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Marring the Temple of God.

GOD, who created all things, the Lord of heaven and earth, dwelleth not in temples made with hands. So the Apostle Paul rightly informed Athenian idolaters. "Will God in very deed dwell on the earth?" King Solomon asked: "behold, heaven and the heaven of heavens cannot contain thee."

Yet God does take up his abode with men, and dwells in temples which are more precious in his sight than costliest structure of wood or stone.

Two striking passages in the first epistle to the Corinthians are worthy of more attention than they commonly receive. Each refers to a temple, and each impresses a lesson and gives a solemn warning.

The church is a temple.

"Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, and such are ye" (1 Cor. 3: 16, 17).

This passage appears in a chapter whose lessons are primarily intended for Christian leaders and teachers. Paul had said that some of these, building a structure on the foundation of Jesus Christ, had put shoddy material into their building. Their work could not stand the test of fire; but they themselves, being sincere and building on the true foundation, were saved, although their work was lost. They would be saved, but their reward was gone.

There are, however, folk in a much worse position than these faulty builders. There are wicked people who would mar or destroy the building. Such persons have neither reward nor salvation.

The apostle is speaking of an individual congregation, which he describes as a temple (the word used, *naos*, denotes a shrine, the place where the deity dwells). Such a church may be marred or destroyed by evil teachers and workers; but no man can destroy the church in its widest sense—the gates of hades cannot prevail against that.

Paul speaks of the church as both a temple of God and as a habitation of the Spirit. God is in the midst of his people;

and the Holy Spirit indwells the church which Jesus purchased with his own blood. To sin against the church is to sin against God. To destroy that church is to desecrate and wreck the habitation of the Spirit. The people at Corinth knew of the great heathen temples in their city—temples of Aphrodite and Poseidon,—in the innermost shrine of which was the image that represented the supposed deity. They knew that the vengeance of the deity was expected to fall on any desecrator of the shrine. Just so, says Paul, will God take vengeance on him who desecrates the sanctuary of the Spirit.

How is the temple destroyed? Paul is probably thinking of the factionists whom he condemns in his epistle. A man by foul conduct, self-will, divisive spirit or false teaching can split a congregation; but he does it at the peril of his soul.

We marvel at the light way in which men regard schism, at the wanton manner in which a congregation of Christians can be divided. Do we realise what God thinks of those whose sinful action is responsible for such a thing? Listen to the solemn declaration: "If any man destroyeth the temple of God, him shall God destroy."

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The indwelling Spirit.

Every reader of the New Testament should be aware that not only is the Holy Spirit spoken of as inhabiting the church, but the body of the individual Christian is referred to as a temple of the Holy Spirit. We live in a dispensation of the Holy Spirit, whose indwelling in a man is the very seal and badge of his discipleship.

There have been writers who have taken the extraordinary view that the Spirit dwells in the church as a whole, but not in its individual members. Such are right in what they affirm, but quite wrong in what they deny. In conference, a brother once made the following effective reply to one who had made the unscriptural, and indeed foolish, contention. Springing to his feet, he exclaimed: "Yes, Brother —, that is like saying there is life in the forest, but none in the trees; life in the army, but none in the soldiers. Would you be kind enough to tell us how life or the Spirit could dwell in an organisation without dwelling in the individual units that make up the organisation?" There is no reply to this annihilating question.

The view that the Spirit somehow dwells in the church, but not in the individual Christian, is contrary not only to sense but also to the plain teaching of Scripture. It is out of harmony with the reference to them that believed in John 7: 39, to the Spirit as given to those who obey Christ (Acts 5: 32), to the Spirit given to those who are sons of God (Gal. 4: 6), and to the apostolic statement that "if any man have not the Spirit of Christ, he is none of his" (Rom. 8: 9). But it is also out of harmony with the other great passage in 1 Corinthians in which Paul refers to the temple of the body.

The body of the Christian is a temple.

"Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price; glorify God therefore in your body" (1 Cor. 6: 19, 20).

In our judgment there never was given a better or more forceful argument for clean living than that which the apostle

Why the Church?

T. H. Scambler, B.A., Dip.Ed.

presents in this passage. Incidentally, it reveals how far Christianity is from Gnosticism or any system which regards the body, or matter in general, as essentially evil. To belittle God's creation is not the mark of a Christian.

The highest honor which the body can receive is to become a temple of the Holy Spirit. That it is the Christian's body—and not the church as a body—which is in Paul's mind is seen from the context. Paul was warning Christians at Corinth against the immorality which before their conversion they had looked upon as natural and legitimate, but which they must now shun as a sin against their own body. Other sins are "outside of the body," but this one is "within the body and by means of it, and so, as it were suicidally, against it." But Paul says more than that: immoral living is a sin against the Spirit, for it is a desecration of the shrine of the Holy Spirit.

Well were it if we all could live in constant realisation of the great truth expressed by the apostle. What an incentive he gives for holy living! The price of our redemption, the indwelling of the Spirit of God—thoughts of these should make us seek to glorify God in our bodies.

There are people who are apt to dismiss teaching regarding the Holy Spirit as theology, doctrine and theory—superfine, elevated and removed from practical life. The two passages we have considered furnish the corrective to such a foolish view. Instead, we find that there are most important ethical results of the indwelling of the Spirit. Christianity is pre-eminently practical.

HYMN OF PEACE.

Great God, whose power is love,
Guide us in ways like thine,
On paths that lead to lasting peace
Glow with thy light divine;
Enrich with wisdom true,
And understanding mind,
Till nations live in friendly trust,
And peace comes to mankind.

Dear Father of us all,
Thy children scattered wide
Come, in a common need of thee,
For counsel by thy side;
Bless us, O Father God,
In brotherhood combined,
Let thy goodwill increasing flow,
Till peace spreads o'er mankind.

O royal Prince of Peace,
O Bethlehem's holy child,
By whose pure life and sacrifice
The world was reconciled;
From springs of sympathy
Lead human eyes, so blind,
To see thy glorious vision clear
Of peace o'er all mankind.

O Holy Spirit come,
Let healing grace abound.
Bid jealous hate and envy die
The earth's wide circle round;
Inspire us with thy love,
In nobler union bind,
Till thou shalt to thy kingdom come,
With peace o'er all mankind.

"I will build my church," said our Lord Jesus, "and the gates of hades shall not prevail against it."

"Christ also loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish." Thus spoke the great apostle Paul, expressing his Master's thought of and ideal for the church.

Perhaps most of us who are concerned about the church have ideals. "Some of us long for a church radiant and redeeming, large enough to embody, express and make eloquent the Christianity of Christ."

Sometimes we think of the church as a garden in which the flowers and fruits of character grow. Most of us have had some experience of a garden. We know that the ground must be cleared and broken, plants must be watered and nourished, and weeding and pruning must be done to secure the fruits and flowers. And then, if we have been diligent and wise, the "glory of the garden" is ours.

These activities all enter into the development of the church. What toil in breaking new ground in the beginning days! What continued toil in caring for the plants in this garden of God! Sometimes there is weeding and pruning to do. But in the end the fruits and flowers! "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, self-control." Matthew Arnold said: "The church is a society for promoting goodness." That is one reason why the church exists.

We like to think of the church, at times, as a home, in which love and cheer and comfort may be found. Home! "Home is where there are those we love, and where there are those who love us." What a pity there are those whose homes lost their place in our modern civilisation, as it is sometimes feared they will. How much they have made for character! What a refuge they can be when the storms of life are raging!

People need a spiritual home, too. How many people there are who need such help and cheer as the church can afford. People who are buffeted by the adverse gusts of life; people who are tempted, who suffer, who mourn, who are anxious for the future. The church for myriads is such a home, where people are sheltered and comforted and strengthened.

Sometimes we think of the church as a temple, in which the soul looks up to God. We are not thinking now of the material building in which the church meets, but of the spiritual edifice which is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone" (Eph. 2:20). When one comes into the gathering of the Lord's people he should have such experiences as would lead him to say, "This is none other than the house of God, and this is the gate of heaven." We need a place where visions of God may come, and the church should be such a place.

This in part is the church of our ideals. We invite you to come with us, to help us to realise our ideals.

"I love thy church, O God!
Her walls before thee stand
Dear as the apple of thine eye,
And graven on thine hand."

Prayer Corner.

In thy name shall they rejoice all the day.—Psalm 89: 16.

Happiness, heaven itself, is nothing else but a perfect conformity, a cheerful and eternal compliance of all the powers of the soul with the will of God.—Samuel Shaw (1669).

Let me not dwell so much within
My bounded heart, with anxious heed—
Where all my searches meet with sin,
And nothing satisfies my need—
It shuts me from the sound and sight
Of that pure world of life and light.

—Anna L. Waring.

Lord, I thank thee that thy love constraineth me. I thank thee that, in the great

labyrinth of life, thou waitest not for my consent to lead me. I thank thee that thou ledest me by a way which I know not, by a way which is above the level of my poor understanding. I thank thee that thou art not repelled by my bitterness, that thou art not turned aside by the heat of my spirit. There is no force in this universe so glorious as the force of thy love; it compels me to come in. O divine servitude, O slavery that makes me free, O love that imprisons me only to set my feet in a larger room, enclose me more and more within thy folds. Protect me from the impetuous desires of my nature—desires as short-lived as they are impetuous. Ask me not where I would like to go; tell me where to go; lead me in thine own way; hold me in thine own light. Amen.—George Matheson.

Shall We Lose Faith?

Ira A. Paternoster.

We had been calling across the harbor and were returning over the bridge. Seated in the same compartment of the tram were two other men, and as we crossed the bridge, the one seated near turned and said, "It would take more courage than I have to go over there." We suggested that so far as we were concerned it was not lack of courage but possession of faith that saved us from such a fate. He looked at me and said, "Yes, faith. I have been unemployed for four years, and to-day have done my first day's work. But it was my little bit of faith that has kept me going. I am a Roman Catholic, and often have gone into an open church and sat for a few minutes, then with fresh hope have gone on again. My faith has been my salvation." The conversation passed into other channels, and soon the general condition of the world was under review. The other man sitting opposite leaned over and remarked, "There is only One who can set things right and that is Jesus Christ. The signs are all right for his return to do it too."

It was interesting to get these two men, evidently widely separated in theological beliefs, expressing their faith in similar strain. We must realise to-day that the only solution to the world's cry of despair is a strong faith in the divine Son of God.

Canon Barry, of Liverpool Cathedral, in an address on international and missionary questions delivered in Edinburgh in January, said: "For in fact, what this bewildered generation is at last beginning to discover is the poverty, disappointment and futility of even the best that life has to offer without some ultimate spiritual conviction. That is our primary need, and we all know it. Desperately the world waits for a faith to realise the potentialities in man; to enable us to take control of circumstances, to mould to the ends of personality and the enduring needs of human nature what else remain blind impersonal forces. It is time for the reassertion of Spirit." There is no satisfactory solution apart from Christ. "God was in Christ reconciling the world to himself." Canon Barry continues: "At every point questions confront us which seem to be like the Sphinx's riddles, and as destructive to those who give the wrong answers. We seem to be gripped by forces and tendencies too vast for our understanding or control; and in face of them we are paralysed and helpless. We sit and starve in the midst of plenty, content with the economics of Bedlam—not because any man believes in them, but for sheer lack of faith in anything else—while the world slips down from chaos to catastrophe."

Shall we lose faith to-day? It is so easy. We have just come out of a Government office where we sought an interview with a man. He had not done what he promised to do, and so we were informed he was not

in the room. We know he was there, and so we lose faith in him.

A young man came to us yesterday for help. We have often assisted him, and he came saying, "I have come to you because I have faith in you." We talked of deeper things, and he said, "If I only knew what is behind God, I would find it easier to have faith in him." Then we said, "You came to me and I met your need, and you come again because you say you have faith in me. I wonder you do not say, 'I cannot go to that man until I know what is behind him—his ancestry, age, and all about him.' If you can have faith enough to come to me because I met your need, surely you can give God the same consideration! Because he has met my every need all these years I will not..."

Our Equipment.

R. Hickin.

The concomitant of every successful Christian life, an experimental knowledge of God, is that quality that is absent conspicuously from our Christian community to-day. One ventures to say that the church has been kept alive through the centuries by those whose own hearts were aflame with the glory of God.

Our religion would be considerably impoverished were we to roundly condemn scholarship. But one feels that the wrong sort of scholarship has taken control of our witness for the King in these days, with the result that we are arguing Christianity instead of preaching Christ. Such a programme is doomed to failure because it lacks the essential quality of all Christian witness, personal relationship testimony.

Turn ye in your agony;
Turn ye now and follow me.

