

that he is not ahead of the world and of his church. Forward unto him! Even disciples lag behind and need the exhortation. Well might the Apostle Paul pray that Christians grow up into Christ the Head. We are, I trust, both growing and determined still to grow.

The Lord Jesus is the Alpha and the Omega, the First and the Last, the Beginning and the End.

The Kingdom of God.

(Luke 17: 20, 21.)

A. N. Hinrichsen.

No passage seems to be more popular with modern fads like Eddyism, so-called "New Thought," etc., than Luke 17: 20, 21. Here our Lord in speaking to the Pharisees informed them that the appearing of the kingdom would not be ostentatious or perceived by the senses, as it was spiritual in nature (John 3), and hence must be spiritually discerned (1 Cor. 2: 14). His bitter enemies anticipated the coming of a material kingdom, out-stripping the splendor and glory of Solomon's realm. Their conception was in terms of political liberty or changes, national victory and emancipation, and similar external signs. This idea Christ dispelled (John 6: 15: 18: 36), his reign being an inward, invisible, spiritual one over men's minds, hearts, wills and consciences. He thought in terms of transformed personalities and redeemed characters. It is usually agreed that here Christ says the kingdom of God is (viewed from one aspect) within us, though some demur by pointing out that it is unlikely that Christ would say the kingdom of God was within the hearts of these murderous and hypocritical men. Rather, it is suggested, should we follow the R.V. marginal alternative "in the midst of you" or "among you," but their carnality and blindness prevented them from seeing or appreciating it. There seems to be much to commend this as the better rendering, although the former translation is not in opposition to New Testament thought if we do not unduly emphasise "you." The kingdom could scarcely be an established fact in the impenitent hearts of men who within a few days were to perpetrate the most fiendish crime of all time, the outcome of protracted, wicked, cold blooded and cunning plotting. Though pre-Pentecost, the kingdom was in anticipation existing, the unrecognised and as yet unglorified and unproclaimed King being present (Luke 11: 20; 16: 16; 19: 38). The actual public proclamation of Christ's glorification and coronation came later (John 7: 39 and Acts 2: 30-36).

Dr. Frank Ballard, in "Christian Reality in Modern Light" (pp. 419, 420), says, "No word in the New Testament appears to catch the eye or mind of quoters more fre-

If the Beginning, then "Back to Christ."
If the End, then "Forward to Christ."
The closing stanza of F. W. H. Myers' great poem "St. Paul" well suits our theme:
"Yea, thro' life, death, thro' sorrow and thro' sinning,
Christ shall suffice me, for he hath sufficed;
Christ is the end, for Christ was the beginning,
Christ the beginning, for the end is Christ."

quently than that ascribed to Jesus in the third Gospel—"The kingdom of God is within you" (Luke 17: 20, 21). But a fair scrutiny of the context serves plainly to decide the ambiguity of the Greek against such self-centred suggestion. 'And being asked by the Pharisees when the kingdom of God was coming, he replied by saying, The kingdom of God is not coming as your eager watching supposes; you will not hear any one crying out, Here it is, or, There it is. For see, the kingdom of God is in your very midst.' In plain truth, and with all respect to some commentators, the kingdom of God 'within' a solitary human soul is unthinkable. No divine kingdom can be real which does not embody obedience to the laws of the kingdom. And these, as we have seen, are unmistakably twofold. The two great commands, which swallow up all the rest, are inseparable. It cannot be too often said that he who does not keep them both, keeps neither. That has been the weakness, if not the dire mistake, of mysticism. It highly cultivates the centre, but ignores the sphere. The saint must not do that."

This great scholar's judgment cannot be lightly laid aside. He is referring to Matt. 22: 34-40, having the social applications of Christianity in mind. Sufficient has been said to indicate how flimsy and questionable is the basis of many a fantastic theory erected on this isolated text. Dogmatism is out of the question here on the essential point—translation. We do well to have more solid foundations for our doctrines and practices.

"One kingdom only is divine,
One banner triumphs still:
Its King—a servant, and its sign
A gibbet on a hill."

The prophecy of Isa. 53: 2, 3, was accurately fulfilled during his earthly ministry, and hence one truth at least clearly emerges:

"The Saviour comes; no outward pomp
Bespeaks his presence nigh;
No earthly beauty shines in him
To draw the carnal eye."

God's visits if gratefully received will be graciously repeated.—Matthew Henry.

Prayer Corner.

Conducted by G. J. Andrews.

□

"BEHOLD HE PRAYETH!"

"Bless the Lord, O my soul; and all that is within me, bless his holy name" (Psalm 103: 1). To one with boyhood memories of having assisted a musician to restore a pipe organ, detecting clogged pipes and repairing broken mechanism, this prayer makes its appeal. The work of the master who brought music from pipes which had long been screeching or silent is indeed a parable of grace. With all our interest in the external world, we must not fail to summon "all that is within" us, the imagination, reason, will, conscience and affections to give praise to God. "The kingdom of God is within you!" Henry Ward Beecher used to say, "All the bells that God has put in my belfry shall ring."

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THE TWO PRAYERS.

Last night my little boy confessed to me
Some childish wrong,
And kneeling at my knee he prayed with tears,
"Dear God, make me a man,
Like daddy—wise and strong, I know you can."
Then while he slept, I knelt beside his bed,
Confessed my sins,
And prayed with bowed head: "O God, make me
A child,
Like my child here—
Pure, guileless, trusting thee with faith sincere."
—F.J.

○

Eternal God, our Father, who from everlasting to everlasting holdest in thy leash the constellations, and to whom belong the depths of the sea and the heights of the hills, we praise thee for that thou art very powerful. Thy might reaches high and plunges deep. We stand awed before this universe which thou hast unfolded from the womb of chaos. Yet not because of thy power do we bow humbly before thy presence and worship thee.

O Lord, we honor thee for that thou art very wise. A few mysteries we have spelled out, yet far beyond the reach of our plummet go the depths of thy plan. Such knowledge is too wonderful for us. It is high; we cannot attain unto it. Yet not because of thy wisdom do we bow humbly in thy presence.

O Lord, thou seest, we worship thee because thou hast haunted our spirits with a vision of goodness and beauty. We have looked in the face of love and have seen thee there. We have discerned thee in all of life that emancipates our souls and lifts them up, in all that cleanses, comforts, counsels and inspires. Thy power might crush us; thy wisdom might bewilder us; it is only goodness that melts and humbles us. Because we have known thee in our saints and prophets, in our apostles and martyrs, and, above all, have discerned the knowledge of thy glory in the face of Jesus Christ, we worship thee. Amen.—H. G. Fosdick.

The Christian Attitude To War

And the Responsibility of the Church.

W. E. Jackel.

Before proceeding to discuss the Christian attitude to war and the responsibility of the church, it is necessary to have a clear understanding of the nature of war itself.

To the average mind warfare is quite often thought of only in terms of the actual conflict, the horror and carnage of the battlefield. If the evil of war is to be rightly assessed there must be taken into account the multitudinous forms of evil that invariably accompany it. Monstrous evils, outrageous immoralities are sanctioned in wartime that in days of peace would not be tolerated. Such is the moral perversion of war that the vices of civil life become the virtues of military life. There is in wartime the definite lowering of all moral standards. "The end justifies the means," becomes a working basis for everything. The preaching of the gospel is at a standstill. There is the dishonoring of womanhood, which war proposes to protect; prostitution is licensed and openly advocated. There is the employment of blockade, which so often means death by starvation to the weaker section of the community. There is the intentional deceiving of the public mind by war officials through the newspapers. Lies are purposely invented and propagated with the intention of stirring up hatred and revenge. It has been said that the first casualty in wartime is truth. Admiral Sims, of the U.S.A. Navy, said, "It would be extremely unpatriotic for a newspaper to tell the whole truth during wartime."

In testing war by the authority of Christ every aspect must be kept in mind. Apart from the actual slaughter of the battlefield, we must ask ourselves, "Do these associated evils fall within the sanctions of the Christian conscience?"

In the past few years many churches have passed resolutions in favor of peace; but in the light of the teaching of Christ, most of these are obviously inadequate. Some have sanctioned war as a last resort in settling international quarrels; other in despair have allied themselves wholly with the League of Nations. Though the League of Nations is a great step forward in international life, and is accomplishing a good work, nevertheless it is not constituted as a Christian institution, nor does it represent the Christian attitude.

The attitude of the Christian must be decided by the authority of Jesus Christ. There is no other authority to which we can appeal. To the casual reader of the New Testament it is abundantly clear that Christ refused in any way to entangle his kingdom with forms of force.

I. The Teaching of Christ.

"My kingdom is not of this world, else would my servants fight." The kingdom of Christ, unlike any earthly kingdom, is founded on love, and does not need force to maintain it. Thus the distinguishing mark of Christ's kingdom is that his servants do not fight. When Peter, in defence of Christ, smote off the ear of the servant of the high priest with a sword, Jesus straightly rebuked him, "Put up thy sword"; and in disarming Peter Christ has disarmed all Christians.

The whole of Christianity is summed up in two fundamental relationships, the Fatherhood of God and the brotherhood of man. "One is your father, all ye are brethren." These are the two most precious relationships known to men, and upon which the happiness of life is founded. War with all its kindred evils violates both of these sacred relationships.

Jesus expressly forbade retaliation. "Ye have heard that it was said, An eye for an eye, and a tooth for a tooth." The church that is party

to war, or in any way associated with it, is still governed by the ethics of the law of Moses. "But I say unto you, resist not him that is evil." There was to be no vindictive resistance or retaliation. "Whosoever would smite thee on the one cheek, turn to him the other also." A figurative illustration, setting forth the general principle of no retaliation.

"Ye have heard that it was said of old time, Thou shalt love thy neighbor and hate thine enemy; but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you." Could we imagine a war chaplain reading that to a company of soldiers before a bayonet charge? Plainly, to wage a successful war the teachings of Christ must be set aside.

THE SCULPTOR.

As the sculptor devotes himself to wood and stone

I would devote myself to the living soul. But I am solemnised by the thought that the sculptor cannot carve

Either on wood or on stone, or on the living soul,

Anything better than himself.

All the lines of my carving

Will but reveal my own portrait.

Gazing at my hand, at my chisel, I shudder.

How long will it take for this human sculpture,

Which cannot be carved by me better, finer than my own soul,

To escape! To escape from my pitiable and limited domain,

And to advance to the position of a carving of God?

Happily, there is a Guide for me,

It is he who has broken open the door of the Sanctuary

And made a molten cast of God's portrait on his own flesh.

—Toyohiko Kagawa

in "The Federal Council Bulletin"; New York.

II. The Example of Christ.

The world has tried the way of hate and force, but Christ has revealed a better way; and in the example of Christ we find a practical solution and a guide, to all Christians for all time. Stanley Jones says, "Jesus rejected the weapons of force and substituted the weapons of goodwill." "When Jesus chose the cross instead of the bayonet as the method of his kingdom, he chose a longer road and a costlier one for him, but in the end the longest way round will be the shortest way home."

The cross and the bayonet both presented themselves to Jesus—the former the symbol of self-renunciation and self-sacrifice; the latter the symbol of hatred and brutality. Jesus deliberately chose the cross; and in allowing evil to nail him to the cross took the hardest way of all. Men wrote failure over his work, and when he hung on the cross they believed that his movement had perished with him; but we know different, and to-day we can see something of the triumph of the way of the cross, which is the way of no retaliation and love. Jesus showed the futility of the church taking any other way when he said, "Can Satan cast out Satan?" Can the church, by being party to war, cast the war devil out of the world? By going to war we defeat the object we set out to

attain. In seeking to cleanse the world from this sin the church is guilty of committing it. "He that would lift me must be on higher ground." The church must therefore stand on a higher ground than the world, and give a lead to the world on all questions pertaining to morality. It must refuse to allow the state to commandeer it, however grave the emergency, or permit it to override the conscience of its people. The way out for the church is plain. It must meet evil and deal with it as Jesus dealt with it. Dr. McKennel says, "The church that would fulfil the law of Christ must be willing to give its life for its testimony." The readiness of the church to suffer martyrdom for the cause of peace would spell the doom of war. Christ through the cross reached evil from a higher level, in that self suffers rather than others suffer. Therein lies the secret of the church's solution to the problem of war.

The way of non-resistance, it has been said, is a "policy of sit down and do nothing," but in reality it is solving the problem from a higher level, which in the end must prove successful. "Play the man, Master Ridley. We shall this day light a candle in England that, by God's grace, will never be put out," and it never has. Historians are not slow to acknowledge that the martyrdom of Ridley and Latimer with others did more to establish Protestantism in England than anything else. There are difficulties in the way, objections by the score, but if the church dare go that way it must succeed. Who dare measure the impact of such an action on the world? The church must stand above war and be willing to endure the consequences, even as Christ paid the penalty for his fidelity to God by suffering on the cross. Multitudes are willing to pay the price of war. Is the church willing to pay the price of peace?

