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"The Note of Urgency in the Christian Gospel."

WE write as an intensive month of preparation for an advance in home missionary enterprise is being entered. The minds of Christians are to be turned to the supreme need of our beloved Australia. Our privilege and duty to the Christless masses of what is nominally a Christian country are to be stressed. Australia's chief need is Christ, and Christ died to win Australia.

We have acquiesced in numerous declarations that evangelism is the great task of the church. Would that we were roused to a sense of the urgency of the work!

Our recent conferences and their statistical records show to us something of the urgent need. Mr. Alexander McLeish says: "The call to evangelism is always an urgent one, and must be responded to all the time if the church is to continue to live. It is a duty that can never be laid aside, so long as new generations grow up and the older generations pass away. The Christian faith has to be re-captured by each generation for itself. We are reaping to-day the bitter fruit of the neglect of evangelism which has marked the last two or three decades. We imagined our forefathers had laid foundations on which we could erect a Christian edifice, while meantime the foundations were slipping away and not being replaced."

"Have We a Saving Gospel?"

For a considerable number of weeks a discussion has taken place in the columns of "The Christian World" (London) on the question, "Have we a Saving Gospel?" Some writers seemed to doubt it, and more doubted whether the average preacher was acting as if he had one.

Alas, much has happened in modern days to cool the ardor of Christian advocates. A doctrine of materialism, a low view of human origins, an encroaching spirit of worldliness, a lessened faith in the Bible as even containing the message of God to man, a failure to appreciate the heinousness of sin, with consequent doubt as to need of salvation or to reality of judgment to come, an indifference masking itself as a broadminded tolerance, a Laodicean attitude—these are amongst the things

which have lessened zeal and stayed the progress of Christianity.

It is heartening to find a renewed emphasis in many places as to the need of evangelism and the urgency of the message of the gospel.

An editorial note in "The Christian World" referring to the correspondence on the saving gospel, closes with these words:

"If there is one criticism which may be justly and usefully made of the present-day pulpit, it is that it is too modest, too hesitating, in its claim to hold the secret of grace and power. There is no one magical formula wherein the gospel can be at once expounded and commended. There is, however, only one mood in which the gospel can be effectively preached. It is that of utter certainty, utter conviction. The churches have a saving gospel; but it cannot save except as it is delivered in the ringing tones of the prophet and the apostle who does not doubt for a moment his divine commission."

Gospel Essential, not Merely Desirable.

Mr. Leyton Richards, who will be remembered by many in Victoria, where for a number of years he ministered, has a strong article in a recent issue of "The British Weekly" on the urgency of our message. We quote the opening and closing parts of Mr. Richards' extremely interesting treatment.

In one of his "Miscellanies" Thomas Carlyle asks: "How did Christianity arise and spread abroad among men?" And he answers his question by saying: "It arose in the mystic depths of Man's soul, and it spread abroad by the 'preaching of the Word'; . . . and then it flew like hallowed fire from heart to heart, till all whom it touched were purified and illuminated by its power." Carlyle's words (says Mr. Richards) are an apt summary of the fervent missionary activity of the apostles and the early church; for they proclaimed the Gospel as the one and only means of human salvation and about all their words and works was a note of supreme urgency. To-day, however, the note of urgency is rarely heard or it is in a minor key. Indeed, in many quarters the Gospel is presented, not as something essential to man's welfare, but merely as something desirable; that is, it is proclaimed as just one of the world's many idealisms, or possibly as the finest among the many, but no more than that. It is not surprising, therefore, that even Christian people regard the missionary work of the church with indifference, or even with opposition.

Urgency for Social Reasons.

"But the element of urgency is also felt if we approach the matter from a social standpoint," writes Mr. Richards in conclusion. "Men are asking to-day, for instance: Can Christianity save the world from economic strife, from war, from the exploitation of weaker peoples, from racial intolerance and oppression? or from the hideous accompaniments of contact between East and West, and the man-made 'hell' of militarism and industrialism? If we get behind these questions, we are driven back in every case upon the fact of human sin, which in this context means failure to take the way of God in a God-governed world; in other words, it is sin which creates strife and war and exploitation and intolerance and the civilised 'hell' of the modern world. The only gospel, therefore, which is adequate to the social as to the personal needs of men is the gospel which proclaims the good news of 'God's remedy for sin' in Jesus Christ."

