

# THE AUSTRALIAN CHRISTIAN

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

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## Home Missions: What? Why? How?

IT has been well said that "the church is founded on a missionary conception. The duty is not to be still, but to go; the privilege is not to be self-satisfied with the appropriation of the truth, but to make disciples and baptise them. Whenever the spirit of missions wanes the church weakens, and when it perishes the church is powerless."

There is one missionary command, to go "into all the world." The commission is one, yet we find it expedient to consider its application both to the home land and to the regions beyond. At present Australian disciples are specially considering the evangelisation of the Commonwealth.

### What?

Not the work in your own neighborhood. Not that which directly is done for the advancement of your local congregation. But something that calls for a higher spirit, and a nobler generosity than that. It is seeking to win our country for Christ. It is sending into the neglected parts and the backblocks the pure Gospel of Jesus Christ.

It is an unfortunate thing that a good deal of work that is tabulated under the heading of home missions is not "missionary" in the special sense in which we use the word. We may read in our Conference reports of some thousands of pounds, and be led to believe that we are doing very well for home missions. Yet a more careful reading will show that the figures include much given by congregations towards their own local needs and expenses. In one sense this is home missionary work, but we are now concerned with the idea of caring and providing for the needs of those beyond our own neighborhood.

### Why?

Why should we wish to have a share in the home missionary enterprise?

1. Because we ourselves owe much to Home Missions. We are their product. The loving and sacrificial efforts of others brought us into contact with Christ. Let us

show that we appreciate what the Gospel has done for us by giving it to our fellows.

2. The chief reasons for foreign missionary work apply here, with perhaps just a dash of self-interest added. With the movement of population, a present gain elsewhere may in the future strengthen the church where we are. For city churches, particularly, in addition to every other reason, there is this, that some day converts won in country places will prove a gain and source of strength to them.

3. Our reputation and self-respect are at stake. It will be nothing short of a scandal if this work is neglected. It were farcical to profess to be interested in world-wide evangelisation if we seek not our neighbor's good. The light which reaches farthest must shine brightest nearer home.

4. We have Christ Jesus' marching orders. He said, Go, preach. We call him Lord and Master. Why argue further about it?

### How?

How shall we increase our missionary zeal? What are the means for securing a home missionary conscience and for stimulating a great interest in the work?

1. *Knowledge.* Would that every Christian would know (a) The needs of the State; (b) the fields we occupy; (c) the names of the workers; (d) the untouched places; (e) the difficulties and encouragements of the work. How many members in the ordinary congregation could pass a simple examination in such a subject? Instruction in these things, and not exhortation alone, would help much. Information often becomes inspiration.

2. *Sympathy.* The workers who represent us, and who labor often in loneliness and in face of much discouragement, feel the need of this. In the isolated parts of our own State, as well as in foreign lands, the preachers thirst for human sympathy and interest. Shall we withhold these from them? Sympathy too will come from knowledge and will manifest itself in practical ways.

3. *Prayer.* Prayer may be the surest way of reaching the missionary with your sympathy and encouragement. It is also a valuable means of soul-winning, and has the example and precept of Christ and His apostles. Of course, prayer, like faith, is dead when alone. Prayer, says one, "is not only the most practical form of co-operation, within easy reach of even the humblest and poorest; but it is the most powerful and efficient form of co-operation, and when faithfully used commands all other sources of power.

"Befor not, O our God,  
Make bare thine arm of might,  
Where'er the foot of man has trod  
Spread thou thy Gospel light."  
"Then, hear, O Lord, our prayer,  
Restrain not thou thy power;  
Pour down on those who Christ declare  
A heart-refreshing shower."

4. *Giving.* The reality of our sympathy and the sincerity of our prayers may be measured by our willingness to give of our substance to help on the work of our Master. By our willingness—we do not mean by the amount of our giving. If there is a willing mind, God accepts according to

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what a man hath, not according to what he hath not. Is it not a delightful thought to us that God who created and sustains the universe is pleased to receive our gift of love, and to use it and us as a means for the winning of the world to himself? How we should rejoice at the privilege he gives!

It would be well if we were all to ponder the Scripture teaching regarding the honoring of God with our substance. He who gives is blest. To him who gives up shall a hundredfold be given. "Give, and it shall be given unto you" is a law of the kingdom of God. Dr. A. T. Pierson has a suggestive passage on giving. "An alternative and highly approved version of the

story of Christ's sending for the ass's colt," he says, "makes it read: 'Say ye that the Lord hath need of him, and will straightway send him back again,' implying an assurance that after he had made such use of the colt as he required, he would return it to its owner. However this be, there is no doubt that God never allows himself to be permanently our debtor. As surely as vapors exhaled from earth toward heaven return in showers to water the earth, so surely do all gifts to God come back in some form or blessing to the giver. 'Give, and it shall be given unto you.'"

Let us give ourselves to the work of the Master. The reward is sure.

## Prayer and Pentecost.

In order to understand the significance of Pentecost and the relation of prayer to Pentecostal events, one must see the successive eras in the redemption of mankind. The Trinity, as three persons in one and one in three, is a great mystery. Saint Patrick's shamrock does not help much; but the Trinity as seen in three great successive eras is quite clear. Three dispensations correspond to the three persons of the Trinity. There was first, the era of the Father—that era from creation until the coming of Jesus. There was, second, the era of the Son—the earthly life and ministry of Jesus. There was, third, the era of the Spirit, which era began on the Day of Pentecost and continues. In the first era, the era of the Father, God dealt with men through the media of lawgivers, judges, prophets and kings. In the second era, the era of the Son, God revealed himself in the flesh in the person of Jesus of Nazareth. In the third era, the era of the Spirit, God bears witness to himself through the Holy Spirit.

Pentecost is in the era and domain of the Holy Spirit.

### The Spirit made Pentecost.

The disciples did not plan it or arrange it. Pentecost broke in astounding suddenness and power upon the world, and was from first to last the work of the Holy Spirit. This era or dispensation of the Spirit was a frequent theme with Jesus. He indicated that in this coming time greater works would be done. He told of the Comforter to come. He said that the Spirit would be a guide into all truth, and that he would send illumination and power from on high. Jesus created a great expectation in the hearts of the disciples. Especially was this true just before his departure. At the very last moment he told them to wait in Jerusalem for the coming and endowment of the Holy Spirit.

The interval between the ascension of Christ and the advent of the Spirit was spent by the disciples in prayer. Their only preparation for Pentecost was prayer.

They had no programme, no plans, and no promotion. They waited for the day and the Spirit in prayer. They were empty vessels waiting to be filled by the Spirit. They stood still to see the salvation of the Lord.

### Empty, to be filled.

I think this idea of emptiness is highly important when we wait to receive blessing from God. The Pharisee who went up to the temple to pray missed this point. He was full—full of himself, full of pride, full of self-righteous egotism. No grace could enter that choked soul. But the Publican was empty. He claimed nothing. Destitute of merit and empty of self, he cried for mercy; and mercy flowed into his empty heart. All true prayer is this emptying of self that the Spirit may have access to the soul. Prayer clears a way for the Spirit. It casts out dead things that living power may enter. Grace rushes into the vacuum.

For days the company of disciples waited in prayer. They did not try to hurry the Spirit. They did not work, they waited; they did not plan, they prayed. They did not let their own ability block the power of God. With these passive souls the Spirit had a free hand. And that was Pentecost. I am afraid that the visible and spectacular accompaniments of Pentecost are mistaken for Pentecost itself. The tongues of fire were but symbols of the Spirit. The three thousand conversions were the fruitage and result of Pentecost. These were accompaniments and by-products of Pentecost. Pentecost was a Spirit-filled people.

It may be that in our ambitions and plans to repeat Pentecost, we are more concerned about Pentecostal results than Pentecostal causes. We want the eloquence and the thousands of additions, but are we willing to first make way for the Spirit into our hearts? We can have no Pentecost apart from the Spirit. Pentecost was not the disciples' day; it was the Spirit's Day. Unless the Holy Spirit has a free hand with us there will be no Pentecost in 1939 or any other year. It is not the recurrence of the day but the return of the Spirit.

And that leads me to say that

### Pentecost cannot be "promoted."

A promotional secretary has his place and uses, and he is a worthy servant, but he cannot promote Pentecost. "The Christian-Evangelist" and the "Christian Standard" cannot "put on" a Pentecost. They may report it, and publish it, but they cannot start it or create it. The United Christian Missionary Society, a great organization, is great on "days." It can inaugurate Children's Day and Home Day and Benevolence Day, and it can send out cut-dried programmes for the conduct of these days, but I doubt its ability to inaugurate another Pentecost or provide an outline for the activities of the Holy Spirit. Pentecost is not a programme, it is an experience; Pentecost is not a convention, it is an illumination. Pentecost is not a revival, it precedes revival. We must not reverse the order. The three thousand did not make Pentecost; Pentecost made the three thousand. We are planning to get three thousand additions in order to have a Pentecost. If we get Pentecost we shall have three thousand times three thousand.

The church moving toward Pentecost should pray without ceasing; only so do we invite power. The cleansed heart is the platform of the Spirit. There is no other preparation but prayer. We have substituted money for prayer with indifferent success. We have developed impressive organizations but the results have not been so impressive as the machinery. At intervals we are galvanised into spasmodic fervor by various devices, only to lapse again. We want to recapture the first line rapture. We want to see again the Flame and hear the Tongues. This is possible only on the plane of the Spirit. We rise to that high plane by the ascent of prayer.

### The world needs another Pentecost.

Why should it not arise among the disciples of Christ? What is the matter with us that it should not arise in us? Why not with us? I wonder what would happen if, instead of forestalling God by our programmes and pre-arrangements, we waited for Pentecost with no programme but prayer, and left the outcome to the Holy Spirit. Such a way would doubtless be derided as foolish. Well, that is an ancient derision. It would take great courage to try this. It would take great faith to depend solely on prayer. Are we brave enough? Have we faith enough? We have everything else. Well did the Master say, "O ye of little faith," and again, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you." There is an unspeakable sadness in those words of Jesus, "When the Son of Man cometh, will he find faith on the earth?"—Hugh McLellan, M.A., in American "Christian-Evangelist."

# Where Is Your Faith?

L. C. McCallum, M.A., B.D.

Such was the question that Christ put to his disciples one day on the Sea of Galilee. A howling wind, a lowering sky, waves running mountain high, a boat rapidly filling with water, and the Master asleep in stern of the ship—all these factors for the moment weakened the faith of the disciples, until in fear they cried out, "Master, we perish!"

Quite calmly we may sit in judgment on the disciples and condemn them for their want of faith, but real genuine faith in God is precious to-day even as it was in the long ago. Again and again the Lord commended those who displayed real faith; in his eyes it was regarded as infinitely precious.

## The Importance of faith.

Not only is faith necessary to salvation, but it is also necessary after one has become a disciple of Jesus Christ. The disciples in the boat with Jesus had accepted him as their Lord and Master, but when their faith was tested it faltered and failed.