III. The Responsibility of the Church.

The church has failed Christ on this vital issue. Far from taking its stand against war, it has openly advocated it. And be it said to its lasting shame, it has taken up the sword contrary to the command of Christ. The church has never measured up to the challenge of Christ on this vital question. It has never had the courage to put into operation the sermon on the mount. It has preached the futility of retaliation, and that men should love their enemies, but when patriotism has called and the war fever has swept the country, it is all forgotten. The church must take a courageous stand or forfeit for ever its claim to moral leadership in the eyes of the world. For the church to believe that war is wrong, and refuse to take a definite stand, amounts to cowardice. Truly the church of to-day is in desperate need of courage. The theory of the cross and the practice of the cross must coincide, otherwise Christianity is only the beautiful ideal and nothing more. The church must tell its people the whole truth about war, and give a definite lead to those whom it represents. The church has a conscience on the evil of the liquor trade and openly opposes it. Gambling is regarded as a moral menace, and the church raises its voice in protest against it; yet in this, the sin of sins, for war includes every sin on the moral catalogue, the church is strangely silent. Let us at least be consistent.

IV. Nationalism a Barrier.

The chief difficulty in the way of the individual Christian and the collective action of the church is nationalism. We may not think that this is so, but if we examine the foundations of our own convictions it will be found that this bias dominates all else. The gospel has never had a greater enemy than nationalism. It crucified Christ in his own day, and has been busy crucifying him ever since. Jesus carried the whole world on his heart. "The field," he said, "is the world." Nothing less can be the Christian ideal. In the broad sweep of his vision all differences of colour, class and caste are swept aside, and his vision of a world brotherhood is a definite challenge to every Christian. The

moment one seeks to put into operation the teaching of Jesus Christ nationalism blocks the way. Nationalism, then, is a menace to the gospel, and a definite barrier to the world dominion of the Lord Jesus.

Dr. J. D. Jones in a recent book speaks of the futility of peace in a world of "petty nationalism." The world of to-day has witnessed a revival of the spirit of nationalism, and hence the danger of war is becoming increasingly apparent. The Japanese is told that everything must be for the glory of Japan. The German and the Italian, in common with the rest of the world, are brought up on the same belief. How unchristian it all is! The Christian who would fulfil the whole programme of Jesus must regard himself first as a member of the kingdom of God, and his first loyalty must be to Jesus Christ.

"We owe allegiance to the State, but deeper, truer, more,

To the sympathies which God hath set,
within our spirit's core;

Our country claims our fealty; we grant it
so; but then,

Before man made us citizens, great nature
made us men."

The church of to-day is in the position of the three Hebrews in Babylon, when the decree went forth to worship the image of Nebuchadnezzar. They faced the problem of loyalty to the state or loyalty to God. They choose the latter. Or again, like Luther, we must answer, "Here I stand, I can do no other." When the demands of the State conflict with the teaching of Christ our answer must be in the language of the apostles, "We must obey God rather than men," and choose the wider loyalty. There are two saints in the Greek church, Cassian and Nicholas. Cassian is a type of individual Christianity; he takes care to keep his own garments clean. Nicholas is a type of practical Christianity. The former, entering heaven, is questioned by the Lord, "What didst thou see as thou camest hither?" "I saw a waggoner, floundering in the mire." "Didst thou help him out?" "Nay, Lord, I feared to soil my robes." Then came Nicholas. "Why so soiled? why so stained, Nicholas?" "I saw a waggoner floundering in the mire. I put my shoulder to the wheel and helped him out." The church is dangerously near to the Christianity of Cassian. The world for whom Christ died is floundering in the mire, torn and bleeding. Let the church rise up and meet the challenge of Christ, put its shoulder to the wheel, and help it out. Only by doing this will the kingdom reach its full fruition on earth, when nations shall learn the art of war no more, when men the world o'er shall brothers be.

"LIVE ON, LIVE FOR, LIVE BY!"

"There are three very important questions which the depression has forced to our attention," writes Charles F. Banning in an American journal. "The first is economic. What have you to live on? The second dips a little deeper into life. What have you to live for? The third question reaches the heart of our spiritual lives. What have you to live by? Across our country there is a series of beacon lights to guide the night flyers of aeroplanes. That is what moral standards are for. They are ideals, beacon lights by which we guide our course. One of the tragedies of to-day is the collapse of moral standards. The people who are serene and poised are those who have ideals to live by. The tragedy of the crooked politician is not the dishonest receiving of money, but the fact that we have men in places of leadership who have no great ideals to live by.

"There are two groups of people to-day. There are those who are anxious, worried, bitter, cynical and defeated. Second there are those who are poised, confident, and who make it easier for others to believe in God. This second group have just as little to live on, but they have much to live for and to live by."

Religious Notes and News.

Conducted by G. J. Andrews.

A STRIKING PEACE SUGGESTION.

In a recent letter to the "British Weekly," Leslie D. Weatherhead said: "Is there not a consideration of the greatest importance which has been overlooked and which, if acted upon, gives the greatest hope of peace?"

"Is not Italy pursuing the very policy which gave Britain some of the most desirable parts of her Empire? Are we not hypocrites in branding Italy, unless, to all our prayers, we add deeds? To my mind we are in the position of a successful but unbranded burglar, now converted, but who has never made restitution, who expresses the greatest horror at the thought of a relative's openly declared intention of stealing a watch. Britain has laid hands on some of the most desirable parts of the earth, and then, in pained surprise, protests against any other nation doing the same thing, and prays God such a terrible crime be not committed.

"Let us cease talking about sanctions, armed or economic. Either alone or in collaboration with the League's other members we have not the moral authority to assume the role of Judge of the nations. Our past history and present interests both make such an assumption impossible.

"I hold—and I think I represent the opinion of a good many younger Christian thinkers—that as an act of national penitence and as a positive contribution to the situation, Britain should proceed with the policy which led her to offer Zela to Abyssinia. Britain should ask Italy what territory, now British, would help her in her legitimate and obvious desire for extension, and then make her a definite offer of such territory. This might be called sacrifice. I should prefer to call it atonement. It would show our sincerity for the cause of world peace, and, if accepted, would prevent a war which may destroy modern civilisation."

AN ASSURANCE TO BERNARD SHAW!

There were many cries of "Hear, hear" from the large congregation at the City Temple, London, last month, when Dr. Stanley Russell said that it would be well if Mr. Bernard Shaw confined himself to those matters in which his knowledge was adequate and left the New Testament severely alone.

This was apropos of Mr. Shaw's recent pronouncement, made for the second time, that the book of Revelation consists of the ravings of a drug addict.

The nature of the book of Revelation, said Dr. Russell, was not a matter of opinion at all, it was a matter of knowledge. It was one of the most profound volumes that had ever been given to the human race, and while addressed primarily to its age, was one of the most appropriate that the present generation could study. In the midst of the contention and tumult of the present hour, in the midst of Nazism, and Communism, and Fascism, and atheism, in an age which seemed to regard agnosticism as something of an achievement, it was time that Christians told the world again, as did that man in the salt mines of Patmos, that they had seen the heavens opened and a throne that was occupied for ever.—"Australian Baptist."

A NEW C.E. PEACE MOVEMENT.

Sitting for more than two hours under a broiling sun, "Mother Endeavor," as the widow of the founder is affectionately known, watched 50,000 members of the Christian Endeavor Society give Philadelphia one of the biggest and most colorful parades it has ever seen, says the "Literary Digest." The occasion was the 35th international convention of the 54-year-old organization, made the more historic because it

witnessed the start of a new peace movement designed to embrace the world. . . . the World Peace Fellowship of Youth. More than 10,000 delegates signed this pledge: "Believing that the cause of world peace is of primary importance to-day, and believing that peace can best be achieved through adoption and application of the principles enunciated by the Prince of Peace, I hereby declare it my purpose to associate myself with the World Peace Fellowship, and pledge my wholehearted support to its programme and activities." This programme was contained in a resolution unanimously adopted, which endorsed efforts being made towards progressive disarmament in all nations, and adopted as the society's faith and aim: "This is the faith: That mankind is one great brotherhood, indivisible alike by social position, religion, nationality or color, God being the Father of all, and Jesus Christ, his Son, the Redeemer of all mankind." "This is the aim: To destroy those barriers which separate man from man; to substitute for them a Christian comradeship, and to foster the spirit that does away with the occasion of war."

THE FAMILY MEAL.

The British preacher, Dr. Albert D. Belden, recently visited America to promote a "World Union of Christian Pacifist Churches." Writing in the "British Weekly" he refers to "the urgent necessity for drawing the two nations closer together through that historic bond which is likely to be the most enduring and most fruitful, namely, the Evangelical Faith." "On my last Sunday," writes Dr. Belden, "I was privileged to be received at the White House for a fifteen minutes' interview with President Franklin Roosevelt. I had to wait some time in a room adjoining the balcony on which the President and his family were lunching. I sat beneath a fine picture of Thomas Jefferson, America's architect-statesman, so responsible for Washington's foundation as the Federal Capital, and I listened to a President's family at lunch! Fortunately, I was not eavesdropping, for no clear word came to me, but I heard enough to convince me of laughter and of happiness that a President's family is as human as the rest of us, and that the cares of State find no better antidote than the family meal."

FEATURES OF A CONFERENCE.

Writing in the "Christian Evangelist," W. A. Shullenberger enumerates elements of the 90th annual conference of our British churches which most struck his mind. First, the good percentage attendance. Second, "the spirit of the conference seemed to galvanise into animation every attendant. The enthusiasm and responsiveness of the congregations equalled any we have ever seen or shared." "A third characteristic was their eagerness. A single-heartedness to know, to achieve, to attain a deeper and more productive spirituality was both latent and patent." Fourth, "courtesy and graciousness." "And last of all, the sustained enthusiasm and clear thinking that characterised their sermons and addresses. With the religious and social problems that stand antagonistic to the gospel of Christ they dealt in a forthright, courageous, prophetic manner. Whether they were mind-foremost or heart-first we could not tell. Suffice it to say animation, zest, and the keenest and sincerest wit and humor were here. Their convention struck the chord: missionary passion, evangelistic desire, religious education productive of Christian lives, and a prayer-attitude that clung close to the borders of intercession. Problems they have many. Faith they seem to have over and beyond."

The Home Circle.

Conducted by J. C. F. PITTMAN.

ASPIRATION.

Lord of my heart's elation,
Spirit of things unseen,
Be thou my aspiration,
Consuming and serene!

Bear up, bear up, bear onward,
This mortal soul alone,
To selfhood or oblivion,
Incredibly thine own.

As the foamheads are loosened
And blown along the sea,
Or sink and merge forever
In that which bids them be,
I, too, must climb in wonder,
Uplift at thy command—
Be one with my frall fellows
Beneath the wind's strong hand.

Be thou my exaltation,
Or fortitude of mien;
Lord of the world's elation,
Thou breath of things unseen!

—Bliss Carman.

END OF A FEARFUL STRUGGLE.

When quite a youth, Eustace Landsdown developed a taste for drink. He saw his danger and signed the pledge. But he fell sadly, until he was converted to God. After that he kept the pledge, for he knew where to go for strength. But he avoided temptation, and his friends kept stimulants from the table. One day, after a spell of specially hard work, he was dining at a friend's house. A pudding was brought to the table, the sauce of which was flavored with brandy. He took it before he realised what he was doing, and in a moment the old craving was upon him with a hundredfold force. He set his teeth, and prayed earnestly, and when the butler came round and offered him wine, he had grace given to say "No!" Making some excuse he left early and rushed home. He locked himself in his study, deliberately threw out the key, lest he should be tempted to go out and seek the accursed stimulant. The whole of the night he fought the terrible craving, seeking victory from God. Next morning the study door had to be broken open to liberate him. But, thank God, he had gained the victory. Yet how responsible were the people who had put temptation in his way!

THE CREATOR'S PURPOSE.

In wisdom hast thou made them all.—Psa. 104: 24.

I came into an anatomy room to study. The dead body meant nothing at all to me. I could not visualise the man or woman it might have been. Life left few records on those immobile faces. For weeks I worked, and each day the wonder grew; and then, one day, I was working on an arm and hand, studying the perfect mechanical arrangements of the muscles and tendons—how the sheaths of certain muscles are split to let tendons of other muscles through, that the hand may be delicate and small and yet powerful. I was all alone in the laboratory when the overwhelming belief came: a thing like this is not just a chance, but a part of a plan, a plan so big that only God could have conceived it. Religion had been a matter of form, a thing without convictions, and now everything was an evidence of God; the tendons of the hand, the pattern of the little blue butterfly's wings—it was all part of a purpose. —A Woman Physician in the "Atlantic Monthly."

POINTED PROVERBS.

A. J. Fisher.

No. 29.—The Wandering Philosopher.

Here are a few quaint proverbs picked up from many lands. They graphically express words of wisdom so plainly that all can enjoy their quaintness and profit by their thought.

