. Recently one of our schools determined to move in this direction. A social and educational evening was arranged, and the parents of the Bible School scholars invited to be present. Many of the fathers and mothers accepted the invitation, with the result that a very happy evening was spent. Since this effort the attendance at all services has improved, and several have been added to the Lord, and those concerned believe that not a little of the added interest is due to the help which the parents are giving.

Foreign Missions.

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

VISITING THE NEW HEBRIDES.

(Continued.)

My First Church Service.

Sunday, Aug. 7, I attended my first service of the Oha brethren. I had looked forward to this with pleasurable anticipation. Sunday dawned a lovely day, not very hot, but a bright sun shining. The church building is about two hundred yards from the mission house, a beautifully shaded path leading from one to the other. This path has the most imposing shade-trees on either side, and a great many beautiful shrubs at the edge of the path. All of the paths and church grounds and mission pathways are swept by the young people and some of the women every Saturday. The church building is most delightfully situated on a piece of ground about three hundred feet square. The centre of this block is quite level, and contains the building 45 ft. x 40 ft. They have a fine concrete baptistery outside of the church building about fifteen feet distant. At the extreme right-hand corner of the ground, fully one hundred feet from the church building, is what they call a Rest House, where the men who come early can rest during the hot summer days, before the service begins. On every side of the ground are fine shade-trees, and on two sides are grassy lawns underneath. It looked like coming to some rich man's park, and would have been called by the ancient Greeks a "paradise."

No Late-Comers at Service.

The crowd began to come early. Some walked eight miles, and eight miles back, to attend the service. Others came five, three and two miles; of course a large number lived comparatively close to the meeting house. We did not have the service inside the building on account of the crowd, but it was beautifully shady under the cocoanut trees and banana palms. I did wish that other Australian brethren beside myself could have been with us to enjoy the service under such delightful conditions. The first church bell rings at 10 o'clock. It is a warning bell to the people to get ready. From a quarter past ten they begin to gather. The women and children sit on the grass in the shade of the trees on the front end and one side of the ground, while the men sit on the other side and the back portion of the ground. At a quarter to eleven the second bell rings, and the people begin to move towards the place where the service is to be held. The seats were taken out of the chapel, and these were occupied by the men. Then the women came with banana leaves and cocoanut branches and sat on the ground. The New Hebrides people are fond of dogs, and at every service I attended I had a good muster of the canine adherents. On two

occasions some of them took part in the singing. About five minutes to eleven a little dinner-bell is tinkled by one of the young boys, or a tom-tom is played. The tom-tom is a hollow log, and the sound is not at all disagreeable when played by one of the lads skilful as a player. When this ends, everybody is supposed to be in his or her place. There were about six hundred present. I counted over five hundred, but some were so situated that I could only guess the remaining number. Bro. MacKie presided, and I preached on "Behold, I stand at the door and knock."

Greetings from the Australian Brethren.

I first gave them greetings from the Australian brotherhood, the Foreign Mission Board, Mr. and Mrs. Waters, Mr. and Mrs. Black, and Mr. Chappell. At the conclusion of the service they sent their Christian greetings to the Australian brotherhood. Several of the brethren prayed in their own language. They speak very fast both in their prayers and in their addresses. I never heard anything faster. Their language abounds in vowels, and is very pleasant to listen to. Some, of course, conduct their part of the service in English.

A Reader and Memoriser of the Bible.

One of the teachers, Isobel, read the third chapter of Revelation. It was quite impromptu, as she did not know she had to read until the service began, and as I had chosen the lesson I knew she could not have prepared for it. She read beautifully. It would have pleased any congregation in Australia. It was read with intelligence, feeling, and in perfect English. This girl, Isobel, is a great lover of the Scriptures. She has memorised hundreds of the verses. She can repeat the 119th Psalm with its 176 verses without missing a word. She can repeat many other chapters of the Bible.

A Forest of Bibles.

The reverence of the people was very marked. They stood for the hymns and the prayers. Hundreds of them had Bibles and hymn-books, which the large majority carried to the service in a small bag. As soon as the men are able to read one chapter they want a Bible. The biggest commission that I had for the New Hebrides was to purchase Bibles for those who have not been able to secure any locally. The whole service was conducted in as dignified and reverential a manner as any service I have ever attended in Australia. The most perfect order prevailed. The people listened to my message attentively and with great sympathy.

(To be Continued.)

COMING EVENTS.

DECEMBER 3.—Blackburn Sale of Work will be held in the Methodist Hall, Railway-rd., in aid of Church Building Fund. Afternoon and evening. Opening ceremony, Mrs. Reg. Clark. All welcome.

DECEMBER 10.—South Yarra, Cliff-st., Dec. 10, 8 p.m. Farewell Social to Bro. V. R. Griffin, who is leaving for the United States. Friends and members invited.

DECEMBER 10.—Ringwood Church of Christ Ladies' Class will hold a Sale of Work on Saturday, Dec. 10, afternoon and evening, to be opened by Mrs. Shipway at 3 p.m. Various stalls, Christmas tree. Everybody welcome.

DECEMBER 14.—8 p.m., Glenferrie. Opening of new school hall, Oxley-rd. Former members of Glenferrie specially invited.

LYGON-STREET,

Lord's Day Evening.

December 18, 7 p.m.

SPECIAL CHRISTMAS SERVICE.

The Choir will sing a series of CHRISTMAS CAROLS and Barnby's "THE FIRST CHRISTMAS."

Soloists.

Miss Edna Bagley, soprano;

Mr. T. Thompson, bass; Mr. Colin Dabb, tenor.

Recitation by Miss Elsie Preston.

Christmas Address by A. G. Saunders, B.A.

IN MEMORIAM.

BAGLEY.—In loving remembrance of my dear husband and our dear father, Thomas Bagley, who passed away on Dec. 1, 1924. "With Christ."

"Life is ever lord of death, and love can never lose its own."