A strong faith in God our heavenly Father and Jesus Christ our Saviour is necessary if we would experience the joy of victory. "This is the victory that overcometh the world, even our faith," declared the apostle John. Without faith victory will not be ours. Of old God said to Israel: "How long will it be ere ye believe me?" And I believe that that is a question God is putting to his people to-day. Israel was not able to enter into the promised land because of unbelief, and to-day God's people are kept out of many a promised land through lack of faith. In the life of each individual Christian and in each church the measure of blessing will be according to our faith. On one occasion Jesus went back to his old home town, Nazareth. It was the place where he had grown up, and we can well believe that he was anxious that those whom he knew so well should receive the blessings that lay in his power to bestow. But, says the record, "He could not do many mighty works there because of their unbelief." In his own home town the Lord's ministry was hindered through lack of faith. Something is radically wrong if, day by day, our faith in God is not growing stronger and stronger. It is as we trust him implicitly that Christ can bless us and empower us for service.

## Hindrances to faith.

Faith is most important, but the fact remains that faith may be hindered. The very circumstances that surround us may hinder faith. The howling wind, the surging waters, the tossing ship—all these factors hindered the faith of the disciples. And we are all influenced by circumstances. If the weather is fine, if no dark clouds ob-

scure the sun, our hearts are hopeful and our faith strong. But how is it when sickness enters the home, and the sands of life seem running to the end? How is it when the barn is empty and the crops give no promise? Some of us still have to learn that "all things work together for good to them that love God, to them who are called according to his purpose."

Further, faith is hindered when we trust in human agency. From Genesis onwards the Scriptures by telling illustrations warn us against putting our trust in mere human agency. The men of the world take stock of material resources. They number men and machines. They count heads; they ask the size of the majority, and if they have

## LEISURE.

What is this life if, full of care,  
We have no time to stand and stare?

No time to stand beneath the loughs  
And stare as long as sheep or cows?

No time to see, when woods we pass,  
Where squirrels hide their nuts in grass?

No time to see, in broad daylight,  
Streams full of stars, like stars at night?

No time to turn at Beauty's glance,  
And watch her feet, how they can dance?

No time to wait till her mouth can  
Enrich that smile her eyes began?

A poor life this if, full of care,  
We have no time to stand and stare.

—William Henry Davies.

the weight of power with them, they think they are on the winning side. But the men of the Bible reversed all this. They flung scorn upon the weapons of the flesh. Moses defying the might of Egypt; Gideon with three hundred men charging the great host of Midian; Paul on Mars Hill preaching the resurrection to a sceptical and mocking crowd; Jesus Christ in the garden and on the cross forsaken of all men, yet confident that final victory would be his—all these urge us not to trust in human might, but in the power of God.

Again faith is hindered when we limit the power of God. That is a striking expression used in Psalm 78: 41, "They limited the Holy One of Israel." Man limiting God! Yes, man can and does limit the power of God. Through want of faith we limit his power in our own lives. We doubt God's ability, or we doubt his willingness to help us, and we go on our way, weary and sick and failing because we do not rely upon God.

## Faith strengthened.

The faith of many a man who has just put out a trembling hand to grasp the hand of

Jesus has grown into a rock-like conviction that nothing on earth could destroy. The prayer, "Lord, increase our faith," should ever be upon our lips.

Faith will be strengthened by a more perfect knowledge of faith's object. Jesus Christ is the author and finisher of our faith, therefore, the more perfect our knowledge of him and his will the stronger will our faith become. It is as we understand the strength, beauty and power of his life, and his readiness to help us at all times, that we will be prepared to trust him more fully.

Our Christian experience should strengthen our faith. Like Israel of old we may have experienced sweetness and bitterness, sorrow and joy, but cannot we say with him: "God which fed me all my life long unto this day."

Faith will be strengthened as we rely more fully upon the power of God's Holy Spirit. In a day when he was faced with what to human eyes seemed an impossible task, the word of the Lord came unto a prince of Israel saying: "Not by might, nor by power, but by my spirit, saith the Lord of hosts . . . the hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it." Jesus commanded his disciples to "Tarry at Jerusalem until ye be endued with power from on high." Clad in the power of the Spirit we will be strengthened for service.

The Lord is standing saying: "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Those words form part of a message addressed to a church of Jesus Christ. Is it not terrible to think that Christ may be hindered in his work because of our unbelief? That he cannot work his will in our lives because we lack faith? We live as we have faith in Jesus Christ, and he can use us and bless according to the measure of our faith.

## Silent Prayer on Entering the House of Worship.

It would be well if all worshippers could form the custom of bowing the head for a few moments of silent prayer after reaching their seats. Many now do this. It would be excellent if it could become general. There are several things that are fitting subjects of prayer at such a time.

Pray for the preacher, that he may be filled with the Holy Spirit as he delivers his message.

Pray for yourself, that all wandering thoughts may be banished and the soul be in the proper condition for worship.

Pray that the service may give you strength for the needs of the coming week, and a new consecration for a religious life.

Pray that burdened souls in the congregation may find peace and that the unconverted may be brought to God.

# Conversions in Apostolic Days.

*Moral and Religious, Yet Unsaved.*

H. G. Harward.

In many minds the thought of salvation is generally associated with those whose wickedness is extreme. The drunkard, the libertine, the profligate, and the prodigal, are legitimate objects of rescue efforts, and fitting subjects to whom the gospel should be preached. Missions to the slums are quite in order and worthy of support. But there are many who do not belong to the class who commit the grosser sins of life. Many of these are self-satisfied, and acknowledge no need of a Saviour. Too frequently they are stumbling-blocks to the triumph of Jesus Christ, for to them the sacrifice of the cross was quite unnecessary.

To these the conversion of Cornelius has its special application and appeal. To human view his life and conduct were beyond reproach. It would almost seem as if nothing more need be done to make his life acceptable to God, and to have favor with men. Acts 11: 14 is the key to the story of chapter 10. This Gentile soldier was a

## Good Moral Man.

His life in relationship to his fellows was without blemish. Three facts are affirmed. He was benevolent in that he gave much alms to the people (10: 2). He was a friend to the poor and needy. His name would be prominent on the charity lists of his day. He was just (10: 22). His position gave him the opportunity for oppression and injustice. It would have been easy for him to take advantage of others. But he rose above all temptation and was fair and honest in his dealings. He was of good report (10: 22). Those who otherwise would have been his enemies spoke well of him. They held him in high esteem. The moral qualities of the life of Cornelius are beautifully mirrored in this threefold statement. But they were not sufficient to save him. He still needs the words of salvation spoken by the apostle.

How many clothe themselves in the garments of a moral life, and consider themselves fittingly robed to be included among the saved? They will point to their liberal gifts, to their honest dealings, to the high regard of others, and resent the charge that they need more in order to be saved. A man may be moral and not be a Christian; he cannot be a Christian and not be moral. Cornelius was also a

## Very Religious Man.

This phase of his life is also set forth in three statements. He was a devout man (10: 2). That sets forth the earnest religious life he lived. He looked beyond the material and realized the need of the spiritual.

He was God-fearing (10: 22). God was a reality in his experience. In reverence he bowed in the presence of the Almighty, and worshipped him. He was prayerful (10: 2). He had definite experience of communion with God. Supplication was a regular practice of his life. He sought guidance and grace in the daily experience of his position of power and authority.

Is it possible that a man can need more than these experiences in order to be saved? The key text shows that it was necessary for Cornelius to send for Peter that he might hear words whereby he should be saved. Why was this? Religion and salvation are not synonymous. The great mass of workers in our population are religious. Are they saved? The forms and ceremonies of religious life do not, in themselves, bring to us the joy of the redeemed.

A twelve-foot ladder may be made of the best material, and by skilled workmen. To reach a position twenty-four feet from the ground with that ladder is impossible for only one reason—it is too short. Even so, the moral traits of character are commendable; the religious quali-

ties of life much to be desired; but they do not save. More than these things are necessary.

To Peter was given the "keys of the Kingdom of heaven." On the day of Pentecost he used these to open the door for the repentant Jews. It was the divine purpose that "the door of faith should be opened also to the Gentiles." Up to this stage in the history of Acts this had not been done. This was due to failure to understand the world-wide scope of the great commission. It was necessary that the apostles, the early church, and the Gentiles, should each come into a clearer apprehension of the purpose of the Lord as revealed in the gospel.

Acts 10 reveals the preparation necessary to bring the gospel to Peter and his Gentile soldier together. Peter's prejudice had to be removed, and new light and understanding given to Cornelius. Salvation on the divine side is now through the finished work of Christ. "Through him is preached the forgiveness of sins." "There is only one mediator between God and man, the man Christ Jesus."

A comparison of Acts 10: 11: 1-18: 15: 7-11, will show the steps taken in order that salvation should come to this man and his house.

The gospel was preached (Acts 15: 7). Peter's sermon covered the great fundamentals of the Christian faith. It exalted Jesus Christ as the only and all-sufficient Saviour. Emphasis was given to the death and resurrection of the Lord. Through his name was preached the remission of sins. This was in harmony with the terms of the commission given to the apostles. It set forth the fact that the gospel is the power of God unto salvation. The gospel was necessary to the salvation of this man as it is to the salvation of every one to-day.

Faith was exercised. Because faith is the product of testimony they had to hear the gospel in order that they might believe. The hearts were purified by faith." The prophets had given witness that whosoever believeth in him shall receive remission of all sins." Salvation is conditioned on faith in Christ as the divine Son of God. "He that believeth not is condemned already."

Repentance was experienced. "God granted to the Gentiles repentance unto life" (Acts 11: 18). To repent is a universal command. It is so far as the will of man is out of harmony with the will of God, he must be obedient to this. Those who do not repent perish.

Baptism was enjoined. The miraculous elements in this story were not essentials in the salvation of the Gentiles. They were necessary to prepare the apostles and the Jewish Christians to receive them as part of the household of faith. At the close of Peter's sermon the Holy Spirit came upon the household of Cornelius as it did upon the apostles at the beginning—on the day of Pentecost. This was not a part of the plan of salvation. It was in order to convince the Jewish church (Acts 11: 15-18). And it led Peter to understand more clearly his Lord's will for those to whom he speaks.

Many plead for the Spirit's baptism, and contend for that as the great need, rather than the observance of the ordinance of baptism. The apostle looks upon this manifestation as proof of the obligation to be obedient to the Lord's will as set forth in the commission. He therefore asks, "Can any man forbid water that these should not be baptized who have received the Holy Spirit as well as we?" There is no opposition, and "He commands them to be baptized in the name of the Lord."

These stories of conversion harmonize with each other. In this there is a parallel with the message of Acts 2. The same gospel message is proclaimed. The same terms of pardon are obeyed. The same blessed promises are enjoyed. There is no salvation out of Christ. Morality and religion cannot save. Jesus dies, but on his own terms.