The Chinese say: "A dog in a kennel growls at fleas; a dog on the chase does not feel them."

Sandy says: "Keep your gab steeket when you kenna your company."

The East Indian says: "A good man is like a sandalwood tree; as it leaves a part of its fragrance on the axe, so he leaves his blessing with his enemy."

The ancient Greek said "Owls to Athens," while the Oriental said, "Pepper to Hindustan," in place of our modern "Coals to Newcastle."

The Telugu of India speaks of "A garland of flowers in a monkey's paw."

From Russia comes the saying: "If the priest cannot give you a loaf, take his blessing."

The old Latin phrase of Lucian, "The waggon drags the ox" looks very much like our "Cart before the horse."

An ancient Hebrew king says, "Let not him that girdeth on his armor boast himself as he that putteth it off."

The Jew says, "Charity is the salt of riches."

The negro of the West Indies says, "Some smart folk can't tell a rotten rope without sitting on it."

The Turk says, "So long as a man builds he lives."

The West African negro says, "Good intentions in your head, the grave at your feet!"

From Norway comes the proverb, "The cow will not bear that the hay is dwindling away."

In Italy they say, "A bird in the cage is worth a hundred, at large."

A Maori saying is, "A wooden spear, if warded off, passes away, but a spoken spear, when uttered, wounds deeply."

ALAS FOR DEFEATISTS!

"Let me tell you a true story," says Brother John in the "Inquirer." "A minister who held gloomy views about the passing of religion was looking over a catalogue of secondhand books, when he came across an item that seemed to confirm his views: 'Allestree (Dr. R.), "The Causes of the Decay of Christian Piety, or an Impartial Survey of the Ruins of the Christian Religion." The minister was just going to write out an order for the book when he noticed the date. It was 1694!"

AND HE WAS ILL.

It was at a college affair. The young man had just been introduced to her, and after a brief and awkward pause he ventured, "You are from the West, I understand."

"Yes, from Indiana," she replied. "Hoosier girl."

He started and flushed deeply. "Why—er—really," he stammered. "I don't know—that is, I haven't quite decided yet."

TRUE LIKENESS.

She: "Say, Tom, you jest reminds me of an airplane."

He: "Dat so? How I minds yo' of a airplane? Is it 'cause I is such a high flier?"

She: "High flier nuthin'; it's 'cause you ain't no good on earth."

The Family Altar.

J.C.F.P.

TOPIC.—AN EXHORTATION TO GODLINESS.

Monday, October 14.

But the end of the charge is love out of a pure heart and a good conscience and faith unfeigned.—1 Tim. 1: 5.

Genealogical questions leave the heart unchanged and lead to strife; but faith in Christ purifies the heart and produces a good conscience. Reading—1 Timothy 1: 1-8.

Tuesday, October 15.

Godliness with contentment is great gain.—1 Tim. 6: 6.

The apostle's object appears to be to rebuke those who imagined that worldly wealth constitutes everything worth living for. Real riches consist in the blessings accompanying a life consecrated to God, enjoyed with a spirit of contentment. Reading—1 Timothy 6: 1-9.

Wednesday, October 16.

They profess that they know God; but by their works deny him, being abominable, and disobedient, and unto every good work reprobate.—Titus 1: 16.

Those to whom Titus refers were full of pretensions of the knowledge of God, yet "their profession and practice were at continual variance." Reading—Titus 1.

Thursday, October 17.

Seeing that his divine power hath granted unto us all things that pertain unto life and godliness.—2 Peter 1: 3.

Probably the reference is to the special gifts divinely bestowed upon the apostles. God had a special purpose in view, viz., bringing by his apostles to mortal men life and godliness. The special gifts consisted of a complete knowledge of the doctrines of Christianity, power to make these truths intelligible to their hearers, wisdom sufficient to direct them where and when to labor and how to conduct themselves under varying circumstances, and the ability, when necessary, to work miracles. Reading—2 Peter 1: 1-8.

Friday, October 18.

Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness.—2 Peter 3: 11.

The apostle had written of the great day of judgment; he had foretold the destruction by fire of this earth, and the punishment of the impenitent. Yet all this strikes no terror to the heart of the true Christian. Reading—2 Peter 3: 11-18.

Saturday, October 19.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.—Psalm 1: 1.

Sin is progressive; one iniquity leads to another. He who walks in the counsel of the ungodly will ere long stand boldly in the way of sinners, and finally sit in the seat of the scornful. Such an one is cursed; but he whose delight is in the law of God, and who meditates thereon day and night, is blessed indeed; he will be preserved from evil and made to flourish as a tree planted by a river. Reading—Psalm 1.

Sunday, October 20.

Finally then, brethren, we beseech and exhort you in the Lord Jesus, that, as ye received of us how ye ought to walk and to please God, even as ye do walk, that ye abound more and more.—1 Thess. 4: 1.

A commendation and exhortation. The Thessalonians are commended for living godly lives, and exhorted to abound more and more in godliness. Readings—Daniel 7: 9-14; 1 Thessalonian.

Prayer Meeting Topic.

October 16.

THE LAW AND THE GOSPEL.

(Luke 10; 25-29.)

H. J. Patterson, M.A.

The question of the relationship of "law" and "gospel" is one which frequently occupies our attention. Not a few are concerned about it because of the sabbath day. Is the gaining of eternal life to be found in the keeping of the law of Moses? "What must I do to inherit eternal life?" said one to Christ. He was then directed to the law. What is written in the law? How readest thou?

The Law Referred To.

It is not the ten commandments, but rather the law incorporated in the first five books of Moses. If it were but the ten commandments then the answer of the lawyer was not strictly correct for he quoted in part Deuteronomy 6: 5, which does not form a part of the decalogue. The law which included the ten commandments was given by Moses. For confirmation of this note the preaching of Jesus (John 1: 17; 7: 19). That law included the keeping of the sabbath day.

Must I Keep It?

If I must keep the law of Moses then I am obliged to keep the sabbath day. Let us consider a few questions.

To whom was the law given? To the children of Israel and to none other. They were at the time a nation, a people called out from Egypt. Cf. Exodus 19: 1, 5, 8. And see also Deuteronomy 5: 2, 3. There is no evidence that the covenant was made with any before that time. In fact, it is stated that it was not made "with our fathers." There is no evidence that it existed in Eden.

Why was it given? To restrain and help the people till Christ should come. In fact Paul said, "It was added because of transgressions, till the seed should come to whom the promise hath been made" (Gal. 3: 19). The seed referred to is Christ.

For how long was it given? We have already said till Christ come. But we are informed that it is stated to be "for ever." Those words "for ever" mean until the accomplishment of a set purpose as must of necessity be in other places where the words are used. For example, it is said that a servant under certain conditions shall serve his master for ever. (Cf. Exod. 21: 6.) That, of course, is impossible. The same words are used of the passover. The children of Israel are to observe it for ever. Christians are not to keep that, for Christ is their passover. (Cf. Exod. 12: 23, 24.) A very similar thing is related concerning the sabbath. They are to keep it for ever (Exod. 31: 17). But surely we are no more obliged to keep the one than the other. The law was abolished at the cross as is plainly stated in Paul's writings (Col. 2: 13-17; Eph. 2: 11-22). In addition, 2 Cor. 3 makes known clearly that the law is done away in Christ. It is termed the ministration of death.

Position of Jesus.

Why, then, did Jesus refer a man to the law? While he lived in the flesh he lived as a man under the law, and he kept it in its entirety. Even Christ, under the law, sometimes spoke to men, granting forgiveness of sin irrespective of the law. The sins of men were forgiven through faith in Christ. The disciples on the mount were urged not to listen to Moses but to Christ. Christ was the fulfilment of law, and it was abolished as such in him on the cross at Calvary. It was nailed to the cross. We are now not under law but under grace. The "seed" has come and we are free.

TOPIC FOR OCTOBER 23.—"WHAT SHALL I RENDER?"—Psalm 116.

Our Young People.

Conducted by KEITH A. JONES.

A Confession of Faith.

I believe in the plea of our fathers. I believe in the Christianity of Christ.

I know little or nothing of many of the problems that have vexed the church in our day, and I have seen the world filled with clamor and confusion, when I could not clearly discern the occasion thereof. I have a matured man's suspicion of innovation. I incline to lean upon those things which have proven unassailable through the long generations past.

I believe the gospel of Jesus Christ is not written down in a book that can be torn to pieces, nor do I believe that it is equipped with ordinances that can be discarded at will. Neither do I believe that the fate of his gospel hangs upon the turning of a hair, or the casting of a sentence.

I believe that Jesus Christ is the same yesterday, to-day and forever, and that what this distressed and distressing world needs is Christ.

—R. A. Long.

SOUTH AUSTRALIAN NOTES.

The annual report of Bible School Department was recently presented to the brotherhood. The report showed a year of intense activity and progress. The jubilee aims had in most cases been realised.

Organisation.

The annual scripture examinations were conducted. A record number of schools participated, and 408 sat. Two Federal prizes were secured by our scholars.

The months of May and November were allotted our schools for broadcasting a service from 3 AD, under the auspices of the Council of Religious Education.

Sacred concerts have been conducted in several centres. These have encouraged young people with talent. The programmes have been excellent.

Teacher training classes have been held, lectures being prepared by Bren. T. Edwards, the late L. C. McCallum, and C. Schwab. A kindergarten class has been held weekly under the leadership of Mrs. Will Bellier, with splendid interest and good results.

The organiser, Bro. W. Beller, has spent a busy year in secretarial work, and visiting schools, churches, and Christian Endeavor societies. He conducted 15 Y.P. crusades, arranged Bible school conferences, held Bible school conferences in city and country, conducted tent mission at Cottonville, and engaged in much other service.

Young People's Training Camp.

At Easter, 44 young people from 15 centres gathered at the first youth camp, held at Gawler. The social, educational and spiritual value of the camp were very far-reaching. The experience was a great joy to all, and it was unanimously agreed that a further camp be held at Gawler next Easter-time.

Future Work.

It is hoped that assistance will be given to the establishment of a school at Chaila Gardens. To continue and further extend the present work. To intensify youth evangelism, and increase school membership is set as an aim. It is hoped to foster in larger measure youth-mindedness in the churches.

When God does his best work he needs the best men to help him.—George Eliot.

ANNUAL EXAMINATION, 1935.

N.S.W. Prize Winners.

Div. 1.—1. George Midley, Wagga; 2. Maxwell Martin, Auburn; 3. Roita Acland, Mosman, Joan Meritt, Penhurst.

Div. 2A.—1. Fred Morris, Inverell; 2. Betty Taylor, Inverell; 3. Rowena Jenner, Inverell; 2B.—1. Raey Cheatle, Belmore; 2. Allen Cheatle, Belmore, David Kwong, Sth. Kensington; 3. Edmund Palmer, Burwood.

Div. 3A.—1. Gwenneth Raven, Seven Hills; 2. Jessie Thomas, Belmore; 3. Gwen Martin, Auburn. 3B.—1. Margaret Reilly, Paddington; 2. Patricia Mulvaney, Epping; 3. Joyce Sargent, Auburn.

Div. 4A.—1. Clive Maxwell, Marrickville; 2. Ivy Roffey, Bexley North; 3. Jean Keightly, Hurstville. 4B.—1. Joyce Muir, Lidcombe; 2. Jean Palmer, Burwood; 3. Madge Stephenson, Lidcombe.

Div. 5.—1. Ivy Volkman, Lismore, Bessie Talbot, Hamilton; 2. Mavis Elliott, Paddington; 3. Jean Stevenson, Burwood, James Hindman, Belmore.

Div. 6.—1. May Fox, Burwood; 2. Dulcie Button, Hamilton; 3. Jean Murray, Burwood, Winnie Volkman, Lismore.

Div. 7.—1. Clem Gers, Sydney; 2. Les. C. Yelda, Bexley North; 3. Keith J. Pond, Lane Cove.

Div. 8.—1. Alice Holyoak, Auburn; 2. Arthur Kalmier, Auburn; 3. Syd. H. Creek, Bexley Nth.

Div. 9.—1. Fred Button, Inverell; 2. Dulcie Dewberry, Inverell; 3. F. Wilton, Paddington.

Div. 10.—1. Colin Saxby, Lane Cove; 2. J. A. Cunningham, Inverell, Alice Woolley, Auburn; 3. Miss H. Tooth, Petersham.

FOR THE TEACHER.

Go, speak to Jesus, first,
Then to the child. Go, let him speak to thee,
Who taught on earth in Judah's waning days,
On mountain slopes, along the pebbly beach,
And on the joyous billows of the sea.
Yes, in the closet hear his voice, who spake
As never man did speak. Ask for his mind,
Whose patience bore the burdens of a world,
Ask trustingly; the promise is to thee;
Thou shalt receive. Then meet the child as one
For whom the Saviour died. That ransomed
soul—
God knows—it may be given thee to lift
The little fledgling to an angel's seat.
Go, speak to Jesus; wait his answering word;
Then tell the trusting child, like one who
comes,
Transfigured, from the mount of prayer.

ing. Other auxiliaries are working hard. Ladies aid social on Sept. 14 was a success, proceeds to finalise carpet fair. Girls' club held a concert in aid of the coming exhibition.