"The very nature of the gospel makes Christian missions at once a necessity and an obligation. Many agencies can change men's circumstances or their behaviour. It can be done by legislation, by education, by violence, by economic pressure. But only Christian evangelism can change men themselves. That is why there is a note of unrelenting urgency in the gospel message. If, of course, we have not felt this urgency—if the gospel means little or nothing to us—we shall not wish to pass it on. But if, through the gospel, you and I have found the way of eternal life amid the things of time, we shall never be content until we declare the gospel to every member of the human race."

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The Church and Principles of Government.

A. W. Stephenson, M.A.

THE church, for the very reason that she is not a human institution, but a divine organism, cannot have mere mortal beings at the head. No human being or group of human beings can justly claim the right to order and adjust the affairs of the church universal. There is but one Lord and Master, even our Lord Jesus Christ. A divine institution must have a divine Leader, and so all others claiming authority must be rejected. As true as all this is, it does not, however, grant anyone the right to act independently and without consideration for others. Individuals or groups of individuals within the church are part of an indivisible organism and constitution, and in view of that fact, are naturally subject to the interests of the whole as much as they are to their own. Whatever form of church government is practised, if it is to conform to the nature of the church and to New Testament principles, it must recognise the claims of the whole church upon the affairs of a local congregation. Whatever policy is followed by a local group, if it is true and just, it will be in harmony with the interests of the whole church. In New Testament times the apostles and their representatives sought to bring to bear upon local congregations the claims of the whole brotherhood. Even if it is claimed that the apostles were special instruments of the Holy Spirit, and the time came when they ceased to function, surely the principle of the claim of the universal church upon a local congregation, which they enforced, did not come to an end with their passing! Did the nature of the church change when the last apostle died? The church is still one, and each part must grow and develop in harmony with the whole. Only a form of church government, which takes into consideration such a fact, can claim to be New Testament in principle.

The second principle of New Testament church government recognises the

Rights of the Individual.

All are equal in the sight of God. All born of the Spirit are members of the church, and each has equal standing. There cannot be any distinction in nature between one Christian and another. Within the church there cannot be such a thing as a privileged class. All are equal and all must, therefore, have an equal say in the business of the church. That form of church government which makes any distinction of classes, and takes away the rights of an individual, is wrong. There is in the New Testament form of government a principle, which for want of a better name may be called democracy. It

is obvious to any person familiar with New Testament church history, that even the apostles took into consideration the judgment of the ordinary church member and recognised individual rights. This may be instanced in the selection of the seven helpers (Acts 6: 3), and the decision of the Jerusalem church regarding the Gentiles and the teaching on circumcision (Acts 15: 22); in both these instances the people had a part to play. The recognition of the rights of the private individual in the church is an important principle, and so long as it is recognised the curses of hierarchy will be avoided.

A third and important principle of church government demands that

The Ruler must be the Servant.

Of necessity the claims of the church universal and of a local congregation must be carried out through individuals; these individuals do not belong to a different order—they are merely representatives of the church. The authority resting in them is not in virtue of their nature, but because they are representatives of the church. It is an authority of the church being exercised through them.

Now the manner in which that authority is to be exercised is clearly defined by Jesus himself. "Ye know," he said, "that those who are accounted the princes of the nations domineer over them, and their great ones exercise their authority upon them; but it must not be so amongst you.

On the contrary, whoever would be great amongst you shall be your servants; and whosoever would be the chief shall be the slave of all. For even the Son of man came not to be served, but to serve, and to give his life a ransom for many" (Mark 10: 42-45, Campbell's translation). The principle is very clearly set out, for while there are representatives in the church such persons do not exercise the authority of a worldly prince, but rather in virtue of their position really become the servants of all. There is no support in the New Testament for that person who plays the part of Diotrephes (3 John).

Our knowledge of the early church is ascertained from the comparatively short document called the Acts of the Apostles, a few letters and two or three treatises, all written at different times during the first century. If we arrange these documents in chronological order and keep in mind the various dates, we will have a series of glimpses of a developing church. At first we shall see a city church, then a provincial church, next a national, and finally an international church. With this growth there was a corresponding development in the form of church government to meet the changing needs and situations. While there was development, let it be remembered that it was a development in harmony with the fundamental principles outlined. At all times the interests of the church universal were considered, individual members and their rights were respected, and all who acted as representatives of the church were expected to do so as humble servants of the saints and of the Lord Jesus Christ.