Following is an editorial article from "The Christian Evangelist":—

"It is very plain that vast numbers of people do not understand what marriage means, or else they heedlessly and selfishly break it up in bad temper, or lack of devotion to home and lack of loyalty to one of the most meaningful vows ever made. There is no sadder sight than seeing these vows ruthlessly and often grossly trampled underfoot.

"Marriage is the way to make home, and home is the institution on earth nearest like heaven. Americans ought to have the strongest marriage ties on earth and its homes should be the best. Yet we cannot show that such is the case. Says a student of the subject:

"With the possible exception of Soviet Russia, the United States has the highest divorce rate of all countries for which statistics are available. In 1900 there were 20 divorces for 10,000 married persons; in 1930 it had increased to 36. Japan seems to be the only country in the world where divorces are not increasing be-

Rehearsal.

"Who said that character was displayed in the great moment, but fashioned in the small ones?"

"Rehearsal? The plodding learning of a part, and then on occasion, the Great Gesture? Yes—that's our life's play in epitome."

"I met a woman once who told me this about her life history. She said that in her youth she had a strong tendency to over-exaggeration. She would take a fact, and embroider it, till the original was lost sight of under the trimmings. Then one day an incident—she didn't define it—set her thinking. And from that thinking there arose in her a determination to force herself, day in, day out, to strict truth-telling. She told me that for more than twenty years of her life she never rose in the morning without reminding herself of her resolution. Then—after twenty years—she was faced one day with a sudden sharp emergency, when a half-truth, an embellished fact, would most deftly have fitted circumstance. She said that hesitation simply passed her by. Custom completely robbed the moment of its power. She had made the little moments swift and obedient servitors to the great moment."

"You remember Russell Lowell's lines?
"In life's small things be resolute and great
To keep thy muscle trained; know'st thou
when Fate
Thy measure takes, or when she'll say to thee,
I find thee worthy; do this deed for me."
—"Christian World."

It is in proportion as I walk carefully, obeying his will as it is unfolded, that I become quick to discover.—G. Campbell Morgan.

Divorce.

cause of legislation which makes divorce more difficult."

"It is said that people get divorces for greater liberty and more happiness. It hardly ever ends that way. Probably nothing brings as poor returns as a divorce. Our advice to people thinking of such a course is, renew your ideals, your courtship, your patience and your sense of goodness and beauty, and decide to stay married. In ninety cases out of a hundred that is the way rather than divorce. It is quite likely that the majority of those who seek divorces are sorry a thousand times that they did not hold on and hold out. Let the discontented show the heroism of overcoming, and reap the roses and the rewards of those re-making vows they once declared when beauty and joy sat on every face as they plighted their troth 'until death do us part."

The above contains good advice. Let Christians in addition regard the solemn warning of Christ as recorded in Mark 10: 4-12 and Matt. 5: 31, 32; 19: 4-9.

"Russellism."

Geo. O. Tease.

A part of the stock-in-trade trickery of Russellism ("Millennial Dawnism") is the jugglery its devotees practise with the names of their association. "The Watch Tower Bible and Tract Society," "International Bible Students' Association," "The Bible and Tract Society," "Associated Bible Students," "People's Pulpit Association," and other aliases are all names of the one and same system of teaching which is heretical and blasphemous in spite of its pretence to appear loyal to the Bible. As one name came into bad repute by reason of the heresy taught, it was dropped for another, until in 1931 a still further name was adopted.

On July 24-30, 1931, a company of Russellites met in conference in Columbus, Ohio, U.S.A., and agreed to be henceforth known as "Jehovah's Witnesses," presumably fulfilling Isa. 43: 10-12; 62: 2; Rev. 12: 17. This "purpose" is in itself a revelation of marked ignorance of Scripture. The Isaiah passages have to do with Israel, the chosen earthly nation, redeemed and restored, whilst Rev. 12: 17 has reference to the Jewish remnant who shall witness during the tribulation. How modern Russellites can fulfil these passages of the Word is not clear. The presumption is worthy of an association which makes claims such as we will bring under the searching scrutiny of the Word, in this and a succeeding article.

The ostensible reason for this latest change in name is expressed in the following resolution of the 1931 conference:—

"Be it resolved, as follows, to wit: That we have great love for Brother Charles T. Russell for his work's sake, and that we gladly acknowledge that the Lord used him and greatly blessed his work: yet we cannot consistently with the Word of God consent to be called by the name 'Russellites'; that the Watch Tower Bible and Tract Society and the International Bible Students' Association and the People's Pulpit Association are merely names of corporations, which corporations we as a company of Christian people hold, control and use to carry on our work in obedience to God's commandments, yet none of these names properly attach to or apply to us as a body of Christians who follow in the footsteps of our Lord and Master, Christ Jesus; that we are students of the Bible, but, as a body of Christians forming an association, we decline to assume or to be called by the name 'Bible Students' or similar names as a means of identification of our proper position before the Lord: we refuse to bear or to be called by the name of any man." ("The Kingdom," p. 31.)

This resolution hypocritically pretends to a pious regard for the adoption of a scriptural name, whereas the secret is that certain Russellites, who seceded from the main body after the death of Russell, have continued to trade under the original and varied names of the organisation (perhaps to the financial detriment of the main body). This was too much for the main contingent of Russellites, who now seek refuge in a new name, "Jehovah's Witnesses." ("The Kingdom," p. 34.)

No doubt a second reason for the change is that it provides another opportunity to foist upon the people their old blasphemous teaching under a new guise.

Certain Russellite Doctrines Examined.

Russellism Denies the Authority of Scripture.

The self-styled "Pastor" Russell makes an astonishing claim for "Studies in the Scripture." Be it noticed that the title of this series of "Bible Studies" (7) from the pen of C. T. Russell has also undergone a series of changes, beginning with "The Plan of the Ages," and ending with

"Studies in the Scriptures." The claim made for this series of books is as preposterous as it is dishonoring to the Word of God. Hear what Russell himself declares:

"If the six volumes ["Watch Tower" of issue of Sept. 15, 1910] of 'Scripture Studies' are practically the Bible, typically arranged, with the Bible text given, we might not improperly name the volumes 'The Bible in an Arranged Form.' That is to say, they are not merely comments on the Bible, but they are practically the Bible itself. Furthermore, not only do we find that people cannot see the divine plan in studying the Bible by itself, but we see also that if anyone lays the 'Scripture Studies' aside, even after he has used them, after he has become familiar with them, after he has read them for ten years—if he then lays them aside and ignores them and goes to the Bible alone, though he has understood his Bible for ten years, our experience shows that within two years he goes into dark-

quent the Christianity of Christ.

sometimes we think of the church as a 'den in which the flowers and fruits of racter grow. Most of us have had some verience of a garden. We know that ground must be cleared and broken, nts must be watered and nourished, and eding and pruning must be done to secure : fruits and flowers. And then, if we ve been diligent and wise, the "glory of : garden" is ours.

These activities all enter into the develop- ment of the church. What toil in breaking w ground in the beginning days! What ntinued toil in caring for the plants in a garden of God! Sometimes there is

ness. On the other hand, if he had merely read the "Scripture Studies" with their references, and had not read a page of the Bible as such, he would be in the light at the end of the two years, because he would have the light of the Scriptures."

In other words, "Studies in the Scriptures" and not the Bible are able to make one "wise unto salvation." In fact, the study of the Bible will send one into darkness even after being in the light for ten years! If Russell's contention is true, then Scripture is not a revelation of the mind of God, but merely an adjunct to the religious ramblings of Russell's carnal mind.

What reply do the Scriptures make to this blasphemous claim of divine light and wisdom for grossly inaccurate human works? It is this: We are to search the Scriptures, which are life-giving words, which testify of Christ (John 5: 39). The Scriptures are able to make men "wise unto salvation" (2 Tim. 3: 15). The Scriptures, because they are given by inspiration of God (1 Cor. 2: 13) are God's means of providing correct doctrine and instruction in right living (2 Tim. 3: 16, 17). The Scriptures are to keep one from sin (Psa. 119: 11). The Scriptures are to give light to our feet (Psa. 119: 105).

In the light of these precious passages Russell's claim seems a greater sin. One can scarcely restrain the sarcasm of "Fancy the Almighty overlooking 'Studies in the Scriptures' when the Spirit instructed holy men of old to write the above."

Russellism Denies the Atonement.

On page 150 of Volume 1 of "Studies in the Scripture," this official declaration appears: "The

ransom for all given by 'the man Christ Jesus' does not give or guarantee everlasting life or blessing to any man, but it does guarantee to every man another opportunity or trial for life everlasting." With amazing effrontery C. T. Russell endeavors to sweep away the atonement, but once again his theories are wrecked upon the rock of the Word. His denial of salvation as a present fact and possession dwarfs into stupidity when we read the teaching of the Bible. John wrote his first epistle "that ye may know that ye have eternal life" (1 John 5: 13). In perfect accord with this he records the words of Jesus: "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life" (John 5: 24). The above quotation from Russell, together with the following, teaches a "second chance" as a logical sequence of the denial of the atonement. "As the result of the price paid at Calvary, an opportunity for a new trial is to be granted to each member of the human family" ("Studies in the Scriptures," Vol. 5, p. 378). By not even in the Scriptures does Russell prove his one verse of Scripture does Russell prove his contention. The "second chance" doctrine is unknown in Scripture. Herein lies the attractiveness of Russellism. It teaches that the ungodly may now give full liberty to lust, for they are to receive a "second chance" of salvation. Present salvation is unknown in the anti-Christ doctrines of Russellism. Vol. 1, p. 145, says, "No others than the Lord's favored 'little flock' have as yet sufficient light to incur the final penalty, the second death." These words imply that present salvation is unknown, and that the "light" is a curse rather than a blessing, because its possession makes liable the incurring of the "second death."

The Scriptures teach that "now is the accepted time; behold, now is the day of salvation" (2 Cor. 6: 2). The whole burden of the gospel is for men to accept salvation through Christ now. The word plainly teaches that beyond the grave lies judgment. "It is appointed unto men once to die, but after this the judgment" (Heb. 9: 27).

The positive teaching of the Scripture regarding the believer's present standing in Christ refutes this error of Russellism. Believers are "sons of God" (Eph. 1: 4-6). They are "heirs of God through Christ" (Gal. 4: 6, 7; Rom. 8: 17). They are delivered "from the wrath to come" (1 Thess. 1: 10), and "this present evil world" (Gal. 1: 4), and "the power of darkness" (Col. 1: 13). They are a "kingdom of priests" (Rev. 1: 5, 6, R.V.).

Russellism teaches a second chance after death. The Scriptures teach that our acceptance or rejection of Christ in this life settles irrevocably and for ever the matter of redemption, and that beyond the grave man is to bear the outcome of his choice. Whose authority shall we accept? That of the Spirit-breathed Word of God or the assumed authority of the self-styled "Pastor" Russell, whose immoral life and arrogant domination led to his wife securing a separation from him in the Supreme Court of Pennsylvania?

LITTLE PARABLE.

TOO MUCH I.

And Shakum heard a sermon. It was very good indeed, but somehow Shakum felt that every now and then there came a Very Peculiar and Distressful note in the melody.

And later in the day a young friend played unto Shakum a gramophone record, and it was extremely pleasant save for an Occasional and Horrible Noise like unto a dentist's drill.

And when Shakum examined the record he found that the young friend had scratched his initial rather deeply upon the music.—M. in "Christian World" (London).

Hints and Helps

For Those Who Desire to Serve.

Thomas Hagger.

AT THE LORD'S TABLE.

Weekly observance of the Lord's Supper was the practice of the first Christians, so we learn from Acts 20: 7. And it is fitting that as often as the day on which the Lord rose from the dead comes round—the first day of the week—his disciples should assemble at his table to remember his death.

The table should be carefully and neatly prepared, and all should be in readiness well before the time to start the service. Unleavened bread and unfermented grape juice should be used. It would be well to avoid using the word "wine" in connection with the feast, for that word is never used in that connection in the New Testament. Economy may be necessary in a church, but it should not be practised at the Lord's table. And substitutes for the things the Lord used should never be allowed. It is questionable whether the feast is observed when substitutes for bread and grape juice are placed on the table.

The brother who leads the meeting (presides is the term generally used among members of Churches of Christ in Australia) is engaged in a most sacred task, and he should not treat it lightly. He should make careful preparation of his own heart and of the order of service which is to be followed. He should have in front of him the order lest his memory should prove to be defective and something important should be overlooked. The opening prayer should not be long lest the congregation be wearied, for when weariness begins devotion ends. It is better not to call on readers or other participants by name, but the one leading should be sure that they know they are to take part, and just what they are to do. The remarks made prior to the feast should be very brief, and upon some theme relating to the atoning death of our Lord, or they should be dispensed with altogether and a few appropriate verses of Scripture, or an appropriate hymn, be read instead. Many who lead the communion service spoil it by their much speaking and by remarks that have not been properly prepared or are inappropriate. It is better for the pre-communion hymn to follow the remarks of the presiding brother rather than precede them. Never should a presiding brother invite those who have obeyed the Lord to partake. It is the right and privilege of all "in Christ" to partake of the feast, and we are all fellow-guests of the Christ when we are there. It can hardly be right for one guest to invite another.