—Inserted by his loving wife, May Bagley, and children, Edna, Sylvia, Will and Sydney.

HARDING.—In loving memory of my dear husband, Wilfred, dear daddy of Donnie and Kennie, passed away at Heidelberg, Nov. 25, 1921.

Nothing can ever take away

The love a heart holds dear;

Fond memories linger every day,

Remembrance keeps him near.

—Inserted by his loving wife, Plenty-rd., Preston.

McKECHNIE.—In loving memory of George, who died suddenly on Nov. 25, 1923, at Stawell-st., Sale; dearly loved husband of Lillian, and loving father of Walter, Irene, Gordon and Jean; late 8th Batt., A.I.F.

Time's steady fingers

Smooth the out the edge of grief,

And the book of tender memories

Turn back another leaf.

—Inserted by his loving wife and family, Cheltenham.

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BOARD AND RESIDENCE.

Good home offered young man, every consideration, good table, washing, mending, early breakfast, lunch cut, 30/- week. Miss Bond, 4 Ashted-rd., Box Hill.



Mr. F. MacKie, Native Christians and School Children in front of Wallaha Chapel, Oha, New Hebrides.

Here and There.

Gardiner church, Vic., had another good day on Nov. 27. Bro. Gebbie speaking at each service. Five were received into fellowship. At night three persons confessed Christ and were baptised the same hour.

A final announcement is made to intending students of the College of the Bible that applications for 1928 are now due. To prevent disappointment candidates should immediately forward applications to the principal.

Bro. Frank J. Funston is wishing to compile a record of the history of the church at Shepparton, Vic. There are many gaps in the records in Bro. Funston's possession, and he would be glad to receive information regarding the early stages of the work. Those able to help are requested to write him; address, 172 Knight-st., Shepparton.

We have received the first number of the "South African Christian," a Christian journal devoted to the restoration of New Testament Christianity in the Union of South Africa and Rhodesia. Mr. Carroll C. Roberts, B.A., is the editor of the paper, which will be published monthly. The first number is an exceedingly interesting one. We are glad to note the forward move, and wish our new contemporary abundant success.

Malvern-Caulfield church, Vic., had good meetings on Nov. 27. Four were received into fellowship who were baptised last Wednesday night. There was a fine meeting at night. After Bro. D. H. Griffin preached effectively on "The Gospel of Another Chance," Misses Phyllis and Gladys Jones came forward and were received into fellowship. This records 49 additions for 1927. The church is aiming for 60 accessions by the end of the year.

The N.S.W. Home Missionary Committee has formulated and started to carry through a progressive policy that should mean the extension of the cause of New Testament Christianity in the mother State. Because of this there is special need for a liberal H.M. offering on Dec. 1. If it is not received, it will be necessary to abandon the policy adopted, and return to something less ambitious, and that will mean marking time instead of progress.

The poetical works of Mrs. Fairlie Thornton are well known to some of our readers. This Australian writer has helped many by her devotional writings. She has now issued a book entitled "Sunset Gleams," published by the Epworth Press, London (price 2/6). We reprint worth Press, London (price 2/6). We reprint on another page one of the shorter pieces, which will give our readers a good idea of the quality of the volume. The little volume is well bound and nicely printed, and would make a very appropriate Christmas gift book.

There was a very fine morning meeting at Lygon-st., Vic., on Nov. 27. Bro. Saunders preaching. The church is encouraged by steadily improving Lord's day morning attendances. Visitors included Sister Grant Allan, Adelaide. At night Bro. A. H. Pratt, of Williamstown, preached a strong gospel sermon. Sisters Edna Bagley and Alma Tippett sang a duet. A beautiful flower bowl has been placed in the vestibule as a memorial to the late Sister Miss Winnie Harper, who passed away a year ago.

Lord's day, Nov. 27, was a great experience for Norwood church, S.A., when 219 met in the morning and 15 at night, a total of 234 for a special day. This was the commencement of a series of meetings to be held from Monday to series of meetings to be held from Monday to Thursday of each week for two weeks. The renovation of the tabernacle has been completed by voluntary labor by the men. A beautiful carpet for the aisles has been installed. A special offering was taken to meet the cost of these improvements, and already £58 has been received.

Victorian churches, etc., are reminded that mission goods for China must be delivered at the Austral office, 530 Elizabeth-st., Melbourne, not later than Monday, December 12.

At Kaniva, Vic., recently Dorothy Crouch obeyed her Lord in baptism prior to meeting for worship. Twelve car-loads of brethren journeyed to Bordertown and enjoyed the conference, and were delighted with inspiring services held. Reports from Bordertown and Kaniva circuits revealed marked enthusiasm. Another confession at the gospel meeting on Sunday night.

The N.S.W. Home Missionary organiser has been on a visit to the Manning River district, where we have churches at Taree and Wingham. The Taree church is one of our strong country churches, and has some excellent men in its fellowship. The Wingham church is smaller, but it is good. The need in that town is a little chapel, and it is hoped that the church will erect one at no distant date. Some of the places outside Taree and Wingham in which members live should have Sunday Schools started and manned by our brethren. A strong evangelist could do a big work on the Manning, and it is to be hoped that soon one will be secured. He will have excellent backing.

We again remind our readers of the debate on "Is Christianity True?" which is to be held in the Temperance Hall, Russell-st., Melbourne, on Wednesday evening next, Dec. 7. Mr. T. H. Scambler, B.A., Dip.Ed., preacher of Hawthorn Church of Christ, will take the affirmative side and Mr. Langley, Secretary of the Rationalist Association of Victoria, will speak on the negative. Mr. E. W. Greenwood, M.L.A., will preside. Admission will be sixpence, proceeds above expenses to go to the Children's Hospital. Members of churches in the metropolitan area are invited to be present. Tickets for reserved seats at 1/- each may be secured from Mr. W. C. Craigie, 265 Lit. Collins-st., Melbourne.