"Two Hours Wide and Four Hours Long."

Aoratos.

IN these words we have an up-to-the-very-minute description of Palestine.

Half a century ago it would have been thought crazy. But once the novelty goes, its accuracy comes home to us. In this fourth decade of the twentieth century it is correct—while we keep on the ground; in the air (here, again, our grandparents would suspect us of lunacy) it is right out of date. The hours have almost dwindled into minutes.

Truly, things have vastly changed. It is easier for speech to keep pace with human thought than with human achievement. Geography once taught us of a far-off world, now of neighboring scenes. The compact has replaced the distant, the remote has become adjacent. Rapid transport has so narrowed our borders that, strange as it may seem at first, the little land that looms so large in history (the land native to David and to great David's

greater Son) is readily, if not fully, described as "two hours wide and four hours long."

But it is the same land. It is no smaller now than in the times of the Amorites or Canaanites. Its latitude and longitude, its climate and topography, are what they always were. Certainly changes have come: where it was once wooded it is treeless; tracts that flowed with milk and honey are sterile; but in some cases growing fruitful again under the touch of the current materialistic Zionism; bears and lions have vanished; but all that is most fundamental to the land continues to-day as it was when Abraham or Moses directed their longing eyes towards it.

In all the world there has been change, revolutionary and marvellous; albeit some things never vary. The best things, those vital things which hold in their keeping all that is most precious—man's happiness, righteousness and salvation, these remain

in an unvarying constancy. Best of all, the Lord Jesus Christ, with his cross-centred evangel, abides as all he ever was, only dearer in every heart rendered up to his Lordship and become his dwelling-place. By divine revelation and in human experience he is the same yesterday, today, and for ever. No invention of man, no expansion of human intellect, no physical achievement, no material enrichment, nothing that man can do, can change Jesus. Nothing that man can do can reach his height. No change can carry Jesus with it and make him different from what he always was.

True, his cross and his resurrection affect him. But neither the one nor the other is a human achievement. They confound sheer intellect: unto Jews a stumbling-block and unto Greeks foolishness.

This changelessness and timelessness in him is witness to the mighty fact that Jesus is all we need. Amid all changes in circumstance and all modifications in the evolution of history, it is all we need to know: Christ, and him crucified; him, and the power of his resurrection.

The very verbal shadings of scripture sometimes reveal it. The most careless find passages like John 1:1 weighty, "In the beginning was the Word." This "was" means that when created things began the Word already was. He did not come in with creation. He always was. And faith says that he always will be.

Prayer Corner.

Conducted by G. J. Andrews.

"PRAY YE THEREFORE!"

O LORD, we are often conscious of our limited talents, of our being overshadowed by privileged Peters and Johns. Help us to remember that we are thy workmanship, "created in Christ Jesus unto good works, which thou hath before ordained that we should walk in them." Give unto us *the grace of an Andrew*, for the performance of

Deeds for home
and loved ones,
Deeds for childhood
and youth,
Deeds for strangers
and foreigners,
Committed in love
and truth.

May we be used of thee in every sphere to bring others to the Saviour Christ, in whose holy name we pray. Amen.

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GRASS ON THE PATH?

It may be with you as it was at times with the children in Christ that Moffat won in the Kuruman Mission. It was their habit to pass into the bush to pray, by

"From everlasting thou art God,
To endless years the same."
"Imagination's utmost stretch" is baffled,
like a window stuffed with mud. Man's
best is beaten by God's utter ordinary.
No need to experiment with the divine.
We shelter beneath the Rock of Ages.
"Change and decay in all around I see;
O thou, who changest not, abide with me."

CERTAINTY.

I NEVER saw a moor,
I never saw the sea;
Yet know I how heather looks,
And what a wave must be.
I never spoke with God,
Nor visited in heaven;
Yet certain am I of the spot
As if the chart were given.
—Emily Dickinson.

OPPORTUNITY.