## Religious Notes and News.

### THE BIBLE SOCIETY: A GREAT YEAR.

Mr. E. W. Smith, literary superintendent of the Bible Society, issues year by year a popular report equal in interest to the annual message from his predecessor, Mr. T. H. Darlow, which was so much admired. "Another Milestone" is the title of this new record, and the letterpress gives a careful account of the Society's growth and influence during the past quarter-century. The total issues last year were 11,299,510, the largest number ever circulated. In 1901 the number of Bible languages was 99; now it is 156. The number for the New Testament was 91; now it is 150. The languages which possessed at least one complete book were 188; now they are 322. One new language has been added to the society's list almost every five weeks for the last twenty-five years. The versions printed in raised type for the blind have increased from 28 to 30.

Well may the writer of the report take as his motto the words of Deuteronomy 8: 2: "Thou shalt remember all the way which the Lord thy God hath led thee these forty years." "The God hath led thee these forty years." The quarter of a century that has elapsed since the Bible Society's centenary in 1901 has been, as he truly says, "the most wonderful period in human history. When the Bible Society was founded, the latest thing on land was a galloping horse, and on sea a sailing ship. The society is twenty-one years older than the oldest railway in the world. When it was born, literature had been made since ancient Roman days

when a message from Egypt took from forty to fifty days to reach Home. Now a message may be flashed from London to Singapore, from South Africa in five seconds; to China within a minute. William Grey was five months, two days in going from England to India eleven years before our Society was founded; you can now fly thither in forty-nine hours."

### WALDENSES SEND MESSAGE TO MUSSOLINI.

Dr. P. J. MacLagan, Moderator of Assembly of the Presbyterian Church of England, has returned to London from attending the meetings of the Waldensian Synod, in a letter which was received from Dr. MacLagan (2523 the "British Weekly") he encloses a copy of a telegram which the Synod—in its first meeting since the Law of June 21, 1929—took occasion to send to Signor Mussolini. The Italian Prime Minister at all times ordered that this telegram be published in all Italian papers. The text of the telegram is as follows:

To His Excellency, the Head of the Government, the Honorable B. Mussolini, Rome.

The Waldensian Synod, assembled in its annual session at Torre Pellice, constituted by the representatives of all the evangelical Waldensian churches, with delegates present from throughout the principal evangelical churches of the world has learned with great satisfaction of the promulgation of the Law of June 21, 1929, known as 1150 on the exercise of the religious form of service "admitted" in the State; and while it expressed

its gratitude to His Excellency, the Head of the Government, for solemnly reaffirming by it the great principles of civilisation which underlie our common law, such as freedom of conscience and of worship, equality of all citizens before the law, whatever their religious profession, free discussion on religious matters, inviolable the blessing of the Almighty on the Head of the Government and on our country, that she may prosper and grow great for the good of all her sons.

The President of the Synod,

Giuseppe Fasolo

#### ARCHBISHOP OF YORK SUCCEEDS BISHOP BIENST.

The Archbishop of York has written as follows to Dr. A. E. Garvie:

"My dear Garvie: I think I need not tell you how greatly I appreciate the honor and responsibility involved in the invitation which you have conveyed to me from the Continuation Committee of the World Conference on Faith and Order to accept the chairmanship in succession to Bishop Brent. If a feeling of honor and affection for the chairman is any qualification, I can claim that; but in all other respects the utmost I can hope is that the kind friends who have invited me are prepared for the sad difference which they will quickly realise between him and his successor.

"A man who is asked to undertake such a task has no right to be unless some insuperable obstacle bars his way; so I gratefully accept the invitation, in reliance upon the continued kindness of those who have made it. If there could have been any serious hesitation, it would have been removed by the knowledge that you are still to be the vice-chairman, and that both I and the whole Synod will still have the advantage of your guidance."

#### THE WAY TO UNION.

The way to Christian union is beset by many problems, according to the present conception of it. Some of these are: it must not sacrifice liberty of prophesying, repress freedom of action, compromise the conscience, impair congregational efficiency, establish a centralised overhead government, put the management of the church on a legislative basis, shelter under the wing of the State, nor create a privileged institution. It must be as helpful and as mighty in the world as Jesus Christ. The New Testament solves all these problems of Christian union and sets forth the only kind of union we may ever expect, or should ever want.—"Christian-Evangelist."

#### A CHANGE-OVER.

It is commonly reported that the former liquor saloons in New York and some other cities in the United States are now unlicensed. The "Business," "The Standard," "Stamper" and "Fancy Goods Journal" states that in New York, out of the large number of liquor saloons closed, 1851 have been turned into news agents' shops, 275 are boot shops, 209 photographers, 156 clothing manufacturers, 265 phonograph and radio shops, and 116 restaurants, etc. It has been twice the number of persons are employed in these shops than were previously employed in the liquor saloons.—"International Record."

#### WORLD CONVENTION OF CHURCHES OF CHRIST.

A recent number of the "British Weekly" contained the following paragraph: "At the recent convention of Disciples at Seattle, U.S.A., final arrangements were made for the World Disciple Convention to be held at Washington, in October, 1930. This year has been chosen as approximately the nineteen hundredth anniversary of Pentecost. Not since 1803, the centenary of Campbell's 'Declaration and Address,' has a World Convention been held. Next year a similar convention of a membership of over two millions will be presided over from Great Britain, Australia, Africa, Canada, Mexico, South America, Russia, Belgium, Norway, Sweden, and mission fields in China, India, Japan, Siam, Thailand and South Sea Islands. About 100 representatives of British churches will be present."

## Meditations on the New Testament Church.

II.

A. J. Ingham.

It took a tremendous upheaval to disturb the New Testament church. And even when it was disturbed it was never fatally injured. When it was broken into fragments and scattered abroad, each fragment gave strong evidence of vigorous life, and soon began to take root and grow in its new locality. It seemed possible to shake the structure, but not to destroy it.

Investigation suggests that the phenomenon was a matter of foundations. Thus we pass into the realm of stone and bricks and mortar in our meditations. The New Testament church was established upon so solid a foundation that nothing could disturb that, even though the superstructure might be shaken from time to time. If part of the building became displaced, the foundation remained, and the building went on anew.

The foundation was built in by the divine Architect himself. Man is given the privilege of co-operating in the building of the superstructure. Thus it is possible to shake the superstructure built by man, but not the divinely laid foundation. "Other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3: 11). Peter gives particular emphasis to this fact, declaring that not only was the foundation one laid by God, but that it was selected and placed by him after having been first rejected by men (1 Pet. 2: 4).

It is something of a relief to feel that we have no responsibility in regard to the foundation. It is such a vitally important part of the building. Unless it were right, nothing else could be expected to remain right. Possibly because of its vital importance, as much as for any other reason, God set the foundation himself.

We may some of us need to remind ourselves that if we have no responsibility in regard to the foundation, neither have we any right to alter or modify it. The foundation is there for us to build upon, not to discuss or criticize, or to attempt to improve—as though that which is perfect could ever be improved.

Because God has himself set the foundation it is eternal. It is there for all time, and beyond. Not even the gates of hades can prevail against it, nor against that which is built upon it. The building is safe, because the foundation cannot be moved. The foundations of the earth and the heavens shall be removed and perish, but the divine foundation of the church of God remains (1 Heb. 1: 11). The Lord Jesus, who is the foundation of the church, existed before creation. "All things were made by him" (John 1: 3). He will survive all his opponents and enemies arrayed against him; his enemies will be made his footstool (1 Heb. 10: 13). "He must reign till he hath put all enemies under his feet" (1 Cor. 15: 25).

The foundation of the church is unchangeable. It is "Jesus Christ the same yesterday, and to-day, and for ever" (1 Heb. 13: 8). Some things are endurable, yet subject to constant change. It would be fatal to the safety of the church if the foundation were to change, even though it remained in place. But it is eternally enduring, and it endures unchanged. It is a great comfort to those who build, and a wonderfully bright encouragement, to feel that that which is built truly upon this foundation cannot be lost. Built upon the foundation laid by God, it will endure as long as the foundation stands, through time and eternity.

## The Canberra Work.

H. G. Harward.

By frequent revolutions and by definite action of our Federal Conference, in addition to some what voluminous correspondence with the Capital Commission, Churches of Christ are committed to work in Canberra. The Adelaide conference gave the oversight of that work to a Sydney committee, constituted of T. E. Rife, W. H. Hall, L. Russell and the writer, through the resignation of T. Barker. The Federal Executive in Southern Australia engaged Stuart Stevens as the regular preacher, and since July, 1928, he has given earnest service to that field. During that period the membership has increased from eight to forty-two. Owing, however, to the heavy financial burden of supporting a married man at the present time, Bro. Stevens has resigned his position, and will retire from the field as soon as a suitable opening is presented to him for the work he loves.

What what of the future? We are now in possession of three acres of centrally situated. The first need is a suitable building which will not be too costly. The Commission has consented to the erection of a school hall as the first instalment of our building scheme, provided the main church building is erected within three years. We have advised that that period be extended to at least five years. In due time we will be able to further about this.

A consecrated unmarried preacher is the next need. One with whom the house problem would not be too pressing. His own rents and such expenses are so heavy that a preacher with these expenses cannot be considered for some time to come.

A further need is regular financial support. From the beginning there has only been the

one Canberra Fund. All expenditure has been debited to that. A suitable school hall will cost about £2,000, to meet the requirements of the Commission. To support the work with a single preacher will cost about £300 per annum. The Canberra Day appeal did not meet with any general recognition, and there has been little income from that source. In view of the many annual offerings, and the heavy commitments of the States to their own work, it is not easy to secure the funds necessary. There are two methods by which the work could be financed. Let each State contribute through its State Federal Executive a definite quota of the amount required. On a basis such as this, Victoria, 120; Western Australia, £30; South Australia, 100; Queensland, £35; Tasmania, £20; New South Wales, 175. That would give an income of £500 yearly. On the other hand, let 200 members throughout the States become shareholders at 11 per share for a period of three to five years, and give an opportunity to put the work on a satisfactory basis.

The committee can only carry on as it receives the support of the brotherhood. It is to get on with this task, or get out of it? It is a capital investment. The dividends are sure. Send your offering to the secretary, H. G. Harward, 21 Westaballah, Northbridge, Sydney. The share list is always open.

The yoke of Christ will chafe of you use it to draw the devil's load.—W. T. Richardson.

Life should be considered a measure to be killed, not a cup to be drained.—A. T. Hadley.

## The Home Circle.

Conducted by J. C. F. PITTMAN.

### IF IT WERE I—

If it were I, without a bed,  
And hungry, cold, forlorn, to-night,  
No one to care if I were dead—  
Would any pity my sad plight?  
And if it were my son, this night  
In sin and want and weary woe—  
Like hundreds in this city, bright—  
Who had no place where he might go—  
Or if it were my brother, say,  
Shipwrecked on life's wild sea,  
To-night remembering to pray,  
"O God, be merciful to me!"—

If it were he whose name I hear—  
My father, broken, sick, and old,  
Seeking a friend and loving care,  
And shelter from the bitter cold—

Ah, men like me, my brother, son,  
My father—men in years gone by  
As dear to some good soul, each one,  
To-night were favored could they die.