The meetings at the tent mission at Balwyn, Vic., have grown in interest and numbers, and very great blessing has come to the church. There were 62 at 7.30 prayer meeting on Sunday. Just on 200 broke bread for the day. There was a fine men's meeting and one confession in the afternoon, and a great gathering and eleven confessions at night. One pleasing thing is that five husbands and wives have been united in Christ in the mission. So far there have been 53 decisions. Bro. Paternoster has been much used, and Bro. Dimond, the song-leader, renders fine service. There will be two more Sundays in the tent. The soloists have been Mr. Liddell, Misses Head and Pope, and Messrs. Austin and Pope.

The foundation stone of the new church building at Box Hill, Vic., was laid on Saturday, Nov. 26. The delightful weather helped to the enjoyment of the ceremony. Bro. J. E. Allan, the preacher of the church, presided, Bro. R. Graham read a Scripture portion, and the stone was laid by the Conference President, Bro. A. W. Connor. Brief addresses were given by Sister Miss L. Rankine, who deposited the box of records and spoke on behalf of the sisters; Messrs. R. E. Ward (church secretary and builder), J. T. Mahony (Church Extension Committee), E. W. Greenwood, M.L.A., the local Parliamentary representative; the Mayor of the city, Cr. J. R. Murphy; T. H. Scambler, B.A. (College of the Bible); J. McMaster, B.A. (local ministers), and J. E. Thomas, who made the appeal, to which a good response was made. Prayers were offered by Messrs. L. C. McCallum, M.A., a past preacher of the church, and G. P. Rees, Baptist preacher. The whole service was most impressive. Afternoon tea was served in the schoolroom to a large number.

At City Temple (Sydney) attendances were good on Nov. 27. Bro. Illingworth spoke at both services, his evening subject being "Michal's Ruse." A duet by Bro. Reg. Hayward and Sister Mrs. W. Fox was much appreciated. Amongst visitors were Mr. and Mrs. H. Simpson, of Swanston-st., Melb. On Nov. 22 the church annual tea meeting and Bro. and Sister Illingworth's anniversary social was held, and was well attended. Speakers were Bro. Southgate (Conference President), Fretwell and A. Anderson. Bro. and Sister Anderson were present on Nov. 20, when our brother gave a fine evening address.

East Kew, Vic., had good meetings on Nov. 20. Bro. Youens exhorted. Six were received by faith and baptism. Grand service at night, Bro. Youens preaching. One lad from the Bible School responded to the invitation. On Nov. 27 Bro. Youens exhorted, and spoke to another grand meeting at night. At the close three men took their stand for Christ. The ladies held their annual sale of gifts on Nov. 25 and 26. The church has been broken into. It is believed that the thieves were after money from the sale; it is not yet known exactly what they have taken. The death of one of the Kappa lads, Charles Admans, is reported with regret. He met with an accident on the way to a picnic last Saturday, and died shortly afterwards.

The new Bible School building at Wangaratta, Vic., was officially opened on Nov. 26, Sister Jackel turning the key and opening the door. Addresses were given by Messrs. R. Lyall, W. Gale, A. N. Hinrichsen and G. Jackel, Mr. Brooks (pastor of Baptist church), the Mayor of Wangaratta (Cr. G. Handley). Bro. Gale delivered a splendid lantern lecture in the evening, when the building was crowded. There were fine meetings all day on Sunday, Nov. 27. Bro. Lyall presided at the Lord's table, and Bro. Gale gave a splendid exhortation. Many visitors were present from Yarrowonga and Benalla. Bro. Lyall conducted a fine song service at gospel meeting. A special orchestra helped. Bro. Hinrichsen preached a fine sermon on "The Fifth Gospel."

The twenty-first annual demonstration of the College of the Bible was held in Lygon-st. chapel on Thursday evening, Nov. 24. The Chairman of the College Board (Bro. R. Lyall) presided and gave a short historical review. Miss E. M. Drysdale, Vic., was presented with the certificate for the F.M. Course, and the following received their Diplomas: Messrs. R. C. Bolduan, Vic.; R. J. H. Greenhalgh, N.S.W.; V. R. Griffin, Vic.; A. N. Hinrichsen, Q.; and A. W. Ladbroke, N.Z. Miss Drysdale and Mr. Hinrichsen responded. Short addresses were given by Messrs. R. C. Bolduan on "Knowing the Truth," and A. W. Ladbroke on "The Ministry of the Communion." Mr. R. Gebbie gave a beautiful address to the outgoing students. Mr. Greenhalgh read the Scripture lesson. A chorus, double quartette, orchestral items and a stringed trio were rendered by students. Mr. V. R. Griffin gave a recital. Miss Pittman acted as organist, and Mr. Beaumont as pianist. An offering of £8/16/9 was taken for the piano fund. Altogether the evening was a most enjoyable one. A number of visitors attended the informal closing session at the College on Friday morning. On that occasion certificates for work done in the College first-aid class were presented, also sports medals and prize as follow: Championship gold medal to Mr. E. L. Williams. Tennis Faculty Prize to runner-up, Mr. W. E. Jackel; Tennis Championship medal to Mr. R. L. Arnold.

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(Late member Bambra-rd. church).

ARE YOUNG PEOPLE WORSE TO-DAY?

[The Melbourne "Herald" has recently been devoting much space to the religion and morals of our young people. The following brief article by A. G. Saunders, B.A., of Lygon-st. church, was one of a series published in the "Herald."]

Though the traveller may find much in other lands that differs from the customs of his home country, that does not necessarily denote any inferiority in the people of those countries.

The clothes worn by the young folk of to-day are certainly not as they used to be; but, it surely does not follow the wearers are worse than their forebears.

We are prone to yield the ground to the prophet of gloom who denounces current tendencies. Our modern youth has become the particular target for denunciation.

It is probable no one really desires the young people of to-day to be dragooned into the rigid conventions of a by-gone generation. This colorful day is not without its charm for the eye of middle-age. The gaiety of youth finds a glad echo in many an older heart.