WHENEVER I can truly say "Well done!"
To one whose task is done—or well begun,
Help me to say it:
Nor, through the gracelessness of self,
Too long delay it;
If thou to me some little power dost give
To make those round me happier whilst I live,
Help me to use it:
Nor hide my talent out of sight
Until I lose it.
If love of mine would cheer a faltering friend,
And bark to life, with faith renewed, might send,
God, help me give it,
And make of life a gladsome thing
Whilst here I live it.
—Margaret G. Townsend,
in "Christian World."

paths, which their pious feet had beaten out. At such times as their father in Christ thought that their prayer had become irregular or had ceased, he would say to them: "The grass is growing on your path to prayer!"—A. Boyd Scott.

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PRAY RECEPTIVELY.

Pray receptively. That is one of the primary meanings of prayer: "Spirit of God, descend upon my heart." Yesterday, let us suppose, you had a busy schedule. You put your back tensely and aggressively into the morning's work, and then in the afternoon you went to Carnegie Hall and heard a glorious symphony. You had to change your technique. You had been active; you became receptive. You had been aggressive; you became appreciative. You had been doing something to your world; now you let another world do something to you. What a new kind of experience that is, and how indispensable! . . . All great souls have prayed receptively. "I will hear," said the psalmist, "what God the Lord will speak." Prayer is the hospitality of the soul entertaining the Most High.—H. E. Fosdick.

Funny Prayers.

G. H. Newell.

I HEARD once about an old lady who used to ask the Lord to wake her at a certain time in the morning. "He never failed her."

I heard about an evangelist whose caravan was bogged out west in the black mud. He did all he could to get it out. Tried this and that and only got bogged more so. At last he knelt down in the mud and asked the Lord to get him out of the bog. He got into the car, started the engine and went on his way at once just as if he had never been bogged. I thought these prayers were funny. I do not now. I've been converted.

I used to hold four services every Sunday. I went from one to the other in an old T model Ford. On the Sunday I am referring to, I left home after dinner to go to Spencer's Gully. The old 'bus was cranky. It stopped every half mile. I arrived a little late, but after the service decided to hurry on to Rob Roy. It was 3.15, and I was due there at 4 p.m. It was only seven miles. It took me forty minutes to do the first two miles. I remember the car stopped on the brow of a hill. I pushed it over the top and let it roll down the other side, and as we rolled I prayed: "Oh Lord, this is thy work; and I do want to do it for thee. Make this car go." It started up the hill, and we went to Rob Roy in no time. After the service we had to go on to Delungra, about 16 miles. I picked up a car-load of passengers, and no car went better. After the evening service I went on another 10 miles, and never did a car behave better. After the work was finished, it developed the old trouble. Funny?

Again I was fixing the car in the garage. I was wanted miles away. In my haste I dropped a screw, a wee one. I looked. The preacher's wife was brought out to look. Then we both looked. Not a sign. I simply had to have that screw, or the car could not go. What was I to do? I knelt down and prayed. I opened my eyes, put out my hand, and there was the screw, and I couldn't see anything else but screw, whereas before I only saw rubbish. Funny?

Scores of times I have wanted "that text." A prayer, a turning of leaves—there it is.

Yes, they were funny prayers to me once, but now I am converted. "My Father knoweth."

BE not ashamed to be helped: for it is thy business to do thy duty like a soldier in the assault on a town. How, then, if, being lame, thou canst not mount up on the battlements alone, but with the help of another it is possible?—Marcus Aurelius.

The Word in the Heart.

"Is that a quotation?"

"Yes; do you not recognise it?"

"Is it from the Bible. Don't you know that it is considered bad form in these days to quote from the Bible? And it is not the way to be understood, for it is an unknown Book to many."

