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The Will of God or the Consent of Men.

THERE never was a better life's motto than that expressed in the words: "I am come to do thy will, O God." Our Lord's prayer in Gethsemane, "Not my will, but thine, be done," remains a model for us. He taught his disciples to pray, "Thy will be done—a petition not of resignation but of active service.

In the Scriptures men-pleasers are set over against the doers of the divine will. In our Lord's day some people who knew him to be the Messiah refrained from acknowledging him, because "they loved the praise of men more than the glory of God." In unmistakable terms we are urged in Scripture to put ourselves in line with the will of God whatever men may think or say, for "if God be for us, who can be against us?" The Bible writers had no thought of human consent being rightfully regarded as a substitute for the divine will. Paul says that God has to be found true even if every man be deemed a liar. The Lord Jesus strongly denounced the leaders who obscured the will of God and made his word void by the traditions of men.

The will of God and Christian union.

While the principle implied in the foregoing is applicable to the whole round of Christian doctrine and living, we wish to make a particular application to one subject which to a great extent engages the attention of men to-day.

There may be a hundred reasons for Christian union, but the greatest reason of all is found in the will of God. It is good to call attention to the folly of division, to the waste of man-power and money-power involved in maintaining a number of competitive churches in a town where one could adequately serve the community, and to the extravagance and foolishness of overlapping; but division is not merely uneconomic and foolish—it is sinful. Our Lord has pronounced against it; he urged and prayed for union—that is final for all who really make him Lord of their lives.

Often in discussions regarding the method of arriving at Christian union the will of God is either ignored or relegated to a subordinate place. Union by compromise, or by the theoretically easy but practically impossible way of including in the scheme all the agreements and leaving out all the disagreements of the conferring bodies, is not infrequently suggested. Yet the really important thing is to find out if the things suggested as a basis are authorized by our Lord, and again, if the things to be omitted are or are not matters concerning which he has definitely revealed his will.

But for our belief in the Lordship and Deity of Christ Jesus, our Saviour, we should have little if any interest in the question of union. If we took the view of the Scriptures which some advocates of union hold, we should have little or nothing to say about either the desirability or the basis of union. But, if we put the will of God first, then we should regard that will in the discussion of terms. The consent of men cannot be regarded as a satisfactory substitute. If it any wonder that, when men will not accept the will of Christ or the all-sufficient reason for unity, they should be in great uncertainty as to the basis?

An interesting illustration.

In "The Christian Advocate" (Birmingham, England) of August 19 appeared portions of a letter read at our British Annual Meeting from the "Very Rev." H. N. Bate, Secretary and Convener of the Committee of Reference of the World Conference. The following extract is of more than usual interest:

"I am very grateful to you for the copies of your Draft Report which you have kindly sent me.

"I hope you will allow me to say that it is undoubtedly the best piece of work that has been done so far for us by any denomination, and I greatly hope that your conference will see its way to adopt it without change. When I say without change, I cannot refrain from adding one comment: I notice the very serious and reasoned defence which you put forward on behalf of adult or believers' baptism; I would rather call it that than an attack on the practice of infant baptism. A statement so careful and well reasoned deserves the fullest consideration, and yet I wonder whether it would be possible for your people to face the issue that lies beyond it, namely this: Infant baptism being so very deeply rooted in the practice and tradition of many churches, great and small, it is in the last degree improbable that any general abandonment of this usage is within the further bounds of practical possibility; that being so, and I do not suppose you would care to question it, are there no terms of amity on which churches which follow your use could enter into close relations with churches which follow ours? There would, I imagine, be very little difficulty on our side, since for us adult baptism by immersion is both possible and most infrequently practised. Therefore I can see that churches like ours could find room for the complete fellowship with bodies which restrict baptism as you are accustomed to do. The difficulty lies on the other side, and it involves the question whether for the sake of amity, churches on your side could, without surrendering either their own principles or their own usages, make room for churches on ours."

The eulogistic reference to the work of our British brethren, and also the kindly and Christian tone of Mr. Bate's letter, are very pleasing. With such candor and such a spirit, we may hope for helpful conference and progress in at least the spirit of union.

Notice, however, what even so liberal and

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kindly a man as Mr. Bate puts forward as "the issue" lying beyond any discussion of the question of baptism, viz.:

"Infant baptism being so very deeply rooted in the practice and tradition of many churches, great and small, it is in the last degree improbable that any general abandonment of this usage is within the furthest bounds of practical possibility." (Italics ours.)

Mr. Bate may be speaking literal truth when he makes this statement. But yet the really important point, and what should be the fundamental matter, is simply ignored: has our Lord clearly revealed his will as to the subjects of baptism? There is neither example nor precept for infant baptism in the New Testament—and great numbers of paedobaptist scholars frankly admit this. Not one of them could produce a command or an example of infant baptism from the Word of God—there are texts with infants in them, and texts with baptism in them, but no text referring both to baptism and to infants. But "the practice and tradition of many churches" are not founded on the apostolic order. For ourselves, whenever "the issue" is whether we shall have regard to the revealed will of God or to the most hoary tradition of men, the decision cannot long be in doubt.

Other practices of immemorial antiquity.

It is not with baptism alone that the "practice and tradition" of men have been held to make necessary the acceptance of things not found in the Scriptures. Dean Spence, an Anglican divine and historian, writing of the conflict of religions in England in the reign of Queen Elizabeth, refers approvingly to what was decided at the Convocation of 1562: "A strong effort was made there by the party of extreme reformers to bring about the discontinuance of various customs of the Catholic Church of immemorial antiquity, such as the sign of the cross in baptism, the position of kneeling on the reception of the eucharist, the observance of festivals and saints' days. But a large majority supported Parker and the Anglican party, as it was eventually called, and the Puritan party, to use the appellation which gradually came into use, protested in vain." Here is the issue again—immemorial antiquity, hoary tradition, the consent of men, or the will of God?

There lies before us the paper of the Reunion Committee entitled "The Lambeth Appeal on Reunion Explained." One of the four things which the Anglican bishops decided to be necessary to union was "a ministry acknowledged by every part of the church." On this subject, the Committee gave the following question and answer:

"Q: What seems to be the only one method which would provide such a ministry as would be acknowledged by every part of the Church?
"A: The episcopate seems to be the only method which would provide such a ministry as would be acknowledged by the Churches of the Latin and Greek communions as well as by the Free Churches."

It seems to be true that the Roman and Greek churches will insist on episcopacy.

The Roman Church will do that and more. Not long since, when conversations on unity were going on between Anglo-Catholics and Roman Catholics, the Pope closed the conversations by a blunt reminder that absolute surrender was a condition of peace! But does it settle anything for a Bible-loving Christian that Roman or Greek will refuse to surrender episcopacy? No. For such the prior question is, Has episcopacy behind it the authority of Christ? The New Testament knows of no such thing as a diocesan bishop. There were

bishops or elders in a local church; there is not revealed to be any such thing as one bishop over a group of churches.

We are, however, not now arguing matters of baptism, ritual, saints' days, hoary episcopate, or apostolical succession. We simply put "the issue"—hoary tradition, or the Scriptures? The consent of men, or the will of God? In a settlement of that issue, we confess that such passages as Matthew 18: 16-20 and 2 Tim. 3: 16, 17 will be firmly fixed in our mind.

The Antics of the Enemy.

The bill introduced by Mr. Tyner providing for the closing of liquor bars on Good Friday and Christmas Day was debated in the Victorian Legislative Council last week. Voting was equal for the second reading, whereupon the President (Sir Frank Clark) gave his casting vote for the ayes, so that the bill could reach the committee stage and be further considered. In committee the bill was amended so as to exclude Christmas Day and make the further closing of bars relate only to Good Friday.

Some extraordinary things were said by opponents of the measure. The nominal leader of the house (Dr. Harris) is reported as saying that Mr. Tyner's measure was ill-advised and inopportune, as in 1920 the people would by referendum decide the whole question of the sale of liquor. There would be point in this only if the matter of Mr. Tyner's motion were then to be voted on as a separate issue, which of course is not the case. As one member pointed out, even opponents of prohibition could vote for the closing of hotels on Christmas Day and Good Friday. That this is so is illustrated in the case of Dr. Mannix, Roman Catholic Archbishop of Melbourne, who on Sunday last spoke in characteristically strong fashion against prohibition and yet expressed himself equally strongly in favor of closing bars on these two days. One member (Mr. Smith) was afraid that the closing of hotels on the two specified days would lead to further abuses of the Licensing Act. He doubtless knew well how easily many licensees and the drinking portion of the community succumb to the temptation of law-breaking! But we cannot admit the validity of reasoning which would suggest that law be removed so that law-breaking be eliminated.

Mr. Menzies and Mr. Edgar said some good and pertinent things. The former remarked that he could not understand why on either Christmas Day or Good Friday one section of the business community should be accorded trading privileges which were denied to others. Mr. Edgar declared that some members seemed to be trying to stifle their convictions, and added: "Apparently it is not the moral well-being of the community that they are considering. There is some other interest, which is being forcibly felt, in some directions."

It is still hoped by those in favor of reform to secure the re-insertion of Christmas Day into the bill. Petitions are being signed, and the Legislative Assembly may be moved to this end.

Advocates of Prohibition or a thoroughgoing temperance reform face many difficulties. The tenor of the debate in the Legislative Council shows the kind of thing which we shall have to meet. On the side of liquor there are powerful vested interests, abundance of money, and (it has to be confessed) a disregard for public interest which is deplorable. We may be sure that every possible effort, including distortion of facts, gross misrepresentation, and any method even the most unscrupulous, will be freely used to maintain the traffic which flourishes on the degradation of the people, fosters crime, fills the gaols, and is responsible for a vast amount of poverty and misery.

As an example of the insidious kind of opposition to real reform, we may cite the "Educational Notes" being sent out to Christian people by the so-called "Australian Temperance Association." One of these is before us, entitled "Temperance by Education—Not Prohibition by Legislation." It is the name of the Association which will mislead guileless folk and do harm. Certainly, the letter-press seeking to show that Prohibition is "the inevitable breeder of lawlessness, corruption and violence" will not impress any thinking person. It would be interesting to know who are behind this "Temperance Association," and if all its supporters are disinterested people unconnected with the worst of trades.

A greater evil exists in our land. In many newspapers in our State appear articles strongly denouncing prohibition which are said to come from a special correspondent. The unsophisticated reader is apt to take these at their face value and to regard the contents as news or observations from an unbiased newspaper representative. It is hardly a secret that the liquor interests are paying large sums for the insertion of such matter. Were it put in as an advertisement of a brewery or hotel, it would be almost innocuous. To say from whom the tainted news originates would be sufficient refutation. The devious methods of the

trade are in beautiful harmony with its general character.

We are glad to note that some newspaper proprietors have refused to insert such articles, though high prices, or bribes, have been offered. Some, we fear, have sold their souls—and, despite the apparent liberality of the trade, have let them go cheap. One suburban editor recently declared that

he could print nothing on the prohibition question; but soon after a lying article against prohibition, a paid advertisement masquerading as an article from a special correspondent, made its appearance.

Christians and all lovers of country, all advocates of reform, need to be on the watch, to stand solidly together, and to fight earnestly for the cause of right.

are so often exerted by the invisible forces of nature, so in the spiritual realm also "the access of spiritual power that came upon the Christians after Jesus was no longer visible to their eyes is one of the most remarkable facts in history." So the ascension of Jesus makes us exert more fully our individual effort in his strength, and to seek more earnestly for his power as we plead at the throne of grace in prayer. And since his disciples are now scattered throughout the whole world, so in their individual efforts and personal prayer, the power of Jesus becomes universally effective. When Christ sat down at the right hand of God, in the seat of divine power, then his disciples, with sublime and wonderful audacity, went forth to conquer a hostile and unbelieving world, filled with that power from on high.