Fremantle.—As a result of two social evenings, when offerings were received, the sisters raised £10 towards £15 necessary for remodelling church kitchen, and the officers have decided to put this work in hand as well as the making of a new path on east side of building. There has been much sickness in recent days, and it has been a pleasure to see Sisters Mason (sen.), Deary and Raymond, and Bren. Marshall and Ryder present after ill-health. Sympathy of the church is extended to Mrs. Roy Thomson, whose father (Mr. Bailey) recently passed away. Some of Bro. Raymond's recent addresses have been very fine and timely, particularly on "The Wonderful Stone" and "The Adversary."

(Continued on page 652.)

Here and There.

The Victorian General Deacons will hold their meeting on Wednesday next, October 16, in Swanston-st. lecture hall, from 10.30 till 4 p.m. All sisters welcome.

Bro. Jas. E. Webb commenced a mission with the church at Grote-st., Adelaide, last Sunday. Stirring messages were presented, and attendances were very good.

Melbourne brethren are reminded of the garden party on this Saturday, Oct. 12, at the College of the Bible. Full provision has been made for a day of happy fellowship.

A mailbag is being prepared for our missionaries who leave for India on Oct. 22—Bro. and Sister T. Escott and their son Edgar, and Bro. Colin Thomas. Letters may be sent up to Oct. 21 care of Austral office.

The church at Fremantle, W.A., is making preparations for a series of special meetings in November, commencing with a week's "crusading for Christ" from Nov. 3 to 10, with Bro. Gordon, of Northam, as speaker.

A note from Bro. Thos. Hagger intimated that he was to commence a mission at Tunbridge Wells, England, on Sept. 29, and that afterwards he expected to spend three months with the church at Wandsworth Bridge-rd., London.

In response to the appeal made through our C.E. societies of Victoria, one thousand names have been placed on the missionary quilt prepared by Mrs. Luke. There is room for some more names, and these, with sixpence for each, may be left care of the Austral Co.

Bro. A. B. McDiarmid, now studying at Butler University, Indianapolis, U.S.A., has cabled the following message to Bro. R. Lyall, chairman of the Board of Management of the College of the Bible, Glen Iris:—"Doctor divinity degree conferred on Principal Main at Butler University convocation to-day" (Monday). This lets us know that Bro. and Sister Main have had a happy time at Butler. They will by now be making towards Texas for the International Convention of Disciples of Christ at San Antonio.

At Hamilton, N.S.W., on Oct. 6, Bro. H. G. Harward commenced six weeks of special mission effort with the church, the new home mission tent being used. Three very fine meetings were held, ninety breaking bread during the day. The first service in the tent was a "family" service, Bro. Harward's subject being "When Jesus goes Home with a Man." There was a fine meeting at night, the tent being well filled, about 170 present. At the close of the message, "A Challenging Question," a young woman confessed Christ.

Recently Bro. H. L. Pang received a letter from Mrs. Jen Hawk, of Hong Kong, part of which reads:—"Shum Shiepo (Hong Kong) church continues to have good crowds, and a number of

I came into an anatomy room to study. The dead body meant nothing at all to me. I could not visualise the man or woman it might have been. Life left few records on those immobile faces. For weeks I worked, and each day the wonder grew; and then, one day, I was working on an arm and hand, studying the perfect mechanical arrangements of the muscles and tendons—how the sheaths of certain muscles are split to let tendons of other muscles through, that the hand may be delicate and small and yet powerful. I was all alone in the laboratory when the overwhelming belief came: a thing like this is not just a chance, but a part of a plan, a plan so big that only God could have conceived it. Religion had been a matter of form, a thing without convictions, and now everything was an evidence of God; the tendons of the hand, the pattern of the little blue butterfly's wings—it was all part of a purpose.—A Woman Physician in the "Atlantic Monthly."

may be brought to bear on nations that transgress the principles of the League of Nations, as Italy has done, it must not be by resort to war. Never again will the churches be the recruiting stations for war."

The services held last Sunday to commemorate the tenth anniversary of the young worshippers' league at Parkdale, Vic., were an inspiration to friends and to past and present members of the league who filled the chapel both morning and evening. The splendid success is due to the untiring and zealous work of the superintendent, Miss Alice Allamy, who has been associated with the league from its inception. An expression of appreciation of her services was voiced in the evening meeting. Bro. Keith Jones addressed the morning meeting, and Bro. L. R. H. Beaumont, B.A., the evening, at which two confessed Christ, the climax of a great meeting. At the past members' tea Bro. Alex. Wilson and Collyer gave forceful messages.

It is with regret that we announce the death of Bro. T. B. Verco, of Bordertown, S.A. Bro. Verco was the last survivor of a family of brothers who contributed much to the progress of the churches in South Australia. Earlier this year we were congratulating him and Mrs. Verco on their diamond wedding. All the members of their family are active in church service. Dr. C. A. Verco is an elder at Eamore, N.S.W. Bro. C. M. and E. P. Verco are secretaries of Blackwood and Bordertown churches respectively. Bro. L. E. Verco is an officer at Bordertown. Mrs. J. E. Thomas, Balwyn, and Mrs. D. R. Milne, Mundulla, are daughters. Bro. Verco was a lover of the Word, and delighted to give his talents and powers in service. His consecration covered all that he had, and many and generous have been his contributions to brotherhood enterprises. We unite with the brotherhood in extending sympathy to all who have been bereaved by his home-going.

At Balwyn, Vic., on Sept. 29, Jas. E. Thomas spoke to a good meeting in the morning and exchanged with H. F. Wright, of Footscray Baptist church, at night. During the week there were prayer meetings each night but Monday. Visiting speakers were B. J. Combridge, F. Buckingham, H. A. G. Clark, M.A., B.D., and R. Williams, B.A., B.D., all of whom gave helpful addresses. On Oct. 5, Jas. E. Thomas sat in the vestry to receive the offerings and gifts of old gold brought by members toward the special effort for raising £250. There was a splendid response, and at the prayer meeting at night conducted by the officers the treasurer announced that £167 had been received. There was a great meeting on Sunday, presided over by Jas. E. Thomas, at which Dr. W. H. Hinrichsen gave an inspiring address; J. T. Mahony, Mayor of Box Hill, read the N.T. lesson. There was a fine attendance at Sunday school, and at night there was a good gathering. One came for reconsecration at the close of Jas. E. Thomas's address. The choir rendered special music at both services. David Verco, their leader, has been ill, but is much improved. Harold Head did good service as leader for the day. The offering reached about £189 by the close of the day.

ADDRESSES.

W. J. Campbell (preacher Rockhampton church, Qld.)—59 Davis-st., Rockhampton.
W. Carr (secretary Harcourt church, Vic.)—Barker's Creek P.O.
A. J. Fisher (preacher of Brunswick church, Vic.)—22 Latrobe-st., Brunswick, N.10. Vic.
C. W. Hart (preacher West Preston church, Vic.)—Benambra-rd., West Preston, N.13.
J. E. Searle (preacher Maryborough church, Vic.)—104 Inkerman-st., Maryborough.

COMING EVENTS.

OCTOBER 13.—Malvern-Caulfield Bible school anniversary services. 11 a.m., Bro. W. G. Graham; 3 p.m., Bro. H. A. G. Clark; 7 p.m., Bro. L. E. Brooker.

OCTOBER 13 and 16.—St. Kilda Bible school anniversary, Sunday, Oct. 13. Concert, Wed., 16th. Special singing by children. Speakers, Bro. E. L. Williams and Bro. G. R. Stirling. All welcome. A happy time assured for all who attend.

OCTOBER 13, 16, 20 and 23.—Cheltenham Bible school anniversary. Sunday, Oct. 13, 11 a.m., teachers' dedication service; speaker, Bro. Keith Jones. 3 p.m., Bro. L. H. Beaumont, B.A.; 7 p.m., Bro. J. E. Allan. Sunday, Oct. 20, 3 p.m., Bro. A. A. Hughes; 7 p.m., Bro. J. E. Allan. Wednesday, Oct. 16, 5.30 p.m., tea meeting. Wednesday, Oct. 23, anniversary concert. Admission, 6d.

OCTOBER 19.—Newmarket. Sale of works in the chapel, Saturday afternoon, Oct. 19, 3 p.m. Mrs. C. C. Dawson will open the sale.

OCTOBER 21 (Monday).—Brotherhood farewell to Bro. and Sister T. Escott and their son and to Colin Thomas, our recently-appointed missionary. Lygon-st. chapel, 8 p.m. Reserve this date.

OCTOBER 19.—South-Eastern District Conference at Berwick. Afternoon session, 2.45; leader of devotion, L. E. Snow; introduction of discussion, W. T. Atkin; address, H. A. G. Clark. Evening session, 7.30; address H. M. Clipstone. A hearty welcome to all.

OCTOBER 20.—Moreland church 26th anniversary. Special services all day. Very cordial welcome extended to past members.

OCTOBER 20.—Geelong 18th church anniversary. Every member present service. Roll-call. Thankoffering. An invitation is extended to all past members to spend the day at Geelong. Preacher, D. D. Stewart.

OCTOBER 20, 27 and 30.—Oakleigh Bible school anniversary services in the Town Hall. Oct. 20, 3 p.m., H. M. Clipstone; 7 p.m., R. C. Boldman. Oct. 27, 3 p.m., R. L. Williams; 7 p.m., Dr. W. H. Hinrichsen. Oct. 30, 8 p.m., grand concert. Special singing at all services.

OCTOBER 22—6.15 p.m., Swanston-st. school hall, Old Boys' Club complimentary tea to Bro. R. T. Pittman. Will members who intend being present please advise W. T. Atkin, 42 Pickett-st., Dandenong, by October 16?

NOVEMBER 10 and 11.—Port Sturt, S.A., Church of Christ eightieth anniversary celebrations. A. C. Rankine preacher at Sunday services. Basket tea and public meeting on Monday. Visitors write John P. Yelland, Milang. All past members cordially invited.

INSPIRATIONAL MEETINGS

will be held at the

CHURCH OF CHRIST,

POINT NEPEAN RD., GARDENVALE.

THEME: "OUR COMING KING."

Sunday, Oct. 20, 8 a.m., Prayer and Devotion. 11 a.m., The Lord's Supper. Mr. H. M. Clipstone, Conference President.
7 p.m., God's Plan for the Ages, Mr. A. L. Gibson.
Monday, Oct. 21, 8 p.m., "God's Plan for the Jews," Mr. Buckingham.
Tuesday, Oct. 22, "God's Plan for the Church," Mr. A. E. Forbes.
Wednesday, Oct. 23, "Prepared for His Coming," Mr. A. W. Ladbrook.
Thursday, Oct. 24, "Will Christ Reign on the Earth?" Mr. J. E. Thomas.
All week-night meetings at 8 p.m.
Sunday, Oct. 27, 11 a.m., The Lord's Supper. Mr. A. W. Stephenson.
7 p.m., "The Triumphant Christ," Mr. W. Andrew.

A welcome to all.

News of the Churches.

New South Wales News-letter. J. Whelan, M.A.

Home Call.

The passing of Joseph Stimson and W. J. Way recalled the valuable service they rendered for the kingdom of God. H. G. Harward's beautiful tributes of appreciation of these brethren were endorsed by all who knew them. The N.S.W. conference honored itself when five years ago it made Joseph Stimson a life member of the H.M. committee. He had then served the committee for 43 years. His life in the home church, and community, adorned the doctrine of God his Saviour in all things. W. J. Way was one of our veteran preachers with the true pioneer spirit. He did an abiding work in four of the Australian States and New Zealand. Many trophies were won by him through the gospel, and others led to deeper consecration. We commend their loved ones to the God of all comfort and grace.

Volunteer Missions.

There is a keen zest to win others to Christ among our churches in this State just now. May the spirit of evangelism inspire every member. The successful mission of D. Wakeley at Lidcombe is a cause for rejoicing. W. J. Crossman, H. G. Harward and W. L. Ewers are leading campaigns at Canley Vale, Hamilton and Lismore respectively. Rockdale is contemplating a mission with R. Greenhalgh. The readiness of churches to free their preachers for these efforts reveals a fine brotherhood spirit.

Plus Giving.

The Winter family have been known for years as generous supporters of all our brotherhood enterprises. Home and foreign missions, the College, local churches, and many other causes have received the fruit of their stewardship. Recently these good folk, as a tribute to the memory of their honored parents, William and Eliza Winter, presented Chatswood church with a beautiful memorial organ electrically driven. Not content with this, they added to the interior beauty of the chapel by erecting a special enclosure in which to install it. This is typical of the plus note in the giving of this splendid family.

Abolition of the N.S.W. State Lottery.