Yes, I am afraid it is; and the many are so much the poorer in consequence. The old ways of quoting from the Psalms, the Prophets and the Epistles, in letters and conversation, or in speeches, as John Bright used to do, are quite out of date now, and it is even possible to listen to a sermon in which, with the exception of the solitary reading of the text, the words of Scripture scarcely appear. This marks a curious and, I think, an unhappy change. The old deacons and ministers of one's youth would have been quite lost if their minds and memories had not been crowded with "Bible words." The prayers of one superintendent of forty years ago were almost made up of Biblical phrases; his petitions were selections from the supplicatory Psalms, and his ascriptions of praise were those which had served all the generations. Often have I heard him pray, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow"; and many a time has he opened the school exercises on Sunday morning with the words, "Lord, we have loved the habitations of thy house, and the place where thine honor dwelleth." All the scholars in the school were expected to learn portions of scripture by heart, both parents and teachers considering this to be the best possible way of storing a child's mind. The first sixpence I ever earned was given to me for reciting two chapters of the Gospel by John—the tenth and the fifteenth. Did I understand them? Do you? I understood enough to make the beautiful words very sweet and helpful to me, and I am always glad that my childhood was lived in those days. Our superintendent's prayer, in which were very few words of his own, was really quite as good as any of the prayers with which your superintendents opened the school last Sunday. And the sermons preached in those old-fashioned days made quite as much for righteousness as most modern ones, although every point was rounded off and driven home by some illustrative text. How we used to study and love the Book in those days! It was to us the very Word of God. A reference Bible was a greatly treasured possession, and a knowledge of the scriptures was considered the most important part of the education of a child, or at all events, a child of Nonconformist parents.

I think that this was an immense gain, and therefore am I sorry for all children who are not growing up with the Bible. Of course, it is not a sealed Book to any, and hosts are being taught in homes and Sunday schools to know and love its pages, but not so universally as was once the case. It was many years ago that the reaction set in. Other methods than learning by rote were adopted. About the time when catechisms were discarded the practice of learning verses and chapters was also given up. And the new methods, though doubtless better in some ways, are less thorough than the old. It used to be said, as one of the arguments for discontinuing the plan of committing to memory portions of scripture, that the practice caused the children to dislike the Bible. But I think that the men and women who in their childhood used it even as a lesson-book are quite as fond of it to-day as those who do not. There were some mistaken parents who occasionally set these children long Bib-

lical tasks for punishment. It was a great pity, but some of these children when they grew up forgave even them. As a rule, children used to love the Bible. I remember once giving a tiny girl a whole number of magazines and interesting stories to while away one Sunday evening, but discovered that she had looked about for a Bible, and presently seated herself on the rug, and with a look of great contentment had betaken herself to the re-reading of her favorite bit of literature, the Revelation of John. I reminded her of the incident many years after.

"Yes," she said, "the music and the grandeur of the majestic imagery appealed to my imagination, and touched my heart always; and," she added, with a sigh, "I think I understood it quite as well then as now."

"In any case, it did you no harm?"

"No; it greatly enriched my thought and life; and I am glad to have read it so often that I have never been able to forget it. In times of trial some words have never failed to come to my aid. The story of my life would have been different but for one verse: 'To him that overcometh will I grant to sit with me on my throne.' Many a time the words have roused me like a rallying cry."

An old fisherman, deaf, and alone in the

world, told me that in his youth he had learnt by heart the Book of Job, and that his nights on the sea had been comforted and brightened by the arguments in that wonderful poem. I marvelled at his choice, and was a little dismayed when he seemed to have resolved to re-may the whole book for my benefit; but he rendered in so dramatic a manner the discussions between Eliphaz, Bildad, Zophar and Job, that I was almost sorry when he stopped at the nineteenth chapter, and only took up the story again at the fortieth. But will anyone say that the ignorant fisherman was not greatly the gainer for this knowledge?

One is thankful for all the new light that has been thrown upon the wonderful library that we call the Bible; thankful especially for the Bibles for the young which have been published, for the Twentieth Century Bible, and for the Revised Version. Reverent teachers will not do children the great wrong of teaching them things about the Bible which they will have to unlearn afterwards. But it has lost none of its real preciousness because in these modern days we have had to readjust some of our ideas. And if I had children, I would, knowing what I do of life, give them for their inheritance more than a few of the grand old words of the old Bible, securely tucked away in their memories for future needs.—Marianne Farningham.

[See list of Bible Readings for 1937 on page 699.]

Rain, Fog and Moonlight.

THE home mission secretary's car came up High-st., Northcote, covered with water at 4.30 a.m. Breakfast was ready at the president's home. It was Sunday, Oct. 25, and the Victorian home mission party were off to the North-east. Yarrowonga, 192 miles away on the Murray; Albury, 61 miles down the river but on the other side, and Wangaratta were on the plan. The rain tumbled down all the way. We didn't complain, at least not out loudly. Rain was what the wheat districts needed. The party consisted of Bro. Gluyas, secretary of Northcote church; Dr. and Mrs. Hinrichsen, and family, and W. Gale.