The Ascension of Jesus makes Possible His Universal Promise. He said, "If I go and prepare a place for you, I will come again and receive you unto myself." This could not refer to his resurrection, for at his resurrection *his disciples were* received him, and doubtless they wondered, "How long will he be with us?" But when he ascended the angels said he would come again, and at his return *he will receive us*, and then nothing, "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us." In his promise to receive us unto himself is implied the promise of eternal life. In a special sense Jesus entered into eternal life at his ascension, and so he has brought eternal life to all who are risen with him, and at his return we, too, shall ascend, caught up to meet him in the clouds, "and so shall we ever be with the Lord." His ascension therefore brings eternal life within the reach of all, and without it his universal promise would not be effective.

Therefore, because Jesus ascended, all who need him may enjoy his presence everywhere, evermore.

Because Jesus ascended, all who serve him may receive his power for all Christian tasks.

Because Jesus ascended, all who love him look for his promised return.

O blessed hope! with this elate
Let not our hearts be desolate,
But strong in faith, in patience wait,
Until he come.

MAKING LIFE WORTH WHILE

If some poor hunched toiler o'er life's road,
Who meets us by the way,
Goes on less conscious of his galling load,
Then life indeed does pay.

If we can show one troubled heart the gain
That lies always in loss,
Why then we, too, are paid for all the pain
Of bearing life's hard cross.

If some dependent soul to hope is stirred,
Some sad lip made to smile
By any act of ours, or any word,
Then life has been worth while.

—Ella Wheeler Wilcox.

The Ascension and the Universal Christ.

A. J. Fisher.

The ascension of the Lord Jesus Christ was a wonderful source to a wonderful life. Others had risen from the grave. The Old and New Testaments both record cases of people being brought back from death, but with one difference to the resurrection of Jesus. Lazarus rose from the tomb, but doubtless the time came when Lazarus again died and the grave held him. Others had ascended to heaven. We think of Enoch and Elijah; but these were translated without tasting death in the ordinary way. But with Jesus it is different. He is unique! He is above all others! He is supreme! Of none else can it be said that he died, rose from the grave and then, without seeing death again, he ascended up into heaven by his own inherent power. Others who rose from the grave did so because of the miraculous intervention of some other power. Jesus said, "I lay down my life, that I might take it again. . . . I have power to lay it down and I have power to take it up." When Enoch ascended, we are told, "God took him," and when Elijah went, he was taken up in the chariot of the Lord. But when Jesus ascended it was only a cloud which intervened, and he was received up into heaven, and sat down at the right hand of God. Thus he fulfilled his promise, "I go to prepare a place for you," and as he went, his last act was a blessing—a blessing local in its utterance and immediate circumstance, but which has since become a universal blessing as the influence of the ascended Lord has spread around the whole wide world.

The Ascension of Jesus makes Possible His Universal Presence. Here is a strange paradox. Jesus said, "Lo, I am with you always," and then he went away from them. As J. D. Jones says, "Christ went away from his disciples in order that he might come nearer to them. He left them in bodily presence, that spiritually he might be present with them everywhere and at all times. He was depriving them of a lesser good in order to bestow upon them a richer and nobler good." His universal presence was to be a spiritual presence. If Christ were present for ever as he was during those forty days, then only a few could see him. But in his spiritual presence he is with us everywhere and evermore. He is with us in our homes and in our home-land. He is with the missionaries and native Christians

in the midst of heathenism. He is with the lonely pioneer, with the isolated group of disciples; and where even two or three are gathered, anywhere, any time, in his name, there is he in the midst. To his people is now committed the privilege of manifesting his presence in the world. His "real presence" does not depend upon a mock miracle of any priest, but upon the sincere fellowship of his people as constituting his body—the church. His physical body has been taken from us and is no longer manifest. But the church, his spiritual body, is the second incarnation of our Lord, and the church is the way by which the world gets to know the presence of Christ. Therefore, if we really wish to claim the presence of Christ and to abide in him, we will continue in his living fellowship with the church. "Thus the parting of Jesus from his friends," says Kelman, "really united them to him. The earthly life had set limits of all kinds upon him. He was here, not there, cut off from his friends, by absence of the body. Now he was free in the spiritual land. He was with them always, not occasionally, as before." Thus we can understand more of the significance of his words when he said, "It is expedient for you that I go away."

The Ascension of Jesus makes Possible His Universal Power. "All authority hath been given unto me in heaven and on earth," said Jesus. Believing this, how easy would it be for his disciples, if he were still present in the flesh, to cluster round him. The earthly viewpoint is always local. Men through round and the one who has power, be it power of mind or of body or of wealth. But the heavenly viewpoint is world-wide, universal, and so the true disciple is ready to go into all the world and labor in the strength of the Lord anywhere and everywhere. If Jesus were here in the flesh we would be apt to leave the work for him to do, just as we do in human relationships. But when mother is sick the children work harder to do her share. When father is away, the sons carry on some of his work in the home. When the superintendent is absent, the teachers take up extra responsibilities. The power of Christ is not limited by visibility, but because he is absent we feel our own responsibility more and his power is exerted in us and through us. As in the material world the greatest powers

Spring-Cleaning Our Hearts.

A. Elizabeth Messent.

Spring! How good it is to see the beginning of life again, sunshine and lively winds, bare branches showing little points of green, birds swooping adorning the trees, and the birds busy and cheerful from dawn till dark. We humans look round too, shake off the pall of winter, and feel rejuvenated, ready and eager for the work that lies before us.

First and foremost we must get rid of the dust and dirt which accumulate in houses, clothes and minds. Leaving the good house, wives to attend to houses and clothes, we will turn our attention to spring cleaning our hearts and minds.

Perhaps some will think our hearts are clean enough, and need no scouring; yet in our Bible we constantly find injunctions to have clean hearts, prayers that God will create a new or clean heart within us, that we may be purged and thoroughly cleaned; so we have high authority for the necessity for our spring cleaning.

There is a sword in one corner, so wonderfully made, which it need not be destroyed who made it? How did it come to be in the hands of those who have a black spider, spun to catch some unwary fly, even a beautiful moth or butterfly might be entangled in the mesh and destroyed. These desires are woven in our hearts by desires spun by the evil one, desires for money, power, pleasure and self-indulgence, which, if allowed to gain the upper hand in our hearts, will wrap round our better natures and choke them as the web does the fly. Then let us sweep down the cobwebs, and in that empty corner let us place some new bright desire for service, some fresh enthusiasm for helping the world to grow better and holier.

The windows are clean and so dirty our can hardly see through them. Rain and fog have misted them, and we must wash and polish so that the sunlight can come in, and we can look out on those around us, for if we dwell in a dark atmosphere we grow self-centred and self-enough. When our windows are clean we can catch Christ's light and get it through the shining glass his brightness and glory.

Walls now need our attention, for we have perhaps unconsciously erected them of prejudice, pride, reserve, diffidence and hatred. It is so difficult to keep clean from all these things, and in many cases it will be hard work to clean down these walls.

Prejudice is like mildew, it comes through again and again. Each season brings rain and damp, and each season a black patch on the corner of the wall. We must go right to the root of the trouble or it may become a permanent stain. Call in the master plumber and he will find the defect, a faulty lead corner, a pipe stuffed with leaves and dirt, or some other fault, and the mending may cost quite a large amount, but when we look up next winter and find that black stain does not appear, we shall be quite repaid for all our expenditure of money or self-power. Prejudice is hard to overcome, but let us all try to learn that our ideas are not the only perfect ones. Some people have just an clever, good and wholesome ideas, though we may not quite see their point of view.

Pride, reserve and diffidence are often synonymous. The proudest woman I ever knew had so erased herself, because she was so shy and diffident, she was afraid to let anyone see into her heart, afraid to let anyone know her feelings and her real self. We all have a little pride, but it is these hidden out of sight, ready to come to the surface if allowed, we must clean down that corner with the spirit of love and comradeship.

We have cleaned out most things, but pictures, ornaments and furniture yet remain, and each person will have an entirely different conception of what is meant by such things. Some of us like to picture or remember all the happy

things, God's blessings, our loving friends, etc.; some like to picture the sad and unhappy side of life. Neither one is quite our ideal, for sorrow, trouble, misery, are all passing, and teach us the blessings of freedom from anxiety, of happiness, and of our friends. So let us place one picture where we can see it each day. Shadows in the background; gloomy and misty rain in the middle distance, and in the immediate foreground the sunshine of God's love, ripening fruit, and work well done.

Ornaments, too, will cause some difference of opinion. We all have too many swalled ornaments, and I think each one knows her own particular failure in this case, so we will put them all out, and replace them by the ornaments of God's choosing. The ornaments God approves are mentioned in Galatians 5 as the fruit of the Spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Against such there is no law. If such are the decorations of our inmost heart or character, we shall find

Religious Notes and News.

WHAT IS CHRISTIANITY?

Not long since, Charles E. Hughes gave the following answer to the question:—

WHAT IS CHRISTIANITY?

- To have courage without pugnacity.
- To have conviction without bigotry.
- To have charity without condescension.
- To have faith without credulity.
- To have love of humanity without mere sentimentality.
- To have meekness with power.
- And emotion with sanity.

That is Christianity.

"MORBUS SABBATICUS."

A vicar has again published a description of that strange disease oft-entitled "Morbus Sabbaticus" or Sunday sickness. The peculiar features of the disease are:

- (1) It always attacks professing church-people.
- (2) It never makes its appearance except on Sundays.
- (3) The symptoms vary, but it never interferes with the sleep and appetite.
- (4) It never lasts more than 24 hours.
- (5) No physician is ever called in.
- (6) It is becoming painfully prevalent and is alarmingly infectious. Make no friends of the infected.
- (7) No remedy is known for it except prayer.
- (8) Unless checked it always proves fatal in the end to the soul.

"A GILOSSAL WRONG."

Last week we wrote of the union of Presbyterian churches in Scotland. One of the dissentients was Mr. James Barr, a well-known minister and member of Parliament, who recently said of "the non-secting United Free Church" that "it will be the church of the future."

"The future is nowhere with State churches," said Mr. Barr, "either in Sweden or anywhere else. All State churches, recognition and amalgamation how you will, carry in themselves the seeds of schism, secession, and disruption. Their doom is writ. For us, meantime, there is the calamity, the abject suffering of irreparable wrong, the spectacle of congregations howling in mourning, in Edward Muller's words, the walking of the valley of humiliation. But when

that deep happiness, which fears not the buffets of this world, sets in the knowledge that indeed God has created within us, and we will furnish our hearts with chairs of comfort for the weary, couches of sympathy for the sad and suffering, tables of hospitality for those who are lonely and far from home. There are many lonely people in the world to-day who need our friendship, our hospitality, our welcome into Christian homes."

May we all spring-clean our hearts and make them ready for the Holy Spirit to dwell within us, to guide, and keep us, and with God's help may we be kept unspotted by the world.

OF IT.

If I should take you by the hand,
And gently lead you through the land,
And show you every lovely thing,
To make you every being sing,
I should not talk of that or this,
While you the beauty saw amiss,
But wait for me to speak in you,
As he must ever truly do.

—Faith Hillier.

our ranks are brought down to the irreducible minimum, then begins the upward march. When the vessel strikes on the half-crowned reef of Establishment, we will give proof, as in 1843, that the lifeboat is better than the old ship. We know our strength, even at this hour, a few weeks ago a minister of the majority said to me, "I cannot go with you all the way, but you have immense sympathy throughout the country and then he spoke of the lack of enthusiasm. No wonder, when a colossal wrong is being done and one of the noblest principles of the world—the lifeboat has ever contrived is being trampled in the dust, that that principle cannot be extinguished. It resumes its march again. Minorities equal to which we cling, unshaken, in the hour of defeat and desolation, shall once again float proudly in the waves."

"A PECULIAR PEOPLE."

Endeavouring to diagnose the prevalent indifference to the claims of religion, the annual Wesleyan Methodist Pastoral (England) ascribes the increase of indifference and irreligion to (1) the restlessness, distraction and modern departure) the have invaded the church, and to (2) the lack of clear evidence that "a peculiar sense, the members of the church are in people." The tragic mistake made by many in the Christian churches in recent years has been the tendency to diminish the gulf which should rightly mark off the standards of behaviour of the Christian from those which satisfy the man of the world. Instead of inducing worshippers to forsake their manner of life and to embrace the austere principles of Christian living, emphasis has too often been laid upon the desirability of suggesting to the worldling that the church does not find anything inconsistent in the presence of worldly habits by professing Christians. In previous generations it was accepted that by the church should be people as fundamental that the church should endeavor to invade the world; but it appears to be the strange and unhappy distinction of the present generation that the world is invading the church, often with the connivance of the church's guardians! When will Christians of the present generation and the church should return to a unanimous declaration that the people of God should take courage and strength to demonstrate to the world that they are indeed "a peculiar people."