The leaders of the Protestant churches in this State are seeking to enlist the support of all their ministers in a supreme effort to abolish the State lottery. The government is to be urged to impose direct taxation for the support of hospitals. There does not seem to be any likelihood of any such legislation passing under present conditions even if the government were willing to introduce such a taxation bill. It is the duty of the government, however, to safeguard and promote the moral interests of the community. The widespread facilities for gambling which the lottery provides are morally and economically harmful. Greed of gain should not be associated with the social obligation to support our hospitals. It is interesting to note that during the currency of the State lottery 62.45 per cent. of the money raised has gone in prizes, 3.13 per cent. in management costs, while 34.42 per cent. or £2,452,000 of the £7,125,000 raised has been paid to the hospitals. It is too costly a business to be allowed to remain. Courageous leadership is needed to educate public opinion against it.

The Anglican Synod and Good Friday.

Vigorous criticism was again levelled against the R.A.S. in holding its show during what is termed holy week. One cannot but feel that if

the active strength of the Anglican church corresponded with the census returns, the religious susceptibilities of that communion would be more potent. One could wish that the same zeal was manifest for Lord's day observance as is emphasised in respect to Good Friday.

New South Wales.

Lidcombe.—A great day was experienced on Oct. 6. Fifteen converts of mission were baptised and received into fellowship. Sister Mrs. Brassingthwaite was received by letter from Paddington, and Sister Mrs. Clay, formerly of Auburn. 111 broke bread. 139 present at Bible school. Bro. W. J. Crossman's subject for evening was "The Drama of Life." Bible school picnic was held on Oct. 7.

Wagga.—During last month Bro. Brown, sen., conducted the services. His splendid help was greatly appreciated. Bro. and Sister Acland and family arrived on Oct. 2, and Bro. Acland conducted the meeting on Thursday. On Friday a meeting was held to welcome Bro. and Sister Acland and family, at which ministers of the town gave greetings. Musical and elocutionary items were rendered, and Bro. Acland responded to the welcome. On Oct. 6, large gatherings attended. Bro. Acland spoke on "The Ideal Service" in the morning, and at night on "The Thrills of the Gospel." Sunday school picnic took place on the Monday.

Tasmania.

Invermay.—Meetings continue bright and helpful. On Sept. 29 Bro. Pitt exhorted the church. Bro. Waters spoke at night, and Bro. Pickerrill rendered a solo. In the afternoon the Bible school held children's day, many parents and friends attending. On Sept. 28 the marriage of Sister Stevens and Bro. Alderton took place.

Launceston.—Attendances are improving. Bro. Paternoster is delivering an interesting series of addresses on "The Gardens of the Bible," recent messages being on "The Garden of Eden," "Lot's Garden" and "The Garden of Naboth." At gospel service on Sept. 25, a young girl from Bible school confessed Christ. On Oct. 6 the monthly question night was well attended. Anthem by choir and solo by Mr. H. Stevens helped. A baptismal service preceded the usual meeting. Sister Mrs. Paternoster is still absent in Adelaide owing to continued illness of her father. C.E. society recently conducted a missionary evening. Dorcas class displaying a fine assortment of clothing, etc., to be forwarded to our Indian mission field. Bible school scholars were entertained at a tea and lantern lecture on Sept. 21.

Queensland.

Albion.—On Sept. 29 Bro. Stirling commenced his ministry. A welcome social was dispensed with in favor of an induction service on Sept. 30. Bro. F. Collins, of Ann-st. church, gave the charges to preacher and church in a most impressive and effective manner. Appropriate responses were made. Bro. Stirling is delivering stirring, inspirational messages.

Boonah.—On Sept. 17, Y.P.S.C.E. united with Mt. Alford society, and conducted the night's service. The fellowship was much enjoyed, and Bro. Baker's appeal for confession of Christ was answered by a young man and young woman of Mt. Alford society, making a total of five confessions from this society since its inception a few months ago. On Sept. 21, Sister Esther Muller was married to Mr. W. Vogler, and Sister Myrtle Pokarier to Mr. Jack Wickman. Bro. Baker officiating. On Sept. 25, Bro. H. W. Hermann, of Brisbane, gave a lantern lecture on "Our India" at invitation of ladies' guild, which had on display its handiwork in aid of foreign mission Christmas box.

Toowoomba.—Bro. G. D. Verco preached farewell addresses on Sept. 29. In the morning two young ladies who made the good confession the previous Sunday, and were baptised on Wednesday, were welcomed. At night another lady accepted her Lord and obeyed in baptism in the same hour. During Bro. Verco's nine months' ministry, twenty have been led to accept Christ, and all are faithful. Bro. Verco goes to Bundaberg with the church's prayers.

IPSWICH DISTRICT CIRCUIT.

East Ipswich.—In absence of the evangelist, Bren. R. Coward and C. H. Barrett conducted gospel services. The church is making preparations for anniversary. Sister R. K. Coward continues ill. Bro. W. E. Reeve has been ordered away for health reasons. All regret removal of Bro. and Sister E. P. Alcorn and family from district. Sunday school held a successful concert in aid of upkeep of Indian child supported by school. Teachers and scholars sympathise with Miss Gladys Bell in the passing away of her mother. Y.P.S.C.E. paid two visits to Blackstone, once to take meeting of Congregational Endeavorers, and again to rally held by Ipswich District C.E. Union.

Bundamba.—Services were well attended during month in spite of sickness. Sisters T. Dampier and Wall are recovering. Visiting speakers have been Bren. Wilson, Reeve, Coward and Barrett. On Sept. 27, at 46th anniversary, a record number sat to tea. Bro. R. M. Wilson was chairman at evening meeting, and greetings were brought by Bro. H. W. Hermann, conference president, and representatives of sister churches. Choir rendered several items under baton of Bro. G. Green. Sister W. E. Green acted as organist. Bren. G. Swan, of Redcliffe, and G. Green addressed morning meeting on following day, and at night, after an address on "Stewardship" by Bro. Wilson, two senior scholars made the good confession.

Brassall.—During the month two disciples who recently decided for Christ at Mt. Walker were received into fellowship. Membership now numbers 14. The church appreciates messages from Bren. Wilson, R. Coward, G. McKelvie, W. E. Reeve and H. Green. Monthly prayer meeting with the preacher was held on Oct. 3. Attendances have been good, and enthusiasm runs high.

Western Australia.

Brookton.—On Aug. 25, Mr. O. Fieldus, president of W.A. conference, spoke at three services. Mrs. Fieldus accompanied her husband. In Bible school examination Brookton was premier school for the State with two second prizes out of three entrants. Sept. 29 was the 26th anniversary of the church.

Subiaco.—Meetings have improved. Bro. Polard's exhortation on Sept. 15 was enjoyed. Bro. Hurren's messages in the evening and on Sept. 22 were inspiring, also Bible study at midweek meeting. A special men's service on Sept. 15, along with the tea and fellowship in the hall, proved a great success; 31 sat for tea, and about the same number composed the choir for evening. Other auxiliaries are working hard. Ladies' aid social on Sept. 14 was a success, proceeds to finalise carpet fair. Girls' club held a concert in aid of the coming exhibition.

Premantle.—As a result of two social evenings, when offerings were received, the sisters raised £10 towards £15 necessary for remodeling church kitchen, and the officers have decided to put this work in hand as well as the making of a new path on east side of building. There has been much sickness in recent days, and it has been a pleasure to see Sisters Mason (sen.), Deary and Raymond, and Bren. Marshall and Ryder present after ill-health. Sympathy of the church is extended to Mrs. Roy Thomson, whose father (Mr. Bailey) recently passed away. Some of Bro. Raymond's recent addresses have been very fine and timely, particularly on "The Wonderful Stone" and "The Adversary."

(Continued on page 652.)

Foreign Missions.

Conducted by A. Anderson,
261 Magill Rd., Tranmere, S.A.

INGATHERING IN INDIA.

Relatives' Week.

Bro. Coventry describes special services held at Baramati during August and September. During the month of August, special prayer services were held on behalf of relatives and friends. The first week in September an intense evangelistic effort was held, the series being known as "Relatives' Week."

Decisions for Christ.

"I spoke to the united Sunday school in the morning, and 10 boys made the good confession. Each evening, except Saturday, for the whole week we had a special address from one of our leaders, and I again spoke to the combined school on Sunday. Altogether 26 boys, mostly over 12 years of age, made the good confession. Of these, 21 were from the boys' home, two from settlement convert families, and three from other Christian families. We are sure you will rejoice with us in this ingathering of young lives for the Master. Next Sunday we plan to baptise those who are ready. Some will be placed under instruction for some time and be baptised later. We had hoped to see some adults come, as some came to the meetings, but different reasons hold them back. We are still praying they will soon come."

Worth While Service.

Those who are supporting boys in the home will be delighted to know that so many of them have decided for Christ. This gives a very large field to work upon, and brings lasting results. It is an investment that pays. This week another of our orphans was selected by a supporter. There are still others who need supporters. Six pounds a year will support one of these young lives and give them an opportunity of knowing the Saviour. Photos and information will be gladly supplied.

THE GOSPEL IN INDIA.

In the Marathi-speaking area, a committee was formed to enquire into methods of evangelism and to find out, generally speaking, how the message is being received in that part of India today. This has interest for the Australian Churches of Christ, since the work in "Our India" lies in this section, and our workers co-operated in helping to produce the report.

Impressions of the Committee.

"In the main it would seem that the doors to the gospel message are open on every side, and there are multitudes of ready hearers. Such phrases as these are used, 'Concerning the large and open field open-air work offers, to say the least, it is most encouraging. I am amazed at the interest shown by the outside public. Great crowds gather to listen to the gospel, and I think I can say the public interest really amounts to an eagerness.' Another states, 'There are not only many inquirers, but baptisms are taking place in several centres, and God's blessing is evident all through this region.' Another reports, 'While formerly there had been opposition, this year there was none.' 'Last year was a record one for the preaching of the gospel. Never has there been keener interest or more profound attention, never such a warm reception everywhere, doors open on every side, people asking to be told.' 'They were most interested to hear the message. These are marvellous opportunities. The seed, if watered by prayer, is surely going to yield an abundant harvest.' These reports agree with the most recent report to the National Christian Council that 'there is evidence from all quarters that non-Christians are far more

ready to listen to the Christian message than we realise. The message of salvation through the cross of Jesus Christ, when presented in love and with understanding, makes its unique appeal to all classes of people in India.' W. Machin's words here challenge us, 'If the missionaries and Indian ministers lead, the people will follow.'"

CHINA NEWS.

Chinese Home Mission Society.

Pastor Tong, of the Chinese Home Mission Society, writes regarding Hueli:—"Mr. Chen and his family have had a very trying time. Our general committee discussed the matter at their last meeting, but nothing definite could be decided. Mr. Chen has been written to and asked to report concerning the actual situation there. Financial depression has been all over China; the budget for our regular work is already in great debt. On learning from Mr. Chen, the committee will decide what to do re the future in Hueli. To-day I received a telegram and letters from Mr. Chen and his fellow-workers, who ask for financial help because of their personal losses. I will let you know what our general committee decide after their next meeting."

Dr. Hsueh.

Our former doctor is very grieved because of the sufferings of the Christians in Hueli. "The news of what happened to our people and property in Hueli is really terrible. We had some dim report about what happened, but nothing was clear. We still hope that things are not so bad in Hueli. I have asked Mr. Tong to give me some news about Mr. Chen and family. Later on I will write Mr. Chen and ask him to report to you, so that you will know what really happened in Hueli during the time when the communistic bands were passing through. Though I have not written, it does not mean our friendship is fading. We have been close fellow-workers in that far remote place in West China; we experienced the same kind of fate during persecution, and our two families endured hard times together, so there is brotherly affection nourished between us. Though we may have no more hope of seeing each other again, the deep memory of each other cannot be erased."

Latest News of Communists in Szechuan.

The latest issue of "China's Millions" tells of the ravages caused by the communists after they left the Hueli plain. Mr. Edgar tells of the communistic march right through the Chien Chang valley (Ningyuenfu is situated in this valley), and finally arriving at Tatsienlu on the Tibetan border. Mr. Edgar tells what happened in that

city as the Reds drew near: "Suddenly wild panic was the only order discernible, and 75 per cent. of the hardheaded business men and casual hucksters were alike hiding in the monsoon-drenched mountains, or, half-paralysed with fear, waited for the next move." With others Mr. Edgar escaped into Tibet itself; at one time he thought he would be trapped. A description follows of the trying experiences they underwent in Bogland, forty miles west in Lamaland: "But we got to our destination, and at 13,000 feet, saturated with cow manure smoke, limited as regards supplies, and in the midst of rumors and uncertainty, managed to live for twenty-five days, when favorable reports and obliging transport allowed us to again enter Kangting. Nobody here had been hurt, but much Catholic property had been damaged, and two priests have been carried into captivity. Some nuns were also captured, but were released."

OUR PER CAPITA GIVING.