Ah, no! They must not, shall not die,  
Nor groan and sigh, and then  
That learn to live, know God on high,  
And his approval strive to win!

But for the grace of God, 'twere I,  
And not these others, now in need,  
By grace of God, therefore, I  
Their cry of wretchedness heed.

—Selected.

### GOING TO CHURCH WITH FATHER.

Mother had been an invalid so long that it had been years since she had been able to go to church. Betty had gone all through her childhood and young girlhood, but lately she had got in with a gay set, and Saturday night there was always something doing, and, on account of it, she had got into the habit of rising late on Sunday morning and missing church altogether. Father was no longer young, and his life, like most men of his age, had been a struggle; but each Sunday morning found him regularly in his pew. Father believed in that old verse in the Bible, "They that wait upon the Lord shall renew their strength."

It seemed too bad that he must go alone—always alone.

Betty passed the sitting-room door one evening. Father's old friend was there with him, Mr. Sears.

"Yes, Douglas," father was saying, "I am quite these days in my church-going. My wife can't go, but Betty no longer cares for it. It is a great grief to me, I assure you."

Betty did not stop to wait for Mr. Sears's answer.

She went noiselessly upstairs to mother's room. She opened the door and went over to the side of the gentle invalid.

"Mother," she began, "I want to ask you a question. Has father felt my not going to church with him so much? I never realized that he cared; but just now, in passing the sitting-room, I overheard him say something to Mr. Sears that led me to think he did."

"Mother took the girl's hand.

"Dear," she said, "let me tell you something. Almost the first place your father took you was to church, and you were always a quiet little thing. You went as you grew older, and were always such a good child while there. After you grew up the world crept in. My invalidism made things worse, and so, between the two, father has been compelled to go alone. I know he feels it, but he is not the father to tell you of it. He was always a man of few words."

Betty stood quite still. A new seriousness marked her pretty face. The next moment she was kneeling by mother's side.

"You need say no more, mother," she said, "I have come to my senses at last. I realize what I owe to my father and to God."

Saturday morning a friend said to Betty, "We're going to have a little party to-night. Come over early and stay all night. To-morrow is Sunday, and we can stay up as long as we want to, and sleep to-morrow morning." Betty's voice had a new tone in it as she answered distinctly, "Can't possibly, dear," she said. "The fact is, I'm not going to any more Saturday night parties."

"Why, what has happened?"

"Nothing; only I'm going to church after this with father. No more getting up late for me!"

The next Sunday morning, as father came out of his room dressed for church, he found a cheerful young lady quietly and neatly dressed, waiting for him in the hall.

"Why, Betty," he said, "where are you going?" Betty smiled. "Didn't you know?" she answered. "Why, I'm going to church with my father."

And then, with a great thrush of joy, father knew that his prayers had been answered, and that—thank God—he had his little daughter safely by his side once more.—Selected.

### WHAT FAMOUS MEN HAVE SAID ABOUT ALCOHOL.

"The curse of drink is the cause of more failures in life than anything else."—Andrew Carnegie.

"I would just as soon think of taking a dose of arsenic as a dose of alcohol, and, in my opinion, the arsenic would do far less physical and moral injury. If a man needs a stimulant to do his work, he should not try to hard physical labor at once. It is a gentle hint from nature that he was not intended to be a head worker."—Professor Huxley.

Field-Marshal Lord Roberts, in his seventy-fifth year said: "I have kept myself young on purpose. I have not drunk or smoked, and I am really not a day older than after Malakka in 1880." "I do not believe alcohol in any form ever has, or ever will, do anyone any good. I am now 60 years old, and since I have entirely given up wine, spirits and beer, I find I can do as much work and more, physically and mentally, than I could do when I was 30. I am always well and fit and in condition."—Admiral Lord Charles Berkeley.

"A young man cannot be fit if he takes alcohol. I was with the Bellef Colonn that moved on to Ladysmith. In that Colonn were some 30,000 men; the first who dropped out were not the tall men, or short men, or the big men, or little men, but the drinkers, and they dropped out as clearly as if they had been labelled with a big letter on their backs."—Sir Frederick Treves.

"You will be happier without it. You will be healthier without it. You will be richer without it."—Sir Arthur Conan Doyle, M.D.

"Alcohol does nothing but harm."—Tolstol.

### MISTAKEN GENEROSITY.

Rehngald was in love, so he said sweetly: "To-morrow is your birthday, darling. I shall send you some roses, one for each year you have lived."

Next day she received a bouquet of thirty, which she returned with the ring.

On making enquiries, poor Rehngald discovered that the florist had added ten to the order because he was a good customer!

Old Lady—What is your little brother's name?  
Boy—We call him "Flannel."

Old Lady—How peculiar! Why?

Boy—Because he shrinks from washing.

## The Family Altar.

J.C.F.P.

Monday.

It shall be the basest of kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations.—Ezek. 29: 15.

Egypt was once the mightiest among the nations. But because of her treatment of Israel God uttered this prediction against her. This literally this has been fulfilled every student of history knows full well. Let us realize that the great day of judgment is equally certain.

Reading—Ezek. 29: 1-16.

Tuesday.

The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field.—Ezek. 31: 4.

Assyria is compared to a great tree, flourishing because so well watered. In her pride she forgot the divine providence that caused her prosperity. Her sources of strength were withdrawn, and she withered up. This is set before Egypt as a warning. May we heed it.

Reading—Ezekiel 31.

Wednesday.

I will feed my flock, and I will cause them to lie down, saith the Lord God.—Ezek. 34: 15.

It is characteristic of sheep feeding in its meadow never to lie down till they are satisfied. Thus we see the beauty of this promise. It occurs in Psalm 23, "He maketh me to lie down in green pastures." Our souls find satisfaction only in fellowship with God.

Reading—Ezek. 34: 1-10, 23-31.

Thursday.

And I will multiply upon you man and beast; and they shall increase and bring forth; I will settle you after your old estates, and will do better unto you than at your beginnings; and ye shall know that I am the Lord.—Ezek. 36: 11.

"Ye shall know," that is "acknowledge." There is always this kind of condition laid upon those whom the Lord would bless. This promise was fulfilled to the "remnant" who returned to Palestine after the Babylonian captivity, but not fully owing to their rebellious conduct afterwards.

Reading—Ezek. 36: 1-15.

Friday.

Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them; and will set my sanctuary in the midst of them for ever more.—Ezek. 37: 26.

There were two parties to this covenant—God and Israel. But Israel "continued not in God's covenant" and therefore he cast them off as a nation (Heb. 8: 9). But in Christ Jesus God has made a new covenant of peace with Israel, not nationally but individually.

Reading—Ezek. 37: 17-29.

Saturday.

In the visions of God brought he me into the land of Israel, and sat me upon a very high mountain, by which was as the frame of a city on the south.—Ezek. 40: 20.

For the comfort of the captives of Israel Ezekiel is shown a vision of a glorious city and temple that God would provide for them on their repentance and restoration.

Reading—Ezek. 40: 1-7, 33-47.

Sunday.

It shall be unto them for an inheritance; I am their inheritance; and ye shall give them no possession in Israel; I am their possession.—Ezek. 41: 29.

"Father-like he tends and spares us; Well our feeble frame he knows; In his hands he gently bears us; Rescues us from all our ills; Praise him, praise ye him; Widely as his mercy flows."

Reading—Ezek. 41: 15-28.

# Prayer Meeting Topic.

November 27.

SPIRITUAL BRAG.

(Luke 18: 9-14.)

W. Waterman.

Speaking before "certain which trusted in themselves that they were righteous, and despised others," Christ, in this parable, compared one of them with one of the "sinners."

These two men are shown to agree in some respects and to differ in others. They agree, first, in nature: they two were "men," and therefore sinful and in need of forgiveness. Next, in engagement: for both, in this parable, "went up into the temple" for religious exercise, which is commendable. And, again, in express purpose—"to pray"; this, to propitiate God.

The men differed: first, in social and religious status—"the one was a Pharisee, the other a publican." They were a gentleman and an un-speakable, a saint and a sinner. Again, in footing assumed before God—"The Pharisee, taking his stand, said, 'I am not like the rest of men, extortioners, unjust, adulterers; I fast . . . I tithe. But the publican kept saying, 'Me the sinner!'" Thus the Pharisee robed for an angel, the publican discovered himself "the sinner." Next, in suit—"The Pharisee these things said of himself while praying, 'O God, I thank thee, and I, not like the rest of men, am a saint and not a sinner.' 'But the publican kept saying, God be merciful unto me!'" He confessed utter spiritual destitution, and threw himself altogether on the mercy of God. And, they differ, last, in power with God. Of the publican, Jesus said, "I tell you, this man went justified rather than 'more than' but 'in contradiction to' the other."

From this comparison we infer these lessons: That community of need and spiritual privilege will not justify our race. In these days men deny God his Judgment Seat. It is superficial, they say, for, in status, in their common needs, privilege, and dignity all men will be saved; and this they prove with the weighty catchwords, "the universal Fatherhood of God" and "the universal Brotherhood of Man." But Jesus tells us that of these "two men" of us, one was not accepted by God.

That social and religious status will not justify us. That which is highly esteemed among men, socially and religiously, is often abomination in the sight of God. Men's opinions do not forecast God's opinions.

That the externals of religion do not in themselves justify us, whether they be active church life, sectarian confessions, or the mechanics of worship. It is fatal to be satisfied with churlishness, with praying, with reading, with communing, though they do us no good. God means to his glorious end can become dangerous substitutes for that end.

That a negative morality will not save us. We may "not be like the rest of men," and yet lack so much positive good as to be rejected. Negative good, if we be satisfied with it, is positive wrong.

That God will not justify those who justify themselves. To his own satisfaction, this Pharisee had proved himself quite holy and God his debtor; but, to justify me, to propitiate God a lifetime of argument cannot equal a penitential tear. "If is God that justifieth."

Finally that God does accept those who (a) are alive in their sin, (b) fully confess it, (c) sorrow for it, and (d) crave God's gracious forgiveness. Having faced the truth about our sinfulness, we must humbly ourselves before God, and live solely on his bounty. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "God resisteth the proud, but giveth grace to the humble."

# Our Young People.

Conducted by H.M. GALE.

## ENDEAVOURERS IN CONVENTION.

On July 3, 1929, in Kansas, U.S.A., the thirty-second international convention of Christian Endeavourers was held. The reception committee was up with the sun to greet the delegates. The music was one of the outstanding features of the convention. The choir of 700 voices opened the session with Gounod's "Unfold, Ye Portals." Mrs. Francis E. Clark, widow of the founder of Christian Endeavour, received an ovation.

Mrs. Clark honors Dr. Poling.