If a brother is to deliver an address after the supper, the one presiding should see that he has ample time to do so. Please remember that the one presiding is not the speaker, and so his words should be few.

While any order of service that can be carried through with dignity, and that does not omit any essential thing, is good, the following is one that might well be used:—

1. A brief Salutation such as Psalm 95: 6.
2. Opening Hymn.
3. Prayer (brief).
4. Announcements.
5. Old Testament Reading.
6. New Testament Reading.
7. Reception of new members, if any, and welcome hymn.
8. Pre-communion Remarks or Reading (brief).
9. Hymn.
10. Thanksgiving for Bread.
11. Serving the Bread.
12. Thanksgiving for the Cup.
13. Serving the Cup.

14. Hymn.
15. Prayer.
16. Sermon.
17. Hymn.
18. Benediction.

Those who are to serve the emblems to the congregation should understand just what is to be done, and should avoid unnecessary walking up and down the aisles. It is better for them to be on the platform or on the front seat before the service commences. They should be careful to serve all, and should act in a most reverent manner.

Too much care cannot be taken to make this sacred service one full of blessing to all who assemble.

To be continued.)

Our Equipment.

R. Riekin.

The concomitant of every successful Christian life, an experimental knowledge of God, is the quality that is absent conspicuously from our Christian community to-day. One ventures to say that the church has been kept alive through the centuries by those whose own hearts were aflame with the glory of God.

Our religion would be considerably impoverished were we to roundly condemn scholarship. But one feels that the wrong sort of scholarship has taken control of our witness for the King in these days, with the result that we are arguing Christianity instead of preaching Christ. Such a programme is doomed to failure, because it lacks the essential quality of all Christian witness, personal relationship testifying to individual experience.

One finds in the Christian church to-day two classes of theorists. One of these would cast educational advantages to the four winds, and proclaim with untaught lips the wonders of the love of Christ. To such as these scholarship is

an affront to the Holy Spirit. We admire their faith, and admit their sincerity; at the same time we question the security of their position. Thank God his Spirit is the Spirit of power, of wisdom, of grace, of guidance. Without him we can do nothing. But could not the Spirit of God work through cultured lips, using a mind stored with the treasures of knowledge and the fruits of informed reflection, to more purpose than through the lips of one who has been denied the opportunities to have his faculties thus stimulated through communion with the great minds of the ages?

Conversely, there are those whose education has been of a sort that has hampered rather than helped them in the delivery of their message. If our studies are pursued for the love of study simply, we find ourselves becoming professional in our treatment of the deep things of our religion. We are inclined to regard study as an end in itself rather than as a means. Study should be the window through which comes light and freshness to our message, not the attraction which lures us from our calling in Christ.

Certain classes of study and general reading do undoubtedly introduce an element of unnaturalness into our spiritual consciousness; this is unavoidable, as many of the books we read are written by men who survey the Christian life, if they survey it at all, from the circumference rather than from within.

True scholarship is cultured consecration, and it is the answer to those who would denounce learning—while it is the solution to those who pride themselves upon their intellectual attainments.

Between the two extremes, uncultured enthusiasm and stiff intellectualism, surely there is a path for those who would live their lives to the glory of God? One might venture a suggestion, that he who decries scholarship should seek to enrich his intellect by wise reading and broad sympathetic communion with minds at variance with his own; and that for him who delights in academic qualifications and brilliant educational attainments, a vision of Holy Spirit power would transform his experience and fit him to proclaim the gospel of the King of kings.

In conclusion, one might decide the question by stating simply that the ideal equipment for Christian witness is a life indwelt by the living God, and a mind informed and an intellect enriched with the stores of knowledge that are ready to the hand of him who would "spend and be spent" for God.

College Notes.

The Students' Concert, an annual event, was given in Lygon-st. chapel on Monday evening, July 24. An excellent programme of choruses, part songs, elocutionary items, etc., was presented by the students and visiting artists. Mr. R. Lyall, chairman of the College Board of Management, presided over the large gathering.

Final examinations for the winter term will be held in the school week beginning Tuesday, August 15. Two weeks' vacation will follow. The third term will begin on Tuesday, Sept. 5.

In accordance with a desire expressed by the brotherhood in various ways, the College Board of Management, in consultation with the Principal and faculty, is taking steps to raise the educational standards of the College. It is expected that in a little while new regulations covering especially the entrance requirements will be made available.

Good work continues to be done by the students in their various fields of labor. The following students report decisions during the present term: H. R. Fitch, 5; T. V. Weir, 6; D. H. Butler, 1; R. M. Wilson, 6; D. C. Ritchie, 1; H. G. Norris, 7; C. W. Hart, 5; H. C. Bischoff, 2; J. Methven, 6; C. Candy, 1; E. P. Hollard, 7; J. Lewis, 2—a total of 49.

Students who are not fortunate enough as yet to have regular preaching appointments are using their talents among the churches, helping in Sunday School and other regular church enterprises.

The students have maintained throughout this term the Friday evening open-air service in Glenferrie-rd., Malvern.

The faculty and student body have all been the recipients of a photo. of the late Bro. Ken. Pratt—the gift of Bro. and Sister A. H. Pratt.

The students enjoyed a visit on July 18 from Bro. J. McGregor Abercrombie, who addressed the literary society on "Salesmanship and Preaching."

In "Overdale College Notes" in the British "Christian Advocate" of June 16, the following paragraph appeared regarding Bro. W. W. Hendry, who completed his course in our own College in 1929, and has since been laboring in Leicester, England: "Mr. Hendry was good enough to preach for us at our Friday evening devotions, and his sermon was most searching and telling. Rarely have we listened to anything so devotional, and at the same time so calculated to stir us to Christian activity. We hope shortly to have Mr. Hendry to lecture to us on Pastoral Theology."—T.H.S.

The Home Circle.

Conducted by J. C. F. PITTMAN.

HE LEADETH ME.

In pastures green? Not always—sometimes
He who knoweth best in kindness leadeth me
In weary ways, where heavy shadows be,
Out of the sunshine warm and soft and bright—
Out of the sunshine into darkest night.
I oft would faint with sorrow and affright
Except for this, I know he holds my hand.
So, whether in a green or desert land,
I trust, although I may not understand.
So, whether on the hilltops, high and fair,
I dwell, or in the sunless valleys where
The shadows lie—what matter? He is there.
And, more than this, where'er the pathways lead
He gives no helpless, broken reed,
But his own hand—sufficient for my need.
So where he leads me I can safely go
And in the blest hereafter, I shall know
Why, in his wisdom, he hath led me so.

—Selected.

THE SUPPORT OF THE WORLD.

A coal-mine chamber in America had long been suspected of being unsafe, but one morning the watchman hastened to give the alarm. "The roof is working. All the men must leave without delay!" They made haste to obey, not even taking time to get out the poor animals employed in the works.

A few minutes later the back ceiling fell with a terrific crash, and the air was expelled with such violence that timbers and ventilating doors were shivered into kindlings, and loaded cars blown from the track like autumn leaves. Over one hundred acres of the surface above was affected, a long strip of half a mile sinking from three to five feet, and the whole was seamed by deep fissures.

The men were all saved, but the poor mules were left to their fate. Yet all this danger and destruction was caused by cutting away the great pillars which had been left there to support the roof. All overhead seemed so strong and firm that it seemed foolish to waste so much good coal in those unnecessary supports. So one by one the careless workers picked them away, and ran the risk.

We look with surprise at these foolhardy miners, yet they were wise men compared with those who would take away the Bible pillars which alone make this world a place of safety and comfort.

DIFFICULTIES OF TRANSLATION.

One great difficulty in Bible translation, says the "Leisure Hour," is the rendering into another tongue of ideas and words for which there is no equivalent. When translating the Scriptures into the Esquimaux language the missionary had to render "the Lamb of God" as "the little Seal of God," since sheep were unknown in Labrador, whereas seals were familiar objects. In some regions the sheep are entirely black, hence the difficulty in translating "white as wool." In many parts of the world fig trees, camels, snow, ice, and scores of other things of which mention is constantly made in the Bible are totally unknown. In Idzo, the language of the delta of the River Niger, there is no word for girl or sister. In New Britain the translator was seeking some native idiom to convey the idea of a binding oath, when a chief suggested that the desired phrase was: "I would rather speak to my wife's mother than do such-and-such a thing."

In New Guinea another translator was wrestling with the word "love," and asked his native assistant what term he would use to express his fondness for whatever he held dearest on earth.

The native promptly supplied the missing word. Later the missionary was appalled to find that the word he had used signified to the natives "a liking for putrid meat." In British Columbia a missionary wanted his catechist to translate "a crown of glory that fadeth not away." This was done to the satisfaction of all concerned, but ultimately the missionary found to his horror that it had been rendered, "A hat that never wears out!" Still more surprising was the Pandit's comment on Gen. 46: 4, "Joseph shall put his hand upon thine eyes," which obviously implies closing the eyes after death. This was how Dr. Hooper and his colleagues rendered it, forgetting that the Hindus have not this custom. After a time the Pandit relieved his mind thus: "I can't understand this story of Joseph. He seems such a good son, and his father so fond of him. How comes it then that they have a stand-up fight, and Joseph, being the stronger, hits his father on the eye so hard as to close it?" There was no help for it but to render the passage simply, "Joseph shall conduct thy funeral ceremonies."

THE DIGNITY OF GIRLHOOD.

We are likely to associate the word "dignity" with men and women of maturity, people who have achieved something, who stand a little above the rank and file. Dignity should characterize girlhood as well as maturity and old age.

There are some girls who are afraid dignity will interfere with their popularity. They will submit to the most casual treatment, mistakenly imagining that they will be better liked. The girl who allows her boy acquaintances to call her by some nickname, to disregard in her presence the little courtesies which custom demands of his sex toward hers, is sacrificing in vain.

There are few things the modern girl needs to cultivate as much as dignity. This does not mean a stiff, pompous, keep-at-your-distance manner, but the quiet, unassuming atmosphere of self-respect that compels the respect of the others. It is not only a safeguard to the girl who possesses it, but it is a promise of happiness.—Exchange.

WHAT MATTERS IT?

What matters it though life uncertain be
To all? What though its goal
Be never reached? What though it fall and flee,
Have we not each a soul?
Be like the bird that on a bough too frail
To bear him gaily swings;
He carols though the slender branches fail—
He knows that he has wings.

—Victor Hugo.

NO ACCIDENT.

He was being medically examined preparatory to taking out an insurance policy. "Ever had a serious illness?" asked the doctor. "No," was the answer. "Ever had an accident?" "No." "Never had a single accident in your life?" "Never, except last spring, when a bull tossed me over a fence." "Don't you call that an accident?" "No fear, because he did it on purpose."

"Good morning, Mrs. 'Arrison!" said the milkman.

"My name's not Mrs. 'Arrison," said the lady of the house.

"Ho! If a haiteh, a hay, two hars, a hi, a hes and ho and a hen don't spell 'Arrison, what does?"

The Family Altar.

J.C.F.F.

Monday.

And they remembered that God was their rock, and the high God their redeemer.—Psalm 78: 25.

In the day of affliction the children of Israel were led to recollect the mercies of Jehovah. All through the vicissitudes of their experience he had been their strong defender, their only protector; the most high, their kinsman. Yet remembrance alone is futile, as the following verses prove.

Reading—Psalm 78: 40-72.

Tuesday.

Turn us again, O Lord God of hosts, cause thy face to shine; and we shall be saved.—Psalm 80: 19.

It seems that this psalm was written when Jerusalem was desolate, and the people in captivity. Here, and in verse three, is a fervent petition that God would again smile with approbation upon his people and release them from the oppression of the enemy.

Reading—Psalm 80.

Wednesday.

That men may know that thou, whose name alone is Jehovah, art the most High over all the earth.—Psalm 83: 18.

This should be the prayer of all Christians, although the psalmist's wished-for means by which this condition of mind should be created should scarcely be desired. "Pour out thy wrath upon the heathen that have not known thee," is certainly not a Christian prayer. That all creatures of all lands should know that Jehovah is the most high over all the earth should be the daily petition of consecrated souls.

Reading—Psalm 82: 83.

Thursday.