At 8.40 a.m. the party was 152 miles away from home, making a call at Bro. Geo. Jackel's at Wangaratta. Hearing of bees and honey, and seeing oranges and mandarins on the trees, the boys were captured. They decided to stay. The others could go on if they wished. Bro. Gluyas remained to address the worship service.

Thirty-nine more wet miles took the presidents and secretary to Yarrowonga on the Murray. A large company, coming through the wet, almost filled the chapel for worship. Bro. Curtis, the new preacher, and the church are doing excellent work. The three delegates each enjoyed a share in the service. The photo.



Yarrowonga Group.

taken during the intermittent sunshine which broke through the clouds after the service shows that encouraging results follow purposeful home mission effort. Bro. Cowper and his happy family, with the visitors, enjoyed dinner together in the school-room.

The party having filled itself up with cheery fellowship and with other good things, hastened 61 miles through rich wheat belts, grazing lands and vineyards, down the river to Albury. At 3 o'clock a service was held, whose outstanding feature was the buoyant singing. The responsibility of the cause in this city of 10,000 people is shared by Victoria and New South Wales. An aggressive tent mission is planned, and much good to our cause in the north-east should result. "Our trouble is," said a leading worker, "that members come from other centres to Albury, and after coming once or twice to our services do not come again. We are too small to enthruse them." It all shows the importance of home missions. We must not only be represented by a cause in a city, but be effectively represented.

A further trip of 45 miles brought the pilgrims to Wangaratta. En route a halt was made where the Hume and Murray Valley Highways meet, and this photo, of the presidents and car was taken by the home mission



A Well-known Car.

Religious Notes and News.

secretary; it will be recognised by hosts of Federal Conference visitors. During the conference it had the time of its life, travelling over 1000 miles meeting trains, ships and aeroplanes, and taking delegates to places of interest. It is almost a brotherhood institution, and it costs nothing to run!

Wangaratta, a town of 5000 people, came into sight at 6 o'clock. The boys had eaten all the mandarins they could, and had pocketed all they couldn't. The large tea-table at Bro. and Sister Jackel's—almost a brotherhood institution—was surrounded by a large band 15 strong. The happy group grew stronger as time went on. Then the party went to church en masse. The secretary conducted the large service, and doctor gave the gospel address. There were no vacant seats. Bro. Rus. Banks is much loved, and is accomplishing a telling work in this town. With the closing hymn an encouraging series of services in three home mission centres closed.

A quick supper and then off home! The party encountered a series of walls of fog with intervals of rain and moonlight, and when, at 2 o'clock on Monday morning, the day ended, another 451 happy miles were registered.—W.G.

Dr. Stanley Jones on the New India.

DR. E. STANLEY JONES, probably the best-known missionary in the world to-day, recently addressed sympathisers with missions at the Friends' Meeting House, London, says "The British Weekly."

Dr. Jones spoke on some Christian approaches to the new India. Of the newness of the situation in the land of his adoption he left no doubt. The whole condition from a religious point of view had recently changed, and so rapidly did development proceed that whole stages of history were being lived in a few years. They had thought in terms of "East and West," and now East and West were together melting into the same human problems. In India at the present time they had to face the challenge of Marxian Socialism, and the immediate Christian duty, therefore, was that of bringing out the social implications of the teaching of Jesus.

The book, "The Christ of the Indian Road," was recalled by a graphic description of summer retreats in which new fellowships were sought. Men of different types, creeds and professions were brought together. They all lived in Indian style, wearing native clothes and sitting cross-legged for meals—a practice hard for western bodes, Dr. Jones added, "but you soon get used to it." All titles were laid aside, and they lived together and discussed their problems simply as men, one being "brother John" and another "brother Stanley." In this way they became a new brotherhood. Later they had to transfer the group to the city and live out the new ethical and religious truths discovered amid industrial and social conditions.

The root difficulty Dr. Jones had discovered in his own experience was that of disentangling the Christ from the complicated setting of traditional religion and the social environment of Western civilisation. That something was being accomplished was evident from the remark of a cultured friend that "your religion is washing the mind of India."