Mrs. Clark gave Dr. Poling a watch-chain which was presented to Dr. Clark in 1890 by C.E. units from all over the world. She exclaimed, "I know you are worthy of this chain," and after kissing him, she went forward quickly to her seat. Dr. Poling then proceeded with the keynote address, at the close of which the ushers handed a pledge-card to each delegate. Each card contained three pledges. The first was to assist the pastor in winning souls for Christ. The second was a pledge to support President Hoover to enforce the Eighteenth Amendment. The third read: "We accept the pact of peace as a covenant of personal and national honor."

President Hoover Sends Greetings.

A telegram was received from President Hoover and Dr. Poling, President of the convention, sent a message to the President of the Republic. Several thousand delegates attended a sunrise prayer meeting at 7.30 a.m.; Homer Buehler led the singing with his troupe. On July 4 twelve thousand Endeavourers marched in a monster parade through the streets under the banner of the Prince of Peace.

Dancing Denounced.

"Dancing, even if properly conducted, is not a proper amusement for Christian Endeavour members. Dancing contributes nothing that benefits young people, and raises more issues than can be answered." This was the sentiment voiced by Dr. Poling.

Plans are now under way to charter a special steamer to convey at least one thousand American Endeavourers to the Berlin C.E. Convention in July, 1930. The convention to mark the fiftieth anniversary of C.E. will be held in San Francisco in 1931. Immediately after which the World C.E. Convention will be held in Australia.

E. P. Gates, general secretary of the International Convention in Kansas, said: "There are

## 'ONE YOUTH MOVEMENT.'

There is need at the moment for much closer association between the various young people's organisations connected with our churches. Discussions have taken place on this question at the last two Victorian Conferences. To date little has been done. How much longer shall we wait?

We need an organisation for our young people that will bind them to the church and the brotherhood. The result of our present disorganisation is that each little group is out for itself, and the larger association with the church and the brotherhood is lost sight of.

We have in Victoria a Bible School and Young People's Department, but it is largely a misnomer. By reason of the rules or want of rules of the various clubs and associations, the department cannot function on their behalf, though representatives of some of these are members of the committee of the department itself.

The young people's organisations of the Presbyterian church in Victoria met recently to bring their various movements into closer association. It is hoped to merge the many "youth" organisations, without destroying their distinctive character, and so strengthen the effectiveness of the young people of the church in the community. They propose to have one badge and one name.

What is needed right now is one organisation for our own young people, that will cater in its various sections for the juniors, the adolescents, and what might be termed the young people. It must be associated with our Conference Young People's Department. It must have for its aim the extension of the Kingdom of the Master amongst the young, and the enlistment of its members in seeking to reach the aims and objects of the restoration movement. The friendly criticism of the existing organisations amongst us is that are not pointed enough to achieve much for our movement; they tend, by reason of their regulations, to become exclusive and self-centred; conferences, as a conference, has no control over or even voice in their operations; there is no semblance of unity in the work amongst our young people. The present condition is far from satisfactory. We have just drifted. For the present it certainly is desirable to secure some co-operation of our existing institutions with one another and with the conference department. The Victorian Bible School and Young People's Department welcomes constructive correspondence, plans, or ideas on the subject.—W.G.



Girls' Mission Band, Mile End, S.A., and display of goods prepared by them for common box to India.

## PRAYER

No prayer, no blessing;  
Little prayer, little blessing;  
Much prayer, much blessing.  
Satan laughs when we work only,  
Not at which we talk only,  
But trembles when we pray.

Pray about everything;  
Be thankful for anything;  
Always expect something;  
Grumble about nothing.

## Foreign Missions.

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

### INTERESTING REPORT FROM NEW HEBRIDES.

A gentleman, living on the Island of Pentecost, sends us the following interesting report of the opening of a new building. He writes:—"I am sending you an abbreviated report of a church dedication and meeting we had on Aug. 22 at the village of Labam-hanohi, where my wife and I attend. The teacher here, Tom Shout, is greatly esteemed by his people, and through his efforts several of the "bushies" or heathen have come in and joined the little congregation now numbering some thirty or forty souls. This is quite a lot nowadays for this village where the people are dying out fast. Of course they must have a church or "school" as the natives call it. Tom set to, and with the aid of some of the others in the village built a new church in two months, and a very creditable work it looked too. Posts were cut of bush hardwood and dug in the ground, the wall plates of the same material lashed to the studs with strong native ropes. The roof was made of bamboo rafters, on to which the natagora leaves, which were sewn together by the women and girls in the village, were securely fastened by ropes made of creepers. Walls were made of split bamboo interwoven into patterns as generally used by the natives for covering their own houses.

"Invitations were issued to all villages from Bannamal in the south to Bannwaldi in the north, and some 150 people, led by their teachers, turned up. Several days before, the village people worked hard by clearing the ground, and cleaning up the place and erecting four native ovens, where a whole bull of ox was to be roasted, and eaten with huge quantities of taro, yams and breadfruit. The weather was beautiful, and a general festive feeling prevailed all round. I took my wife and laborers with me, and set out about nine a.m. Arrived at the village, we were cordially received by the people. At 10.20 everyone was present, and led by the teachers, we joined in a prayer on the roof of the church, singing the hymn, "Onward, Christian Soldiers." My wife was the only lady who marched, and she led the singing. We entered the church, which quickly filled up. Many, not being able to get a place inside, followed the proceedings from outside.

"The teacher from Bannwaldi, David Bulakasso, opened the meeting by offering a short prayer and singing a hymn, after which he spoke in excellent English, pointing out that they hadn't come there to eat and drink, but to render thanks unto God for his mercies, who had brought them from heathen darkness into light, and impressed upon them to remember this very time they were baptized in this new place. Then old Samson, from Haveli, informed the congregation that he would call upon the individual teachers to give their testimony. Samson said the people regretted the absence of their missionary, but God will never leave us. He would stand by us even if we were alone. As long as the people trusted in him, they would be safe and nothing could harm them. David Latham gave a short address, taking as his text "The Ten Virgins." Then Benjamin the teacher at Valli, spoke from Matthew 23. David Falla, from Baveli, teacher and chief as well, took for his text Peter 1: 3, speaking first in English, and afterwards in the language of the people, especially directing his remarks to any who had backslidden. Tom Shout, teacher and chief composer, then gave a short address about his work on the church, thanked those who had helped him, and concluded by saying he hoped the new school would be a rallying-point for people of the village as well as the people in the neighbourhood, a good few of whom are still

heathens. Walter, of Lallas, then spoke. He works there among the people in the bush, the majority of whom are heathens. Gradually, however, he is making an impression upon them. The ever, he is making an impression upon them. The proceedings were closed by a prayer by David Bulakasso, and the benediction and a hymn, after which a collection was taken up at the door.

"Dinner was served at 1.20 p.m. to all present. Some of the eatables were consumed on the spot, and a liberal portion allowed to be taken away in baskets for those at home. I couldn't but admire how exact each was portioned off to the different villages, and involuntarily the words came into my mind, "Father in the fragments, that nothing be lost," inasmuch as when all had been served there was literally nothing left but the leaves in which the food had been cooked. No one was forgotten, even my own men and women workers got their share. It was a real pleasure for us to attend this meeting and see how well they had done, poor though they be."

"This account is interesting as indicating that owing to Bro. Macle's absence in Australia, no and involuntarily the words came into my mind, "Father in the fragments, that nothing be lost," inasmuch as when all had been served there was literally nothing left but the leaves in which the food had been cooked. No one was forgotten, even my own men and women workers got their share. It was a real pleasure for us to attend this meeting and see how well they had done, poor though they be."

### A MESSAGE OF APPRECIATION.

I wish publicly to thank all who have welcomed me home. It has been a wonderful homecoming to me. From the beginning at Fremantle to the climax in Melbourne it has been a joyful experience.

I render heartfelt thanks to the wonderfully hospitable brethren and sisters in W.A., who provided a royal feast, and made it possible for me to meet many old friends and make new ones.

I greatly appreciated the warm welcome from a host of brethren and sisters, including relatives, in my home State, S.A., and the kindly thoughtfulness of the Federal F.M. Board in entertaining me. The general State F.M. Secretary very generously placed his ear to my disposal and enabled me to visit some of my relatives, including my aged grandmother, a service I did appreciate.

The coldness of the early morning at Port Melbourne was forgotten in the warmth of the greeting from my own little family and other relatives, and a host of brethren and sisters. I for having entertained Bro. and Sister B. Lyall enough for having entertained Mrs. Coventry and children at Point Lonsdale, Mrs. Coventry and children at Point Lonsdale, and making it possible for me to spend a fortnight there. Bro. and Sister H. Emsw and a number of others, have also helped in various ways to smooth the path of the home-comer.

We do appreciate also Mrs. Ludbrock's kindness in letting us occupy her comfortable home in her absence. Then when our cup was quite full we received a great surprise on arrival at Glen Iris by finding our baggage stocked with a wonderful supply of provisions from the sisters of the mission bands of some of the eastern suburban churches. That surely was a crowning act of love, and we feel like slinging with the psalmist, Surely goodness and mercy have followed us all the days of our life.—H. R. Coventry.

### Offerings for Foreign Missions

from Victorian Churches and Members  
will be thankfully received by  
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Saturday, November 30, 1923, at 8 p.m.  
EDUCATIONARY RECITAL  
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ELSIE PRESTON (T. Dip. L.C.M.),  
Assisted by the Aven Verse-Speaking Choir and  
well-known artists.

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"This little book,  
"SCENES AND VOICES FROM THE UPPER  
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VICTORIAN FOREIGN MISSION DEPARTMENT.  
WELCOME TO BRO. & SISTER H. R. COVENTRY  
and MISS V. BLAKE.

Lygon-st., Monday, December 2, at 8 p.m.  
Come and give these fine workers a worthy  
Welcome.

### IN MEMORIAM.

BRAMSHIEL.—In sad and loving memory of  
our darling son Ian, who passed away on Nov.  
20, 1922.

Every little word you uttered,  
All your loving little ways,  
Are forever in our memory.

Shine the hour you passed away—  
His life a beautiful memory.  
His absence one great sorrow.

—Inserted by his sorrowing mother and father.  
BULLEN.—In loving memory of our dear  
mother, who passed away on November 26, 1923;  
also our dear father, who passed away on Nov.  
19, 1907, at Doncaster. Always remembered.

—Inserted by their loving family.

EWERS.—In loving remembrance of David  
Amos, called home on Nov. 19, 1918. "And that  
is all."

—Inserted by Mrs. D. A. Ewers and family.

MERRITT.—In loving memory of my dear  
wife and mother, who fell asleep in Jesus on  
November 20, 1923.

Sleep on, beloved one, and take thy rest.  
Thy head upon thy Saviour's breast.

We loved thee well, but Jesus loved thee best.  
—Inserted by T. G. Merritt and family, Berwick-  
town, S.A.