Probably many very proper folk cherish secret regrets that their own youth ran its course before this era of short skirts and full-lunged freedom.

There may be a guilty tinge to these regrets, but not necessarily. Morality is more than a

from all parts of the Commonwealth. Each night an attendance of more than 4,000 was registered. These were overwhelmingly young men and women.

The debaucheries of the aged often rival the indiscretions of the immature.

Many who in other times covertly disregarded the church now do so openly and unconcernedly.

It is responsible for the belief that the church has lost its hold, not only of youth, but also of others. That view is incorrect, being based upon the superficial. The church is essentially what it always has been. So is human nature. And so also is youth.

HINRICHSSEN-BROOKER MISSION, BRIM, VIC.

The missionaries frankly admit that at first Brim did not appeal to them for a mission. They knew that in the town there were not more than one hundred people, and were afraid that the good folk would be spending their money unwisely. Now that the mission is over, their feelings are entirely changed. It was only a four weeks' effort, and there were drawbacks in that a terrific dust-storm lowered the tent, and one Sunday night (following local custom) there was no service owing to the Methodist anniversary. All things considered, it was amazing that God's Spirit led thirty-two to make the

thankoffering; another sister gave £50; several gave £25. Others gave other amounts sacrificially but cheerfully until £301 were contributed, thus making a grand total of £476. The missionaries feel particularly grateful because that which is over will more than cover any deficiency from any of the other missions. The tremendous giving on the part of this church should inspire every church to greater giving on Dec. 4. Miss Myrtle Hovey rendered helpful service at the piano.

Bro. J. Searle is the preacher in this sparsely-populated district. He is well-liked, and is doing a great work. Some of the converts come from Willinabrina. He has arranged to hold fortnightly services there.

The photograph was taken on the last Sunday morning of the mission. There are not many towns with one hundred people with a morning service like unto it.—E.C.H.

THANK YOU!

All who have paid for the "Australian Christian" for 1927 have our sincere thanks. Some have paid for 1928, and for these we have a very special

THANK YOU!

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Moderate Terms.

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Photograph taken on the last Sunday morning of the tent mission at Brim, Vic.

decree of fashion or a way to dress. Standards of propriety vary with such considerations as climate. Modesty is consistent with vivacity. Vigor may go with reverence. The sheer joy of being alive does not exclude whole-souled sincerity.

There is, therefore, no justice in believing all young people have grown frivolous and irreligious. They are still interested in church life, and probably as keen about the great subjects of religion as ever.

They may be impatient with sham and affectation. They want no humbug. They look for efficiency in all corners. They insist on a religion that leaves them free to enjoy life to the full. A killjoy they abominate. But with all this, it is too much to say that they are against the good and the true any more than in earlier times.

Christianity does not deprive us of any legitimate pleasure. God does not cramp the heart to save the soul. To fix a veil of woe upon a sunny spirit simply cannot be done. Christ gladdens whatever he sanctifies.

Paul, an apostle of Jesus, was also an apostle of joy. He says, "Rejoice . . . again I say unto you, rejoice." It means that the gospel belongs to youth. It fits nowhere better than to youth's joyous heart.

A round of the churches would correct a popular delusion as to the absence of young people from the services. It will be found in many cases that youth is well represented. Some of the churches beyond the inner suburbs are filled with worshippers, and large numbers of young people are among them.

A year ago a great Christian Endeavor Convention was held in this city. Delegates came

confession. Amongst these there were twenty men, some of whom are, and will be farmers, who will for many years be our most liberal givers.

The faithfulness of the members is worthy of special mention. Many did not miss a meeting. Some walked three and four miles night after night. Warracknabeal, Horsham and Wilkur assisted. From the last-named place one family travelled fifteen miles to the tent night after night. Another family came nearly thirty miles on four nights out of five. It must have cost more than £10 for travelling. Still each family gave another £25 to the thankoffering. One would travel the world without finding better givers than there are in Brim. To help the committee and to make sure of the mission, one good sister had handed over £175. In addition to this she gave another £50 to the

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"THE AUSTRALIAN CHRISTIAN" IN CHRISTIAN HOMES.

All readers of the "Christian" are interested in the local church work, Brotherhood enterprises, and the progress of the kingdom of God. It would be an excellent thing if our church paper were in homes of all the members. It would be abundantly worth while if church officers and preachers would co-operate in an endeavor to attain this desirable end. They would not only help us but help themselves and their work.

Some churches are already helping in such a campaign. Bro. John Gray, of Gardenvale, Vic., writes as follows:—

"We consider that every household should receive a copy of 'The Australian Christian,' whether they can pay for it or not. It keeps them in touch with the church, and maintains their interest in all that is going on. This plan of giving every member a copy of the paper has been in operation in Port Fairy for a number of years, and I am sure it kept the few members there together, until now the church there, with the aid of the mission, has got a new lease of life, and is on a much better footing. Had it not been for the 'Christian' coming into their home every week, they would probably have lost heart and been lost to the church. This has led me to advocate the same plan in Gardenvale, and I believe it will be money well spent, and many of the members who never thought of subscribing to the 'Christian,' once they do receive it, are quite willing to pay for it. We also purpose giving to every household connected with the church a calendar for next year, also copies of the Foreign Mission calendar, and Bro. Ludbrook's readings for next year whether they pay-or not."

Who will be the next to try this worth-while plan? Now is the time to arrange for 1928.

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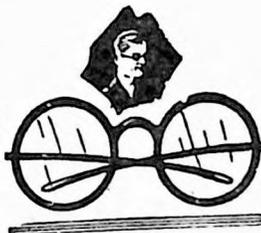
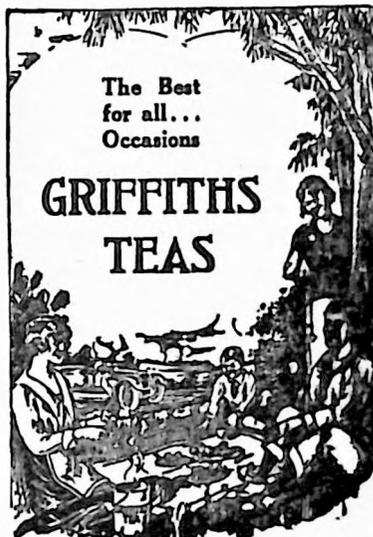
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- "Christian Fellowship in Thought and Prayer" (Basil Matthews) - 2/-

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News of the Churches.