Sixty millions of people, Dr. Jones remarked, may possibly change their faith within the next ten years. These were the outcasts, who were seeking a new religion. They inquired of Christians if their religion had dynamic for changing life at once, therefore this was the testing time for the Christian religion and also its great opportunity.

An American Views British Churches.

IN the course of an interesting letter to the "Christian Evangelist" giving impressions of her visit to England, Mrs. Leila Avery Rothenburger, who accompanied her husband as a fraternal delegate from U.S.A. to the annual meeting of our British churches, pays the following tribute:—"The sisterhood conference presented a mine of unrecognised spiritual power that the churches need. Clubs, sororities and like organisations are not draining the strength of women here as in the States. The church has the opportunity of harnessing this force for its advancement. To the visitor, at least, the need seems to be for a trained leadership with definitely recognised powers that can through proper church and church school organisation turn on the faucets of human capacities for God. The mutual ministry, with all its fine points, is not as inclusive as it is with us, for we, too, have a very definite mutual ministry, one that more widely sets people to work at kingdom tasks. I cannot close this letter without mention of the delightful fellowship that was manifest at the London conference. Each evening after the close of the session, men and women and youth poured into the street and there for upward of an hour chatted and laughed like happy children. As I watched them I realised bigness such as marks our gatherings is purchased at the price of losing the solidarity and sweetness of a family coming together."

Dr. J. Scott Lidgett Honored.

DR. J. SCOTT LIDGETT, C.H., recently celebrated the sixtieth anniversary of his entrance to the Methodist ministry. To mark the occasion a host of friends attended a luncheon held at the Cora Hotel, London, by invitation of Mr. and Mrs. R. Wilson Black. Some striking tributes were paid to the distinguished guest. Mr. C. Ennor Walters (President of the Methodist Conference) had a noble theme in Dr. Lidgett's forty-six years of service among the poor of Bermondsey. He told a story of a poor woman, one of many transferred from Inner London to a new housing estate, seeing Dr. Lidgett at a stone-laying ceremony near her new home. "Why, Gawd!" she exclaimed with delight, "there's our Dr. Lidgett!" Mr. Walters paid the perfect tribute to the hero of the day: "A great gentleman in Christ."

The University of London, of which Dr. Lidgett was a distinguished Vice-Chancellor, paid its tribute through the mouth of Mr. Herbert Eason, the present holder of that office. Mr. Eason said, with academic caution of phrase, one particularly fine thing: "The University being 'a Godless University,' Dr. Lidgett's religion is no concern of ours. But his life in the University has been a magnificent testimony of the reality to him of his religious faith."

A Temperance Reminiscence.

MR. JAMES MARSDEN, of London, in a letter to "The Preston Guardian" concerning the proposed film called the "Seven Men of Preston," says:—"I have been wondering if there is anyone living to-day who, like myself, took the tectolal pledge at the hands of Joseph Livesey himself. This ever-memorable happening took place over sixty years ago in the drawing-room of his house in Preston." Mr. Marsden also took part in the distribution of

the New Year tract issued to the inhabitants of Preston by the famous founder of the temperance movement.

Dr. Boreham's "Last" Book.

DR. F. W. BOREHAM has now published 30 volumes. In his new book of essays, "The Passing of John Broadbanks," he indicates that this is to be his last. "With the passing of John Broadbanks," he writes, "I myself must pass. . . . In writing thirty volumes a man has, or has not, delivered his message. If he has, why linger? If not, it is time that he recognised his failure and abandoned the futile adventure." On this the editor of the London "Christian World" remarks as follows:—"To use the old decorous phrase, 'I admit Dr. Boreham's premises but deny his conclusions.' He has indeed 'delivered his message'—delivered it graciously, stirringly, and (I think it would be true to say in the case of many readers) savingly. . . . 'The Passing of John Broadbanks' is as full of originality and stimulus as anything Dr. Boreham has written. I believe his readers in two continents—perhaps three—will insist on yet one or two more 'last appearances.'"

For Improved Sunday Schools.