Conversions in Apostolic Days.

A Glorious Beginning.

H. G. Howard.

To see the sturdy oak tree in the insignificant acorn, the mighty river in the trickling rilllet, the avalanche of snow in the softly falling snowflake, the movement of strength and proportion, in the real of the new organism, is to catch something of the magnitude of beginnings.

Acts 2 must be studied from this viewpoint. It is a beginning. It begins at Jerusalem. That was the divinely appointed starting place for the preaching of the gospel. Where the Lord was rejected he must be received. Where he was crucified, he must be crowned. Those who had denied him must be given the first opportunity of confessing him. Pentecost was chosen for the validation of the claims of Christ, and the establishing of his authority. Pregnant with meaning in the old dispensation, it was destined to become the world's great independence day.

There is revealed here of all the beginning of

A new power.

The first four verses record this. "It was the outpouring of the Holy Spirit. The scene is significant and suggestive. The united band of waiting apostles, the sound from heaven; the filled room; the cloven tongue-tongues; the Spirit-filled men; the strange new voices. In many ways, many things, manifest the Holy Spirit of God had been manifest before this, but this is different. Our Lord emphasized the necessity for his own departure in order to the coming of the Comforter (John 16: 7, 8). A further statement is "The Spirit was not yet, because Jesus was not yet glorified" (John 7: 39).

Two things are noticeable in this incident. First the Holy Spirit was sent to the apostles. The "they" of the first verse includes only the eleven and Matthias, appointed to succeed Judas. These ambassadors were commanded to "wait the promise of the Father," "To tarry in Jerusalem" (Acts 2: 49). They were promised the baptism of the Holy Spirit, and the reception of special power (Acts 1: 8). When Peter stood up it was with the eleven (Acts 2: 14). This experience shows what was meant by the baptism of the Spirit. It also sets forth the purpose of this—to equip with miraculous power these leaders in the work of God, in order to establish the claims of Christ.

Further, it is evident that the Holy Spirit did not come directly to the unbelieving Jews. They were "confounded," "amazed," "marvelled," and asked, "How hear we . . . in our own tongue?" They confessed . . . "We do hear them speak in our own tongues the wonderful works of God." Some mockingly said, "These men are full of new wine." It nothing further than the descent of the Spirit had taken place, these Jews would have remained in their sin. It required more than that to effect any change in their attitude toward the Messiah.

A new message.

It is also proclaimed that day. The Old Testament teaching had been the standard of appeal. "To the law and the testimonies" was final on matters of religious faith and practice. The old covenant was binding up to the cross. Jesus came to the Jews with unfathomable to the law and the prophets. But a new covenant was established in the death of Christ. "All authority was given unto him." "In these last days God speaks to men through his Son." "Repentance and remission of sins were to be preached in his name, beginning at Jerusalem." The Lord's parting charge was—"Preach the Gospel." It is that which is the "power of God unto salvation."

In this new message we have

1. The First Gospel Sermon.

Peter is the preacher. The theme is "Jesus of Nazareth, made both Lord and Christ." An explanation is given of the descent of the Spirit, in fulfillment of prophecy. Then fearlessly the preacher charges his hearers with the rejection and crucifixion of the Messiah. But in the power of God he has conquered death and the grave, and exalted at God's right hand. He has fulfilled the promise to send forth the Spirit. The crucified One has been crowned. There is nothing uncertain about the message. It is heart-stirring in its appeal.

2. The First Sinners Convicted.

That is under the new law of the gospel. "They were pricked in their heart." What produced this conviction? Not the direct application of the Holy Spirit. It was "when they heard His" (37). It is the Spirit's mission to convict of

PISHERS.

Tangled in nets,
Of our wild philosophy,
Caught in the backlash
Of ideas ill cast;
Behind the head,
Into unthoughted infinity,
While we stand
Beside the shore at last,
Smugged habits, smuged lies,
Torn sails! What fishers we!
Teach us thy skill,
O Man of Galilee!

—Albert Reginald Gold.

sin (John 16: 8). But agents and instruments are employed in the operations of grace as well as in nature. Peter was the human agent, and the truth concerning Jesus of Nazareth the means or instrument. Hence the ever-present obligation to "Preach the Word."

3. The First Inquirers.

"Men and brethren, what shall we do?" was the heart cry of these penitent ones. Not under similar circumstances had this appeal been heard. Quoting the prophet Joel, Peter had declared, "Whosoever shall call on the name of the Lord shall be saved" (24). It is evident, therefore, that salvation was in the mind of those who asked this important question.

4. An Inspired Answer.

It is necessary to remember that the apostles had been given a commission with definite terms of surrender, as well as a definite message, to preach. The question addressed to them related to the reply—simple, clear and satisfactory. The inquirers were not told to cast themselves before a pentitent form or altar in agony of spirit, beseeching the Lord to save them. They were not urged just to lift their hands in prayer and surrender to Jesus Christ. They were not taught that there was nothing for them to do, as if all had been done for them. The instruction they receive is as clear as the question they ask. There is a dual command—"Repent and be baptized." There is a dual promise—"For the remission of your sins, and ye shall receive the gift of the Holy Spirit." Command and promise have their authority and value in relationship to "the name of Jesus Christ." This instruction is given under the guidance of the Holy Spirit. How remarkable it is that so few modern

preachers give the same answer to a similar question!

5. The First Converts.

"Then they that gladly received his word were baptized." These 3000 souls. It meant so much to them to have the Lord of the life offered to them to have the gracious presence of the Holy Spirit fill their lives. There was neither questioning nor delay. Their condition and need were too serious for postponement of that obedience which brought cleansing for the past sin life in the blood of Christ, and power for the new life in the gift of the Spirit. At the giving of the old law 3000 died through their disobedience. At the preaching of the new gospel 3000 live through their obedience.

The beginning of a new society.

Also takes place on the day of Pentecost. Jesus had promised, "I will build my church" (Matt. 16: 18). On that day, and in the city of Jerusalem, the first stone of this building, an act in position. The 3000 converts are the first called-out ones. They constitute this new society of which Jesus is the ever-living Head. Verses 14-17 are the earliest written church history. It sets forth the unity, the unity, the oneness, and the popularity of these first Christians. It was not a sect, party or denomination, which came into being that day, but the church which Jesus loved, for which he gave himself, and which he purposes to present to himself, without spot or wrinkle, or any such thing. It would simplify the problem of unity among the followers of the Lord, if all were satisfied with the church as it came into being on that wonderful day. Denominationalism is far too young to be the church which our Lord established, and we do well to look for a church that all shall go back beyond Oxford, Geneva, Wittenburg, and Rome, to the city where God before had set his name, and where now the purpose of God's Son is accomplished in the founding of the church.

This chapter presents to us a beginning most fruitful in its purpose, miraculous in its execution, and marvellous in its results. It is a beginning not an ending. The same story continues through the book of Acts. Nor does it end there. New chapters are being written wherever and whenever our Lord is glorified with the power of the Spirit, preach the same message, and constitute the same society. This does not demand apostolic succession, but apostolic practice.

Our Book Table.

"The Everlasting Gospel" is the very attractive title of a book of sermons by Professor H. C. Foster, of Cincinnati Bible Seminary, U.S.A. The title suggests at once a habit in the Gospel and its power. Those who have read Prof. Foster's articles in the Australian Christian Standard are aware that he is a profound thinker on the Scriptures and in Christ and his Gospel, and they will be glad to have a collection of the author's sermons and essays in book form. There is a wide variety of themes which should interest a wide circle of readers. Preachers and workers will find them a most helpful help. Indeed, all Christians would be interested and benefited by its perusal.

Amongst the subjects discussed are: "A Mirror for the Soul," "The Marks of a Christian," "Whence the Church: By Evolution or by Revelation?" "Missions and Controversy," "Pastor's Missionary Methods," "Christianising Higher Education," "The Authorship of the Fourth Gospel," and "The Deity of Jesus." In these and all the other studies the truths of the publishers' announcement are manifested. The Australian Christian Standard, with faith and passionate devotion to Christ.

The Standard Co. has done its work well. The book is of 316 pages, in cloth binding, and its price is 8/- postpaid. The Australian Christian Standard, with faith and passionate devotion to Christ, is prepared to accept orders and to supply books as soon as they can be secured from America.

The Home Circle.

Conducted by J. C. F. PITTMAN.

LAUGH IT OFF.

Are you worried in a fight?
Laugh it off.
Are you chafed at your right?
Laugh it off.
Don't make tragedy of trifles,
Bully about trifles with riles—
Laugh it off.
Does your work get into kinks?
Laugh it off.
Are you near all sorts of things?
Laugh it off.
If it's sandy you're after,
There's no recipe like laughter—
Laugh it off.

—Elliot.

BLESSED SHADOWS.

There are ferns in the garden of the soul as well as flowers. There is the fern of patience, and the fern of long-suffering, and the fern of sickness. And the great gardener of the soul delights in the ferns, and purposes to save them from destruction by "the carthly day," and so he takes us into the shade, the shade of disappointment, or the shade of sorrow, or the shade of seeming defeat. But it is a very blessed shadow, for it is the "shadow of the Almighty." And here the ferns flourish, and the cloudy day makes the garden beautiful. J. H. Jewett.

WORK NOW.

Young man, do not leave it to a future day, but do it now. Man of middle age, you have a vivid sense of the rapidly with which your years have gone, but they will go just as rapidly in the future as in the past. Man of old age, you have to make haste—you have no time to lose.

The ancient law said concerning the sale of an estate: "According to the number of the years, thou shalt diminish the price." The nearer they were to the jubilee year, the cheaper they were to sell the land. So, the nearer you come to the end of your days, you ought to hold earthly things more loosely, and prize heavenly things more highly. When your business is drawing to a close, you hasten to conclude your work, despatching sometimes in an hour more than all that had the day before.

When Napoleon went on the field of Marengo, it was late in the afternoon, and he saw that the battle was really lost; but looking at the western sun, he said, "There is just time to recover the day!" and giving out his orders with rapid and characteristic energy, he turned defeat into victory. So, although your sun is near to setting, there is time to recover the day. Avail yourself of the evening, but your life end in eternal failure.—Selected.

SPURGEON'S ADVICE.

The story is told of a young theological student who one day came to the house of Mr. Spurgeon for advice.

"Now, what is troubling you?" asked the great preacher.

"Well," replied the young man, "I find that the Bible contains so many verses which I cannot understand and about which I am very much worried."

"Young man," said Spurgeon, "there is no need for you to worry. Let me give you this piece of advice. You must expect to let God know some things which you do not understand."

"Trust in God, and do the best you can," should be our watchword. It is no use our worrying over things we do not understand. Carry on, and leave the result to the Saviour.

SPEAKING ONE'S MIND.

Why is it that speaking one's mind usually suggests making a disagreeable comment on some one else's faults?

"I just spoke my mind about it," says a flushed and vivacious woman, relating a tale of family dissension. Does her mind contain only hateful and self-righteous thoughts, that speaking them out should mean jangles and recrimination? What if her mind were so full of kind, conciliatory thoughts that speaking them with frankness would mean harmony restored and cheerfulness radiated? Might not such things be?

When we find ourselves saying that we have spoken our minds we had better take time to look within them and see what we have there, discovering whether we have been just to ourselves in showing up the worst phases of our mentality and whether we have been just to others in telling what we think of them.

The part of wisdom would be to have our minds so full of charity and benevolence that whatever comes forth from them will be of the friendliest nature, and that "speaking out" will mean giving expression to something which will help and never injure. If this seems impossible to us, it may be perhaps the more reason why we should attempt to transform the inner life.—Selected.