Tasmania.

Cavese.—The Bible School anniversary was held on Nov. 20. Bro. W. Waterman, of Invermay, spoke three times through the day. In the afternoon his subject was "Sin." Prizes were distributed. Five scholars had not missed a Sunday during the year. One of the older scholars, a church member, Ira M. Cook, has not missed one attendance for ten years. Bro. Waterman's evening subject was "Conversion." After a most enjoyable basket picnic on 21st, our brother gave another stirring address on "The Gospel."

Queensland.

Maryborough.—Bro. E. Snow exhorted on the morning of Nov. 20, and at night Bro. V. R. Adcock preached on "Our Attitude to Jesus." The officers are breaking bread in the homes of those who are prevented from regular attendance. Bro. Reg. Price, who has been studying at the Agricultural College, has accepted a position in the Cairns district.

Bundaberg.—Splendid meetings continue. On Nov. 13 a lad confessed his Saviour. Attendances at week-night meetings average 65. 146 broke bread on Nov. 20. Bro. Trezise preached to a large gathering, when a brother re-consecrated his life to Christ. The sale of works on Nov. 19 was a great success; receipts amounted to over £76. The church expects to welcome Bro. J. R. Cambridge back on the first Sunday in December.

Annerley.—Splendid meetings on Nov. 20, when the Bible School celebrated its anniversary. The singing of the scholars under Bro. A. More was a special feature. Bro. C. Young delivered an excellent exhortation on "The Responsibility of the Young People to the Church." In the afternoon Bro. S. Trudgian, Conference President, gave a most interesting address. There was a large evening audience. Bro. Young's theme being "A Plague in the Home." The scholars helped in song. Bro. H. Payne, of Albion, presided at the demonstration on Nov. 21, when the scholars delighted all with a fine programme.

Gympie.—Morning meeting on Nov. 20 proved to be a reunion service. About 20 members from New Veteran church were received into fellowship. Bren. Stabe, of Zillmere, R. Kingston, of Marrickville, and Sister Nutley (isolated member) were also received. At night the church anniversary was held. Bro. S. Vanham spoke powerfully on "After Death—What?" The annual business meeting of the church was held on Nov. 23. The following deacons were elected: Bren. Davies, Stabe, E. Trudgian, Stalley, C. S. Trudgian, O'Hanlon, Kingston and Barrett. Bro. C. Barrett was elected secretary, and Bro. B. O'Hanlon treasurer. Five deaconesses were elected. The treasurer's report showed church property, etc., absolutely free from encumbrance, no outstanding accounts, and finances well in hand.

Western Australia.

Perth.—Members appreciate the inspiring messages of Bro. Schwab. On Nov. 11 the deacons and their wives met for tea. Bro. Schwab introduced a study on the question of elders in the church life, and discussion followed. On the same evening Mr. Mills, of the Sudan United Mission, gave a lantern lecture on the mission's work. On Nov. 14 one of the Sunday School lads confessed Christ.

North Perth.—Attendances are keeping up well. One has been restored to fellowship. On Nov. 10 a successful combined social was held to celebrate the first birthday of the P.B.P. and K.S.P. clubs. The church has accepted with regret the resignation of the evangelist, Bro. Ingham, who desired to be released to accept the position of organising secretary under the Home Missionary Committee.

Maylands.—Mid-week prayer meeting on Nov. 16 was conducted by the Endeavorers. A young woman made the good confession. She was baptised with her mother on Nov. 19, and received into fellowship by Bro. Matthews on 20th. Bro. Wakefield's evening subject on Nov. 20 was "Other Sheep." A young man from Northam was baptised. The attendance was good.

Kalgoorlie.—Fine attendances continue at midweek gospel services. The auxiliaries continue to do good work. On Sunday, Nov. 20, there were fine services. Bro. Hunt speaking. 202 met at the Lord's table. Bible School attendance for the day was 206. On Tuesday afternoon, Nov. 22, there was a large gathering of ladies in the chapel to listen to Mr. R. J. (Catch-my-Pal) Patterson, who gave a most striking Prohibition address.

Victoria.

Melbourne (Swanston-st.).—Good meetings last Lord's day morning and evening, and excellent addresses from Dr. Brandt.

Glenferrie.—An address was given by Bro. Beaumont on Sunday morning, and at night Bro. Scambler preached on "The Faith of Unbelief." St. Kilda.—A Kappa member spoke at the morning service last Sunday. Three young people were received in. Church attendances have greatly improved.

Ballarat (York-st.).—Good meetings of late. The church enjoyed a nice talk from Bro. Ladbrook on Nov. 27. Gospel meetings are particularly good. School and young people's society are also flourishing.

Carnegie.—There were very good meetings during the last two Sundays. Ten have been received into fellowship following their confession and baptism. Bro. A. R. Main spoke on morning of Nov. 27. The young ladies of the Onkleigh gymnasium club gave a display on Nov. 22, which proved most interesting.

Minyip.—Anniversary services were splendidly attended on Nov. 20. Mr. Andrews preached appropriate sermons on "Christian Continuance" and "God's Millionaires." Special musical items were rendered. A social evening on Nov. 21 was enjoyed. Arrangements have been completed for the commencement of a Bible School on Dec. 4.

Ballarat (Dawson-st.).—We regret to report the passing away of Bro. Morrison after a long illness. He was the senior deacon of the church, having occupied that position for thirty years. On Nov. 20 Bro. Fitzgerald continued his talks. Miss Connor sang a solo. On Nov. 27 Bro. Fitzgerald finished his series of very fine addresses on "The Bible as a Divine Palace." The choir rendered an anthem.