The Lord loveth the gates of Zion more than all the dwellings of Jacob.—Psalm 87: 2.

God preferred Zion for his sanctuary before any other place, and the Lord Jesus prefers the Christian economy to the Jewish, so all disciples should infinitely prefer the church to the world, its institutions before any lodge, its ordinances and service before any of the pursuits and pleasures of the world.

Reading—Psalms 87, 88.

Friday.

Blessed is the people that know the joyful sound, they shall walk, O Lord, in the light of thy countenance.—Psalm 89: 15.

Blessed are they "that are spared to hear the sound of the trumpet on the morning of the jubilee, which proclaims deliverance to the captives, and the restoration of all their forfeited estates." Such shall go on their way unafraid, knowing that the favor of God rests upon them.

Reading—Psalm 89: 26-52.

Saturday.

Thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under feet.—Psalm 91: 13.

The most powerful and insidious enemies are weak indeed in the presence of omnipotence. The lion, king of the forest; the adder, most venomous of serpents; the dragon also, are impotent when God is nigh. Though a thousand shall fall at our side, and ten thousand at our right hand, no evil shall befall us if we make the Lord our refuge and the most High our habitation.

Reading—Psalms 90, 91.

Sunday.

When I said, My foot slippeth; thy mercy, O Lord, held me up.—Psalm 94: 18.

But not before. Confession precedes salvation. We must bend low ere God will hold us up; confess that we are slipping ere we feel the strength and comfort of the everlasting arms. For the self-confident there is no protection.

Reading—Psalm 94.

Prayer Meeting Topic.

August 2.

"THOU ART THE CHRIST."

(Matthew 16: 13-20.)

H. J. Patterson, M.A.

Men of the world find fault with the church, but we do not discover a criticism of the Christ. Christianity, say some, has failed, but has it been given a fair trial? Christianity ought to be the practical application of the teachings of Jesus in the lives of men. But I am convinced that much of the teaching of Jesus is not applied. His teaching about money, and mercy and missing the mark is little heeded. But Christ is still the Christ, and whether we practise his teaching or not does not alter that fact. When Peter voiced what was in the minds of them all he declared Christ to be the Son of God. Is there not a need for making that clear to men? If they do not first make that a reality the practice of Christ or Christianity is, if not impossible, very difficult and improbable.

History.

I believe in authenticated history, and that reveals Jesus as the Christ. The Bible history is being confirmed daily, and that by reason of fresh light thrown upon it by archaeology and other branches of study and investigation. In addition, there is the history of the fathers of the early days of Christianity, and the history in catacombs and secular record. For not only is there direct testimony to the fact of Christ but indirect evidence in the fact of Christianity itself. How explain it otherwise? How explain the endurance of sufferings, of tortures, of poverty except by reason of a Christ?

Prophecy.

Are we to say that all the fulfilment of the prophecies in him is but a series of mere coincidences? That would surely require a miracle of belief. The suffering servant of God, the Redeemer of the race, the Counsellor, born in Bethlehem, called out of Egypt, his soul not left in hades: these and many other references to him in the Old Testament are surely and adequately fulfilled in his gracious person.

Character.

No man has ever before or since occupied a place like that uniquely occupied by Christ. In comparison with others, he is as the Alpine height above the plains beneath. His life and teaching exceed, transcend and leave far behind all others. Both in the originality and combination of thoughts in his teaching he is supreme. Nor was it so lofty as to be up in the clouds. It was intensely practical and inseparably associated with life. He condemned sin, but in him there was no sin. He was in all points tempted, but was able without fear to ask the question, "Which of you convinceth me of sin?" Even Pilate, seeking occasion to destroy because of the eager, insistent clamoring of the Jews, could say, "I find no fault in him." Who is this man whom Pilate, Judas, unclean spirits, and converted Jews but fifty days after the crucifixion unite in acclaiming innocent? With some of these, and many millions since, we say, "Thou art the Christ." There is no other way to explain him and the effect of him on the world. To say it is a mere empty story is ridiculous and futile, for has it not for twenty centuries inspired the greatest thoughts and the best work the world has yet seen. Music, painting, sculpture: all are indebted. What is there that is not in debt to him? All that is good has been made better. Much that was dark has been made light. Based on a lie our Christianity cannot be, for how could that which was itself false have provoked so much that is good and beautiful and true? "Thou art the Christ."

TOPIC FOR AUGUST 9.—"MY PREACHING."
—1 Corinthians 2.

Our Young People.

Conducted by WM. GALE.

Teachers Hold School of Methods.

The evening began with tea—the four tables almost filled the centre of the Footscray Bible school. The tea was like a great party—it was an assemblage of some of the finest young people of the churches—happiness and joy in service seemed written on the faces of all present. It was a cold, cold night, and to the surprise and pleasure of the visitors, steaming hot meat pies—plural, you will note—were placed on the plates once grace had been sung. At the close of the meal Mr. A. J. Tomkins, superintendent of Footscray Bible School, welcomed the members of the Young People's Department on behalf of his own school and the branch schools at Tottenham and Powell-st., whose staffs were present. It was disclosed that this was one of the largest local gatherings of teachers held during the last few years. The visitors welcomed were Messrs. H. J. Patterson and W. Gale, members of the Youth Department No. 1 school of methods team; and Messrs. B. J. Combridge (Surrey Hills) and Roy L. Arnold (Moreland), members of the department's No. 2 team; Mr. Keith Jones, the third member of the party, was absent, conducting a meeting in another suburb. Mr. D. D. Stewart, the preacher of the church, who is also a member of the Young People's Department, gave a message of welcome.

Handwork in the Bible School.

Realising that there is much need for better methods and greater variety in teaching, the department had prepared an exhibit of handwork done by teachers and scholars. This display aroused the curiosity of all and the interest of many.

Summer Camp Conference with the Epistiascope.

The efforts of the Youth Department to gather a group of young people each year in a summer school were presented in an attractive manner by means of the department's epistiascope. Pictures were shown of parties gathered in study groups, of young people at physical exercise, of the whole school on a hike, of boating excursions and motor outings, all associated with the summer schools conducted by the department in the last few years. It was announced that the department is holding two such schools of a week's duration each summer.

Lecture on Teaching.

How to prepare a lesson was very ably set out by one of the lecturers. The procedure was outlined in detail, with abundance of illustrations. The plea was made for careful preparation of the lesson always with the age and characteristics of each scholar of the class in mind.

Round Table Conference.

Questions dealing with all phases of youth work were dealt with at the open question session which brought the evening to a close. Teachers and leaders stated the difficulties experienced in their schools and classes. One of the schools found difficulty in getting the scholars to do homework or to use the 'Austral handwork books. Accordingly, suggestions were made for

a new line of approach to the whole question of class co-operation. Another teacher, feeling the need of some system of definite teaching similar to the catechism instruction of his own younger days, asked the department to consider means of meeting the situation. What to do with the problem presented by intermediate and senior scholars desiring to remain with the same teacher year after year was a question raised. Every teacher has met with the difficulty presented by one or two bright, energetic scholars who answer like a flash every question asked by the teacher almost before the question is completed—this was discussed, and many other teacher problems.

The Week-night Teachers' Meeting.

These three schools are to be complimented on their plan of holding a monthly teachers' meeting—usually on a Saturday night. Reports showed that the attendance was not very large. The department leaders suggest that they should on no account give up this meeting. Rather should every effort be made to revitalise it. Here it is that variety, freshness and attention to detail on the part of the leaders especially will bear fruit.

Mr. Roy L. Arnold responded on behalf of the Victorian Bible School and Young People's Department to the cordial vote of thanks that was presented and to the words of appreciation spoken, expressing the hope that this effort of the department to help would bear fruit and prove worth while.—W.G.

THE PROBLEM CHILD.

All teachers and others interested in Sunday School work and in the problem child are invited to attend a lecture to be given by Mr. R. K. Whately, M.A., Dip.Ed., on "Handling the Problem Child," in the Surrey Hills State School at 8 p.m. on Wednesday, Aug. 2. This is a lecture in a series arranged by the Sunday Schools of the district, to which a cordial invitation is given to all interested in Sunday School work. All lectures are given by experts in their particular subject or department.

BE TRUE.

Be true to the best you know;

Be true to the dreams within;

Keep honor as clean as snow.

Untouched by the stain of sin.

Be true to your soul's best light.

Be true to your life's best good;

Look up to the cross-marked height

And stand as the brave have stood.

Be true to the best you know,

For honor is more than fame;

Though onward alone you go,

Be true to the heart's refrain.

—Jessie Brown Pounds.

CONSERVATISM AND LAZINESS.

"CONSERVATISM is a polite name for laziness many times, and we pull back rather than pull ahead because we don't want to get out of beaten paths."

—William M. Braham.

Here and There.

Bro. H. A. G. Clark, of Auckland, N.Z., is now in Sydney, and expects shortly to visit Melbourne.

From Adelaide we learn of the death of Mr. John Verco, who was the president of our first Federal Conference in Australia.

At Essendon, Vic., on July 13, two came forward—one for restoration and one to make initial confession of Christ. Bro. S. Neighbour was the preacher.

Young women of our churches are reminded of the girls' rally on Wednesday, August 2, at 8 o'clock in the chapel, Swanston-st., Melbourne. A cordial invitation is extended to all girls to attend.

The following telegram from Bro. E. C. Hinrichsen, President of our Queensland Conference, reached us on Monday: "Visited Roma last Sunday; big meetings Toowoomba yesterday, three decisions."

On Monday we received the following telegram from Bro. A. G. Saunders, W.A.: "Glorious day; two men restored; four confessions; one other received in; over a hundred at young people's tea; great crowds."

The Victorian Women's Executive will meet on Friday, August 4, at 2.30 prompt. Devotions will be led by Mrs. Robbins. Speaker, Miss Valentine Leeper, representative of the League of Nations. All sisters cordially invited.

Bro. W. J. Way received numerous expressions of congratulation and goodwill from the different States on the occasion of his entering upon his fiftieth year as a preacher of the Gospel. Bro. Way is now open for engagement as full-time or week-end preacher, or even for casual service, desiring to fill up the fifty years.

Choir secretaries of Melbourne and metropolitan churches are reminded that entries for the annual choir contests close on July 31 with the secretary, A. H. Richards, c/o Church of Christ, Lygon-st., Carlton. A circular regarding conditions and pieces has been sent to church secretaries. This year the contests are to be held on Thursday, Oct. 28.

The first N.S.W. Conference of Churches of Christ was held in 1885, at which the first Home Missionary Committee was appointed. In 1933 the jubilee will be celebrated. A jubilee campaign for Home Missions in the State is to be launched in the City Temple, Sydney, on Tuesday, Aug. 1. It is proposed to raise a special jubilee fund to get the Home Missionary Department entirely out of debt, and to do a special piece of work as a memorial of the jubilee. It is possible that some who have lived and labored in N.S.W. and are now living in other States might like to have a part in the special fund. If so, they are requested please to send to Thomas Hagger, 242 Pitt-st., Sydney.

The church at South Wellington, N.Z., to which Bro. G. Mathieson now ministers in succession to Bro. W. R. Hibbert, has drawn up an extensive programme of work. For the year 1933-1934 there are set high aims—spiritual, educational, financial, building and equipment, social, musical, and evangelistic. The "spiritual aims" include the following: 25 new people leading in prayer; 25 new family altars set up; practical encouragement of Bible reading and prayer for every day; 250 present every Lord's day morning; 275 present every Lord's day evening; 120 present every prayer meeting night; 80 at the clubs each week; special attention to prayer meetings, before A.M. and P.M. services. The evangelistic aims are: An average of at least one addition each Lord's day; special evangelistic mission with 50 additions; a prospect list of 50 all the time; a new Bible School organised and maintained.

Mr. C. F. Andrews is engaged on a biography of Sadhu Sundar Singh, to be published shortly by Messrs. Hodder and Stoughton, London.

Will H. Clay writes: "A big meeting of women was held in the Swanston-st. lecture hall on Friday, July 14, to plan for the Social Service Fellowship Rally to take place in the Melbourne Town Hall on Sept. 11. Two women of each church were appointed to collect and take charge of ticket sales. Mrs. J. E. Webb will again supervise the decorations, and desires to know of friends who will provide flowers and blossoms. The chosen color is pink. The next meeting is to be held on Friday, Aug. 11, at 2 o'clock."

Ten churches of Camberwell district, Vic., have been taking a church census in July. The desire was to encourage parents to send their children to the Sunday School, and also to bring them to church, and to encourage those who through circumstances have withdrawn from the church. Ten thousand cards, with a personal message and information of the situation of the ten churches, were to be used, each house in the district being visited. On the card of invitation were quoted the familiar words of Oliver Wendell Holmes: "I have a little plant called Reverence that requires to be watered at least once a week."