COURAGE.

A wonderful comrade is courage.
It wears the black bandage of fear
From the eyes of the frightened and stumbling,
And lets in the sunshine and cheer.

He represses in all that is righteous,
He claims the Almighty as Friend,
And "Forward" is always his motto.

As he leads on toward heaven at the end,
—Priestella Leonard.

NO TIME FOR THE BIBLE.

A police sergeant, returning from his Sunday duty, sat down to read the newspaper. His little girl, just home from Sunday School, remarked, "Dad, why don't you read the Bible, as we do?" "I have no time," said her father. "The little girl thought for a few minutes, and then said, 'But you've plenty of leisure to read the paper. Couldn't you spare a bit for God?' The shaft went home. The sergeant had once been a keen Christian, but had backslidden through neglect of the Word and prayer. The words of his child brought him back to his Saviour.

NOT WHAT HE EXPECTED.

A preacher who had occasion to address the inmates of an insane hospital noticed that one of the patients paid the closest attention. After the service the speaker said that the man spoke to the superintendent.

"So as soon as possible the preacher inquired, 'Didn't that man speak to you about my sermon?'"

"Yes."
"Would you mind telling me what he said?"
The superintendent tried to sidestep, but the preacher insisted.

"Well," he said at last, "what the man said was, 'Just think, he's out and I'm in!'"

Professor: "Why don't you answer me?"

Freshman: "I did, professor. I shook my head."

Prof.: "But you don't expect me to hear it rattle away up here, do you?"

The Family Altar.

J.C.F.P.

Monday.

As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.—Isa. 66: 13.

No words could better express the tender love of God to those who trust in him than His simple loving trust of a little child. "Set the burden upon the Lord, and he shall sustain thee. He shall never suffer the righteous to be moved."

Reading.—Jer. 17: 6-6; 2.

Tuesday.

For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.—Jer. 2: 13.

This truth is almost of universal application. It is true of the sons of the world. With no sense of the true value of things, they turn away from God, who offers to supply the water of life—the only thing that can satisfy their needs; and with ceaseless labor they make their own efforts for satisfaction that never comes. The waters fail when the drought is at its worst.

Reading.—Jer. 2: 13; 31-37.

Wednesday.

Turn ye in and try again the streets of Jerusalem, and see now, and know, and weep in the broad places thereof, if ye can find a man, if there be any that executeeth judgment, that watcheth the truth; and I will pardon it.—Jer. 5: 1.

God knew that it was easy enough to find a man in Jerusalem, but not the man he described. The care of Jerusalem seemed in the prophetic day worse than Babylon before its destruction, for the Word is fore the flood. Sin is an infectious plague, that turns humanity to rottenness.

Reading.—Jer. 5: 1-10.

Thursday.

Do they provoke me to anger? saith the Lord. Do they not provoke themselves to the confusion of their own faces?—Jer. 19: 19.

To many other glaring sins Israel had recourse to idolatry. Nothing provoked God's anger more than that. The first of the commandments he had given to them was, "Thou shalt have none other gods but me." And yet this was done so fully broken, more than any other, that God was therefore jealous. Can we wonder at his fierce anger?

Reading.—Jer. 7: 1-20.

Friday.

Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them.—Jer. 10: 2.

Astrology is very ancient and is not dead yet. God saith it is heathenish. "That ought to be sufficient for all who believe the Bible. The book of God contains all we need to know of occult science."

Reading.—Jer. 10: 1-16.

Saturday.

Are there any among the vanities of the heathen that can cause rain? . . . art not thou one, O Lord, our God? Therefore we will wait upon thee; for thou hast made all these things.—Jer. 14: 22.

A terrible drought was on the land as a punishment from God. The prophet knew that God alone could send relief, and therefore prayed earnestly for it. "God is not mocked."

Reading.—Jer. 14: 1-9, 19-22.

Sunday.

Heal me, O Lord, and I shall be healed. Save me, and I shall be saved; for thou art my praise.—Jer. 17: 14.

God will can save; and he does not save by halves. It is full, complete and everlasting. He saves all that is worth saving. He separates the gold from the dross. The world itself shall vanish away, but the priceless souls of God's people will "never perish."

Reading.—Jer. 17: 1-14.

Prayer Meeting Topic.

October 23.

SABBATH TABLE-TALK.

(Luke 11: 22-27, 31.)

W. Waterman.

This parable Jesus told at a feast to one who wished to "eat bread in the kingdom of God." Let Chinese Christians explain it.

Guests were invited.

"Jesus said, A seventh year only a great feast, and he had many. And he said, 'I will send my servants out superfluous' to say to them that were invited. Come; for all things are now ready.' These guests had already wanted to come. The day having arrived, the invited said to urge them to come immediately to their invitation, to be received with an unfeigned 'Coming now.'" The guests, however, and to surprise for their host.

They All Excuse Themselves.

"And they all with one consent began to make excuse"; and with excuses which usually were more than sufficient.

"The first said, I have bought a piece of ground, and I must depart, and see it; I pray thee have me excused." In the Old China now passing (as in ancient Judaea) the purchase of land was extremely difficult. First, because all inherited land was regarded as the property of the whole family, which therefore had to agree in itself there was the right; before the land could be sold. Secondly, because adjacent landowners could set a purchase by one whom they regarded as an undesirable neighbor. For this very reason, indeed, we had to relinquish our first hospital block in Huell. Then, of course, too, the price must be hagglod—quite commonly a matter of years.

Now, this first man had arrived at the happy day when relatives, neighbors, and price, were all favorable. Quick! he must hasten in the presence of his neighbors-to-be and the elders of the neighborhood to approve his landmarks, pointed out by the vendor and accepted by his immediate neighbors; and, finally, to publicly acquire the property at a feast. It was in truth a big business; and an excuse beyond complaint.

"And another said, I have bought five yoke of oxen, and I go to prove them." These oxen were hagglod and paid for, and (as in China) delivered on approval. It made a long-suspension transaction, and a good apology. "And another said, I have married a wife. I cannot come." A wedding if, at sometimes took days; but even after it a man could excuse himself. In the Law, for a whole year, by the authority of God and the Law of the nation (Deut. 24: 1).

Their Host Was Angry.

"So that servant showed his lord these things. Then," or better, as emphasized in the Greek—Then, even in the face of these urgent engagements, the master of the house says you will hardly believe it—angry! Go, secure lanes and hedges," he said, and compel all his undertakings to come in; for none that were hidden shall taste of my supper. The peculiarity of character is, after all with the host, not with the guests.

Why did Christ picture the host so frightfully selfish over apologies so reasonable? He would excuse himself. He would excuse good enough for God, that all other things in our lives, good as well as bad, must give place to him. See Christ's next words: "If any man come to me, and hate not his own father, mother, wife, children, yea, and his own life also, he cannot be my disciple." St. Francis, if it is not sented a rebel monk to be hermit alive. Just before the last fall sheavels the monk capitulated, saying, "Master, I am ready." St. Francis said, "This monk is now dead to live." "Thus everyone who doth not bid adieu to his all, he cannot be my disciple" (43).

TOPIC FOR OCTOBER 30—THE PRODIGAL FAMILY.—Luke 15: 1-23.

Our Young People.

Conducted by W.M. GALE.

LAST SUNDAY'S POSSEL.

The Secretary in a Corner.

As recently as last Sunday week a situation was described and a question asked that have worried me not a little.

Hardly a Lad Present.

The Victorian Bible School Secretary visited a school and found hardly a lad present over 16. In commenting upon this he was asked: "What would you suggest should be done, for we have hardly any lads in the church membership in their later teens, and seldom do any attend the gospel service?" The secretary preached at night, and found it as described.

On the spot the answer given was: "Grow them." A week has passed, and I still worry over the condition, but I am not then ever certain that his hurriedly-given answer is correct.

A Matter for Men.

The problem of the boy or lad is for men to solve. In the past, apparently, not sufficient efforts have been made to enlist boys and younger

boys. Men should be present in numbers at the boys' clubs. The men of the church should mix with the lads of the school and club. In every class the men should form themselves into bands of clubbists, and accept responsibility for the individual boy, "grow them" for the Christ and his church.—W.G.

COLLEGE BOY FACES DEAN AND EXAMINER.

"All right, I'll go." He started for the door, then turned with a frank smile. The speaker was a student who had been summoned before the dean for persistent failure to abide by one of the college rules. The customary notices and warnings had not moved him. "Do you know, dean, it will be hard for the folks at home to believe that I have gotten into trouble like this because of my church here." "Oh, it won't be hard. I guess the whole trouble is that I just didn't get started going regularly here." He had diagnosed his case correctly. He was a clean, wholesome, upright boy, neither religious nor a rebel against authority. The plain fact was that he simply had not gotten started going to church in the college town. He was drifting one of his established habits of life had been interrupted by leaving home, and he had not set up a like habit in its place.

Don't drift, lad. If you have come to town to work or attend school, for school or college, keep up the fine old church-going, Bible-reading, and other lively habits of the old home town and the old home town. It's the manly thing to do, you know. It's not much of a compliment to your principals to acknowledge that they will not transplant a few miles.

The first paragraph is from Wendell's "Talks to Sunday School Teachers."—W.G.

A TRIBUTE TO RELIGIOUS WORK AMONGST YOUNG PEOPLE.

Mr. Fred P. Morris, Officer-in-charge of Children's Courts, Victoria, in the report for 1923 says: "Without doubt the churches and Sunday Schools are the safeguard of the young people, but the fact must be faced that many children have never been under such beneficial influences."

TASMANIAN BIBLE SCHOOL UNION PRIZE LIST.

- Division 2.—Juan Morton, West Hobart, 95, first; Douglas McDonald, West Hobart, 88, second; Robert Taylor, Sulphur Creek, 82, third.
- Division 3.—Kathleen Cooke, Male Creek, 92, first; Gwen Taylor, Sulphur Creek, 88, second; Gwen Fooks, Launceston, 84, third.
- Division 4.—Margaret Thorneycroft, Launceston, 74, first; Raymond Lillys, West Hobart, 73, second; Auda Cooke, Male Creek, 72, third.
- Division 5.—George Williams, Launceston, 87, first; I. E. Eichelberg, Sulphur Creek, 83, second; Betty Mercer, Sulphur Creek, 82, third.
- Division 6.—Elic Taylor, Sulphur Creek, 96, first; David Street, West Hobart, 85, second; Jack Harwood, Hobart, 83, third.
- Division 7.—Janet Cooke, Male Creek, 95, first; Division 9.—Elin Sigurd, Cassville, 83, first; A. Keats, Launceston, 58, second.
- Division 10.—Joseph Park, West Hobart, 97, first; Miss L. Riley, Hobart, 93, second.

NO Sunday School teacher is a real teacher on Sunday who is a teacher only on Sunday.
—Marian Lawrence.

lads; and not enough care has been taken to see that they remained in the school, or that they attended church services.

Not every man is successful with lads. When that is discovered, he should be quickly moved, and on no account should he be allowed to remain, if by so doing lads continue to drift from his class, or absent themselves from it.

A Sunday School Weak Spot.

Dr. James M. Farson, of Brooklyn, has played his finger upon one of the weak spots in our Sunday Schools, when he says: "The Sunday School class has no regular terminus at the church door."

So the Hon. Snelb, M.A., F.R.S., in "The Children for the Church," uses very strong words concerning this very problem: "It fails so lamentably that in England it is said that only one out of five Sunday School children becomes connected with the Christian Church. That is the problem to which the Sunday School must address itself."

The Preacher's Part.

Continuing, he says: "It will not be enough to bring the children into the building. Their presence must be recognised. The preacher should be aware of them all through. He ought to have a special message for them, and it ought to be the best that he can give them. But children's sermons are not enough. We believe and are sure that young children are capable of understanding far more of the ordinary sermon than is generally thought."

Young Worshipers' Leagues Help.

Young Worshipers' Leagues help, though they do not as a rule introduce the children to the gospel service. Our young people need very early to be brought into the meeting where the gospel is being constantly preached.

A Wall of Men.