Coburg.—Increasing interest and attendances have been prominent features of late, due in a large measure to the ministry of Bro. L. Beaumont. One of the Bible School scholars was recently baptised and received into membership. The Foreign Missionary service of the Bible School was a record gathering, while the activities of the J.C.E. have been greatly appreciated. Bro. T. H. Scambler gave a helpful address on Nov. 20.

Fitzroy.—On Thursday, Nov. 17, the ladies held a social in aid of the building fund; an enjoyable night was spent. Opportunity was taken to present Bro. Martin (who is leaving to take up full-time work in Queensland) with a tie-pin and two volumes in token of esteem for work rendered. The presentation was made by Bro. Burns, jr., on behalf of church. Bro. Shephard spoke for the young folk. On Sunday Bro. Martin delivered farewell sermons. Both meetings were largely attended. Bro. Boettcher is taking up the work. All regret that Mrs. Saville is ill in hospital.

Warragul.—Owing to counter attractions, week-night meetings are very disappointing. One young man has confessed his faith. On Sunday night, Nov. 27, a good attendance listened to a wonderful message on "Which is the Right Church?" On Saturday evening a welcome was given to Sister Woolridge, from England, at the home of Sister Russell.

Boronia.—Very good meetings and excellent addresses by Bro. E. L. Williams are reported. The church and school recently had a very enjoyable picnic at Seaford. The sale of work on Nov. 19 was a great success. The church is sorry to lose Sister Mrs. Knibb, who has moved to Ringwood. The sisters gave her a farewell afternoon and made a presentation.

Yarrowonga.—On Nov. 20 the church was pleased to have fellowship with Sister Eileen Drysdale, of the College, who at the gospel service spoke a few words prior to her departure for New Zealand. Bro. Pratt's fine messages are enjoyed. Meetings continue well, both week-night and Sunday services. A new scholar has been enrolled at Yarrowonga Bible School.

Newmarket.—Robbins, Whittington and Melody revival services were continued on Sunday, Nov. 27, at 7.30 and 11 a.m., and 6.45 p.m. Before 7 p.m. the church was full. The feature of these services is the inspiring singing. Bro. Whittington's solos have gripped the hearts of all, whilst Bro. H. B. Robbins holds his congregation's interest by his powerful preaching.

Warramboul.—Nov. 27 was observed as "Flower Day," when a large number of beautiful flowers were brought to the services. After Bible School several motors conveyed scholars and teachers to the hospital, where flowers and text-cards were handed to the patients. Visitors were present during the day from Surrey Hills, Brighton, Colac, Camperdown and Port Fairy.

Warracknabeal.—Good services are being enjoyed. On morning of Nov. 20 Bro. Roy McPherson addressed a fine congregation. A sister was welcomed into the church. Bro. D. Jones preached in the evening on "The First-fruits of God's Own Harvest." A Bible School rally is in progress, and attendances are increasing. On Nov. 9 an American tea, conducted by the ladies' aid of the church, was a success.

Ormond.—Bro. R. Baker gave a stirring address on Home Missions last Sunday morning. After the gospel service one lady made the good confession. Last Saturday afternoon Bro. R. Baker conducted the first wedding ceremony in the church, Sister Ada Sheppard and Bro. Tom Stevenson (of Malvern church), being united in matrimony. The bride was presented with a nicely-bound Bible as a gift from the church.

Essendon.—Some good meetings have been experienced lately. Two were received into fellowship last Sunday morning. The evening attendance was the best for some time. Bro. F. J. Sivyer spoke on "Judging for Oneself," at the close of which a scholar from the Bible School confessed her faith in Christ. The ladies' guild held a most successful sale of work on Saturday. Mrs. J. E. Shipway declared the sale open.

Dunolly.—There were good meetings on Nov. 20, marking the conclusion of the ministry of Bro. Greenwood. At the close of his farewell message one young man stepped out for Christ. The church presented Bro. Greenwood with a fountain-pen and a small sum of money as a token of love and appreciation of his great help during the past year. The church is grateful to Maryborough brethren who are carrying on the work until the arrival of Bro. Paternoster.

Footscray.—A concert held last week by the choir, under direction of Bro. McCrickett, proved to be one of the best evenings yet held. On Sunday Bro. Stitt commenced his labors with the church. There was a fine attendance at the morning worship, 130 breaking bread. The school and evening service were well attended; building well filled. The branch school at Tottingham is growing; new members every Sunday. A public welcome to Bro. and Sister Stitt was held on Wednesday, at which representative speakers were present.

Cheltenham.—On Sunday Bro. Mudge gave a good message to a large meeting. Some other former members of Cheltenham were also present. Fine gatherings in the school, and preparations for Children's Day exercise. In the evening a good address was given by Bro. Wakeley, and a solo by Bro. Horace Brough was enjoyed. Bro. David Keir, an old member of Cheltenham church, passed away early on Sunday morning.

Doncaster.—The church has been assisted during the month by Bren. A. Taylor, P. A. Dickson, Dr. Hinrichsen, J. Tully and W. Clay, and these brethren are thanked for their help. On Sunday evening, Nov. 20, a men's meeting was held. Items by the men's choir, assisted by the orchestra, were given. Bro. J. Tully conducted the service, and there was a large congregation. It is expected that Bro. Hargreaves will commence work with the church next Sunday.

Box Hill.—On Nov. 20 Sister Mrs. Gray, her two sons and three daughters were received into fellowship from North Richmond, also Bro. and Sister Collings, from Northcote church. On Nov. 27 Bro. V. Griffin, of South Yarra, gave an appreciated exhortation. The Bible School is flourishing in all departments; 31 were in the adult Bible Class. Bro. A. W. Connor officiated at the laying of the foundation stone of the new chapel on Saturday afternoon, Nov. 26. The ceremony was impressive and memorable.