"Those who are fatigued by their work," writes Dr. Michael Kaye in "Human Welfare: Social and Educational Essentials," "clearly want a period of rest in which they may recuperate. But for recreation for work there is required not merely sleep but generally some other form of activity. If only, therefore, for the sake of his work, education should equip the individual to be capable of something else; the intellectual worker will be refreshed by physical exercise, handwork, music, art, the handworker not least by intellectual study. Thus leisure may be definitely instrumental to the increasing of work efficiency."

May we very kindly but urgently ask all reporters to send up-to-date news? We do not wish matter to be held for weeks; rather we ask for short, regular reports of matter of general interest. It actually happens that items at times include reference to events which occurred several months before. We want news. We also urge secretaries and preachers who are responsible for obituary notices to send such without delay. It not infrequently happens that these are for a time overlooked, and then sent months late. Imagine the hurt to the feelings of bereaved relatives which this involves. It would be better not to send a report than to cause such pain. We are glad to honor the memories of faithful Christians by printing early notices.

The final meetings of the evangelistic festival at Preston, Vic., were attended by large congregations. One young lady made the good confession on Sunday night, making a total of 16 decisions. Bro. Williams spoke at all meetings, including J.C.E. Society and Bible School. The church has been strengthened spiritually. At a thanksgiving service on Monday night, a set of David Smith's Commentaries on the New Testament was handed to Bro. Williams, and the song-leader, Bro. F. J. Lang, was the recipient of an electric hot water jug, as tokens of appreciation. Bouquets were presented to Mrs. Williams and Mrs. Lang on behalf of deaconesses and Y.W.L. respectively. Forty members of Y.W.L. attended every night, and these were presented with copies of the New Testament.

The concordat between the Pope and Germany, relating to the German Roman Catholic priesthood, has aroused much interest. It was signed last week, and details have been published as follows: "One of the outstanding points is that

the Holy See will issue orders and decrees forbidding the clergy to belong to any political party or to exercise their influence in favor of special political parties. Germany guarantees freedom of belief and the right of public exercise of the Roman Catholic religion in Germany and recognises the right of the Roman Catholic church to regulate its own affairs independently, subject only to observance of the existing laws of the country. Roman Catholic clergy exercising office in Germany must be of German nationality. The Roman Catholic bishops must take an oath to respect and loyally support the constitutional government of the Reich and insist on the observation of the same principles by the clergy under their jurisdiction. Property and rights of the Roman Catholic church in Germany will be guaranteed by the State, and the church has the right to establish theological seminaries exclusively for the use of Roman Catholics."

The Anglican Bishop of Chichester, in a letter to "The Times," has thrown some new light on the political conflict in which the German Protestant churches, which are being unified into a single communion under the Nazi regime, have become involved. Three plenipotentiaries were appointed as representatives of the Evangelical, the Lutheran and the Reformed Churches to the Luther League for the unified church. They nominate a Primate for the unified church. Dr. F. von Bodelschwingh, well known as the superintendent of the Bielefeld Christian Social Institute. This nomination was widely welcomed, and Dr. Bodelschwingh took up his office. The "German Christians," a body composed wholly of Nazis (one of whose pastors said last week that "We Nazis refuse to enter a church in which the Old Testament is still held to be a sacred book"), immediately started a political agitation to overthrow the Primate and to substitute Pastor Mueller, one of their leaders, for Dr. Bodelschwingh. All the Nazi machinery of propaganda is being used to effect this substitution, which, as the Bishop of Chichester points out, is a breach of Herr Hitler's solemn guarantee of the independence and constitutional rights of the German Evangelical church. "The Christian Century" (U.S.A.) states that Pastor Mueller had the unqualified backing of Herr Hitler, and raises the question whether the German churches are to surrender their proper liberties to become tools of Hitlerism.

THE GREAT HERESY.

I am quite sure that the heresy of heresies which has blasted history is that Christianity means ease, and that its rapture has something to do with escape.

I know of only one place in the New Testament where escape is offered as a prize. But even in that one case the precise meaning, far from weakening what I have written, confirms it. I quote, I trust with fidelity, the passage: "There hath no trial taken you but such as is common to man; but God is faithful who will not allow you to be tried beyond your strength; but will with the trial provide a way of escape, so that ye may be able to bear it." Quite so; for that is Christianity.

Not—a way of escape so that we may be able to dodge it, to evade it, and yet remain on good terms with yourself! Not—a way of escape so that ye may be able to go round it and not through it, and so pretend to yourself that you have done with the thing, because now, forsooth, it is behind you. Whereas, the fact of the matter is you have not done with the thing; it has done with you. And what it has done with you is—it has proved even to yourself that you are a coward or a fraud, or a mere rhetorician, a lath painted to look like iron!

Once again, no! The New Testament is no party to that sort of thing. The escape which it offers to any of us is an escape not from a burden or a task, but an escape inwards towards new resources in God, so that we may keep our grip, and get a second wind—"The British Weekly."

News of the Churches.

Queensland News-letter. H. G. Payne.

The Best July Rain

since 1914 has fallen. Parts of the Mitchell district say it is the best July rain for 50 years, and in Longreach for 40 years. Much droughty country has benefited. The rain has covered all the State excepting some of the far western areas, and came just in time for farmers and graziers. Sheep for restocking have more than doubled their price. A wonderful spring is expected as result of the rain.

A Noisome Pestilence.

Flu is prevalent. It would not be an exaggeration to say that every home has been affected, and that in most homes a majority of the residents have had 'flu. Fortunately, it is not of a severe type, and with normal precautions a good recovery may be made. The staffs of business houses have been depleted, and church services have suffered. In addition to the 'flu, children have had to contend against measles, with adverse influence on attendances at State and Sunday Schools.

A Hetch-potch of Churchianity.

On Monday, July 10, the newspapers had a feast of fat things in their reports of Sunday services—that is fat from the journalistic point of view. The Anglican church celebrated the centenary of the Oxford (Tractarian) Movement. There were special services and a procession of school children. Canon W. H. W. Stevenson at St. John's Church of England Cathedral preached a sermon lauding Anglo-Catholicism. On the same day the Orange Lodge and allied associations held their annual twelfth of July celebrations in the City Hall, preceded by a procession in the city. Norman Miller, B.A., of St. Andrew's Presbyterian church, and President of the Council of Churches, was the chief speaker, and made a fighting speech. At St. Stephen's R.C. Cathedral, Dr. J. English had a tilt at the Church of England and the Oxford Movement, and at the opposition of the Church of England and other churches to the Golden Casket. The Roman Catholic Archbishop was featured as pleading at a communion breakfast for protection against exorbitant interest charges for small borrowers; also suggesting that Australia might give to Germany her pre-war possessions in New Guinea, on condition that in proportion to the privileges granted Germany should contribute ships and men to Australia's naval defence.

The £25,000 Caskets.

By the time last month's letter was in print the first £25,000 Casket had been drawn, and another commenced which has been completed, and a third is now under way. Meanwhile the ordinary caskets are running. The first prize in the first went to Queensland, and that in the second to N.S.W. Profit on the two drawn was £63,216 (31½ per cent. on each), which is better than the ordinary caskets, which realise about 25 per cent. Commenting on the opening of the third, the Home Secretary discussed the protest of the churches, saying in effect that the government did not want people to take tickets who did not believe in it; that the Casket catered for those who preferred that form of investment—those who preferred to call it such; or gambling—if they preferred to call it such; the Casket provided a clean form of speculation in which there were no promoters' fees. He also stated that the bulk of the money invested is coming from outside the State. He is prepared to run a fourth if there be a demand. Re-

ports from Sydney on June 30 stated that £85,000 had gone to Queensland in a few weeks for the Casket, and that at one stage 72 per cent. of the Casket money going into the Queensland lottery came from N.S.W.

The Roman Catholic Archbishop has approved of the lottery. The Church of England has pronounced against it. The Council of Churches held a protest meeting at which the president challenged the R.C. archbishop to debate the twelve points used by him in his pronouncement in favor of the Casket. Probably by the time this is in print the third will have been drawn and the fourth opened.

Roma Loses an Old Member.

Sister Mrs. Kate Browne, of the Roma church, passed away on July 9. She was the widow of the late Bro. Philip Browne, who died eleven years ago. In the records of the Roma church Bro. and Sister Philip Browne are prominent, their connection with it dating back to its early days. Sister Browne was born at Condamine in 1858, and was taken by her step-father and mother (Mr. and Mrs. George Klecker) to Roma in 1863, and had lived in that town for 70 years. Our sister had a devout, sincere, Christian spirit, and an intense love for the church and its ideals.

Queensland.

Kedron.—Attendances are improving after epidemics. A young man confessed Christ on July 16, after Bro. Noble's sermon on "The Prodigal Son's Friends." Bro. E. and L. Enchelmaier, Bro. and Sister C. W. Kollmar, Bro. Bert Taylor, and Sisters Mrs. Martin and Miss L. Handy have recently helped in song.

Townsville.—Services throughout June were well up to the average, with increased attendance at breaking of bread. Gospel meetings are well attended. On July 16, services were fair. Bro. Boettcher's morning subject was "Perseverance," and the evening theme was "A Searching Test." Much sickness prevails amongst members. Preparations are well in hand for church and Sunday School anniversaries.

Gympie.—On July 9 Bro. Bowes spoke at Gympie morning and evening. A young man made the good confession. He was baptised on July 12. On July 8 a meeting of teachers from the various Bible Schools was held at Gympie. On July 14 Gympie C.E. society visited Dagon C.E. society, and gave a splendid programme to about 60 Endeavorers. The fortnightly meeting of the men for tea and a social evening was held successfully on July 15. Good meetings were held on July 16, when Bro. Bowes preached at Gympie, Bro. Steve Pittell at New Veteran, and Bro. E. Trudgian at Monkland.

Western Australia.

Victoria Park.—F.M. offering has reached £5. Bro. J. K. Robinson exhorted helpfully on July 16. Encouraging gospel service at night. The Women's Conference Prayer Committee paid a much appreciated visit on July 12. Salvation Army fortress band and songster brigade gave a delightful programme on July 17.

Northam.—Bro. Clarke is delivering powerful messages. Elders, deacons and deaconesses have been elected and ordained. A week of prayer and self-sacrifice has been held. From Sunday to Sunday over £70 in cash was received, besides a quantity of gold and jewellery yet to be valued. All auxiliaries are doing well. The S.C.E. is conducting meetings to men camped on government work.

Harvey.—Helpful addresses were recently given by Bro. Park, Marshall, Johnston and Fryer. On July 2 Bro. G. Charman gave an interesting talk

on his associations with the church in Victoria fifty years ago. Bro. Hutson assisted Collie brethren. On July 8 meetings were well attended. At Sunday School 64 attended out of 70. F.M. offering to date is £27/10/-. Ladies' Guild helped by sale of gifts; £4/10/-. Bro. Hutson's morning address on Philip. 4: 19 was appreciated.

Tasmania.

Robart.—F.M. offering amounted to £14/4/1. being a few pounds more than last year. Bible School library is in operation with Miss A. Tolman librarian. Y.P.S.C.E. held its annual business meeting on July 13; the secretary's report revealed fine year's work. On July 14 the Men's Fellowship met for tea, and at the meeting following Bro. J. Williams led the discussion on "Worship." The same evening the half-yearly business meeting of the church was held. The Sisters' Dorcas anniversary, held on July 15, took the form of a tea and social; there were about fifty in attendance. Good work has been done. £16 raised for Federal Fund, a large number of garments made for the poor, and money distributed for relief. Proceeds of the evening were in aid of Federal Funds. On July 9 the Orange Lodges paraded, and Bro. Martin spoke on "The Supreme Sacrifice." Mrs. Martin and children are visiting relatives in Warragul, Vic. All departments of the church are working harmoniously together. Much sickness prevails.

South Australia.

Queenstown.—On July 23 Bro. Brooker exhorted the church. In the evening his subject was "A Wise Man." On July 17, at monthly meeting of Band of Hope, a good programme was provided. Bright hour meeting was held on Thursday afternoon.

Adelaide (Grote-st.)—Very good meetings on July 23. In the evening a mother and her daughter responded to the invitation. At morning service Bro. Wiltshire made fitting reference to the passing of two old members, Mr. John Verco and Mrs. Robertson, wife of Dr. Robertson. Sympathy was expressed also with Mrs. Daniel in the loss of her son.

Hindmarsh.—Attendances have been well maintained. A young lady from the Sunday School has made the good confession, been baptised, and received into fellowship. On morning of July 16, Bro. T. Edwards, from Glenelg, delivered the message. On the evening of July 23 Bro. Illingworth concluded his series of addresses on "Visions." Several new scholars have been added to the Sunday School. On July 20 a social, organised by members of choir, was held, proceeds to be used in purchase of new hymn books, etc.