One writer said: "If you would have men in your church, then you must build a wall of men around the boys and lads." This is the point. We succeed only in so far as the men of the churches do this job. Men are needed to teach

Foreign Missions.

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

CHILDREN'S DAY, NOVEMBER 3.

Is your Bible School preparing for Children's Day? Are they learning the exercises, Jesus, the Light of the World? Our aim is to have every school in Australia enlist the interest and help of our children in our Foreign Mission medical and benevolent work. We want them to make Christmas happy for the children, the very poor, the aged and the sick on every one of our mission stations in India, China and the New Hebrides.

To show our appreciation of what the Australian children do, we are proposing to send them the following gifts:

Every child giving or collecting sixpence and less than one shilling, a picture of a Chinese temple, having on the other side one verse and Chinese of "Jesus Loves Me" in Chinese and English.

For 1s. and less than 2s. 6 we are sending a postcard of our Shanghai school and a button of one of our missionaries.

For 2s. 6 and less than 5s. a postcard of the Shanghai school, an Indian or Chinese coin and a button of one of our missionaries.

For 5s. and less than 10s., one postcard, two coins and two buttons. For 10s. and over, a picture Bible, a 4ms. of our Shanghai school children. This picture will be worth framing.

In addition to these gifts to the children, to the school in each State which contributes the highest per capita amount on Children's Day will be given a large photograph, 30ms. x 8ms. of our Shanghai school children, taken at the farewell to our honorary missionaries, Mr. and Mrs. W. M. Cameron. It is, photographically, a work of art.

That as many schools as possible may receive this gift, one may be obtained by 2s. 6 and less than 5s. 0; 5s. 0 and less than 10s. 0; 10s. 0 and less than 20s. 0; 20s. 0 and less than 30s. 0; 30s. 0 and less than 40s. 0; 40s. 0 and over. Thus each State can win six photographs.

Bros. Thos. F. Holt, of New South Wales, has kindly promised to defray the cost of making these gifts to the schools.

GENEROUS GIFT TO OUR DIORND HOSPITAL.

An Australian brother has agreed to give 5000 to provide an additional ward for Diornd Hospital. At present we are unable to give the name of this generous donor, whose gift will greatly help our medical work in India, and prove a great blessing to the needy sick among our 250,000 Indians for whose physical and spiritual needs we are responsible.

NEW HEBRIDES IN ADELAIDE.

At the South Australian Conference the Unity Endeavourers, under the leadership of Bro. Chappell, who was one of our missionaries to the New Hebrides, gave a magnificent representation of the work in the New Hebrides. The young people represented a congregation, and Bro. Chappell conducted the service. His speech was in pidgin-English. It was one of the most realistic scenes that we have ever had of our New Hebrides work. The congregation in the Town Hall listened with great interest, and many words of praise were given to Bro. Chappell and his co-workers for their painstaking and successful effort to reproduce for us the work among the natives.

WORK AT BARAMATI.

Since the commencement of August Bro. Teresingh Rao and Patole have been preaching in the mornings, and during the rest of the day Bro. Teresingh Rao is at the boys' home as acting house father, while Bro. Patole continues the preaching in the afternoon.

We have given special attention to the settle-

ment in the hope of bringing some to a decision for Christ.

Bros. Panchal at Sansar and the two men at Indapur have continued to render good service. The young men's singing party have given great assistance. One evening they went with me to Bora, where we sang and preached until nearly midnight to a fine crowd, including both the village leaders, who were formerly at enmity, and leaders of factions in the villages. By the efforts of the factory they have been reconciled to each other. One of them gave a testimony to Christ, and asked the people to accept him.

The enlarging of our chapel has taken a good deal of my time. It is now nearing completion, and we hope to open it on October 5 or 6.—H. R. Coventry.

UNEMPLOYMENT AND F.M. OFFERING.

It was no fiction that we wrote at the time of our offering that many of our members would have to be denied making their usual gifts on account of unemployment. We have recently had experiences of the truth of this statement.

A brother, who is a regular contributor to our work, found himself, at the time of his offering, out of employment, and quite unable to make the usual gift of himself and wife. We received a letter from this brother yesterday enclosing two pounds, and explaining that he had not been able to make this contribution at the July offering as he was out of employment. Recently he found some employment, and as soon as it was possible sent forward his gift. We are sure that there are many others who have done the same thing, although they have not been brought under our notice. They have given as God has prospered them, and found it a cross-burd to bear when prosperity failed, and they had to be denied their helping in the extension of Christ's kingdom in the most needy parts of the world.

BRO. AND SISTER BOLJUAN AND BIKSAL.

Bro. Boljuan is kept busy with language study. He is finding plenty of scope for using the language. There are only two in his district who speak English, Dr. Bhamal and Bro. Dongee, his partner. All others speak Marathi. It is helpful to his acquiring the new language.

At Biksai there are two preachers, a doctor, school teacher, and the missionary's pandit, who is also a preacher. The school is very successful. The village officials are friendly and keen on the school work.

Biksal Village is on the banks of the Bhima River. There has been a good deal of discussion among the village people concerning a removal to a more favorable site. Recently the Government has granted them a new site to which they may remove if they so desire. The people are ready to move, but Indian life they are waiting to see who moves first. When one moves then the rest will follow. They are anxious to have in their new village a school building, and are willing to help erect it.

There are fifteen small villages, in many of which work is being done by the Biksai preachers. The greatest amount of work is at Bbigwan. This is the lazar centre where our preachers have good scope for their work. At the many meetings held there is an average of about fifty listeners. Bro. and Sister Holjuan are very busy in their new field.

Offerings for Foreign Missions

from Victorian Churches and Members
will be thankfully received by
A. G. SAUNDERS, 122 Melbourne Street,
Nth. Carlton, N.A. Phone, 1544, 141.

BIRTH.

MANSSELL (nee Dorothy Davies).—On Sept. 18, 1923, at Windulla Private Hospital, Mildura, to Mr. and Mrs. Arthur R. Manssell—a son (the Robert).

DEATH.

DAFF.—On Oct. 8 (suddenly), at her residence, 120 Koosong-rod, Armadale, Emma, widow of the late William Griffith Daff, loving and devoted mother of Ethel, Effie, Moss, May, Clauis, Ruby, Laurie, and beloved sister of E.J. St. and G. Roberts, of Oakleigh, aged 78 years. "Sweet peace, the gift of God's love."

IN MEMORIAM.

HUNTER.—To the dear memory of my beloved husband, Henry Hunter, who, living to God here, passed through the gates of death Oct. 19, 1918, and leaves now in God's presence for evermore. "God shall wipe away all tears, and there shall be no more death."

McCOLL.—In loving memory of our dear son and brother, Graham, who departed this life on Oct. 18, 1923, 84, sadly missed.

—Inserted by his parents and brothers, Messrs. Albert, Vic.

PITTMAN.—In ever loving memory of Mrs. Joseph Pittman, who fell asleep in Jesus on Oct. 17, 1923.

Years pass, but memory ever holds
The precious form within her loving folds.
Thou art not dead, for thou art His,
Who is thy life, thy everlasting bliss.

—I.P.

—Inserted by Joseph Pittman and family.

PITTMAN.—In loving memory of Margaret, wife of J. C. E. Pittman, who departed this life on Oct. 21, 1923.

"And he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away."

—Inserted by her loving husband and son.

QUHKE.—In loving memory of our dear little daughter and sister, Eileen Mabel (Bunnys), who fell asleep on Oct. 7, 1923, aged 6 years and 10 months. Safe in the arms of Jesus.

"When at last to our loving one we gather,
With the loved ones who are gone before,
We will sing upon the shore,
Praising him for evermore."

—Inserted by her father, mother and sisters, Annerley, Brisbane.

QUHKE.—In ever-loving memory of our little darling, Eileen Mabel (Bunnys), who went home to be with Jesus, Oct. 7, 1923, aged 6 years and 10 months. Loved, and not just for a while.

"Not now, but in the coming years,
It may be in the better land,
We'll read the meaning of our tears,
Up there, sometime, we'll understand."

—Lovingly remembered by her grandparents, G. and S. Black, and uncle, W. Black, Annerley, Brisbane.

FOR SALE.

194 acres land with house, shed, plenty water, paddocks. Will sell cheap, all or part.—A. Nightingale, Emerald, Vic.

THE FIRST WORLD CONVENTION OF CHURCHES OF CHRIST

will be held at Washington, D. C., U.S.A., from Oct. 19-24, 1930.

Preceded by the United States International Convention of Churches of Christ at Washington, D.C., U.S.A., Oct. 11-19, 1929.

One hundred delegates, at least, are invited from Australia. A royal welcome is assured.

Bro. Bader writes: "Our doors and hearts are open. . . . We are planning to meet you on the Pacific coast and give you a personally conducted tour across the country, stopping at different city centres, with our churches."

Brothers throughout Australia who contemplate attending the Convention should write once to William Gale, Victorian Home Mission Office, 1, A. G. Hall-Ing, 115 Collyer-st., Melbourne, Vic., C.I.

Here and There.

The following telegram reached us on Tuesday from North Sydney: "Visiting mission, thanks giving offering, Sunday, 9th and promises £150; confessions to date, 90. Horses?"

The following telegram arrived from Queensland on Monday: "Violent storms, inches of rain; big meetings, further decisions, Hirschman-Morris mission. Kingaroy, church decides support full time evangelist. Christchurch."

Friday of next week, October 25, will be celebrated by students of the Bible as Sports Day. Any interested friends of the College have a hearty invitation to be present. Their attendance at 2 p.m. would be very welcome.

Church reporters will much oblige by giving dates. For example, instead of saying a meeting was held "last week" or "this week," please state the exact date, as "October 6." Otherwise with undated communications much trouble is caused.

We learn that Bro. P. C. Bennett will shortly be relinquishing the work at Mosman, N.S.W. Our brother has rendered very good service both in New South Wales and Victoria, and is, we understand, open to encouragement by some church desiring the services of a preacher.

Interest is increasing in the tent mission conducted by Bro. P. B. Baker at Saint Morris, S.A. A married man and a senior girl from the Bible School confessed Christ last week. There were over 150 present on Lord's day evening, Oct. 13. Prospects are bright for a good ingathering.

The attention of our sisters in Melbourne, and others is directed to the New-Testament Halls to be held in Swanston-st. chapel next Tuesday afternoon, Oct. 22, at 2.30. Miss McCorkindale will be the speaker. Her great reputation and the importance of the subject should secure a large attendance.

"No Christian" has no share in party politics. Its readers doubtless are often asked on political questions. All, however, may join in the hope and prayer that after a whirlwind campaign the country and its government may settle down to business, that the new leaders may be wisely guided, and that men of all parties may seek to further the common good.

A mission is being conducted by Bro. Theo Edwards at Naracoote, S.A. During the first week attendances were affected by unfavorable weather and sickness. On Sunday, Oct. 13, attendance was much improved. Bro. Edwards has preached the gospel faithfully, and has done a considerable amount of personal work. His chart addresses have been especially interesting and impressive.

Bro. H. Bassard, secretary of our Federal Conference, writes as follows: "The Federal Executive has been compelled to change the date of the next Federal Conference on account of its being necessary for all intending visitors to the World Conference to be held in N.S.W. 'Makura,' which is scheduled to sail from Sydney on Sept. 4, it has been decided to hold the Federal Conference at Brisbane from August 16 to 22, 1930."

Diamond jubilee services at Queensland, S.A., were continued last week. On Monday, Oct. 7, family worship was held. A representative of our family offered a beautiful thought or prayer. The closing, and the meeting was inspirational. On Tuesday, at the tea meeting in Port Adelaide Town Hall, over 200 members were present, and an officer of every auxiliary of the church gave a greeting. On Thursday the annual meeting was held, and Bro. H. Hampshire, from York and W. Beckett, from Semaphore, gave helpful addresses. The Mayor of Port Adelaide presided. The choir rendered three anthems. On Sunday, Oct. 13, Bro. A. Golin exhorted the church. In the evening Bro. Brooker's subject was, "Mountain Top Experiences."