McCONNELL.—In affectionate remembrance of  
Robert McConnell, who passed to the higher life  
on November 20, 1923, at Warrnambool.

—Inserted by his loving wife and family.

MOHRISON.—A tribute of love to the memory  
of our affectionate brother, James Dewy, who  
fell asleep in Jesus, Nov. 22, 1927.

—Inserted by his sorrowing sister, Mrs. W. J.  
Bovell (Mary E.), of East Fremantle, W.A., and  
brother (Joseph H.), of Horsham, Vic.

## Here and There.

Readers interested in the World Convention of Churches of Christ, to be held in U.S.A. in October, 1930, will find information regarding drafter fares on page 753 of this issue.

A telegram which reached us on Tuesday morning from Annerley, Qld., refers to the Hinrichsen-Morris mission at that place—"Nine welcomed Sunday morning; tent crowded at night; five decisions; seven more Monday night—Young."

Owing to a live wire being in contact with the iron roof of the chapel, Bro. E. G. Warren, preacher of Broken Hill church, recently received a severe electric shock and some burns. Fortunately help was available, and no serious injury resulted.

The Victorian Women's Executive will meet on Friday, Dec. 6, at 2.30 p.m. Mrs. Crawford will lead devotions and the speaker will be Miss Vera Blake. All sisters are cordially invited. Gifts of cheer will be received for inmates in the hospitals.

At East New, Vic., Bro. Youens spoke to a nice congregation on the evening of Nov. 17. At night the building was packed and the kinder hall had to be used, when Bro. Youens preached his farewell sermon. Bro. A. J. Ingham, from W.A., will commence his work with the church on Dec. 15.

The following telegram from Rockhampton, Qld., reached us on Thursday morning:—"First church anniversary service, great success; Bro. and Sister Wendorf brought greetings; Bro. Manning preached night, crowded chapel, eight decisions—four young men, four young ladies—'kenney'."

There were good meetings at the second week of the evangelistic festival at Kadina, S.A., and 11 decisions, making a total to last Sunday of 18. Bro. Brooke is proclaiming the gospel faithfully. The largest gathering in the tent was held on the evening of Nov. 17, when Bro. Brooke gave a fine message on "Bible Baptism."

Progress of the very successful mission at Granville, N.S.W., is reported in a telegram which reached us on Tuesday afternoon:—"Have had 205 conversions to date, 98 during last week, 33 Sunday; great crowds nightly in spite of constant rains; have never had better co-operation since coming to Australia; delegations attending from many churches.—C. R. L. Kayser."

Bro. P. C. Bennett addressed Emuwa church, N.S.W., on morning of Nov. 17, and at night Bro. Paternoster preached to a good audience on "Is Life Worth Living?" There was one baptism. At a business meeting of the church held on Nov. 13 the recommendation of the officers to increase the salary of Bro. Paternoster was carried. All departments are working hard.

The church at Castlemeane, Vic., is having an uplifting evangelistic mission conducted by Bro. D. Stewart. All meetings have been well attended, and Sunday services have been crowded. Nine had confessed Christ up to Nov. 17. Bro. Stewart is giving excellent messages in song and sermon. Brethren from Bourke, Harcourt, Kyndon and Warborough have attended, and a host of visitors rendered singing on Friday evening.

Two new missionaries—Mr. J. Hay and Miss E. M. Drysdale—have been selected by our New Zealand F.M. Board for service in South Africa. They will be married and will shortly start their life's work. Both are well known to our Victorian churches. Each was a student of the College of the Bible, Glen Ridge. Miss Drysdale completed the course prescribed for women candidates for Foreign Missions and received the College certificate. After this our sister took a course of nursing in Nelson Hospital. Bro. Hay is a New Zealander. He will be admirably fitted to take charge of mission building and industrial work.

All meetings at South Yarra, Vic., on Nov. 17 were encouraging. Bro. Ludbrook speaking. Several visitors were present. The gospel messages have been forceful and appealing. Bro. Ludbrook expects soon to visit his home at Gore, N.Z., and Bro. Ate. Wilson will assist the church till his return.

Splendid services marked the 23rd anniversary of the church at Prahran, Vic. At a beautiful morning service Bro. H. G. Patterson gave an appreciated message. Eleven new members were received into fellowship. In the afternoon Bro. W. G. G. gave an impressive address at a meeting of elder S.S. scholars and some of the parents. In the evening Bro. A. W. Gomer's subject was "The Pathway to the Stars." The choir, led by Bro. Brough, rendered two anthems.

At Brighton, Vic., interest is maintained. On Oct. 27 a sister from Hampton was introduced into fellowship. On Oct. 31, the Kappa Sigma Pi entertainment of the young folk, to a most enjoyable social evening. On Nov. 4 the women's and girls' mission lands enjoyed a combined social evening. To Mrs. Anton and family, and Sister Huly Allen, who are leaving shortly, a presentation was made as a token of esteem for their valuable assistance rendered in this first year of the girls' mission circle. The Bible School had a record attendance of 191 on Nov. 10.

At the suggestion of our Vic. Women's Mission Band Committee, seven of the nearer lands arranged a pleasant surprise to Bro. and Sister H. B. Coventry, who have now settled down for a time at 37 Bourne-st., Glen Ridge, S.E.6. As a token of love and an expression of welcome, the ladies last week forwarded excess funds to the pantry. Amongst the useful and varied articles thus provided was a beautiful Christmas cake from Surrey Hills. Mr. and Mrs. Coventry and family were present on Sunday at Gardiner, where they received a hearty welcome.

On Nov. 10 Bordertown and Kaniva churches, Vic., held their bi-lateral conference. Bro. Methven, of Kaniva, being the speaker. All services were held in the Bordertown Institute. The conference was continued on Nov. 13. Bro. J. E. Thomas, of Balwyn, and A. H. Benn, of Naracoorte, gave inspiring addresses. Attendances were very good. Secretaries' reports showed good membership in all churches. After a powerful sermon from Bro. Thomas, seven made the good confession. The choir sang splendidly under the leadership of Bro. C. Wylie. Items of song were also rendered from Kaniva.

Past C.M.A. rallies in Victoria have been a great success. It is anticipated that a good time will be spent at the final rally for 1929 to be held in Swanston-st. chapel on Monday evening, Dec. 9. The subjects of the addresses are attractive. Dr. Gen. E. Moore, preacher of Swanston-st. church, is to speak on "How the Man in the Church can Help the Preacher," and Bro. E. E. Byall, one of Melbourne's business men, will speak on "How the Preacher can Help the Man in the Church." All men are invited. Friendly discussion, constructive criticism, and good fellowship are aimed at.

The American "Christian Standard" of Oct. 5 contains the following paragraph of special interest to Australian readers:—"After a ministry of thirty-eight years with Broadway church, Mark Gollis has requested the board of officers of that congregation to begin negotiations to provide a man to succeed him in the ministry there. Bro. Gollis has served the brethren at Broadway church with unusual distinction and faithfulness during his entire period of service there. In his statement to the congregation, Bro. Gollis said the demands upon his strength and time were such that he was not permitted sufficient opportunity for necessary rest and recuperation. The announcement, coming

on Sept. 22 was made on the day following the twenty-eighth birthday of this widely-known and well-loved minister. Bro. Gollis was born in London, England; lived later in South Australia, and came later to the College of the Bible for training. He was a member of the first graduating class of that institution in 1878. In 1891 he was installed by J. W. McGarvey as minister of the Broadway church. Save for one short interim ministry, there have been but two ministers at Broadway—John Shouse and Mark Gollis. Under the concentrated leadership of these faithful servants, the usefulness, membership and fortunes of the congregation have risen until it has become one of the greatest religious forces in central Kentucky."

### S.A. CHURCH AND SENHAY SCHOOL BUILDING EXTENSION DAY.

Members of South Australian churches are recommended that on Dec. 1 the annual offering for building extension will be made.

It is now twenty-one years since this fund was begun, and during that period fifteen churches have been assisted into their homes. There is a capital of \$5,075.82 to the credit of the fund, of which \$3,829 is loaned out to churches and the remainder is earmarked for imminent repayment of loans.

The committee is at present very desirous of making funds available for buildings in at least two promising centers. They wish to obviate what is proving a serious difficulty in the way of Home and Foreign Missions, the contraction of crushing building debts at high rates of interest.

If our S.A. brotherhood would consistently contribute 1/2 per cent per annum, the committee could probably make \$1,000 available at 3 per cent every second year.

Fourteen per cent of the churches last year gave 63 per cent of the offering. Had the rest of the churches given as liberally the committee would have received the £500 asked for.

May we urge upon our total membership to participate in the offering of December 17. The money given goes on perpetual service. If the Lord should tarry, long after our personal ministry has closed, that we give all we give up on its way serving the generations of Christians yet to come.—J. Whitshire.

### COMING EVENTS.

NOVEMBER 21.—The Annual Sale of Work will be opened on Saturday afternoon at 3 o'clock, by Bro. Lyell, of North Melbourne. All invited.

NOVEMBER 25 (Monday). Annual Demonstration, Victorian Bible School and Young People's Dept., Lygon-st. chapel. Presentation of Federal Awards, Gold Medals and Distribution of Prizes. A splendid programme has been arranged, including an entertainment with an epilogue. Admission, adults 6d.; children (under 14), 3d.

NOVEMBER 30.—"Bingwood 'Marked Fair'." To be opened at 3 p.m. by Mrs. Mitchell, President of Women's Conference. Useful Gifts, Drapery, Produce, Cakes, Groceries, etc.

### FOR SALE.

Library of late T. J. Gore.—17 vols. Expositors' Bible, 12; 25 vols. People's Bible, 12; 12 vols. Lark's, 12; 6 vols. Clark's Commentaries (bound in Morocco), 12; A large number of other books at 1s., 6d., and 4d. per copy. Postage extra. These books can be seen any evening after 5 by appointment. A. S. Gore, 64 Fairfield-st., Enley, South Australia.

Bahia's—Brazilian medicines, Gladiol, choice named 8s. doz.; or good mixed, 4/6 doz.—A. Nightingale, Emerald, Vic.

### TO LET.

Marvellous.—To let, 6-roomed house, convenient, commodious. Five minutes from store. J. Chandler, Cambridge-st., Blackburn.

### TO LET IN RILLS.

Furnished cottage, main road, Selby, 2/6; garage, tennis court available; another, unfurnished, 15/6.—Jackel, Cockatoo.

### VICTORIAN WOMEN'S CONFERENCE EXECUTIVE.

Mrs. G. W. Mitchell (President) presided over the meeting on Nov. 1. Devotions were conducted by Mrs. Shipway. Mr. Wm. Gale told of the work in the homeland; its problems and difficulties. Sympathy was extended to Mrs. Gill and Mrs. Anderson, who were very ill.

Home Mission Committee visited Mount Albert and Swanston-st. sisters' meetings on Oct. 17 and 22 respectively, with good attendances and much interest. The sisters in all the churches are urged to help make the December offering a record one.