Kyneton.—The brethren regret to part with Bro. Greenhalgh, who has earnestly labored with the church for the past two years. At a farewell social on Saturday evening he was presented with gifts from the church and Bible School. Thoughtful addresses on Sunday, on "The Second Coming of Christ," were much appreciated. The church is delighted to have obtained the services of Bro. Alf. Hinrichsen for the vacation. The new building is rapidly nearing completion, and will present an attractive appearance. The painting is being done by local brethren, under leadership of Bro. T. Price.

Northcote.—The attendances are good. Two young ladies recently confessed their Saviour. On Sunday last Bro. J. W. Baker addressed the church. A notice-board has been erected for "Wayside Pulpit" messages. Bro. and Sister Wettenhall have linked up at Northcote. The church offers congratulations to Bro. Norm. Collings and Sister G. Trevena, who were married on Saturday, Nov. 19. Miss Irene Bardwell and her helpers are preparing a Christmas tree for the kinders. Junior and senior cricket clubs are doing well. The roof of the chapel has been painted. Bro. Barber is ably conducting the evening singing service.

Surrey Hills.—Splendid meetings on Nov. 27, Bro. Combridge speaking at both services. Bro. Barbour rendered a beautiful solo at gospel meeting. Reference was made to the death on Nov. 22 of Sister Mrs. Brooks, widow of Bro. Arthur Brooks, whose death occurred six months ago. Sister Brooks, who was a foundation member of the Surrey Hills church, was esteemed by a wide circle of friends. Her remains were laid to rest in Box Hill cemetery on Nov. 24, Bro. Combridge assisting the Baptist minister, Mr. Boulter, at the home and the graveside. The tennis club arranged a social afternoon and "American Tea" on Saturday afternoon, and an enjoyable time was spent.

Brunswick.—On Saturday night, Nov. 19, Sister Mrs. Albert Austin held a social evening, when useful gifts were received for Austin Hospital. On Nov. 20 Bro. W. Fairweather addressed the church. The church agreed that Bro. McNeilly commence his ministry on Lord's day, Dec. 4. At night Bro. McNeilly preached on "The Jesus we Worship," and at the conclusion immersed three new converts. On Thursday the women's mission band held their mission session. On Saturday, Nov. 26, Bro. and Sister Ernest Clarke held an invitation supper in the hall to celebrate their recent marriage. On Nov. 27 Bro. Thomas Fitzgerald, from Fairfield church, gave a fine exhortation. At night Bro. Samuel Northeast, also from Fairfield, preached the gospel. A solo was sung by Bro. Alfred James.

Shepparton.—The fortnight's mission closed on Nov. 23, when farewells were said by Bro. Larsen and several members, and a parting gift made to Bro. Stevens, the missionary. A thank-offering was also taken to defray expenses. Bro. Stevens's visit has been much enjoyed; he gave fine constructive messages and solid teaching. In all, eight decided for Christ. On Nov. 27, six mission converts and nine members by letter (from Geelong, Nth. Richmond, Warrnambool and W. Ulverstone, Tas.), were received, the morning meeting being a fine "welcome service." Cosgrove meeting and evening service were also good on same date.

South Yarra.—The annual picnic was successfully held at Wattle Park on Nov. 1. Bro. V. R. Griffin is closing his ministry with the church on Dec. 11, and purposes leaving for the United States to further equip himself for the Master's work. All auxiliaries are in a healthy condition, particularly the newly-formed senior C.E. society. Morning speakers have been C. Jackel, V. Griffin and E. Allen. Gospel meetings are fairly well attended. On Nov. 20, after Bro. Griffin's address on "The Ten Virgins," one young girl made the good confession. On 26th the women's guild held their usual half-yearly sale of work opened by Mrs. A. W. Connor. On Nov. 27 Bro. Griffin gave a fine discourse on "The Talents."

North Essendon.—Meetings are still improving in attendances, with four additions, one by faith and obedience and three by transfer. The Bible School is still growing, almost reaching the aim of 100 by Christmas. The picnic was held on Cup Day at Altona beach. Sunday, Nov. 27, was Bro. G. Mathieson's last day with the church, and special services were held, with record attendances. For the evening meeting the seating accommodation was taxed to the utmost, and it was a fitting climax to the faithful service rendered by Bro. Mathieson. At a church social on Saturday, Nov. 26, Bro. Mathieson was given a parting gift. Bro. Viney, of the College, will preach until February, when Bro. R. L. Williams will be the preacher.

South Australia.

Forestville.—The annual business meeting and election of officers of the church was held on Nov. 24, there being a good gathering. Reports from church and Bible School, Phi Beta Pi, K.S.P. clubs, Y.P.S.C.E. and J.C.E. showed great progress.

St. Morris.—An enjoyable Bible School picnic was held at Morialta Reserve on Nov. 26. On morning of Nov. 27 there was a good attendance, and a helpful address by Bro. R. Harkness. The gospel service was greatly helped by an anthem from the choir.

Glenelg.—Good attendance morning and evening. Bro. Lampshire's morning message was enjoyed. The gospel service address by Bro. Edwards was also much appreciated; subject, "A Great Problem." Bible School continues to grow under the reorganisation scheme; seven more new scholars last Sunday; teaching staff very enthusiastic.

Queenstown.—On Nov. 27 Mr. Brooker exhorted on "The Resurrection Explained." He extended the right hand of fellowship to Mrs. and Miss Lashmar, from Semaphore. In the evening Mr. Brooker spoke on "The Building of a Wonderful Ship." On Nov. 21, the Band of Hope held its annual meeting; officers of the previous year have been re-elected. During the week Bro. Critton lost his mother, and all sympathise with him in his loss.