On Sept. 29 at Perth, W.A., at the close of the Bible School, a young isolated scholar made the good confession, and was baptized. Meetings were good on Oct. 6, 13, 20, and 27. A small party from Lake-st. took charge of evening service at Redcliffe. The children's choir, under the leadership of Mrs. Wilson, which assisted so ably at the church anniversary, is now, for several weeks, helping at the broadcast station during the children's hour on Sunday evenings. On the previous Saturday a working parade of about 25 young people was held in order to repair and renovate some of the church property.

At Grote-st., Adelaide, Lord's day, Oct. 13, was one of the best the church has had for many years. The kind anniversary was celebrated by a roll-call and home-coming service in the morning, choral service in the afternoon, and a great evangelistic service at night in the tent. Owing to the generosity and enthusiasm of Bro. Blackley provision was made for all coming from a distance to have lunch at the chapel, and over 100 availed themselves of this hospitality. About 400 commuted at the morning service. In the afternoon a good audience enjoyed the beautiful service provided by the choir, led by Bro. Gard, and by Bro. H. P. Manning, who gave a most beautiful address. At the service there was overcrowding, with extra seating provided in the open. At the conclusion of the service eight confessed Jesus as Lord. The mission increases in interest every night.

On Oct. 9 the church at Enmore, N.S.W., entertained Bro. and Sister Paternoster on the completion of their year's work. Bro. F. J. Andrews, chairman, and Bro. Hilder, church secretary, spoke of a successful year of co-operative service, while Bro. A. Byleveld, on behalf of the C.M., gave Bro. Paternoster some money "with which to buy books so that on his return from his tour he could supply the churches with fresh-fruit." Bro. W. L. Ewers was present, and spoke of words of greeting. The S.S. picnic at Parramatta Park on Oct. 12 was voted "one of the best." On morning of 13th Bro. Paternoster conducted a roll-call service, the occasion being the anniversary of his ministry. 258 names were called, representing the active membership of the church. At night the topic was "The Gospel We Preach." Bro. and Sister Paternoster and family left on Monday for two weeks' holiday.

The American "Christian Evangelist" of Sept. 12 has a picture of the great ship, the *Grail Zeppelin*, taken at Los Angeles on August 26, after the first trans-Pacific non-stop flight from Tokyo to Los Angeles, and also prints the following note from Dr. John L. Brandt, which, as the editor says, "well interprets such an event!":

"—My beloved brethren: I am herewith sending you a Christian greeting by this levitation of the air. All this having dominion by man over the air, earth and sea is in harmony with the divine plan. Communication by radio, wireless telegraphy and all this aviation business should strengthen Christian's faith in prayer and in a great spiritual work with spiritual beings. We are excited up till 2 a.m. to see this great ship sail over our home. It looked as if we were having a visitor from another world hovering over us and calling to us to come up higher. What shall it be when we are free from mortal bodies and clothed in glory?"

The death of Mr. Harold Beagle has attracted public attention to the writings of this prolific author. He wrote novels, biographies, and books on social questions. He was the son of a preacher, and some of his best books are on religious themes. His "Broken Earthworm" and "In the Hand of God" are certain wonderful studies of conversion and illustrations of the transforming power of Christ. The former was described by Mr. Beagle as "a footnote in nar-

ative to Professor William James's study in human nature 'The Varieties of Religious Experience.'" Professor James was kind enough to say that his own volume might as well be described as a footnote to "Broken Earthworm." Mr. Beagle's stories of "twice-born" men have rarely, if ever, been surpassed. The author was an enthusiastic admirer of the work of the S.S., and his own social and missionary methods he praised. Amongst his books is a life of General William Booth.

We have been requested to give publicity to the following announcement: "After having adopted various methods of informing the public as to the correct rate of postage on postal articles addressed to countries beyond the Commonwealth, the Postal Department finds that it is still losing quite a large amount of revenue through postal articles for abroad being posted without sufficient postage. In such cases it has been the practice to surcharge the article double the deficiency in postage and forward it on to its destination, the deferring office collecting and retaining the surcharge. The Postal Department has now decided that, commencing Nov. 3, 1929, postal articles addressed to places beyond the Commonwealth and not having the correct postage prepaid will be returned to the sender to affix the further necessary postage stamps. This may involve the article missing the mail for which it was intended, and the department therefore urges the public to be careful to fully prepay the postage in the first instance. The rates on letters are: To any place within the British Empire, 1d. per 1/2 oz. To other places 2d. for first ounce and 1d. for each additional ounce."

COMING EVENTS.

OCTOBER 20 and 22.—Brighton Bible School Anniversary. Sunday, Oct. 20, 3 p.m., Bro. J. E. Webb; 7 p.m., Bro. A. E. Forbes. Tuesday, 22nd, Concert and Distribution of Prizes. Everybody welcome.

OCTOBER 20, 27 and 30.—South Melbourne Bible School Anniversary Celebrations will be held, Sundays, Oct. 20 and 27, and 7 p.m. Special singing and speakers. Anniversary Concert, Wed. Oct. 30, 7.45.

OCTOBER 21 (Monday) to OCTOBER 25 (Friday).—"Enrichment of Life" meetings, nightly at 8, at Camberwell Church of Christ, Riversdale-st. Speakers: 21st, Mr. J. McE. Abercrombie; 22nd, Mr. B. Goldie; 23rd, Mr. A. G. Saunders; 24th, Dr. D. S. McGill; 25th, Mr. Jas. E. Thomas. To be followed by Church Anniversary on Sunday, Oct. 27. Speakers: J. L. McLeod, Asst. Director, C.M.I.; 7, Mr. J. H. Mafford. Special singing. Old and new friends cordially invited to all services.

OCTOBER 27.—72nd Anniversary of Geelong Church. Special meetings. Speaker, Bro. A. E. Hingworth. All friends and past members invited.

OCTOBER 27 and 30.—North Richmond Church of Christ Thirtieth Anniversary Services. Sunday, 27, 10 a.m., 7 p.m., 8 p.m., Distribution of Prizes in the School Hall; 7 p.m., Bro. B. Sparks. Wednesday evening, speaker, Bro. A. J. Fisher. Community singing. Former members are cordially invited to attend all these services.

NOVEMBER 3.—Melbourne (Swanston-st.) Sunday, Nov. 3, Home-coming Sunday. Special services. Morning (11), afternoon (3), and evening (7). Former members and friends are cordially invited.

A MONSTER NO-BLENSE RALLY.

Under the auspices of the Victorian Women's Conference, will be held in the

CHAPEL, SWANSTON-ST.

TUESDAY, OCTOBER 22, at 3.30 prompt.

Speaker, Miss McCorkindale, 240, St. Marks. P. L. Mitchell, Song-leader, Mrs. Goldie. Collection.

Women of the churches are urged to attend this important meeting.

Victorian Women's Executive.

The monthly meeting was held on Oct. 1, there being a large attendance.

Mrs. G. W. Mitchell (president) was in the chair. Mrs. Mann, supt. of W.M. Band Committee, presided over the first part of the meeting which was devoted to the topic, "The College of the Bible." Lady students of the College took part as follows: Bible reading, Miss J. Wood; short talk, Miss Williams; Life in the Hostel, Mrs. Callanan; The College, Miss Eason.

A luncheon rally will be held in the chapel, Swanston-st. on Tuesday, Oct. 22, at 2.30. Speaker, Miss McCorkindale.

It was decided that a special effort be made to help augment the funds of the Church Extension Committee. Correspondence included a letter of thanks from sisters at St. Arnaud.

Home Mission Committee visited Carnegie, a fine programme being enjoyed. F. M. Committee reports all missionaries well. Mrs. Cooney and Miss Blake are resting. Miss Blake wishes to be relieved from all speaking and visiting. The attendance at Chinese mission has improved. There was a splendid gathering of sisters at the prayer meeting held at Thornbury. The W.M. Band Committee has held the last of the group meetings for the year. Members of committee have visited T. Gamberwell, St. Kilda, Inverness, New Zealand, formed at Fairfield and North Melbourne, making a total of 52 local mission bands. General Dorcas held their usual monthly meeting. 29 garments made and sent to the box for India; 35 garments sent to St. Arnaud to help replace the loss by fire; parcels received from Sisters Oliver, Morse, Johnston, and a welcome donation of the Social Service Committee are doing a big work in relieving distress which still exists. A concert arranged in aid of the Home for the Aged will be held in the chapel, Malvern-Gaulfield, on Oct. 17.

Members of Carnegie church visited the benevolent home; the usual comforts were distributed. Mr. Shipway conducted a devotional service, after which a musical programme was given. Goodwill members will visit this month. 86 letters have been sent to isolated sisters, and 7 replies received.

Hospital Visitation Committee paid 57 visits to the various institutions and distributed cheer and comforts. Parcels were received from General Dorcas, the girls' sewing class, Brighton, Surrey Hills, Bradford, and 12 from Women's Executive.

Next meeting of executive will be held on Nov. 1. Mrs. Shipway will lead devotions, and Mr. W. Gale will be the speaker—Miss Homfield, Secy., 11 Florence ave., Row, E.A.

South Australian Sisters' Auxiliary.

The sisters met in Guildhall, hall on Oct. 2. The new president, Mrs. Green, led devotion, speaking on Rom. 12, and also presided over business session. 82 sisters were present, 23 being delegates.

The amounts received for Foreign Missions are as follows—Brought forward, 1.6; Semaphore, 1.6; Miss Hall, Norwood, 2.; Mrs. T. Johnson, 10.; Murray Bridge, 2.6; Grote-st., 1.6; total, 12.1.6.

The treasurer reported receipts for Home Missions—Sept., 114.12.11; in hand, 185.7.10; total, 1100.; paid to C.M. Secretary, 1100. F.M. receipts—116.15.0; in hand, 154.9.5; total, 181.; paid to F.M. Secretary, 91. General Fund, Sept. 20 collection, 56.4.8; discount, 1.; in hand, 53.15.9; total, 112.4.5; expenditure, 43; balance, 69.1.5.

Hospital Committee reported 81 visits to various homes, 129 magazines distributed, 234 books from Norwood church sent to Mr. Hollans, and a parcel to the Consumptive Home. Mrs. Robertson, of the Norwood church, had received the home-call during the month. The offering for the afternoon amounted to 11.7.1.—St. Manger.

Obituary.

WOOSTER.—One of our oldest and best-known preachers in N.S.W., Bro. William Henry Wooster, fell asleep on the morning of Oct. 1, and his earthly remains were laid to rest on Oct. 3 in Brookwood Cemetery. In 1861 Bro. Wooster heard the good news of the gospel, and deciding for Christ, was baptised into His name, and entered with the church in old Guildford where Bro. W. Stinson was elder. Bro. Wooster was a keen student of the Bible, and dearly loved to teach others, especially young men. He acted as evangelist in various churches, notably Erskineville and Camley Vale, and preached in other churches in and around Sydney. He was also sought after because of his knowledge of astronomy, mineralogy and zoology, and in earlier years gave many lectures to various bodies in Victoria. He was looked up to as a father in the district where he resided, and his great experience and wise counsel were at the disposal of all. His passing was peaceful; he fell asleep like a tired child, to awaken in the presence of the Master he loved and served. Many friends gathered in the home and at the graveside to pay the last token of respect to one held in high esteem by all. The writer conducted the services, and Bro. Hagger delivered a loving message. Bro. Wooster had attained the age of eighty-four years and nine months, and leaves a family of three sons and one daughter to mourn their loss. With the passing of our brother, the last of the three great friends have met in a better Kingdom—Bro. Colbourne, Dr. Porter and Bro. Wooster. May the memory of a life spent in the service of Christ and his church be an inspiration and comfort to the family, with whom he all sympathies dwell.—J. C.

PERKIN.—Sister Perkin, who was in her 70th year, fell asleep in Jesus at the home of her daughter, Mrs. S. Flatman, on Sept. 22. Mrs. Perkin had been associated with Churches of Christ for over thirty years, being baptised at Brighton by the late Bro. F. M. Ludbrook. During those thirty years she has given continuous faithful service, and adorned her service by her exemplary Christian living. Her close fellowship with Christ produced in her a sweet and lovable disposition, so that everywhere she went she made many friends. For the last few years she, with Bro. Perkin, has been in membership with the church at Oakleigh. Bro. Anderson conducted the service in the house, and the writer at the graveside. The Christian sympathy of all friends is extended to Bro. Perkin, Bro. and Sister Flatman, and all sorrowing ones in the hour of their bereavement.—S. H. Judge.