Foreign Mission committee visited Preston, and spoke on the Chinese mission work. 12 large boxes filled with beautiful things were sent to India.

Prayer committee paid a visit to Box Hill on Oct. 8, many of the sisters taking part and contributing items of interest.

General Boreas held their usual monthly meeting. Parcels sent for mission and private work, to the Melbourne, Geelong, and private cases, in all 40 garments were distributed. A donation of £1 was gratefully received, also parcels from sympathisers.

Social Service Department has been busy during October in distributing food and clothing to the needy. Christmas cheer will be given on Dec. 16. All friends sending parcels are asked to forward them by Dec. 16.

Benevolent Home was visited by members of Gardiner church. A very large supply of gifts was brought; every ward was visited and well supplied with good things. A service conducted by Mr. Gibble was much enjoyed. Malvern-Caulfield church will visit this month.

Isolated sisters. 79 letters were sent out, and 9 replies received.

Hospital Visitation Committee paid 30 visits during the month and distributed comforts of many kinds to the inmates of various institutions. General Boreas, Gardiner Mission Band, Preston Ladies' Guild, Girls' Mission Circle, Brighton, Girls' Circles, Carnegie, are thanked for their gifts.

Next meeting of Executive will be held on Dec. 6. The speaker will be Miss Vera Blake. During the afternoon gifts of cheer will be received for inmates of hospitals. Miss Bunnicliff, Sec'y., 13 Florence-ave., Rew.

### ACKNOWLEDGMENTS.

The Victorian Department of Social Service gratefully acknowledges receipt of following:—"McKillop" 41. Clothing: Miss E. Thomas, Mrs. White, Gardiner 13; Mrs. Finger, Pakenham East, 22; Cheltenham Boreas, Brighton, Baulandra, Kanba, Essendon J.C.E. (2); Mrs. Strongman, Gore-st., Fitzroy; Mrs. Oliver, 6 Garden-st., Hawthorn; Baywater, Miss Roberts, Box Hill (2); Mrs. Peel, Mrs. Clements (2), Doncaster (2), E.F., Box Hill; Tooronga, F. Eby, F. Johnstone, Dripping, Mrs. Jeremy, Stockings, Keanthe, Brooks and Shoes, Kunda, Mrs. Clements, Will H. Clay, Sec'y.

### THE COLLEGE OF THE BIBLE.

The Board of Management desires to acknowledge, with thanks, the receipt of the following contributions during October:

Churches: Victoria—Carlton, Lygon-st., 221/6 B (A.O.), 11/24 (D.E.); Lanefield, 10; Doncaster, 14; Castlemaine, 9/10; Pyramid Hill, 11; Pakenham East, 11/16; Bentleigh, 11; Montrose, 12/10; Ased Vale, 6/10; North Essendon, 11/12/6; Bulbarah, York-st., 11/10; Emerald East, 11/12/5; South Yarra, 11/6/1; Emerald, 11/10; Glenferrie, 12/18/1; Eildon, 13/1; North Fitzroy, 5/6; Oakleigh, 12/6/3; Port Fairy, 11; Lebuca, 12/1/3; Rye, 12/1/1; North Melbourne, 11/12/7; Sutton Grange, 15; Preston, 13/3/1; Baywater, 11/10/6; Warracknabeal, 13/1/1; Maryborough, Vic., 13/1/1; Carnegie, 11/15/1; Footscray, 13/1/6; St. Kilda, 11/1; Warragul, 11/1/6; New Melbourne B'ch, Chas., 5; Clayton, 10/6; Hamilton, 12/11/3; Barlow, 12/2/2; Black Jack, 11/7/5; Blackburn 11/8/1; Doncaster East, 11/3/1; Northcote, 13/8/9; Or-

mond, 16/3; Bot Bot, 11/7/1; Hampton, 13/6/1; Haven, 14/1; Red Hill, 12/16/1; Fairfield Park, 12/6/8; Colong, 11/18/6; Harcourt, 13/1; Smith Richmond, 11/1/2; Caulfield, 12/1/3; Melbourne, Swanston-st., 12/14/3; Red Cliffs, 11; Heavilla, 12; Berwick, 18; Swan Hill, 12/9/6; Collingwood, 11/18/1; Minyip, 13; Surrey Hills, 17/12/3; Bendigo, 16/10/7. New South Wales—Sydney Chinese, 11/2/1; Tsalong, 15/1/1; Broken Hill, 11/15/1; Railwaytown, 13/7/6; Chatswood, advance, 110; Hornsby, 110/13/1; Auburn North, 5/1; Wingham, 11/3/6; Bangalow, 12/10/1; Gillgandra, 12/9/1; Lane Cove, 10/3; Granville, 10/1; North Sydney, 12/2/1; Ryding, 11; South Australia—Seaford, 13/1/1; North Adelaide (D.E.), 10/6; Brooklin Park, 11/1; Long Plains, 110/15/3; Adelaide Chinese, 11/1; Kadina, 11/5/1; Willunga, 11; Kersbrook, 19/1; Hindmarsh, 17/1/1; Millang, 15/16/6; Naracoorte, 11/16/1; Unley, 12/7/6/1; Goolwa, 16/1/6; Cowandilla, 12/10/1; North Croxson, 13/1/10; Dulake, 12/9/1; Gawker, 10/1; Narwood (A.O.), 17/5/6; 11/1/6 (D.E.); Wamponoo, 12/10/1; Murray Bridge, 12/10/9; Victor Harbour, 12/1/3; Crystal Brook, 7/6; Tamby Bay, 18/7/9; Strathalbyn, 11/16/1; Balaklava, 17. Western Australia—York, 16/5/1; Corrigin, 13; Fremantle, 15/18/9; Subiaco, 16/10/3; Havensden, 11/5/1; South Ruminon, 12/12/1; Kalgoorlie, 11/18/7; Bunbury, 12/1/6. Tasmania—Tunnel Bay, 11; Cambridge, 11; Devonport, 11; Launceston, 11/2/2. Queensland—Maryborough, 12/15/9; Wombi Creek, 110/16/1; Bundamba, 11/5/1; Rosewood, 11/11/2; Gympie, 11/11/1; Wynnum South, 11/10/1; Charters Towers, 12/16/9; Albion, 15/2/9; Fernvale, 11/12/1; Brisbane, 11/2; Rosevale, 12/1/1; Zillmere, 13/1; Mt. Walker, 13. Special—S.A. Evangelistic Union Trust Fund, £50.

Individual Contributions—Victoria—"A Brother" Berwick, 11; A. J. Harris, 5/1; Miss L. A. Hooper, 5/1; A. C. Thoroughgood, 10/1; Mr. and Mrs. R. A. Kemp, 12/10/1; E. Eastlake, 10/1; W. G. Feary, 10/1; W. H. Feary, 10/1; H. G. Feary, 10/1; Mr. and Mrs. A. Stevenson, 5/1; Miss B. J. Dillon, 5/1; "A Sister" Golden, 10/1; Mrs. A. McKinnon, 5/1; A. E. Symes, 11; N. E. Meyer, 11; Mrs. J. Hendry, £50. New South Wales—A. Wallace, 11; F. C. Brown, 10/1; Mrs. F. C. Brown, 10/1; H. E. Tewksbury, 11; Miss E. Tewksbury, 5/1; Mrs. W. J. Gosh, 11. South Australia—Miss H. Stephens, 11; A. H. Farrow, 5/1; H. Roberts, 13. Western Australia—Mrs. A. Walker, 10/1. Queensland—"A Sister," via Warsaw, 10/1; J. Broad, 12; Miss M. G. Payne, 15; Mr. and Mrs. H. Nuffer, 6/1. New Zealand—A. Roy, 9/6.

W. C. Gralade, Hon. Treas. & Secy.  
Fred. T. Saunders, Secy. & Org.

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Subjects of Vital Interest to All Our Men.

"How the Man in the Church can Help the Preacher."—G. E. Moore, M.A., D.D.

"How the Preacher can Help the Man in the Church."—E. F. Hyatt.

Discussion of above topics should ensure a most profitable and enjoyable evening.

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**Obituary.**

**BOWING.**—Bro. Edward Allen Bowling, of Red Hill, Vic., passed beyond on Oct. 28. He was a respected member, and actively associated with the activities of the church for many years. As a young man his membership was at Collingwood, and he is well remembered for his untiring work in connection with that Bible School. He leaves a widow, two sons and two daughters, and we pray that the kindness of God may be extended to them in their heavy sorrow and great need.—B.

**TENT MISSION AT SAINT MORRIS, S.A.**

With Bro. P. R. Baker, of Norwood, as missionary, this effort commenced on Lord's day, Oct. 6, and closed with a great thanksgiving service on Wednesday, Nov. 6. From the outset the work was difficult, and strangers were hard to reach. 11 persons confessed their faith in Christ. An offering sufficient to cover expenses was taken up at the thanksgiving service. The addresses of Bro. Baker were excellent, and the singing, led by Bro. Les. Milne, left little to be desired. The church was much encouraged by the splendid support given by the members of Norwood, Maylands and Dulwich, and is particularly grateful to the Norwood brethren for relieving their preacher for the mission. At the closing service Bro. Robt. Harkness, on behalf of the Saint Morris brethren, made presentations to the missionary and the song-leader. The church has been brought prominently before the community, and it is hoped that the seed so faithfully sown will bring forth an abundant harvest in the future.

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- Grade VI, Honors, N. Price, 82 per cent.; Pass, M. Wittchell.
- Grade V, Honors, N. Price, M. Wittchell; Pass, M. Hone.
- Grade IV, Honors, H. Kinghorn, 86 per cent. Grade III, Honors (Theory), H. Kinghorn; Credit, D. Wright; Pass, H. Kinghorn, 72 per cent.
- Grade II, Credit, M. Hardy, 80 per cent. D. Wright; Pass, E. Hancock.
- Grade I, Pass, D. Wright.

(These include excellent reports by the examiners of the work submitted.)

**Special Notes.**—Miss H. Kinghorn, after less than two years' actual teaching (having commenced learning on Sept. 10, 1925), has passed University Exams.: Practical—Grades VI, V, (credit), IV, (honors) and III; Theory—Grades IV, and III, both with honors. This is practically an impossible achievement for one who is not intensely musical. Miss Kinghorn's ear for music is exceptional, and she is already quite equal to Grade I, standard ear tests. She also possesses a natural sense of composition, which soon became obvious in the short period of five months during which I coached her for Grade III, harmony. This talent should develop in a nature so highly artistic. Considering also the way Miss Kinghorn has been burdened with the school work, her achievement in music is the more commendable.

(Next year tuition resumed Monday, Jan. 27, 1930. Prospectus on application at Glens.)

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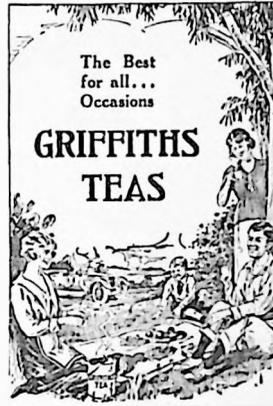
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## News of the Churches.