Earlier, the per capita giving for 1934 was published. The average gift per member during that year worked out at a fraction over 3/-.

The giving during the last financial year shows an upward trend. The lowest per capita State during 1935 gave above the average of all States for 1934.

The average per member for the whole of Australia, during 1935, worked out at 3/11, an increase of about 11d. per member.

The following table shows the relative position of the States:—

	Income 1935	Per capita 1935	Per capita 1934
Victoria	£2123	3/2	2/8
South Australia	1827	4/6	3/1
New South Wales	1033	4/1	3/-
West Australia	678	4/10	3/6
Queensland	653	3/9	3/3
Tasmania	270	6/4	3/7

Tasmania has set a high standard in giving, though it needs to be noted that, as a general rule, the smaller the membership the higher the per capita giving.

This year the Federal Board asks the brotherhood for £7,000 to maintain our work. If we brought up the average giving to that of Tasmania it would produce over £10,000. Even this should not be beyond our capacity.

Please remember the Federal Board's financial year began on Sept. 1. One month is already past, so it is not too early to forward a gift towards the £7,000 required.

CHRIST'S LEGACY.

"Let us look to the Man of Sorrows again, assured of his understanding and love. We cannot look to him too constantly. But let us also remember that he was the Man of Courage who could and did 'overcome the world.' Let us know that this courage is his legacy to us."

BE "ON TIME."

IT'S no use hurrying after the train has gone—and it's too late to start SAVING when the opportunities of life begin to pass you by.

BE PREPARED!

START SAVING NOW AT THE PEOPLE'S BANK

STATE SAVINGS BANK OF VICTORIA

Head Office: Elizabeth St., Melbourne.

ALEX. COOCH, General Manager.

A Great Fellowship Rally.

The story of the Victorian fellowship rallies which have been held over ten successive years is one of adventurous faith and daring. They have sprung from the idea that Christian people, particularly those of like faith, love to get together in large numbers, to eat together and to sing, pray, talk and plan together. Each year's success has become the guarantee of the next. Already the 1936 rally is in mind. The Federal Conference executive in Melbourne have requested the Social Service Committee to plan to hold it clear of the Federal Conference, and the request must be respected. The question of a change of programme is being considered. The speaker is being selected. The good women upon whose shoulders fall the heavy load have already recovered from their exhaustion, and may be heard speaking of the next and even greater effort. Perhaps it is due to the women more than others that the event has come to be such a big undertaking. In the growth of the occasion, the number provided for at tea has risen from 250 to 1,250, and the limit of the willingness and capacity of the women to handle this crowd, and a bigger one, has not yet been reached.

It was in June last that the women of the churches were called together to plan the rally held on Sept. 30, and in most cases the women raised the money, sold the tickets and did the catering. It is surprising to see the same enthusiasm year after year. It is in the women's meeting that the fire is lighted, and it is the women who keep it burning until the occasion is consummated. 1926, when the first rally was held, was one of the years of the boom, when what appeared to be prosperity was seen on every hand. What a change has come about! For the past five years or more the depression has been upon us, but the rally has grown in spite of it, or may be because of it.

It was suggested that industrial suburbs could not any longer afford to assist, but experience has shown that, with few exceptions, these are still the best supporters of the rally. Fellowship is the craving of the times, and even the poorest are willing to pay for it. Stories of the planning and sacrifice, over months prior to the occasion, of unemployed members of the church, are almost pathetic. The Social Service Department made it known that complimentary tickets would be available for unemployed members where the church could not assist that far; but the churches where most unemployed were to be found refused to call on the department. It is interesting to note where the tickets were most freely sold. Boronia (18 miles away), 34; Carlton, 28; Caulfield, 33; Malvern, 37; Oakleigh, 23; Burnley, 36; Cheltenham, 19; Dandenong, 27; Gardiner, 32; Bentleigh, 20.

If a similar enthusiasm obtained in all the churches, the Melbourne Town Hall would not nearly be large enough to accommodate the crowd. The difficulty of catering for an uncertain number is obvious, but not on any occasion have the committee had any information that would be a guide for preparation. All efforts to obtain such have failed. Nevertheless, the accuracy of the provisioning has been astonishing.

To obtain anything like a correct understanding of the magnitude of the event, it is necessary to reach the scene of operations at 8.30 a.m. Already men are in attendance to receive the food, the flowers, and plant necessary. Bro. Holloway delivers 5 cwt. of cooked meat, and is usually first, followed shortly afterwards by Bro. and Sister Ashton with a Berkeley cutter. In a few minutes the machine is at work. Bro. Dave Brown is responsible for a gift of 50 quarts of milk. Bro. Eric Muir has sent four bags of potatoes, and the peelers are immediately upon them. Bro. Barnett has kept faith, and 30 doz. lettuce have arrived. Bro. Moss Duff has given 30 doz. beet, and Mrs. Whittington has cooked them. These are now in hand. Bro. Dixon has

sent 1,600 rolls of bread and 22 loaves for the workers. The grocer delivers his order; a box of butter has arrived, 18 cases of fruit, for trifles and the tables, are received. Each arrival sets a further band of workers a task. Bro. Crichton is busy the while discharging cups and saucers, plates, knives and forks, etc., also 220 doz. cakes, and about 150 lbs. of sponge for trifles. 70 lbs. Jellies are being prepared in dishes. Custards, salads, beet are all in course of preparation, and the organisation under Mrs. Gill is working like a well oiled machine. Now a staff of workers is engaged in conveying prepared food to the main hall. All the while Bro. Will Graham has been busy here with a staff of his own, assisting the Town Hall attendants in the erection of about 1,600 ft. of tables, and bringing chairs into position. Following this band is another spreading paper, secured by Bro. Geo. Morton, 2,000 ft. of 38 in. white paper being used in the process. This is a fine substitute for white tablecloths. Mrs. J. E. Webb and her staff of women skilled in the art of floral decorations are now ready with their vases of flowers. The Town Hall platform is now being transformed into a lovely floral picture. Brethren and sisters have sent or brought flowers by the thousand. It is estimated that from 10,000 to 12,000 poppies, as well as other flowers in hundreds, are used. Flower stands and jardinières of exquisite designs grace the main table which accommodates 34 persons. Decorations extend to the choir gallery and grand organ. Everything is moving to the completion of a well-laid plan. Eleven o'clock has struck, and a fine band of women from Blackburn has summoned workers to a cup of tea. At one o'clock luncheon is provided for about 130 workers. Bro. Sercombe has kindly donated some lovely meat to help in this. This preparation in itself is no light task.

And now the plans for months back are beginning to be realized. The last table is in position, and the banquet hall, which has been engaged to accommodate if necessary the overflow (about 400), is also looking beautiful. The potatoes are cooking on the electric stoves. The hour is wearing on towards 5 o'clock. Waiters are now arriving. Some 50 men, of whom about 20 are from our College, are required to assist the waitresses. These number about 100, and are drawn, as far as possible, from all the churches. What a time for the women! Apart from the workers who have been working all the day, there are 150 others to obtain a snack. To the credit of this fine band of helpers let it be said that they enter into the spirit of the occasion and put up with all sorts of inconvenience. However, all are fed. Bro. Graham calls them together and gives final instructions. Bro. W. W. Saunders has placed display signs in conspicuous positions along the gallery balustrades. These tell of the purpose of the gathering, and by scriptural quotation, and verse, "Christian fellowship" is featured.

The doors are open a half-hour before the time of starting, and hundreds of people, many of whom have been waiting a long while, take their seats at the table. There are yet ten minutes to go, and the main hall is full. Others must go to the banquet hall. 150 are accommodated here.

The chairman of the committee, Bro. J. G. Hare, is in the chair on time, and calls upon the assemblage to sing grace. The chatter of voices and the clatter of ware indicate that already the spirit of fellowship is abroad. Waitresses have anticipated the hour, and are well ahead with their work. Potatoes, steaming hot, are served. Tea, more than a thousand cups, is pouring. There is only one hour allowed for the meal and to clear tables. Everything has gone according to schedule. By means of amplifiers, all hear the chairman's voice as he expresses the welcome of his committee to all present. Bro. H. M. Clipstone, Victorian conference president, offers prayer, announcements are made, and greetings are read. These come from the conference executive and home missionary committee; N.Z. (Bro. and Sister Youens); Queens-

land (C. R. Burdeu); N.S.W. (A. G. Illingworth); Cumerogunga, and local committees. The sunshine committee of our C.E. council here makes a presentation of a beautiful typewriter to the Social Service Committee, and the typists of that committee (Miss Coleman) receives it and makes a neat little speech. Some fine singing of some well-known hymns by the audience and choir, assisted by the grand organ, is greatly enjoyed. The hour is now 8 o'clock, and we are on the air. Bro. Hare very briefly acknowledges the greetings from overseas and interstate, explaining the impossibility of individual mention, but assuring all of our appreciation. In addition to the greetings previously mentioned, telegrams are received from the Queensland Social Service Auxiliary, Bro. and Sister Trexise at Taree, the church at Wangaratta, and the Andersons at Tresco. Numerous messages are also received, included amongst which are letters from Ultima, Boort, Warrnambool, York-st., Ballarat, Lillimur, and Sister Bryant and Nurse Frieze at Cumerogunga. Bro. Will Brown and others are present from Kaniva, nearly 300 miles away.

The programme commences with the anthem "Hail, Gladdening Light," a most appropriate introduction. This and the other anthems, "Worthy is the Lamb" and "The Hallelujah Chorus," were never better sung from our platform. Bro. E. Tippett is the conductor, and Mr. Herbert Davis officiates at the organ.

Mrs. Grace Brown and Mr. Chris Beekie, both deeply consecrated and talented singers, delight the gathering with their songs and duets. The atmosphere created offers a splendid opportunity for prayer by Bro. A. W. Connor, president of our Federal Conference, who commends the speaker for the evening, Bro. A. L. Gibson, to our heavenly Father for his blessing. The period over the air is altogether too brief for the listeners everywhere, but our appeal for a longer period was ineffective. Maybe the day will come when our programme will be sought after. Bro. C. R. Burdeu succeeds in getting a telegram from Brisbane to us, "Group at Stirling's enjoyed broadcast. Greetings to Victorian folk."

Bro. Gibson, than whom we have no more delightful and effective speaker, presents the proposals of the Churches of Christ Christian Fellowship Association, and speaks in a most convincing manner. Over £400 per annum is promised, and this amount is being increased daily.

It is 10 o'clock, and some have been seated for four hours. Can we wonder that they are tired? It is so. Everybody is happy nevertheless. It has been a great occasion. All stand to sing "Blest be the tie that binds"; the benediction, and good-night until we meet again.—W.H.C.

(The Christian Fellowship proposals appear on page 654.)

FOR SALE

Plant now—Dahlias, Chrysanthemums, good named, 8/- doz.; or good mixed without names, 4/- doz.; Buffalo grass, 5/- sack; Kikuyu grass, 2/- 100, 15/- 1,000. Fruit trees, 1/- each, 10/- doz.; balled citrus, 3/6 each; passions, rhubarb, 5/- doz. Pot-grown wattles, pines, cypress, 6/- doz., 45/- 100. Privet, variegated, 2/6 doz., 18/- 100; golden, 2/- doz., 12/- 100; green, 1/6 doz., 10/- 100. Boobyalla, 6/- doz. Azalea, 1/6. Berberis, pyrus, mock orange, vigilla, weigella, brooms, genista, myrtle, 1/-—A. G. Nightingale and Co., Nursery, Emerald.

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News of the Churches.

(Continued from page 649.)

Western Australia.

Maylands.—Two first prizes were won in recent scripture exams, and a grade of 78 per cent. obtained. Sister Mrs. Digwood was the coach. Successful Bible school anniversary services were held on Sept. 29. The primary department, under leadership of Miss Freda Coupland, gave excellent items. Senior school sang splendidly under direction of Bro. A. Sagers. Bro. Vawser gave an interesting talk on "Locks." At night Bro. Thomson's subject was "Climbing Life's Ladder." One young woman confessed Christ.

Kalgoorlie.—Bro. Geo. E. C. Hughes commenced his labors with the church on Sept. 1, and his messages were appreciated by large attendances. On Sept. 8 Bro. Roy Richards spoke at morning service. At the close of Bro. Hughes' gospel message, a married man made the good confession; he was baptized on Sept. 15, when Bro. F. Nixon addressed the morning meeting. On Sept. 22 Bro. Hughes spoke at both meetings. A young lad confessed Christ at the close of a stirring gospel address. Combined Kalgoorlie and Boulder Bible schools held annual picnic on Sept. 11, when over 500 journeyed by train to Coolgardie Park.