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Rally, West Moreton, Queensland.

The largest gathering in the history of the Church of Christ in the West Moreton circuit assembled on Sept. 20 at Marburg, when a united rally was held to mark the commencement of the fourth year of service of the evangelist, Bro. W. J. Campbell.

Amongst visitors present were Bro. H. G. Payne (Fed. Pres.), Bro. W. A. G. Wendorf (State Pres.), F.M. Sect's, Bro. H. W. Hermann, and Sister Hermann, Bro. and Sister J. J. Franklyn (Boonah), Bro. C. Bissin, H. Priestley and T. Westwood (Ipswich), Bro. and Sister J. Paradise (Brisbane), and Sister Mrs. W. A. G. Wendorf (State Sisters' President).

In the afternoon the executive met in the chapel, and good reports were received from the various churches. The pastor's report was also good. The sisters' Fellowship conference was held in Marburg, about 11 a.m., with a record attendance.

Tea was provided by the sisters of the circuit.

At the evening administration, presided over by Bro. A. B. Himmelfarb, Pres. of West Moreton Conference, the remarkably enlarged Show Hall proved too small to accommodate the large crowd. Folk came from all parts of the circuit, up to fifty miles distant.

The display of "Gifts for India" spoke volumes for the sisters, in view of the fact that, although preparing for a sale of work this year, the amount of goods for the heathen was greater than ever.

A musical programme was rendered at night, and was much enjoyed. A presentation of a complete sylvanite set was made to Mrs. W. J. Campbell by Mrs. Wendorf (State Sisters' President). The chairman, Bro. A. B. Himmelfarb, also on behalf of the members, presented Bro. Campbell with a set of military brushes in sylvanite case, as a token of appreciation. Bro. and Sister Campbell briefly responded.

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Our Father who art in
Heaven, Hallowed be Thy
Name. Thy Kingdom come.
Thy will be done on Earth
as it is in Heaven. Give us
this day our daily bread.
And forgive us our
debts, as we forgive our
debtors. Lead us not
into temptation, but deliver
us from evil. For Thine
is the Kingdom, the power,
and the glory, forever and
ever. Amen.

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News of the Churches.

Tasmania.

Hobart.—On Oct. 6 Bro. J. Park spoke at Col. Innes's in the morning. Bro. J. C. D. Green preached at night, when there was a restoration. Bible School is making steady progress. A boys' club has been formed by Bro. Green. A girl guide corps has also been formed under the leadership of Mrs. J. Woolley.

Western Australia.

Northam.—On Oct. 6, 80 broke record. The gospel service was very well attended. After Bro. Buckingham's address on "Christian Baptism," one lady and two men made the good confession. Two young men were also baptised. Sister E. Dobbin's solo was much appreciated.

Cottesloe.—Good attendances are being maintained at all meetings. On Oct. 6 all were pleased to see Bro. Hunt back after his mission at Midland Junction. Bro. Lang exhorted, and in the evening Bro. Hunt gave a stirring address. Sunday School is practising for anniversary.

Harvey.—Following Mrs. W. C. W. resignation as State organiser, the church secured the help of Bro. and Sister Ingham for a short term of special meetings. Since their coming all meetings have shown marked improvement. A very successful Bible School anniversary was celebrated on Sept. 22 and 23. Bro. Ingham gave special addresses at each service on the Sunday. The children's tea and concert on the Monday were greatly enjoyed. On Sunday, Oct. 6, a married woman made her confession at the conclusion of Bro. Ingham's sermon.

Queensland.

Maryborough.—Need for expansion in Bible School work was felt, and Croydon Junction reopened on Oct. 6. There were many new scholars. Bro. E. Arnold has been asked to supervise the school until it is organized.

East Ipswich.—The Bible School reports a year of good progress. Some good Pentecost alls have been set. The school anniversary was recently held. The chief part of the singing was by the children's choir trained by Bro. T. S. Westwood. The Apollo Club and visiting singers also assisted. The three services were exceptionally well attended. At night many additional seats had to be provided. Bro. H. G. Payne, of Albion, spoke morning and afternoon, while Bro. H. D. Priestley gave the address at night. On the Monday the annual demonstration and prize-giving were held. Special children and friends gave special music. Another big crowd attended. At Sunday afternoon service Miss Myrtle Bixson, secretary of the school since its inception seven years ago, who was about to leave for Glen Innes, was presented with a handsome fountain pen from the school staff. Bro. Gerard represented the district.

Kedron.—Members attended in full strength on Sept. 26, to finalise arrangements for taking over the responsibilities of the church. The church is now self-supporting. Bro. Wendorf, President of Conference, occupied the chair. Expressions of thanks were tendered to Bro. C. Seely, whose generosity made it possible for the members of Kedron church to present the obligations. Bro. W. Tschach was appointed preacher for a period of two years, and Bro. W. Heick was appointed S.S. superintendent. The following were elected as officers: Secretary, Bro. C. Cairns; treasurer, Bro. V. Hall; deacons, Bro. S. Underhark, C. Seely, W. Keeble, C. Kollmar, B. Taylor, W. Seely, I. Kirk, S. Chadwick, C. B. Cook. There is a great amount of work ahead of these brothers and we ask for the prayers of God's people to help them in their obligations. Bro. C. Payne, minister of All Saints (Kedron's mother church), spoke in a redemptive manner and wished Kedron church a prosperous and evangelized future.

Rockhampton.—A happy young people's evening was recently held at the home of Mrs. Williams to help toward the new anniversary platform. Seven new scholars have been welcomed to the school since the anniversary. On Oct. 6 Bro. E. E. Cranston was welcomed as S.S. superintendent, and Bro. E. Cook as secretary. Keen interest is being shown in the series of addresses on "The Return of our Lord." Managers are coming every Sunday evening. The Senior Endeavourers recently paid a surprise visit to the Baptist society.

Victoria.

22nd Kew.—Nice meetings on Oct. 13. Bro. Younis speaking. The sisters held their fair on Friday and Saturday; this was opened by Bro. Scambler. A substantial sum was raised.

Hampton.—The Bible School anniversary concert and distribution of prizes attracted a large and appreciative audience on Oct. 19. On Oct. 13 there were good attendances; Bro. K. Jones and H. F. Pittman were the speakers.

Ormond.—On Sept. 29 and Oct. 6 there were good meetings. In the absence of Bro. Baker, of Maryborough, on Oct. 13, Bro. Gorky gave two earnest messages. His were at Bible School. All are working hard for the sake of work.

Cheltenham.—Bible School celebrations began on Sunday with great gatherings and splendid addresses by Bro. W. Gale, A. Anderson and Dr. Kemp. The singing by the children was excellent under the fine leading of Bro. Val Wolf.

Paralake.—Splendid attendances on Oct. 13. Bro. Brooker speaking in the morning and Bro. Stevenson at night, when the service held in the "Winter Garden" was the second of four special Sunday evening meetings to be held there.

Eschare.—Meetings on Oct. 6 were well attended. Bro. Wigney preaching. A Sunday School school held the good confession. Oct. 13, rain and sickness affected attendances. Bro. Guthrie, from Box Hill, was welcomed by Bro. Wigney.

Dunbar.—Meetings keep up well. One addition by faith and baptism. Church unanimous in desiring to retain Bro. Chivell for a further term of service. Building filled on Oct. 9. Preston choir and friends giving an excellent programme to assist building fund.

Geelong.—Bro. Will Fielding's recital on Oct. 12, in aid of the new school hall, was very successful and well attended. On Sunday morning, Oct. 13, Bro. Moore addressed the church. Bro. Scambler preached at night, and baptised three persons on confession of faith.

South Yarra.—On Oct. 13 the meetings were moderately good. Bro. Manning gave the morning address. In the evening, Bro. Faulkner preached impressively. The C.E. had a good meeting, made interesting and helpful by essays and short speeches on the Lock of Esther.

Box Hill.—The Bible School anniversary was held on Oct. 6. Singing by the children, under the leadership of Bro. Scambler, was a special feature. Record attendances listened to special did addresses from Bro. F. T. Saunders, H. B. Robbins and F. J. Goodwin. On Oct. 7 a concert by the children was well attended. Oct. 13, good meetings. Bro. Goodwin speaking.

Carnegie.—Sunday School anniversary services held on Oct. 6 were the most successful for many years. The afternoon speaker was Mrs. Hazel Maude (Miss Kookaburra), whose topic was "kindness." At night H. J. Book (Billy Bamey) spoke on "Prayer." Splendid meetings on Oct. 13, the final Sunday of the anniversary. Bro. F. Pittman spoke in the afternoon upon "Frogs." Bro. Shipway's topic for the evening was "Following in the Footsteps of the Flock." Singing by the scholars was a very special feature of the meeting.

Collingwood.—The work is progressive financially. On Sunday evening Bro. McNeill spoke on "Does Baptism Save?" There was a good evening congregation for some time. The young girls were blessed and five other young people made their stand for Christ. Work to the sale is progressing.

Morland.—Bro. Webb was the speaker at last services on Oct. 13. One was received into fellowship. The evening address was the last of a series from Bouvay's "Pilgrim's Progress" (one man confessed Christ). On Oct. 10 the ladies aid society held a successful African tea, 70 being received towards piano fund.

Melbourne (Swanston-st.).—Very good meeting last Lord's day morning. Bro. T. H. Scambler presided, and later delivered an interesting sermon which was much appreciated. Bro. McDiarmid, from Geelong, sang a beautiful message. At the evening meeting Dr. Moore is going some messages from the Book of Isaiah. The choir sang an anthem very well.

Middle Park.—On Oct. 6 Bro. F. Hunting, one of the young men of the church, gave a helpful morning address. At the close of Bro. Baker's gospel address a young lady from the B.P.P. club was baptised. On Oct. 13 the church enjoyed a visit from Bro. Les. Baker, from the College. Bro. Baker addressed a good meeting in the evening, when a married lady was baptised.

Arauc.—Bible School anniversary services were held on Oct. 6, afternoon and evening. The singing by the children was fine, and an orchestra of five helped considerably. The evening services were well attended. Bro. Lang conducted the singing, and presided at both services. On Monday evening the scholars were given a feast—sing, and at 8 o'clock they sang again, and received their good book.

Geelong.—A fine concert arranged by Mr. W. A. Sampson was given on Oct. 7, in aid of the Hamford Fair. The fair, held in Central Hall, was a success. On Friday, Oct. 18, Mrs. Brownhill, M.L.A., as a result the ladies' aid will be able to fund to the church about 100 Meetings on Oct. 13 were well attended. Bro. Clifton's topics being "The Marriage Supper of the Lamb" and "The Church: Why Ends with It?"

Pakenham.—On Sept. 22 the church enjoyed the fellowship of six of Bro. Neighbour, from Berwick. A district conference was held on Oct. 5, representatives being present from Berwick, Warragul and Dandenong. Splendid addresses were delivered by Bro. W. Gale and R. T. Pittman. Attendances at prayer meetings are encouraging. Mutual improvement society has been recommenced. Sickness is prevalent among members.

South Melbourne.—There were splendid services on Oct. 13. In the morning a large percentage of membership responded to a roll-call, and two sisters, baptised at the prayer meeting, and two sisters, Misses Paterson and Dunn, were transferred. In the evening the first sermon were welcomed into fellowship. The first sermon on "Preaching on the Cross" was given by Bro. W. Watson at 8 o'clock, when a man and two young ladies confessed Christ, making five decisions in two weeks.

Carlton (Lygon-st.).—Oct. 13 was a happy day marked by high attendances. Dr. Kemp spoke to the scholars in the afternoon, and Bro. Saunders morning and night. Bro. Les. Baker, who was morning soloist, and at night shared that service with Mrs. Lowe and Bro. S. Hadden. The scholars, under Bro. W. Davidson and Mrs. Pittman, sang "Mary of Bethany" at night. Three elder scholars made confession of faith. One of these being Chinese. The College offering is nearly £20.