Cottonville.—Thirty-seventh church anniversary services were a great success. On July 16 Bro. J. Train delivered a stirring message on "The Challenge of Our Plea." Mention was made of Bro. E. Semmens, one of the six original foundation members, who is nearly 76 years of age. For many years he has walked a distance of three miles to church and home again. Sister Mrs. Mitchell, also in regular attendance, is one of the earliest members. At night 150 listened to a fine talk by Bro. J. Turner on "That which Abides." On July 18 about 80 enjoyed tea, arranged by the ladies. Bro. B. W. Manning presided over the gathering, and Bro. W. A. Russell gave an encouraging message on "The Early Church." Bro. and Sister J. Train were the recipients of a rug in recognition of the way in which Bro. Train had helped church and Bible School. Members received into fellowship from sister churches were Bro. and Sister T. Burt (Maylands), Bro. and Sister E. Wheeler, Miss E. Wheeler and Mrs. Brand (Col. Light Gardens), and Miss L. Jones (Cottesloe, W.A.). Bro. J. Butler exhorted on July 23, and Bro. J. P. Jones delivered the gospel message. On July 19 the C.E. visited Col. Light Gardens C.E., and had a happy time; 45 present.

(Continued on page 476.)

Foreign Missions.

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

FEDERAL TREASURER'S REPORT OF JULY OFFERING.

The amounts from churches and State treasurers this month have arrived earlier than last year. This help from the treasurers means we shall save pounds in bank interest by their prompt payments of money received. They have acted in harmony with the sentiment of Miss Havergal's poem, and have said, "Take our silver, notes and cheques, not a mite would we withhold." Up to July 14, 1932, the Federal treasurer had received £1,064/13/9. July 14, 1933, he had received £1,535/12/1. During the last five days an additional £624/0/7 has been received, over £100 a day during the five days. During the seventeen days since the July offering was received, we have received in cash £2,259/12/8, an average of £132/18/8 a day. Contributions from States: Victoria, £1,010; South Australia, £981/4/4; New South Wales, £110/5/-; Queensland, £75/10/6; Western Australia, £62/12/-.

SOME OF THE GIVING.

Western Australia's amount contributed last year to the middle of July for F.M. day offering was 10/-. The report this year of our F.M. day offering is £214/7/6. As Bro. Saunders writes, "This is sufficient to keep two lady missionaries on the field for one year."

The following churches gave over £100 to the July offering: Unley, S.A., £166/2/-; Mundalla, S.A., £128; Grote-st., S.A., £108/0/6; Enmore, N.S.W., £115. In addition to these, two Victorian churches, Swanston-st. and Kamiva, gave £90 each. Victoria is the first State to reach the thousand pounds. Their amount now is £1,010.

IS THIS THE TIME TO SOUND RETREAT?

Is this the time, O church of Christ, to sound retreat?

To arm with weapons cheap and blunt
The men and women who have borne the brunt
Of truth's fierce strife, and nobly held their ground?

Is this the time to halt, when all around
Horizons lift, new destinies confront,
Stern duties wait our nation, never wont
To play the laggard, when God's will was found?

No! rather strengthen stakes and lengthen cords,
Enlarge thy plans and gifts, O thou elect,
And to thy kingdom come for such a time!
The earth with all the fulness is the Lord's;
Great things attempt for him, great things expect!

Whose love imperial is, whose power sublime.

—"Oriental Missionary Standard."

JOHN G. PATON, MISSIONARY.

In the book entitled, "John G. Paton: Later Years and Farewell," we are told how the great missionary felt as the end of his life approached. "My time for work will soon be past, and I must let no opportunities slip." When some hostess would invite him to take a ride in her touring car or go to see some world-renowned sight, he would say: "I beg you to excuse me. I have the mission interests to attend to, and my letters to answer; and if you will let me get away to my room quietly I shall be so grateful." Like Paul he could say, "This one thing I do." On his death bed his one complaint was, "Here am I lying, unable to work, and there is so much to do."

TEACHING OF FOREIGN MISSIONS IN BIBLE SCHOOLS.

Our Bible School scholars are the future workers and givers of our churches in winning the world for Christ. If we miss influencing them while they are children we shall lose our greatest asset. There are two factors that every child supplies which make such teaching valuable. First, the child has a vivid imagination. Second, the child has a plastic mind. That which you once put into a child's mind will forever after color that child's thinking. Therefore, in the presentation of Foreign Missions to a class or Sunday School, it ought always to be done not in the statement of abstract truths but in the presentation of concrete facts, either by stories with a touch of the dramatic in them or by illustration, whether of cards or pictures, or lantern slides or scrolls, or charts, or whatever it may be.

Let me tell a story like this—and this is an actual occurrence: There was a little Sunday School class, I think it was in the State of New Jersey, America, with seven boys in it, and a teacher saying to these seven boys, "If each of you will bring a New Testament and write your name in it I will send that New Testament to a friend of mine in India, and I will ask him to give that New Testament to some boy over there, and ask that boy to promise that he will read that New Testament." Those seven books crossed the sea; they reached India, and the faithful man there, answering the invitation of his friend here, takes those seven books, and goes out on the street, and finds one boy, and then another, and another, and another, until the whole of them are found. One of those books falls into the hands of a Brahmin lad. That boy, because he was affected by the thought that some strange and unknown land held a little boy who thought enough of him to send him a gift, took it and promised to read it. That little fellow in India became so engaged with the reading, that he never ceased until he found the inner part of it, and for 46 years that man was the altogether splendid and forceful Presbyterian minister, Baba Padmanji. Tell that story, and there is not a little boy with a Bible who will not want to give it away at once.

I have told you my story of the value of the teaching of Foreign Missions in the Sunday School for broadening the horizon, for enlarging the vision, for making a man that shall be tall, sun-crowned, lighting the world as far as one man can.—Bishop W. F. Oldham (adapted).

"The Sunday School has a monopoly on young life. All future missionary preachers, all future

missionary leaders, all future missionary givers are now in, or will sooner or later be in, the Sunday Schools. Our whole future missionary movement is embryonic in the Sunday School now. Why is missionary training the most strategic thing in the Sunday School? Because the Sunday School has in it the future leaders of our missionary movement. Its pupils are the Lord's earthly asset for the human side of the world's redemption. The Sunday School is to neglect missionary training in the Sunday School is to neglect the very thing for which the Sunday School exists."

MY FATHER'S WORLD.

"This is my Father's world.
Oh, let me ne'er forget
That though the wrong seems oft so strong
God is the ruler yet.

"This is my Father's world.
The battle is not done,
Jesus, who died, shall be satisfied,
And earth and heaven be one.

"This is my Father's world.
Should my heart be ever sad?
The Lord is King!—let the heavens ring,
God reigns—let the earth be glad."

—Dr. Maltbie D. Babcock.

Why We Believe

Ten Practical Lessons In Christian Evidences.

By C. J. Sharp.

Contents.—The Perfect Unity of the Scriptures. Proof of the Fulfilled Prophecies. The Bible's Unique Standards of Conduct. The Indestructibility of the Scriptures. The Power of the Word. Christ's Unparalleled Character. The Teacher Come from God. The Redeemer Sent of God. Christ as Saviour and King. The Only Begotten Son of the Living God.

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Religious Notes and News.

FAULTS.

"Some people's faults you have to dig for; some people's faults lie openly upon the ground; some people dig up their faults and throw them at you."—Elizabeth Asquith, quoted by Lord Riddell in his War Diary.

THE FEARLESS CHURCH.

"Christianity is not the mere weathercock of a windy world of opinion," says Dr. Lauchlan Maclean Watt, in his moderatorial address on "While the Candle Burns" before the General Assembly of the Church of Scotland. "The death-watch beetle has not got into the cross of Christ. The church has before now faced the world for righteousness and justice. Fear does not belong to her programme. She understands what it is to be stoned and crucified. She can face the anger of the world again, if need be; though her continual prayer is for peace."

OUR RELIGION AND CHRIST'S RELIGION.

"No one who views in a comprehensive way the situation of organised Christianity to-day," said Dr. H. D. A. Major in a lecture on "Modernism in the Church," "can feel happy or satisfied. Christ's religion was one of liberation from legalism, ceremonialism, insincerity and priestly domination. It was also a religion of fellowship. The religion of to-day seems much more like the religion Christ opposed than that which he presented. The things which Christ opposed have crept back, the spirit of formalism and ecclesiastical domination, which in some Christian communities amounts to a tyranny."

ANOTHER COUNTRY TURNS THE JESUITS OUT.

Jugo-Slavia (says the "Christian Advocate") has expelled the Jesuits, following the procedure of many other countries, Roman Catholic as well as Protestant.

The grounds for the present edict is that the members of the Society of Jesus take their orders from the Vatican, "a hostile land," and that they are opposed to Serbian nationalism, and that they foment religious intolerance.

These are identically the charges which have been made against the Jesuits in every country in which they have established themselves all down their history.

TENDENCIES IN LITERATURE FOR THE YOUNG.

The Duchess of Atholl, the first woman president of the Religious Tract Society in the 134 years of its history, warned its members at the annual missionary breakfast in London of the hostile influences on religion, morality and normal patriotism which were creeping into the literature intended for young people in this country.

It was unquestionable that one of the prevailing weaknesses of the present day was the desire for something new; the fear of being thought old-fashioned. It was that fear which gave some of the ideas, subversive in religion and morals as in politics, their chance of finding considerable favor.

"I think we are living in days of unprecedented happenings so far as the religious and moral life of our people is concerned," the Duchess said.

"We have lately realised that the hostility displayed towards religion in Soviet Russia is not played towards religion as practised in that country; confined to religion as practised in that country; we have realised that from that country has spread an international movement of hostility to religion in every form—a militant atheism. Some of us perhaps have realised that in the

last few months that movement has taken a definite formation in this country in a league of militant atheists."

A FIVE YEARS' PLAN OF ATHEISM.

"The Australian Baptist" prints the following:—

"On May 1, 1937, there must not remain on the territory of the U.S.S.R. a single house of prayer to God, and the very conception of God will be banished from the boundaries of the Soviet Union as a survival of the Middle Ages which served as an instrument for the oppression of the working masses."

"These words appear as a final aim, in a decree which has not been published, but which has been sent to all the Regional Party Committees, indicating (says the 'London Morning Post') strong indications of a new systematic attack on religion by the Soviet Government, which takes the form of a 'Five-Year Plan of Atheism.'"

"The London 'Daily Telegraph' of October 13 reported a luncheon at which the Duchess of Atholl disclosed some details of Russia's Five-Year Plan for exterminating religion, a plan which was embodied in a decree issued by the Council of People's Commissaries on May 15 of the present year. It was composed of 118 articles, and was divided into five parts, each dealing with a year.

"During the first year in which we are now, all religious schools are to be closed, and preliminary measures taken for the closing of the churches in the capital.

"During the second year, all religious-minded persons are to be expelled from State undertakings and offices. All religious literature will be prohibited, and there will be made 150 anti-religious films, to be shown throughout the Soviet Union, principally in the schools.

"The third year will be devoted to the 'activation of the godless cells,' and it is proposed to expel from the Soviet Union all clergymen, of whatever religion, who refuse to abandon their clerical orders.

"In the fourth year, all chapels, churches and synagogues are to be surrendered to the local Soviet, in order that they may be used as cinemas, clubs and other places of 'intelligent pastime.'

"The last year is to be devoted to 'strengthening the gains along the front against religion,' and it is intended by May 1, 1937, not to leave a single house of worship in the territory of the U.S.S.R., and to extinguish in the minds of the people the very notion of God."

MISSIONS WITHOUT THE CROSS.

"Where can the motive for Foreign Missions be found, and how can energy for it be expected to well up and overflow," asks Toyohiko Kagawa, the famous Christian leader of Japan, in an article on the "Rethinking Missions" report in "The Christian Century," "except as proceeding from a sense of absolute commission from God? There would have been no need for Christ to be crucified merely to propagate humanism! There are, indeed, many religions in the Orient; but is there any that clearly teaches that God loves humanity with the love of the cross? Buddhism propounds abstract principles, but it failed to wipe away my tears. To this day Buddhism compromises with the system of public prostitution in Japan. Shintoism and militarism, and Brahmanism and superstition, are closely associated. I do not wish to attack other religions, but it is useless to be too lenient with them. Man will not be saved thus."

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News of the Churches.

(Continued from page 473.)

Victoria.

Hampton.—One was welcomed into fellowship on July 23. Bro. Jones gave appreciated messages.