Perth (Lake-st.).—Meetings on Sept. 29 were of high standard. The conference president, Bro. O. Fieldus, addressed the church. Special reference was made to the Bible school workers on the occasion of the school's anniversary services. The afternoon session was very successful; attendance of parents and friends satisfactory. The kinders, under direction of Miss Wilson, and the older scholars, under leadership of Bro. Brooke, provided a good programme. Bro. C. H. Hunt gave his address on "Little Foxes" to the delight of children and adults. At evening service children and teachers occupied the platform and sang well. Bro. Brooke preached to a large audience on "Christ, the Hope of the World."

South Australia.

Prospect.—There was a further confession on Sunday night last, when a young woman owned Christ before a large congregation.

Mill End.—One scholar, immersed the previous Sunday, was welcomed into fellowship on Oct. 6. Bro. Anderson addressed services on Sept. 29 and Oct. 6. Miss Ada Ellis sang a solo at gospel service. Bro. R. Barnes has been appointed choir-leader. Bro. G. A. Clarke has been appointed a justice of the peace.

Queenstown.—On Sept. 29 Bro. J. Wiltshire, from Ballarat, Vic., gave a splendid message. In the evening Bro. Brooker's subject was, "Bible Names for Bible Things." On Sept. 23 the students' class and executive of Port Line Group listened to Bro. Bolduan, from India. Band of hope meeting was also held on that date. On Sept. 25, the boys' football club held a well-attended concert. On Oct. 6, Bro. Brooker exhorted the church, and at night he continued his address on "Bible Names for Bible Things." On Sept. 30 the girls' wattle club paid a visit to Salvation Army at Kilkenny and gave a concert.

Fallarton.—During September there were nice spiritual and well-attended meetings. A successful C.E. anniversary was held on Sept. 1. Bro. Warren's morning subject was "The Church and the Young People." In the afternoon the C.E., under direction of superintendent Sister Molly Johns and assistant superintendent Bro. Bert Rosewarne, gave a demonstration. At night Bro. Warren's subject was "Four Faced and not Two Faced." C.E. choir did splendidly afternoon and evening. Bro. Warren occupied the pulpit for all meetings during month, and Sisters Ash and Story contributed solos. The church has received a severe blow in the passing of Bro. Rosewarne, sen., highly esteemed as an officer and worker in the cause of Christ. Sympathy is extended to the family.

Bordertown.—Christian Endeavorers had a happy time at a social on Sept. 20 to celebrate the coming of age of Bro. Ray Smith. The church sustained a great loss in the home-call of Bro. T. B. Verco on Oct. 2. Deepest sympathy is extended to his relatives. Y.P.S.C.E. members were pleased to have a visit from Bro. Reg. Bolduan on Oct. 3, when he gave an interesting lecture on "Our India." Bro. C. Thomas also spoke a few words at this meeting. Bro. Russell exhorted at morning worship on Oct. 6, making reference to the life of the late Bro. Verco. The church had fellowship with Bro. Clem Verco (Sydney) and Sister Ruth Thomas (Melbourne) at this meeting. Bro. L. E. Verco preached at gospel service, again making reference to his father. A working bee was held at the tennis courts on Sept. 28 in preparation for opening on Oct. 12.

Semaphore.—Interesting and helpful addresses were given to good congregations morning and evening on Sept. 29 by Bro. J. C. Stanley and A. C. Rankine respectively. In the school hall on Sept. 23, a happy social gathering of fifty well-wishers tendered Mr. Ken. Coghlan and Miss Madge Waldie, to be married on Oct. 12, a pantry evening, many useful grocery parcels being presented to the guests. Sunday school anniversary celebrations, commenced on Oct. 6, were well attended; 105 broke bread. Bro. Ross Graham gave an interesting address. Bro. A. Anderson pleased with his address in the afternoon. Bro. Oram was at Peterhead Baptist. The singing, under baton of Bro. A. J. Stewart, was excellent. Sister Miss M. Pell was pianiste and Sister Miss G. Tirrell organist. Bro. R. Peacock, superintendent, has worked hard, and with his staff, deserves the success attained. Bro. McKenzie, church secretary, has improved in health, also Mrs. Bond.

Victoria.

Melbourne (Swanston-st.).—Several visitors were present at both services last Sunday. Bro. Scambler was the speaker. Offering for College was taken up, and will remain open for week or two.

Parkdale.—P.B.P. club, under leadership of Bro. Les. Brooker, conducted a splendid annual social on Sept. 24. Good attendance at "snowball" afternoon on Sept. 25 at Sister Mrs. Bryce's. A new S.S. teacher was enrolled on Sept. 29.

Echuca.—Good meetings on Oct. 6. Bro. Wigney spoke from Acts at morning worship, and in evening on "Ye Must be Born Again," after which four young converts were baptised. Sister Turner has been very ill, but is improving.

Hampton.—Anniversary celebrations concluded with a concert on Oct. 3. The women's mission band held a birthday meeting on the afternoon of Oct. 2. On Oct. 6, the College offering was about 14/8/-. Bro. Stephenson spoke morning and night.

Maryborough.—On Oct. 2, the ladies of the church held a successful Oriental fair. On the same day Bro. J. E. Searle arrived from Yarrawonga to commence as resident preacher. He gave addresses on Oct. 6. Meetings were well attended, and at night a young man made the good confession.

Drumcondra.—Bro. Cecil Jackel continues to labor faithfully. A series of chart addresses delivered at gospel services, dealing with the plan of salvation, is proving very helpful. J.C.E. and Y.W.L. members held an enjoyable picnic at Queen's Park. Fellowship was enjoyed on Sept. 29, with Sister Miss Oxley, of St. Arnaud. Bible class and teachers' monthly tea and discussion on Oct. 6 very well attended.

Collingwood.—On Sept. 29, Bro. R. Burns spoke in morning on "Summits of Christian Experience." Bro. Fitzgerald at gospel service spoke on "What of the Jewish Nation in the Light of Modern Happenings?" On Oct. 6, Bro. Fitzgerald's morning subject was "Superlatives of Grace." Sister Mrs. Salisbury, of Canterbury, was received into fellowship. Continuing his series of prophetic and evangelical messages, Bro. Fitzgerald spoke at gospel service on "The Only Gospel that Saves."

Ballarat (Dawson-st.).—The church had happy fellowship with Bro. and Sister Lindsay Smith and family on Sept. 29. Bro. Smith addressed the church, and preached in the evening. One young man has renewed his vow with the Lord, and Bro. Les. Wallace has been received by transfer from Gardiner.

South Melbourne.—The work continues steadily. The church sympathises with the loved ones of Bro. Josephs, who recently passed away, also with the family of Miss Duncan, who lost her father. Sister Mrs. Cooper, 94 years of age, passed quietly away to be with her Lord. Anniversary practice is in progress in the Sunday school.

Gardiner.—Two Sundays have been devoted to Bible school anniversary. Attendances were satisfactory. Bro. Chas. Brough trained the school in the singing of special hymns. Bro. R. Williams and R. Arnold helped with messages. One was received into fellowship on morning of Oct. 6. College offering, £29 so far.

Fitzroy (Gore-st.).—Good meetings on Oct. 6 marked commencement of Bible school anniversary. Sister Mrs. Evans was present after illness. In the afternoon Bro. Turner spoke to the children, who were on the platform, and sang special songs. At night Bro. R. Rough spoke, and the children again sang, including a duet.

Newport.—On Oct. 6 a young people's church attendance league was formed. Five enrolled for morning and thirteen for evening attendance. At night Bro. Johnston conducted a lantern service entitled "What Think Ye of Christ?" About 70 people attended, including parents who were present for the first time. Junior choir sang an item.

Warragul.—Attendances at meetings are maintained. Bible school work is progressing. Bro. Snow continues his very helpful ministry. Gospel addresses are full of teaching, and very much appreciated. A delightful spirit of co-operation and fellowship exists amongst members. Ladies are doing a magnificent work, and are most anxious to continue.

Camberwell.—On Sept. 29 Bro. Patterson spoke in the morning. On Oct. 6 Bro. and Sister Deeley, Miss Deeley and Mrs. Swain were welcomed by transfer. At evening service Bro. A. Mitchell rendered an appreciated solo, and at the close a Sunday school scholar made the good confession. Bible school has completed a competition resulting in nine new scholars.

Dandenong.—The choir gave a musical evening on Oct. 2, under leadership of Bro. Tinkler, assisted by Mr. and Mrs. Val. Wolf and Miss Daff, of Cheltenham, and Miss Werner, of Carnegie, who assisted at organ and with pianoforte solos. The congregation, with choir and visitors, had fellowship at supper. The church has changed to the new hymnbooks. Bro. Atkin spoke at both services on Oct. 6.

Sunshine.—Sunday school anniversary services were held on Oct. 6, with very good attendances afternoon and evening. Speakers were: afternoon, Bro. W. W. Saunders; evening, Bro. J. McG. Abercrombie. The singing of the children, led by Bro. C. Thomson, of Ascot Vale church, was much enjoyed. Members are enthusiastic regarding the building of a chapel in the district early in the new year.

Northcote.—Good attendances on Oct. 6; Bro. W. W. Saunders' messages excellent. Bro. V. P. Kettner, by transfer, welcomed. Sisters Archer, Collins, Drakeford, Sutch and White are again in attendance after illness. Sympathy has been extended to Mrs. Holyoak and family, Mr. and Mrs. Pedley, Miss Anderson and Miss Oxley, all of whom have suffered recent bereavement. Sister Horley is very ill in hospital.

Preston.—Bro. J. C. F. Pittman commenced a short ministry on Oct. 6, when he spoke to good congregations morning and evening. A sunrise prayer meeting was held at 7 a.m. At the gospel service a solo by Mrs. Pittman was enjoyed. On Oct. 4 the boys' gymnasium concluded the season with a display. Bro. Ray Fisher was the recipient of a kit-bag from the club as a token of appreciation of his services as instructor.

Maryborough.—Bro. J. E. Searle commenced his ministry with the church on Oct. 6. In the morning, to a very fine meeting, 82 being present, he gave an uplifting message on "Divine Co-operation." In the evening 102 were present, and Bro. Searle gave a great message on "Birds of a Feather." A young man made the good confession. The church is greatly encouraged, and a time of great blessing is confidently expected.

Ascot Vale.—On Oct. 6, two who had re-affirmed their faith on the previous Sunday evening were received into fellowship. During past four months members of W.M.B. have earned £17 towards renovations to church by a "time and talent" scheme. On Sept. 28, tennis club held second social evening, proceeds given to Sunday school. The church extends sympathy to Sisters Mrs. Ladhams, Mrs. Holmes and Miss Ladhams in the loss of husband and father.

Berwick.—On Sept. 29 Bro. Dudley conducted the services, his morning topic being "God's Fellow-labourers." On Oct. 1, a farewell was tendered to Bro. Dudley, who is leaving, and a welcome to Bro. Brown, who is taking up the work. Bro. Dudley was presented with a hymn and a tune book. He is going to Yarrowonga church. On Oct. 6 Mr. Wilson, of Local Option Alliance, gave instructive morning and evening addresses.

Moreland.—At morning service on Oct. 6, Bro. R. L. Arnold spoke on "What is a Christian to Do?" A young man, immersed a week previous, was welcomed into fellowship. At gospel service Bro. Arnold preached on "For Such a Time as This." The service was in charge of Phi Beta Pi club, which was responsible for an excellent doct and solo in particular. On Oct. 5, the women's mission band conducted a social to aid College of the Bible garden fete.

North Richmond.—Bro. Sparks at 11 a.m. and Bro. H. D. Watson at 7 p.m. conducted services on Oct. 6. Junior choir took part at gospel meeting. Sunshine circle held an Australian tea on Oct. 1. A successful social by Phi Beta club, with Bro. Les. Brooker as M.C., was held on Sept. 28. All clubs, etc., are working hard for a sale. While Bro. Bischoff is on holidays in Queensland, Bro. Northeast, Rasmussen, Sparks and Watson are conducting services.

Malvern-Caulfield.—On Oct. 5 a social was held to do honor to Bro. Harold File, who is going to Africa to fill an important business position. In view of past services the church presented him with a Bible and the tennis club with a box of cutlery. Excellent meetings on Oct. 6 for Bible school anniversary. Singing of the scholars was an indication of the work of the conductor, Bro. Geo. W. Mitchell. Inspiring addresses by Bro. H. M. Clipstone, H. Swanton and W. G. Graham.

Brighton.—Bro. J. E. Webb's ministry with the church ended, after five and a half years, on Sept. 29, when a large number gathered to hear farewell messages. At a farewell social on Oct. 1, representatives from auxiliaries, other ministers of the district, and the mayor united in praising Mr. Webb's work and in wishing him well in his future work. A presentation was made. On Oct. 6 there were good attendances at both services, when Bro. A. E. Forbes commenced his ministry. The work generally is in good heart.

Hartwell.—Well-attended meetings, good interest and support, Bro. Buckingham preaching. Last Sunday morning two young men were received into fellowship by faith and baptism. One lady made the good confession at night. Annual meeting showed church in good position spiritually and financially. Bro. Vapiopoulos, Tyler and Knights appointed to board of officers. Plans to liquidate building debt and launch a forward move were heartily endorsed. Encouraging features of the work are good attendance at prayer meeting and adult Bible class.