Bruswick.—Bro. George Atwell, 25 Holloway-st., W. Brunswick, is now secretary of the Bible School. On Oct. 12 Sister Miss Ethel Walker was married to Mr. Ernest R. Wilson at the chapel, Bro. Pittman officiating. At a wedding on Oct. 13 Bro. H. J. Patterson, of the Asot Vale, was exhorted on "Challenge to the Christian Life." Bro. Pittman's gospel theme was "An interesting, important College offering closed on Oct. 11 to 6. Equipment (stand tray, etc.) has been installed for the Aldergate.

Gardiner.—A most successful Bible School anniversary closed on Oct. 9, when there was a great gathering, a very fine programme being rendered by the school. Bro. Gehlke spoke at both services on Oct. 13, 14, 15, 16, 17, and a faithful disciple, was called home on Oct. 8.

Footscray.—On Sunday evening, Sept. 29, Bro. Gale preached. There were nine confessions, and the baptisms took place the following Sunday. Bro. and Sister Stewart's baby has been seriously ill in private hospital, but there is an improvement. Bro. Lantz has had two fingers severed in an accident. On Sunday, Oct. 13, Bro. Clay addressed a fine gathering in the morning. Sister Mrs. Benn was received by letter. The Bible School had seven new scholars.

Boort.—The church has had a first mission on Oct. 13. Owing to the rain which fell all day the evening service was held in the chapel. There was a good response to the L.M.P. effort; big meetings all day. Sermons were read from Pyramid, Melbourne and other tracts. In the afternoon several tracts, books, and instrumental items were rendered. Bro. H. G. Cameron spoke at each service, and his messages were designed to increase interest in the mission effort. Bro. A. E. Hurron, the missioner, took charge on Monday, and will continue for the rest of the month.

Hendong.—On Sept. 15 Bro. Reg. Emvis gave a splendid address at the gospel meeting referring particularly to proselytism work. On Sept. 22 and 26 the floral fair in the Temperance Hall was a fine success, and returned about £160 to the building fund as a result of the efforts of the sisters throughout the year. On Oct. 6 a number who were visitors to the city on account of the annual railway picnic were present. A conference of northern district churches planned for Oct. 9 had to be temporarily abandoned owing to the difficulty of securing adequate delegations. Bro. Harren left on Oct. 14 to conduct a mission at Boort for over a fortnight. There has been one confession since last report.

Balwyn.—Special services were held on Oct. 13 to mark the twentieth anniversary of the opening of the church. Bro. G. M. McCall gave a most helpful address in the morning. There were greetings from many isolated brethren. The teachers had their quarterly tea after school with an inspiring talk by Bro. W. A. Kemp on "The Ideal Teacher." At midnight, J. S. Thomas preached to a fine gathering on "The House of the Interpreter." There were three confessions of the close, two of whom were immersed straightway, and will meet with the brethren at Black Rock. The choir, under Bro. E. Hawk, rendered a beautiful anthological service. Frank Whittington reported on the Lawrie party, and a hymn, and a V.C. was received as a thanksgiving for the liquidation of the building debt. Mrs. G. Emmsen was present after many months of illness.

South Australia.

Dulwich.—Meetings and spirit are excellent. Bro. A. C. Hankins gave a nice message on Sept. 29, and Bro. Fisher on Oct. 6. Endeavor and children giving excellent work. Bible School is preparing for anniversary. Synodally, S. McCall gave to the families of Bro. Grant and Budd, whose continued illness gives grave concern.

Hindmarsh.—Splendid services were conducted on Oct. 13. In the morning Bro. Allen Brooker's topic was "Bundles of Blessings." In the evening Bro. S. H. Sharp preached on "The House of the Interpreter." Bro. Brooker's subject before Agrippa. Bro. Brooker's gospel address was "What Must I Do to be Saved?" There were large attendances.

Coltonville.—Bro. C. P. Hughes has given two addresses on missions services on "Psalms." Bro. C. Butler delighted with a fine solo at the gospel meeting on Oct. 6, and Miss T. Langley rendered a solo on the 13th. The choir, in recess for some time, is expected to resume shortly. Bro. A. E. Hedges gave a splendid talk on Sunday. The I.C.E. society attendance on Sunday was 48. Mid-week prayer meeting is now combined with a Bible School preparation class.

Part Ptele.—Sunday School anniversary services were held on Oct. 6. Bro. Holmes was speaker, and all enjoyed his messages. On Monday, 7th, the services were continued, when certificates and prizes were distributed. Bro. Holmes gave another address on "The Child." Satisfactory reports were given by the secretary and superintendent. There were splendid meetings.

Norwood.—In the absence of Bro. P. B. Baker, who is conducting a mission at Saint Morris, on Oct. 6 the gospel service was conducted by Bro. T. Turner of Dulwich. On Oct. 13 Bro. H. Harkness preached the gospel. The secretary and Bro. Shaw, from Vic, were amongst the visitors. On Oct. 19 the Bible School held its annual concert to provide funds for the picnic.

Fallorton.—Meetings are building up nicely, an average of 94 break bread. Evening meetings are growing since the choir has been helping. Bro. Graham's addresses are an inspiration. Bible School is increasing steadily. 24 were at week night service. The I.C.E. under Bro. Gordon Young and Sister Mrs. Goltman, is doing good work. Recently Bro. Garland and E. W. Bowes delivered fine addresses. A happy teachers' conference was held on Oct. 6, when plans of progress were adopted.

Mayfield.—The sisters' guild held a Foreign Missions afternoon recently, as a result a large box of goods for the foreign fields has been sent away, also £1.10 in cash. At the Bible School anniversary on Sept. 15, Bro. Gornelien, from Bunderlong, gave the address. On Monday night of children's gospel school, Bro. S. J. M. Boswell, of Tempana, Alhambra, spoke in the morning. The Bible School picnic on Oct. 5 was thought to be the best yet held. Bro. Brown, of the Evangelisation Society, spoke on morning of Oct. 6. The Endeavorers recently conducted a week work, and a list was sent to the almsgivers' mission. Bro. Kollerier continues to preach faithfully.

Senaphore.—Bible School anniversary was continued on Oct. 6 with beautiful services. Bro. Hugh Gray gave helpful addresses to the children and to the church in the morning. His kindergarten (under Mrs. Reber) gave a fine afternoon display. At night a service of song, "Shining Book," compiled by the preacher, was repeated. On Oct. 8 the school gave a splendid programme. A watchful watch was placed on Bro. A. J. Stewart, who has returned as superintendent after four years' faithful service. Bro. A. Samuels has been appointed to the vacancy. On Oct. 13 meetings were good. Bro. Boller exhorted on "Confessing and Denying." Promotion day was observed in the Bible School. At night, Bro. G. M. McCall on "A Trial by Jury." Two young men were baptised and one young lady confessed Christ.

Mylands.—Bible School anniversary was held on Sept. 29. The morning service took the form of a dedicatory service of teachers and officers. The choir's short play, "The Lawrie Party," was addressed by Bro. Bos. Raymond. The evening speaker was Bro. Allan. The superintendent of the Bible School, Bro. G. D. Wright conducted the singing, which was greatly appreciated. Faithful attendance and exciting work at the Landmark was recorded. Three concerts were given in the school hall by nearly 200 scholars and teachers. The programme was of a high standard. The picnic was held on Labor Day at Millage Park. Much of the success was due to the efficient secretary, Bro. J. J. Hudd. Bro. Allan is giving a series of addresses at Sunday evening services entitled, "Christ of the Roads," "Christ of the Seaside," and "Christ of the Cities." All auxiliaries are in good heart. The school gains the efficiency shield for Churches of Christ in South Australia. This is the second occasion in two years.

New South Wales.

Hornsby.—On Oct. 6 seven new Junior Endeavorers were added to the society. H. M. Arrowsmith spoke to the church. Five new members were received for the first time. Christ in Rally. H. C. Stitt preached on "Is the Church Played Out?"

Bankstown.—Meetings keep up to the standard. Good work was obtained at the annual examination. The Sunday School is preparing for its anniversary.

Lismore.—A brother immersed on Sept. 29 was received into membership on Oct. 6. An immersed believer was also welcomed. Bro. Noble baptised three at a good gospel service on Oct. 6. Bro. Noble made memorial references to the passing homeward of our aged Bro. H. J. Vardy (aged 93).

Broken Hill.—On Sept. 29 Bro. A. Clark gave an address. Bro. E. G. Warren delivered a good address on Rom. 1: 16, and one lady made the good confession. On Oct. 6 Bro. John Cramer preached in the evening. On Tuesday, 8th, another lady confessed Christ. Sister Mavis Shaddock was present from Berri, S.A. The senior C.E. society is having nice meetings. Much distress still prevails.

Hurstville.—The church last week decided unanimously to re-engage Bro. Cyril Flood for another twelve months. Anniversary services were well attended. An impressive and well-attended communion service was given by Bro. Hagger. In the afternoon Bro. Ethelbert Davis spoke on "What Is Your Aim, Lady?" After Bro. Flood's gospel address on "Life's Song Service," a man confessed Christ. A woman was baptised on 6th.

Inverell.—Bro. Hector C. Spratt has accepted an invitation to labor with the church at Auburn, Sydney, and terminates three years of service with Inverell church, N.S.W., on Oct. 27. After an address on "The Primitive Church" on Oct. 6 we note the good confession. At morning meeting the C.E. had special place, it being their anniversary. During the year its growth was from 14 to 14. Bro. A. Sier, an Endeavorer, gave a splendid exhortation on "The Responsibility of the Christian."

Chatswood.—Morning service on Oct. 13 was conducted by members of the Bible school, it being Bible School anniversary. Mrs. and Miss Christianson were received into fellowship. There was a fine afternoon gathering, numbering 300 including scholars. The singing was excellent, and Bro. H. H. Vawter, of the Lawrie party, gave an illustrated address. The evening service ended the day with a wonderful praise note. Six young people confessed Christ. Counting scholars, there were about 500 present. On Oct. 9 Frank Linton was baptised.

Emmore.—On morning of Oct. 6 a special dedication service was held, when the twelve officers recently elected were set apart for service. Bro. Paternoster gave an appropriate address, and the church and officers pledged themselves to faithful co-operative service. It was a most impressive service. At night a number of interesting questions were answered. The day marked the close of the third year of the ministry of Bro. and Sister Paternoster at Emmore. On Wednesday opportunity was taken to farewell Mr. and Mrs. S. Eaton, who have shortly for China under the C.M.

ST. KILDA BIBLE SCHOOL ANNIVERSARY SERVICES.

October 20, 1929. October 20, 1929.

11 a.m., Bro. I. G. Gehlke.

3 p.m., Bro. L. Brooker.

7 p.m., Bro. A. W. Grundy (Preacher).

Bright singing by the scholars.

Conductor, Bro. Harvey. All welcome.

50th Anniversary of St. Kilda Church will be celebrated on Oct. 27.

Oct. 27, 11 a.m., Bro. J. E. Webb.

3 p.m., Bro. E. Pittman.

7 p.m., Bro. A. W. Grundy.

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The Editor "Australian Christian."

Dear Brother—

Your editorial of Oct. 3 on the Scout movement entitled "Serving Youth and Serving the State" leaves room for the question, How far is the Scout movement serving the church?

It is recognised that there are some Scout Troops connected with churches, as there are Scout Masters who safeguard the Lord's Day and the interests of the church.

One might easily be misunderstood in making any criticism of so popular an organisation, but the fact is that many troops are in practical competition with the church and Sunday School, in week-end camps, Sunday hikes, etc., so much so that the Queensland Council of Churches is seriously perturbed, and is considering the question of the Scouts in relation to the Lord's day and the Sunday School.

The Scout movement is good, but when used as a substitute for the last it is well that its dangers as well as its advantages should be recognised.

Yours, etc.,

H. G. Payne.

With the warning of our correspondent's letter, we are in cordial agreement.—Ed.



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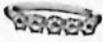
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