Brim.—On July 23 Bro. Garland was the preacher at afternoon service, which was well attended, and he held a gospel service at night.

Warracknabeal.—The Christian Endeavorers held a very successful "father's night" on July 11. Bro. Garland spoke both morning and evening on July 16.

Moreland.—On July 23 Bro. R. L. Arnold addressed the church. At the gospel meeting a large number was present to hear the messages of Bro. F. P. Morris and Moy Ling.

Echuca.—Meetings smaller last Lord's day than for some time. One baptism and one confession. Sister Mrs. Sanders is home from hospital. Others who have been ill are improving.

Gardiner.—Bro. Arland was morning speaker on July 23. A boy from the school was welcomed into membership. Bro. Patterson preached at night. On July 22 the young people held a successful social.

Blackburn.—The young people, led by Mr. E. Gill, conducted Sunday night's service. Miss B. Lowen, Messrs. F. Hunting, J. Smith, R. Peowrie and S. Mitchell gave a message in song. Bro. F. C. Hunting spoke on "The Challenge of Youth."

Collingwood.—On July 23 Bro. Fitzgerald spoke morning and evening. There was one confession of faith. Bro. Buck, secretary of the Youth Movement, addressed Bible class. The church regrets to hear of the death of our aged Sister Mrs. Back.

St. Arnaud.—On July 16 a young girl responded to the invitation. At the close of Bro. Jaekel's address last Sunday two ladies took their stand for Christ. A social to raise funds to enable delegates to attend district conference was very successful.

Ararat.—On July 12 a successful social was held. July 16, large attendance at evening service, 60 members of Orange Lodges of Ararat and Ballarat being present. Bro. Lang gave a splendid address on "The Reformation." Several members are ill.

North Williamstown.—Meetings have improved. Sisters' mission band celebrated fourth birthday with a drawing-room meeting on July 20, when Mrs. Youens gave a helpful talk. On July 23 Bro. Hunt addressed both meetings, and at night a young lady made the good confession and a lady was received by restoration.

St. Kilda.—On morning of July 16, Bro. Smith was the speaker. In the evening a young man confessed Christ. At midweek prayer meeting Bro. Andrew and Bro. Paterson gave short addresses. Bro. Paterson and family are leaving for Bendigo. July 23 was J.C.E. anniversary. Speaker for the night was Bro. McKean.

Caulfield (Bambra-rd.).—The church appreciated the address of Bro. Morris, of Brighton, last Lord's day morning. At the gospel service three confessed Christ. The church is encouraged at successful application for loan from bank for new church building. It is expected that building operations will commence shortly.

Carlton (Lygon-st.).—Members of the young men's Bible class, under leadership of Bro. N. Jame, have commenced working-bees to renovate class-room. Twelve were received by transfer on Sunday morning. Bro. Raisbeck addressed the church. Attendances at all meetings are keeping up. Bro. Ennis preached at night on "The Changeless Christ."

Doncaster.—On the evening of July 16, the service took the form of an I.O.R. parade. To a fine audience Bro. Connor gave a suitable address. At the weekly meeting of the young people's club on July 18, Bro. Connor gave an illustrated lecture on "How We Got Our Bible." The large gathering appreciated the lecture very much. Bible School and Bible class are having good attendances.

Melbourne (Swanston-st.).—At morning and evening services on July 23, liberal gifts of violets and oranges were brought by members of the congregation for distribution to several of the city hospitals. The gifts were tastefully arranged around the building. Bro. Dawson's messages were appropriate and helpful. Several visitors present.

Oakleigh.—July 16, splendid meetings, Bro. Mudge being the speaker. July 23, excellent services, that in the evening being to the memory of Bro. Brown, who passed away on July 13. The church mourns the passing of a wonderful worker. Bro. Mudge gave an inspiring testimony to the life of our departed brother. The choir rendered "Crossing the Bar."

Newmarket.—Meetings keep up to average, and helpful messages have been given. On July 23 Bro. Wilson, of Williamstown, gave an inspiring address at morning service. Bro. Black's address at night was appreciated. Choir assisted splendidly. Ladies' guild held an enjoyable American tea on July 18. All auxiliaries are prospering and working splendidly.

Carnegie.—At the meeting of the Ladies' Aid on July 19, it was reported that more than £25 would be received as the result of money from the talents. This is the best yet. Good meetings on July 23. Bro. Shipway spoke morning and evening. Three were received by letter. Farewell was spoken to Sister Mrs. King, who will be returning to Coburg to live. Work in all auxiliaries is bright and encouraging.

Balwyn.—Meetings were good on July 23. Alex. Cameron gave a splendid address in the morning. Jas. E. Thomas being with Mont Albert church. Fine Sunday School, with eight new scholars, and every teacher present. At night Jas. E. Thomas continued his series on "Parables of Grace"—the cleansing of the leper. Miss Brindley rendered a fine solo. Four baptisms at close. Good attendance Thursday at ladies' sunshine circle. B. J. Combridge gave a helpful talk.

Chelsea.—On July 23 Bro. Wm. Gale exhorted in the morning and proclaimed the gospel at night. His visit was greatly appreciated. At 3 p.m. the cause at Frankston held its first anniversary. Bro. Baker brought a number from Red Hill, visitors came from Parkdale, and five car-loads from Chelsea. Two received into fellowship. Bro. Gale brought greetings from H.M. Committee and gave an appropriate message. Sister Mrs. Gourley sang a solo. About 100 were present.

Middle Park.—On July 12 Bro. Morse gave an illustrated address at the prayer meeting. Two young men were received into fellowship on July 16. At the gospel service a married lady and a young girl responded to Bro. Westwood's invitation, and were baptised on July 23, when members of K.S.P. second degree took charge of the gospel service and rendered enjoyable messages in song. After Bro. Westwood's address on "Paul's Conversion" a young man made the good confession.

Fitzroy (Gore-st.).—Good meetings on July 16, Bro. Holland speaking. Evening service took the form of "Favorite Hymn Night." Bro. Holland spoke on "Great Hymns and Their Stories." Miss E. Baker rendered a solo. A young man confessed Christ. Meetings well attended on July 23. Bro. Holland's subject in the morning was "Losing Contact with Christ." Evening service was conducted by the social and cricket clubs. Young people rendered an effective anthem, and Bro. Shephard a solo. Bro. Holland spoke on "Casting Shadows."

South Richmond.—Good meetings are held, and all are interested. On July 12 the church half-yearly business meeting showed auxiliaries in healthy condition. All officers were re-elected, and two new ones added. Five deaconesses were appointed. On July 17, S.S. teachers gave scholars a social. C.E. society attended a lantern lecture by Mr. Sandells at South Yarra. During the month three new members were received by letter. On July 23 Bro. Dudley spoke in the morning. Bro. Wilson, of Prohibition League, addressed the evening service.

Brighton.—The Women's Mission Band entertained mothers of Bible School scholars at the last meeting of the band. 43 ladies enjoyed the programme, which included an address by Mr. K. A. Jones, of Hampton, and solos by Mrs. S. K. A. Jones, of Hampton, and solos by Mrs. S. K. A. Jones, of Hampton, and solos by Mrs. S. K. A. Jones, of Hampton. Girls' Physical Culture classes recently Frecker. Girls' Physical Culture classes recently Frecker. Last entertained mothers at a social evening. Last Lord's day combined C.E. anniversary was held. Endeavorers had charge of meetings, and their musical items were much appreciated. Addresses of Bro. A. A. Hughes, F. A. Youens, B. F. Huntsman and Jas. E. Webb were suitable and helpful.

Northcote.—The annual business meeting was held on July 19 with good attendance. Splendid progress and credit balances reported by all auxiliaries. Church membership shows increase of 44 for year, 28 by faith and baptism, and 16 by transfer. Bro. T. Gracie, snr., was elected an elder; Bro. H. Anderson, R. Anderson, A. Gluyas, G. Hing, H. Johnson, L. Long and B. Smith deacons; secretary, A. Gluyas; treasurer, Bro. Jos. Collings. On July 23 Bro. W. W. Saunders exhorted in morning, when seven new members were received into fellowship. The gospel was preached to a fair attendance in the evening.

Parkdale.—The church has decided to hold a "spiritual festival" about September. On July 19 past members of triangle club finalised its activities—£1 donated to church. Regarding the Mordialloc City Council referendum on allowing organised sports on its reserves on Sundays, churches of the three wards are being organised to maintain the sanctity of the Lord's day. On July 23 Bro. W. Wilson, of Victorian Prohibition League, gave a good message at morning service, financial support being given and promised to the league's activities. A helpful gospel message was given by Bro. A. W. Stephenson on "How can a Man be Truly Happy?"

Bentleigh.—On June 29 the ladies' guild held a social, proceeds in aid of sale of work. A varied programme was rendered by friends. Speakers on July 2 were Bro. Veal and Plummer, who gave helpful messages. Fine addresses were given by Bro. Morris and Rasmussen on July 9. Teachers gave Bible School scholars an enjoyable social on July 11. On July 16 Bro. Allan addressed the morning meeting. Bro. Burns preached at night. Kindergarten teachers held an enjoyable social on July 22, proceeds to buy kindergarten chairs. Messages from Bro. Veal and Cameron on July 23 were appreciated. Good attendance at Lord's table. All departments working well.

Castlemaine.—Meetings are well attended. Bro. Earle commenced his sixth year of ministry with the church on July 16. Special meetings on July 23, in connection with C.E. anniversary. Bro. and Sister Sandells were the special speakers. The day commenced with a sunrise prayer meeting. At morning worship Bro. Sandells gave an interesting talk on "The Joys and Difficulties of the Work in the New Hebrides." In the afternoon Bro. and Sister Sandells gave talks to the Bible School. In the evening Sister Sandells gave a talk to Y.W.L., and Bro. Sandells delivered a splendid address on "The Different Meanings of C.E." Special singing was enjoyed. Sister A. Swalling rendered a solo, and a duet was sung by Sister Potts and Bro. Earle.

South Yarra.—Bro. Ladbrook addressed all meetings on July 16 and 23, slight increase in attendance being maintained. Mrs. Hemby, of Coburg, and A. G. Searle contributed solos. On July 4, at annual business meeting under chairmanship of Bro. F. Lewis, cheering reports from all auxiliaries were received, successful formation of intermediate C.E. being noted. Bible School has maintained increased attendance, and showed good credit balance, as did the church. Over £250 is in building fund, and it was decided to go on with exterior renovation of chapel. Plans were discussed for celebration this year of 40th anniversary of foundation of church, all pioneer members save one, deceased, being in active service in various fields. All officials were reappointed except Bro. Thorn and White, who desired to retire, and were replaced by Bro. R. G. Cameron and Harris.

New South Wales.

Grafton.—On July 16, at gospel service, Bro. Larsen spoke on "Excuses." There were six decisions for Christ, four being baptised believers. The other two were baptised at close of service.

Emaree.—Bro. Percy Saxby and wife were welcome visitors on morning of July 23. Bro. Paternoster spoke on the parable of the fig-tree. At night his subject was "Enduring Hardness." Mrs. Jeffery, who has been sick for some weeks, was present in morning.

Chatswood.—The third Chatswood-Willoughby Division of the Cubs were present at morning service. In the evening there were three confessions, making the total so far for the month eight, of whom six have already been immersed. Mid-week meetings are well attended, and prove very helpful.

Erskineville.—On July 16 Bro. Large spoke to the church. Bible School has been regraded. H. C. Stitt spoke in the open air and afterwards conducted gospel meeting, giving a convincing message on "The Unfailing Prescription." Mrs. Stitt sang a solo. Prayer meetings are well supported. On July 23 Bro. Stitt preached on "The Cross of Christ."

Taree.—Bro. W. J. Crossman, a former preacher of the church, and secretary of State Conference, addressed the meeting on evening of July 9. The resident preacher, Bro. V. C. Stafford, spoke at both services on July 16. The morning theme, "The Ministry of Elders and Deacons," was a helpful study. On July 18 five who had confessed Christ obeyed him in baptism. Three of those immersed will be associated with the church meeting at Wingham.

Mooman.—On July 16 Roy Acland spoke in the morning and also preached at night on "A King Shall Reign." Mrs. Watkins was soloist, and Douglas Acland made the good confession. "Knowing Christ" was the preacher's morning theme on July 23; at night "The Reign of the King" was his subject, T. P. Dale being soloist. A baptismal service was held. On July 13, at annual business meeting of the Y.P.S.C.E., Roy Acland was elected president and Miss Mitchell secretary. On July 20 the Baptist young people were visitors, a profitable time being spent.