### Western Australia.

**Kalgoorlie.**—On Nov. 3 Bro. Allan Bell, of Perth, exhorted the church. Bro. Waterman preached powerfully in the evening. A duct by Sisters Mrs. Moore and May McMillard was appreciated. 139 broke bread. Nov. 10 was observed as Children's Day; at Bible School session the scholars rendered fine items. In the evening Misses Jean and Ruth McMillard rendered a duct.

**Bassendean.**—On Nov. 1, at a K.S.P. social, the installation of officers took place. Bro. Dean spoke at breaking of bread on Nov. 3, and Bro. Nightingale in the evening. A Bible institute work was held, when various speakers were present. The ladies' guild gave Sister Mrs. Franzen a surprise on Nov. 8, when she was farewelled and presented with a travelling cushion. She is visiting Victoria for an indefinite period. On Nov. 10 Bro. Hill powerfully exhorted in the morning, and Bro. Nightingale preached at night.

**Perth (Lake-st.).**—On Nov. 10 the Bible School celebrated its anniversary. Home by the kindergarten department were listened to with great interest. The school choir under Bro. E. H. Berry sang well. Bro. Les, Peacock gave a suitable message. The evening service was broadcast. The Bible School choir again occupied the platform. Bro. Schwab made feeling reference to Armistice Day, and gave an address on "Growing Up." The school orchestra of eight instruments was a great help in the services.

### South Australia.

**Northwood.**—Bro. Baker addressed large attendances on Nov. 17. On Nov. 3 Bro. J. E. Allan, of Maylands, conducted the gospel service. On Nov. 10 Bro. Willmore, of D. & F. Bible Society, addressed the morning meeting. On Nov. 13 the society conducted the mid-week meeting, and an offering was taken up for its funds.

**Croydon.**—The school services on Nov. 10, when Armistice Day was observed. Three converts were baptised. There was one confession of faith at evening service. There were excellent meetings on Nov. 17. Four new members were welcomed into the church. In the evening a young lady from the Bible School was baptised. Attendance at Bible School was 279.

**Queenstown.**—Bro. Brooker exhorted the church. Sister J. A. Woollams, from Gladyswood, N.S.W., and Sister J. Hillson, from Malvern-Caulfield, Vic., were visitors. Bro. Brooker's evening subject was, "What does Hinder Me?" The Land of Hope in the recent competition gained 21 prizes, the shield for the highest aggregate number of points, and the "queen" competition.

**Dulwich.**—Record meeting on evening of Nov. 10. Mr. Bennett, of the Temperance League, spoke to the Bible School. Meetings were very good on Nov. 17. A Bible School aim of 100 present was reached for the first time. At a splendid evening service the young men came to Christ. Interest is maintained in Endeavor and club work. The church is pleased at the recovery of Bro. Hudd and Sister Mrs. Hancock. Sympathy is extended to the family of Bro. Grant, who, after 19 weeks, is still confined to his bed.

**Adelaide (Grote-st.).** Six members were welcomed into fellowship on Nov. 10, five of whom were recently baptised, and one who came by transfer. On Nov. 17 one by faith and obedience, and one by statement were added. All services are very well attended. The public service on Wednesday nights has gradually increased to an average attendance of sixty. A good work is being done amongst the young people by the departmental leaders. Pleasant spiritual needs are generally provided for. The general outlook of the work is as bright as it has been for many years.

**Hindmarsh.**—Bible school anniversary services were conducted on Nov. 10. There were splendid gatherings, especially at night, when seating accommodation was taxed to its utmost. Speakers were morning, Bro. J. Withshire, afternoon, Bro. C. P. Hackett, and evening, Bro. W. Heller. All delivered very helpful messages. The school, under the able leadership of Mr. Tompkins, rendered special singing. A very enjoyable day was spent.

**Saint Morris.**—The Bible School anniversary was held with large attendances on Nov. 10. Bro. J. E. Allan spoke in the afternoon, and Bro. Bootes at night. At the prize distribution on Nov. 11 Bro. R. H. Lamphire was the speaker. The picnic was held on Nov. 16. The young ladies' gymnasium class gave their final demonstration on Nov. 12. Meetings were good on Nov. 17. In the evening three who confessed Christ, at the recent mission were baptised. An anthem by the choir and a violin solo by Bro. A. H. Jones were enjoyed.

**Nallaworth.**—On Nov. 3 the church anniversary was a spiritual uplift. Bro. Raymond spoke at all services. In the morning a building fund offering amounted to £88. At the afternoon service for young people eight stepped out for Christ. Bro. Raymond's subject in the evening was "The Church Triumphant," and two adults confessed Christ. The anniversary was continued during the week with a series of addresses on the second coming of our Lord by Mr. MacRie, of Moonta. On Nov. 10 a baptismal service was held, when the chapel was crowded. A lady decided for Christ. Bro. Raymond's subject was, "The Name of Jesus."

**Willamstown.**—On Oct. 20 to very fair meetings. Bro. A. Bain spoke in the morning, and Bro. W. Bain in the evening. On Oct. 27 anniversary services were held. Bro. Hughes, from Gulltownville church, preached two splendid sermons. He gave the scholars a good talk in the afternoon. The choir, under the leadership of the scholars was much appreciated. Mrs. Pappin, as organist, brought the children on in a very fine way. On Oct. 28 the tea was a success, and the chapel could not hold all the people. The singing for the public meeting again delighted all. A solo by Bro. Warren was enjoyed. Supper brought the anniversary to a close.

**Cottonville.**—Bro. Hughes has delivered several appealing messages of late. The annual business meeting was held on Nov. 8. Auxiliaries are in good heart, and finances are sound. The following were elected to fill vacancies:—Elder, H. Walters, E. Hetherington, J. S. Sinclair, J. W. Killers, F. Evans, H. J. Stevenson, and H. W. Knight; deaconess, Mrs. S. B. Bennett. Bible Class on Nov. 10 listened to an address by Bro. J. Fisher on "Facts and Figures." On Nov. 17 Bro. H. E. Batchelor spoke on "Practical Christianity." J.C.E. attendance averages over 40.

The young worshippers' league has completed its year. All young members received a gift for attending throughout the year.

**Tumby Bay.**—On Nov. 3 Bro. H. J. Horevell gave a stirring evening address on "What Will You Do With Jesus?" On Nov. 10 the Sunday School anniversary was held. In the afternoon the chapel was almost full. The singing by the children was excellent, under the leadership of Bro. Davie, who also gave an instructive address on "Light." In the evening there was again a full house, with fine singing and an address by Bro. Davie on "The Way to Heaven." The services were continued on Nov. 11, with a splendid gathering. A good varied programme was rendered, and prizes were distributed. The superintendent, Bro. J. Gilbert, of Hammond presented an excellent report, showing the school to be in a very healthy condition. The anniversary was the best yet held.

**Semaphore.**—On Nov. 4 Mr. Arnold, President of S.A. Band of Hope Union, addressed the monthly meeting. On Nov. 5 the girls' club held a social to conclude a successful year's work. The boys' club banquet proved a great success on Nov. 9. On Nov. 10 a young man was welcomed into fellowship. Bro. Heller exhorted. Record school (46 scholars), and a good gathering at night, when Bro. C. P. Hackett preached. At an annual social of the ladies' guild on Nov. 13 Mrs. Heller presided, and Mrs. Rootes gave an address. During the year over 200 garments have been made and given to poor and needy, and for children's hospital and Minda home. Bible School picnic at Belair on Nov. 16 was successful. Splendid services on Nov. 17, Bro. Heller speaking.

### Queensland.

**Maryborough.**—Bro. E. Arnold visited Brisbane on Nov. 10. The sisters' guild has raised over £30 towards its promise of £35 to help defray the tent mission debt.

**Boonah.**—Good morning meetings are reported, with very helpful addresses from Bro. Franklyn. The sisters' guild is working for a Christmas tree. A social evening was held in honor of the anniversary of Bro. Franklyn's engagement. Our brother has commenced his second year with the church.

**Brisbane.**—On Nov. 3 Bro. Hassard delivered an interesting address on "The Unjust Servant." Bro. and Sister Green, from Toona, were received into fellowship. Visitors included Bro. and Sister Knights, from Brunswick, Vic. The Bible School was successful in winning the shield at the recent State tournament. A gymnastic display given by the young men in aid of the organ fund realised £27/5.

**Bundaberg.**—On Nov. 3 over 130 attended communion. At the gospel service Miss P. Nichen made the confession. The mutual improvement society is developing the talent of several young men. There were good meetings on Nov. 10, almost every seat being filled for the gospel service. The choir, under the leadership of Bro. P. Petersen, rendered an anthem. One stepped forward for reconsecration.

**Rockhampton.**—On Nov. 6 Bro. A. J. Green, of Auburn, N.S.W., gave an appreciated message, and two married ladies were immersed. On Nov. 7 Bro. Manning addressed a meeting in Yeppoon School of Arts. On Nov. 10 the Bible School and breaking of bread service was inaugurated there, over which Bro. Schirner will preside. Bro. Green's help at Rockhampton was much enjoyed. On evening of Nov. 10, a large and inspirational service was enjoyed. One sister received the hand of welcome. On Nov. 11 Bro. Manning visited Strick Hill, when 400 were present, chiefly young people. There was another fine meeting at Montague Tuesday evening. Bro. David Jones faithfully presided over the Lord's table each Sunday evening.

### New South Wales.

**Albury.**—Work has progressed favorably since the Vawter mission, there being three additions by faith and baptism. Bro. J. B. Combridge has returned after a month's holiday, and his notes and messages are greatly appreciated. 47 members broke bread on Nov. 17. Bro. and Sister Mrs. W. Wakeley, of Cheltenham, Vic., were with the church in the morning. The Sunday School is growing steadily.

**Hamilton.**—Bro. and Sister Ewers and family received a warm welcome by the church, a warm attendance social being held on Oct. 14. Bro. Ewers' addresses are being much appreciated. During the past month there have been seven additions to the church, and twelve to the grade. The school is being organised and the school kindergarten is being started. A women's guild and a men's training class are in course of development. Prayerful preparation is being made for the Vawter mission to begin early in December. Bro. Fisher, from Giarberr, and Sister Summer, from Port Fairy, Vic., have been visitors. Bro. Fisher presided, and Bro. Payne exhorted.



**FIRST WORLD CONVENTION, CHURCHES OF CHRIST.**

Washington, D.C., Oct. 19-23, 1930.

Attention is again drawn to the invitation issued by Dr. Jesse Hadler, in the name of the United Christian Missionary Society of American Churches of Christ, for a delegation of 100 from Australia, to attend the Convention which will be held at Washington, D.C., from Oct. 19 to 23, 1930. This will be preceded by the United State International Convention, Oct. 11.

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