Dulwich.—Meetings are keeping up well. On morning of Nov. 27 Bro. Roy Arnold, of the Bible College, addressed the church acceptably. On Nov. 26 the tennis club, newly formed in connection with the church, was formally opened in its new court. Efforts are being made to reduce the debt on church building, one good brother promising £20 towards each £80 given by members to make £100. The first instalment of £80 is almost collected, which will mean £100 off the total this year.

Gawler.—The annual business meeting of the church was held on Nov. 17. The following officers were elected:—Deacons, Bren. Killmier, Busbridge (treasurer), Doley (secretary), Olafsen, W. Dealy, Alyeo; superintendent of Bible School, Bro. Oram; organist, Miss Doley. A lad baptised during the week was received in on Nov. 27. Good meeting at night, when a young girl from the Bible School confessed Christ. Bro. R. Bell is acting secretary of the Bible School.

Semaphore.—On Nov. 20 two were received by faith and obedience. Good meetings all day. On Nov. 21 the Endeavorers visited Flinders Park mission. On Nov. 23 the ladies' guild held their annual social, which was an excellent function. Mrs. Beiler gave an address, and greetings were given by visiting sisters. On Nov. 26 the J.C.E. had a very happy picnic at Long Gully. On Nov. 27 there were good meetings. Bro. Beiler spoke in the morning on "The Meaning of the Lord's Supper." In the afternoon the Bible School gave the Children's Day exercise, the offering amounting to £2/14/2. Bro. Beiler giving a talk on the "Largest Temple in India." At night to a fine meeting he delivered a chart sermon on "The Day that Changed the World."

Cottonville.—The church is preparing for the coming of a new preacher. A busy bee was held on Nov. 26, when the church manse was cleaned and painted. Bro. E. A. Jellet has resigned as secretary after seven years of faithful service, Bro. W. Jackson filling the vacancy. The Bible School and C.E. Society are progressing splendidly, the average attendance at Bible School of late being 115. Bro. W. Gloyn is the newly-appointed superintendent. The organ fund has been increased by about £15 from the recent sale of work by the sisters' guild. Nov. 27, Bro. F. Hollams delivered a stirring address at the morning service on "Discipleship." The message of Bro. A. Tucker at the gospel service was convincing, the attendance being about 75 persons. The choir recently re-formed under the leadership of Miss R. Corbet rendered an item.

New South Wales.

Chatswood.—On morning of Nov. 27 Bro. Whelan addressed the church. At night he gave a splendid message on "The Peril of Disloyalty" to a fine congregation. One young man from the Bible School confessed Christ.

Dumbleton.—On Nov. 20 Bro. Youngusband spoke to the church on "The Universality of Jesus Christ." At night Bro. Acland spoke on "Baptism." A young woman confessed Christ. Another young woman was baptised. On Nov. 27 Bro. Acland exhorted on Acts 2: 42. Bro. Acland preached at night. There was one baptism.

Broken Hill.—On Nov. 17 the Adelpian tennis club and young people's study circle held their annual banquet, over 170 attending. Bro. John Cremer delivered a good exhortation on Nov. 20. The school resumed work in the afternoon. At night Bro. E. G. Warren discoursed on the second coming of Christ to a splendid audience. Prospects are bright.

Railway Town.—Nov. 20 was Bible School anniversary day. Bro. E. G. Warren exhorted on "The Hand that Never Lets Go." At 3 p.m. he gave an illustrated address on "The Christian's Ladder." The children did well in their singing. There is not one man attending to the church or Bible School. It is all done by a consecrated band of women. Bro. E. G. Warren distributed prizes.

North Sydney.—On Nov. 20 Sister Way was received into fellowship, she having been immersed at Mosman. Bible School anniversary programme was repeated on 22nd, the scholars again acquitting themselves well. Bro. J. Saxby exhorted on 27th, and was greatly appreciated. At the gospel service Bro. A. Anderson, from China, held the close attention of a large audience. Bro. and Sister Allen, Sister Miss Larcombe and Bro. and Sister Pond, jr., were welcomed into fellowship.

OBITUARY.

FLEER.—The church at Berwick, Vic., has sustained a severe loss in the passing hence of our Sister Emma Fleer on Oct. 17, aged 88 years. Our sister was baptised by the late Bro. Hamill 58 years ago, before there was a church building in the district. She was always regular in attendance at the Lord's table until recently, when through failing health she was confined to her bed. It was then a delight to her to have a few brethren and sisters hold a meeting in her home. Her husband was called home 25 years ago. Bro. Turner conducted services at the house and at Harkaway cemetery. A grown-up family is left to mourn the loss of a good mother.—C. Moysey.

STANYER.—At his residence, Melvor-rd., Junortoun, via Bendigo, Vic., Bro. Stanyer at the age of 70 years was called away on Sept. 11. The call came quietly but suddenly. Sister Stanyer was reading the "Christian" one evening with Bro. Stanyer standing near, when he said, "Oh, mum," and passed away. Our brother joined the church at Boort, and afterwards moved to the Ouyen district, where he helped to found the church at Galah in 1914, and met regularly at the Lord's table and services in the district. Bro. Stanyer afterwards bought property near Bendigo, and with his wife and two youngest daughters had just settled in their new home when his life work finished. Our brother left a much-loved wife and grown-up family to mourn their sad loss.—H. P. Danyo, Vic.

WAY.—Tuesday afternoon, November 22, the body of Bro. Victor James Way, aged 34 years, was laid to rest in a quiet corner of the Fawknor (Melbourne) cemetery. Bro. Way had fellowship with the church at Brunswick, where his esteemed father had been preacher. He was called away suddenly from this life, although he had been unwell for some time. A number of Brunswick church and other friends assembled at the graveside. Deep sympathy was felt for the young widow, and especially for Bro. Way, senior, now acting as evangelist for the church at Lismore, N.S.W. Within the past six months Bro. Way has lost his wife, his son Vernon, and now Victor. The prayers and loving sympathy of our whole brotherhood will be with

our sorely stricken brother. May he and all who sorrow find in Jesus the peace and comfort for which their hearts cry out.—A.G.S.

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