Lismore.—The 49th anniversary celebrations on July 15 and 16 were very successful. The sisters provided a bountiful supper on the Saturday evening. This was followed by a public meeting presided over by Bro. S. E. Riches, the speaker being Bro. Crossman, of Lidcombe. Reference was made by Bro. J. G. Snow, of Bangalow (himself a convert at Lismore 42 years ago) to the pioneers. The choir gave delightful renderings of two anthems. Services on July 16 were of a happy and devotional nature. Bro. Crossman addressed the church. At night Bro. Riches' subject was "The Uniqueness of Christianity."

Belmore.—The church celebrated its 27th anniversary on June 18. Bro. D. Wakeley's morning message was greatly appreciated. The young people's choir rendered a beautiful anthem. In the absence of Bro. Hagger through ill-health Bro. Thomas preached a fine message to a crowded audience. The choir again sang splendidly. A fine violin duet was rendered. A solo by Sister Mrs. King was much appreciated. On June 20 a reunion social and sacred concert were held, all departments contributing items. Opportunity was taken to say farewell to Bro. and Sister Rodger and Sisters Betty and Dulcie Rodger, who are going to Manly. On behalf of the church Bro. and Sister Rodger were presented with a cut glass rose-bowl. The Bible School staff and teachers made a presentation to Miss Betty Rodger and the Bible class one to Miss Dulcie Rodger. To recognise their ten years of faithful and loving service with the church, Bro. and Sister Thomas were each made presentable presentations. Bro. Everett was presented with a fountain pen to recognise his ten years' work as secretary of the church. The work is very firmly established. All members are joining in a big effort toward the erection of a new building.

Obituary.

SELF.—On July 7, at the age of 71 years, there fell asleep in Jesus a beloved member of the church at Footscray, Sister Mrs. Self. Our late sister was immersed into Christ some 43 years ago at Swan-st., Richmond, Vic., by Bro. L. Blair, and with her husband, who survives her, and family was associated with the work at Footscray during the past 25 years. In recent years, owing to failing health, Sister Self was unable to meet regularly with the church. She was possessed of a meek and quiet spirit; always sympathetic and considerate for others; and adorned her life with good works. She bore her long illness with Christian fortitude and faithfulness, and received unfailing attention from her loved ones. We laid her body to rest in the Footscray Cemetery on July 8, in full assurance of the Christian's hope of a glorious resurrection.—D.D.S.

CAMERON.—On Wednesday, July 12, Sister Mrs. Violet Cameron, the beloved wife of Bro. Alexander Cameron, preacher at Mont Albert, Vic., passed peacefully to her reward at Heather-ton Hospital. She had been a sufferer for many years, and her patience and beautiful disposition under difficult circumstances was a wonderful testimony of her faith in the Lord Jesus. She was baptised at Strathallan, S.A., by the late Frank E. Thomas, and has always been a splendid witness for her Lord. She has been for over 17 years the companion in service of Bro. Cameron, and they have faced some difficult tasks together with great joy and blessing. All who knew her will lovingly remember and thank God for such a beautiful life. The writer conducted the services at the home and by the graveside, assisted by W. H. Clay, Leonard Buck, T. H. Scambler, J. E. Allan and W. Gale. We sympathise with Bro. Cameron and his two daughters, Hilda and Norma, but we share with them the glorious hope of the glad reunion in the Father's house.—James E. Thomas.

ANDREWS.—On July 13, after six weeks of severe illness but many years of discomfort and pain, which a brave soul secretly endured, Irene Myrtle (Ira), beloved wife of Bro. Gordon Andrews, preacher of the church at Shepparton, Vic., passed to be with her Lord, at the age of 34 years. Sister Andrews was the eldest daughter of Bro. and Sister Joseph Collings, of the church at Northcote, and grand-daughter of Sister Moles. She has left three children—Jean, aged 7; Don, 5; and Howard, 3. Both families, Andrews and Collings, are well known to the Victorian brotherhood. Baptised in her tender years by Bro. J. W. Baker, of North Fitzroy, our sister served the Lord all her lifetime. At Northcote she was superintendent of the kindergarten, and the J.C.E., and chaplain of the Phi Betas. At Shepparton she served both as secretary and president of the women's guild. All who knew her will say that she was a good woman, a lovely mother, and an ideal preacher's wife. On July 15 the large gatherings at the home and the cemetery bore eloquent testimony to the high esteem in which our dear sister was held, as well as to the respect and sympathy a great company of brethren and sisters in Christ have for the bereaved husband and family. Bro. J. W. Baker, William Gale, Howard Earle and W. W. Saunders took part in the service in the house, and Bro. A. R. Main, B. J. Combridge and the writer spoke at the graveside.—Will Clay.

(Other obituary notices appear on page 479.)

ADDRESSES.

G. Mathieson (preacher South Wellington church, N.Z.)—71 Waripori-st., Wellington Sth.
T. G. H. Westwood (preacher Middle Park church, Vic.)—70 Hambleton-st., Albert Park, S.C.S.

BIRTH.

WIGNEY.—At Sister Goldie's Private Hospital, Echuca, to Mr. and Mrs. W. A. Wigney, the gift of a son (Graeme Walter Arthur).

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IN MEMORIAM.

BONE.—In loving memory of our dear daughter and sister, Bessie, who passed to rest on July 27, 1932.

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

—Inserted by her loving mother, father, sisters, brother, sister-in-law, and little Betty, Moonee Ponds, Vic.

HARGREAVES.—In loving memory of our dear sister and president, Mary Hargreaves, who passed to higher service on July 31, 1932.

In memory's keeping treasured ever
Those happy days we spent together.

—Inserted by Doncaster Church of Christ Sewing Band.

COMING EVENTS.

JULY 31 (Monday).—South Yarra church. Illustrated Lecture by F. Lewis on "Australia's Wonder Birds and Animals." Admission, 1/-.

AUGUST 2 (Wednesday).—The great event of the year will be the Girls' Rally, on Wednesday, August 2, at 8 o'clock, in the chapel, Swanston-st. There will be solos, and responses by the clubs on their "Ideal of Youth." Mrs. David Munro will be the speaker. The young women's orchestra will render musical items. The girls of our churches are cordially invited to attend this great meeting.—L.R.

AUGUST 7 (Monday).—Gardiner church. Illustrated lecture by H. Clark, M.A., Dip. Ed., of New Zealand, on "Glimpses of the Globe." Admission, 6d. Your presence appreciated.

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Silver Jubilee Auburn Church, N.S.W.

Seasons of refreshing marked the silver jubilee celebrations of the church at Auburn, N.S.W., July 15-19. On Saturday night two sittings were required to accommodate those participating in a home-coming repast provided by Dorcas workers. The public meeting which followed filled the Tabernacle. The Conference President, A. Allen, presided. The Mayor of Auburn and representatives of civic and church communities brought greetings. Twenty-five candles on an elaborate birthday cake were lit by 25 oldest members present. Bro. Thos. Hagger, who had taken a prominent part in the formation of the church, delivered an appropriate message.

On July 16 the Men's Brotherhood and the C.E. combined at 10 a.m., and were addressed by



Board of Deacons, Auburn, N.S.W.

Standing.—W. R. Frost, R. Hickin, F. Burns, C. J. Puffet and R. Smith.

Seated.—E. J. Graham (treasurer), S. C. Woolley (secretary), I. Willis (chairman), O. Waring (elder), W. Younghusband.

Cairo Bradley. 200 were present at 11 o'clock worship. Bro. S. Laney presided, and Bro. J. Whelan, M.A., spoke with power. In the afternoon the superintendent, R. Hickin, presided, and Bro. D. Wakeley gave an appreciated address. About 270 parents and scholars were present. More than 300 attended evening service. Seats were needed in the aisles. Bro. P. J. Pond, B.A., the regular preacher, conducted the service, and Bro. M. Arrowsmith was the special speaker. Seven young people responded to the invitation. The evening service was broadcast by courtesy of 2CH. The choir, under the leadership of Bro. Reg. Smith, excelled in the anthems rendered.

The church secretary and deacons worked wholeheartedly in making the meetings worthy of the occasion.

The early history of the church is linked with an organisation known as "Auburn Evangelical and Choral Aid Society" and subsequently as "The Auburn Mission." Bro. W. Clay, now Conference President in Victoria, was president of this organisation. On July 18, 1908, the con-

gregation met as a church of Christ simply. In September of the same year Bro. Thos. Hagger conducted a tent mission, when about 100 made the good confession. The following have served as evangelists with the church: Bren. S. H. Mudge, F. Collins, G. H. Browne, F. T. Saunders, A. E. Forbes, G. Fretwell, E. P. Aderman, B.A., R. O. Sutton, H. C. Spratt, and P. J. Pond, B.A.

PRAYER AND EVANGELISM.

"Give me Scotland, or I die," prayed John Knox.

God did not deny the passionate prayer of this faithful, fearless, fervent prophet of God. Scotland surrendered to the mastery of his message. Is there anything in us which approaches the spiritual intensity, the passionate fervor of Knox? Dare we in our agonising, passionate praying adapt that prayer to our city or town? Try it. Speak it aloud. Tell it to your associates without flinching.

Pray, "Give me Scotland, or I die." It will cost you dearly. Intercession is no idle reverie, no pious dreaming, no spiritual recreation. When I read of how David Brainerd prayed I am crushed with the emptiness of my own prayers. When I learned how he prayed, I do not wonder that his Indians were converted. Are my prayers anything like those of David Brainerd? Are yours?

Preach, "Give me Scotland, or I die." You remember with what flaming passion and blood earnestness Rowland Hill preached the gospel. The people where he preached called him a madman. That is what they said of Paul. That is what they said of Christ. Has anyone said it of you? Unless our mission and message consume us, our people about us will never be kindled with the holy passion of our Lord.—Bishop Theodore S. Henderson.

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"Go ye . . . and preach the gospel.

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Obituary.

SHARP.—On evening of June 9 Sister Mrs. Sharp passed away at the age of 75. Our sister was born in Thetford, Norfolk, England, where as a young woman she found her Saviour and identified herself with the Baptists. About the year 1889, with her young family, she joined her husband who had preceded her to Brisbane. Moving south two years later they lived for two years in West Melbourne. Moving again in 1893 to Kensington, the family attended the Church of Christ Bible School, Newmarket, and in 1898, when the first of the family decided for Christ our late sister with her daughter linked up with the church in Finsbury-st., Newmarket, where till her death she was an honored member. She loved her Lord and was loyal to the old book. During the last six or seven years she did not get about very much. Tired and weary in body she longed for home. Almost her last words were, "Into thy hands, O Lord, I come."—G. T. Black.

WELLS.—On July 15 our Sister Mrs. Wells passed from this life, aged 85 years. For some years her health had been very indifferent, and a few months ago she had a stroke of paralysis from which she never recovered. She united with Norwood church, S.A., 37 years ago, but for the last few years had been living in another district, and unable to attend the services. Her late husband and some of the family were always in fellowship with us. We extend our Christian sympathy to all the bereaved.—A. C. Rankine.

BLACKSHAW.—At Sunshine, Vic. Bro. L. Blackshaw suddenly received the call to higher life. He was immersed by Bro. W. Blakemore in Swanston-st. chapel. Going to N.S.W. shortly after, he spent ten years with City Temple. Returning to Victoria he was in fellowship with the church at Ascot Vale, and later, when the church was started at Sunshine, he was a foundation member and deacon, also a Bible School teacher. He was a most earnest and enthusiastic worker. He is sadly missed by the church. Bro. Gale, assisted by Bro. Austin, laid him to rest in Fawkner Cemetery.—H. Edwards.

QUEENSLAND WOMEN'S EXECUTIVE.

The auxiliary held a social afternoon in aid of Home Mission funds on July 14, in the Ann-st. chapel. Mrs. Wendorf (president) presided over a very large gathering, fifteen churches being represented. A splendid programme was given by Mesdames Cranley, K. Gerrard, Cowell, Graham-Wilson, W. Keeble, E. C. Hinrichsen, Feurriegel, Morris, Misses E. Ash, I. Tipper, L. Hackett and E. Burnham. Greetings were given by Mrs. J. Williams (State president W.C.T.U.), Mrs. Brandon (Joyful News Mission), Mrs. Magor (City Mission), Mrs. Graham-Wilson, J.P. ("Sunsetholme"), Mr. Lars Larsen (West Moreton), Mrs. Hare (Balwyn, Vic.), and Mrs. Burdeu (Sydney). The speaker for the afternoon was Mr. E. C. Hinrichsen, of Toowoomba (State president), who gave a most inspiring and encouraging address entitled "Where Women Win." Mrs. H. Partridge moved a vote of thanks to Mr. Hinrichsen and artists. The Women's Executive provided afternoon tea at small tables decorated with Iceland poppies.—G. Partridge, Sec., Baron-st., Annerley.

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