Carlton (Lygon-st.).—At their monthly meeting on Oct. 3, the mission band said good-bye to Mrs. and Miss Alma Tippet prior to their holiday trip. Members and friends enjoyed a delightful evening on 6th as guests of Mrs. Fisher

and Mrs. Simpson, proceeds towards renovation fund. Splendid attendances on 6th for Bible school anniversary. Bro. Ennis brought a message of encouragement to teachers in the morning. Special messages to scholars afternoon and evening by Bro. Keith Jones and Bro. Ennis were much appreciated. The school sang splendidly under leadership of Bro. Nat. Haddow.

Yarrowonga.—On Oct. 1 the chapel was well filled, when a farewell evening was held to Bro. and Sister Searle. Bro. Gale and A. Hughes were present, also Bro. Banks and Bro. and Sister Jackel, of Wangaratta, and Messrs. Wigley, Patterson, Cambell and Weeks, of local Congregational, Presbyterian and Methodist churches. Presentations were made to Bro. and Sister Searle from the church, Bro. Searle from young worshippers and C.E., and Sister Searle from ladies' guild. On Oct. 6 Bro. Dudley commenced his ministry with the church with a fine worship service. Several members are sick. Gospel service was well attended.

Cheltenham.—Church families have again suffered bereavements. Bro. J. C. Monk died at the age of 82 years, and Mrs. Walton, mother of Sisters Mrs. Val. Wolf and Ros. Judd, received the home-call on Oct. 4. The sympathy of the church is with all bereaved. Following Bro. Allan's address on "The Closed Door," on Oct. 6, a young lad from the school confessed Christ. During the winter months the young people, following evening service, have held rotary gatherings in various homes, and many happy hours have been filled with the singing of hymns. These gatherings will for a period be suspended. College offering shows advance on last year's.

Gardenvale.—On Sept. 29, an "all members present" day was held. Bro. Holloway, from Malvern-Caulfield, exhorted in the morning, and Bro. W. Andrew's evening address on "The Roll Call" was appreciated, also solo by Sister I. Heiden. Thanks are expressed for help of Sister Verco and Bro. F. Saunders and F. Burgess at recent mid-week meetings. On Oct. 5 an enjoyable social was given by kinder teachers to raise funds for their work. On Oct. 6 a children's F.M. service was held, when Sister Mrs. Waterman gave a very interesting talk on China. Sisters Bennett and Verco have recently been received by transfer. The church learned with sorrow of the sudden passing of Sister Goodison.

Ormond.—On Sept. 29, Bro. G. J. Andrews gave the church a good address, and at night his message on "The Wells of Youth" was enjoyed. Sister Miss Griffiths was soloist. On Sept. 29 aged Sister Mrs. Boxall passed to be with her Lord. Prayer meetings are growing. On Oct. 3 Mrs. Waterman spoke at ladies' mission band. On Oct. 6, Bro. G. J. Andrews gave a great message to the church. Sister Mrs. Chapman was received by transfer from Carnegie. In the evening Bro. Andrews gave the last of series on "Wellside Scenes," his theme being, "Jesus by the Well." Ladies of the concert party gave £8 to church funds, raised from a recent concert. The young boys have started a cricket team under leadership of Bro. Blackwell.

Chelsea.—On Sept. 29, at Bible school quarterly review, Bro. Keith Jones addressed teachers, scholars and visitors, and later forwarded a very favorable report on the general efficiency of the school under supervision of Bro. F. J. Warne. At S.S. examinations the school secured a second prize, seven merits, two certificates and three passes. On Oct. 6, amongst visitors were Bro. and Sister Reg. Biddman, from India. Bro. Martin closed a ministry with the church extending over seven months. He exhorted the church. After gospel service Bro. T. J. Warne, on behalf of the church, expressed thanks to Bro. Martin for excellent service rendered, and presented him with an autographed copy of the new hymn-book. There were seven confessions during his seven months' ministry.

West Preston.—Bro. Colin Thomas closed his ministry on Oct. 6. Large attendances at all meetings were a tribute to his work and testimony to the esteem in which he is held. Bro.

J. D. Lang presided at the Lord's table, and before Bro. Thomas's address on "The Will of God," presented him with a cheque as an expression of love from the church. Bro. Thomas feelingly responded. In the afternoon Bro. Thomas visited the Bible school and delivered parting messages. At night the chapel was crowded. Bro. Thomas sang "When I Survey the Wondrous Cross," and spoke on "The Parting of the Ways." One young man owned Christ. After a baptismal service a quartette rendered, as a parting prayer, "God be with you till we meet again," congregation joining in concluding verse and chorus.

Caulfield (Bambra-rd.).—The church is entering upon its spring campaign. Mr. Clipstone has arranged a series of meetings and addresses. On Sept. 29, a married lady confessed Christ. On Oct. 6 a husband and wife and a young lad were baptised, and a young lady allied herself to the cause of Christ. Bro. Clipstone changed platforms with Bro. Graham, of Malvern-Caulfield, at morning service. Several delegates from Adelaide, on their way to C.E. Convention in Brisbane, were at evening service. Two delightful solos were rendered by Miss Arthur, of Adelaide. An anthem was sung by the choir. In the afternoon, Sunday school teachers had a tea and conference. All sympathise with Bro. Johnson and family in the loss of his wife, a faithful member for many years. Bro. Waters is ill in hospital. On Oct. 3, the ladies visited women's social circle at Black Rock, and spent a pleasant afternoon. Mrs. Burton entertained members of choir and friends at an evening in her home in aid of the choir funds on Oct. 5.

MARRIAGE.

HART—METZENTHEN.—On Sept. 21, at Church of Christ, Bambra-rd., Caulfield, Mr. W. T. Atkin officiating, assisted by Mr. H. Clipstone, May Florence, youngest daughter of the late Mr. and Mrs. P. E. Metzenthon, Melbourne, to Charles Wyndham, second son of Mr. and Mrs. C. W. Hart, Newport, Mon., England.

DEATH.

VERCO.—On October 2, at Hope Farm, Bordertown, S.A., Thomas Benjamin, the beloved husband of Alice Verco, and father of Clement, Hilda, Claude, Leslie, Millicent and Edwin. Aged 82. At home with the Lord. Greatly loved.

IN MEMORIAM.

ADERMANN.—In loving remembrance of my dear husband and our dear father, Charles Adermann, called to a higher life on Oct. 14, 1934. "Closed in everlasting arms, Pillowed on the loving breast." —Inserted by his loving wife, sons and daughters.

AN APPRECIATION.

On this third anniversary since my accident, I take this opportunity to express a word of appreciation, and to say I have not forgotten my many friends of the brotherhood, who were so kind to me during my hospital and convalescent days.—Denzil C. Ritchie, Ballarat East, Oct. 15.

TENDERS.

Tenders are invited for additions to the kindergarten hall for the Church of Christ, Chester-ville-rd., Cheltenham. Tenders close Saturday, Oct. 26. Plans and specifications may be obtained at the manse. The lowest or any tender not necessarily accepted.—L. Hutchinson, "Sunnybank," Pt. Nepean-rd., Cheltenham, S.22, hon. sec.

PIONEER TEA MEETING

In "The Palms," And Service on Henley Lawns, Melbourne, To Celebrate Centenary of Arrival of John Pascoe Fawcner.

SUNDAY AFTERNOON, OCTOBER 13.

Selections by Band and Centenary Choir. Speeches on "The Pioneer Township" from two platforms. Tea, 4.30 p.m., 2/6. Admission to Lawn Free.

Tasmanian News-letter.
Ira A. Paternoster.

A Distinguished Tasmanian.

Under the above caption Tasmanian papers referred to the late Lieutenant-Governor, Sir Elliott Lewis, who during the past month passed away. The late Sir Elliott entered the political arena in 1886, and for almost fifty years has been actively associated with the development of this State. Of him it is said: "Sir Elliott Lewis was a man of outstanding character. Not only was he a charming personality, but he was the soul of honor. In a long and eventful public career his politics inevitably were criticised, but never his reputation."

Late Henry Reed and Methodism.

On the assumption of the truth that the late Henry Reed conducted the first religious service in Victoria in the spring of 1835, the centenary of Victorian Methodism was celebrated during the past weeks. It is interesting to note that this claim has been disputed, the suggestion being that Mr. Reed was not even a Methodist at the time, and that during September, 1935, he was not in Melbourne, but in Sydney. Records found in the archives of the Paterson-st. Methodist church, Launceston, however, go to show that June 24, 1835, Henry Reed was admitted as a member on trial, and that during September his attendance was noted at official meetings, but from November 16 to December 17 he was not present. These dates coincide with his own statement that he was in Melbourne during that period.

Ninety Years Ago.

In the light of pronouncements made at the recent B.M.A. conference anent the use of strong drink, the following excerpt from a Tasmanian paper published ninety years ago makes interesting reading:—"On Tuesday evening, Mr. Price read to a numerous meeting of teetotalers a great number of extracts from various works, having reference chiefly to the opinions of medical men upon the physical effects of alcohol. The burden of the testimony was in favor of the opinion very generally entertained, that excessive indulgence in alcoholic beverages is injurious, and their moderate use, however agreeable, not absolutely necessary for, but rather incompatible with, the support of organised nature."

Treatment of Juvenile Offenders.

Recent happenings in the Hobart prison have turned the minds of legislators in the direction of prison administration generally, and have brought forward some interesting suggestions especially along the line of the treatment of juvenile delinquents. Emphasis was placed on the necessity for educational requirements, especially as regards vocational training. It was suggested that salaried probation officers should be appointed to the children's court, one to serve Hobart and district and one to serve Launceston and district; that the services of honorary probation officers should be retained, and that they be organised into a fully effective probation system under the general supervision of the salaried officers.

Missionary Exhibitions.

During the past week the missionary forces of Tasmanian Anglicanism have been centred round the Albert Hall in this city, where a spectacular north and south of the equator missionary exhibition has been held. The opening service on the first day was performed by the Bishop of Tasmania. Missionaries from the various fields were present, and the exhibition was of a definitely educational value. Work among the Australian aborigines was represented by David Unlapan, who is well known throughout the Commonwealth as a cultured Christian man.

Fellowship Rally.

Tasmanian members, or at least those fortunate to be listening, were pleased with the broadcast programme of the fellowship rally from Melbourne Town Hall. Personally we would like to commend the selection of songs. Often, even at church functions, artists choose items which greatly offend many who feel that an entertainment provided by a Christian body of people should at least have a religious flavor. This applies to Sunday school anniversaries and concerts generally, held in the name of and in the interests of Christian work. The broadcast on Sept. 30 was a delight, and we were pleased to have that point of contact with our larger work.

Christian Fellowship Association,

Social Service Department, Victoria.

OUTLINE OF PROPOSALS.

The Christian Fellowship Association has for its object the raising of funds by way of regular contributions, gifts or otherwise from the members of the association for the primary purpose of assisting needy members by way of gifts, and/or loans according to circumstances.

The motive for the formation of such an association is derived from the all too patent hardness of the times. The burden of relieving or caring for brethren who are in difficulties should become the responsibility of the entire brotherhood, and should not be left either to the individual, or to individual congregations.

The proposal is therefore the simple one that steps should be immediately taken to build up a fund for this purpose out of which we can "bear one another's burdens and so fulfil the law of Christ."

The central idea of the proposal is to build this fund from small regular contributions from members. The minimum contribution is fixed at one penny per week. The maximum is at the member's discretion. But it is not proposed to leave the payment of this contribution to the whim of the member. Organisation will be established to take the matter in hand in a truly business-like manner.

The management of this fund is to be vested in the Social Service Committee.

Members seeking relief are to be recommended by the minister or an officer of the church.

Members contributing do so from the true Christian motive of ministering to the necessities of the saints. No member shall have any legal claim against the funds of the association. Nor are contributions made with the idea of earning interest. The motive of personal gain is eliminated, and for it is substituted the true ideal of Christian giving.

From such small contributions as are suggested it is claimed that, with proper management and efficient organisation, a fund will gradually be established that will become in time a source of great strength to the whole brotherhood.

Other organisations have proved this to be possible. A guild of clerks in New Zealand, numbering only 1,323, out of small contributions ranging from one shilling per week, has built up assets in six years amounting to nearly £33,000. Similar but more striking results have been achieved by savings banks, lodges and industrial insurance companies. It only requires the church to realise, what the world of business knows only too well, the tremendous cumulative force of small aggregations of money, and not only will funds be available for immediate relief, but, in time, for greater adventures in social service.

On the basis suggested the results anticipated should be achieved without in the least interfering with any of the existing financial resources of the brotherhood. The Christian Fellowship Association can be built upon the present wastage of the membership. It should point the way to greater liberality and fuller abundance, and it should prove to be a real adventure in true Christian socialism.—A.L.G.

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OCTOBER 12

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