THE programme of the National Sunday School Union Autumnal Convention at Bournemouth, England, in September, combined the theory and practice of Sunday school work. At one of the most interesting sessions the topic was "Youth's Attitude to Religion: Our Response to the Challenge." Three practical addresses were given. Mr. Stanley Sowton, of London, said he wanted to see the work in the Sunday schools done in a way that compared more favorably with that of the day schools, and pleaded for improvements in premises, personnel and programme. After criticising those churches that allow their Sunday school premises "silently to suggest to the sub-conscious mind of modern youth that the Christian church is a mouldy, out-of-date, moth-eaten institution," he urged the recruitment of the best type of worker available, including the more privileged young people from boarding schools and colleges, always supposing that they had right spiritual values.

GOD SPOKE TO ME!

GOD spoke to me to-day!
It was a flower that told me of his love
And made me feel his joy was mine to share.
God spoke to me to-day!
A friend brought just the word I needed most,
Dispelling the illusion of my care,
God spoke to me to-day!

God spoke to me to-day!
I read his holy Book and found therein
A hope that made my darkened pathway bright.
God spoke to me to-day!
A message came in answer to my call;
I welcomed it with joy, and there was light.
God spoke to me!

God, speak to me always!
O Father, let me listen for thy voice;
For 'tis through prayerful listening I hear.
God, speak to me always,
That hearing I may lose this sense of self,
To find myself with thee—thy kingdom near!
God, speak to me always!

—Minny M. H. Ayres.

The Home Circle.

Conducted by J. C. F. PITTMAN.

IT MAKES A DIFFERENCE.

A BOY will stand and hold a kite
From early morn till late at night,
And never tire at all.
But, oh! it gives him bitter pain
To stand and hold his mother's skein,
The while she winds the ball.

A man will walk a score of miles
Upon the hardest kind of tiles
About a billiard table.
But, oh, it nearly takes his life
To do an errand for his wife,
Between the house and stable.

A girl will gladly sit and play
With half a dozen dolls all day,
And call it jolly fun.
But, oh, it makes her sick and sour
To tend the baby half an hour,
Although it's only one.

A woman will—but never mind!
My wife is standing close behind,
And reading o'er my shoulder.
Some other time, perhaps, I may
Take up the theme of woman's way,
When I am feeling bolder.

—Selected.

NOTHING NEW UNDER THE SUN?

"THERE is nothing new under the sun," said the pessimist long ago. There is nothing that man has found out in all the long centuries of his life upon the planet that was not there potentially in the beginning. All man's great discoveries have been simply discoveries of how to avail himself of things that were already there," writes F. W. Norwood.

You remember the traditional tale of how Hans Lippershey, looking out through the shop window, accidentally placed in line two lenses which he held in either hand so that his sight, passing through the convex and concave glasses, saw the steeple of a neighboring church as it were, drawn nearer to him. It was only the discovery of how to use old things that made new worlds swim into view. When Fulton learned how to make the first steamship, you remember how he used to watch the ferryman, a returned soldier who had lost his arms, but yet wanted to earn a living. He had devised two paddles which he could work with his feet so that they turned in the water and propelled his boat. And Fulton said, "I want something that will drive a propeller like that and I shall have a ship." Steam was a most familiar thing—he had but learned how to use it.

Electricity is not a new thing; it was there in the days of Abraham; but at last men discovered how to avail themselves of it, and the world took on new characteristics. The kingdom had been there all the time, but men had not known how to live as its citizens. When the minds of men opened to the wonders of wireless telegraphy, it was not because it was a new thing, it was only because they had found out the existence of an old thing.

There are wonders yet coming upon us which will make the triumphs of our day seem mere child's play. There are things men will do in the future, maybe in the near future, before which the imagination at this moment would reel in utter unbelief. But, whatever he does, he will never make a new thing—he will only discover and put himself into harmonious relationship with some old, old thing that the

Creator placed, potentially, at any rate, in the heart of his world when he launched it upon its course. We have to make a rediscovery of the power of moral forces; we have to learn that we must give ourselves to the discovery of moral dynamics with the same earnestness that we give ourselves to the mastery of physical power. We have to learn that God will flow in upon us in the realm of the soul as he flows in upon us when, with our lamps of knowledge, we enquire into the secret of the laws of nature.—Selected.

WHERE THE HURT GOES.

ONCE there was a little boy who had done a very wrong thing, which made all those who loved him sorry and ashamed. So his mother brought him into a room alone with her, and in her hand she had a switch. She said, "My son, you have done something that is very wrong, and whenever anyone does what is wrong, suffering is certain to follow; there cannot be evil things without there being pain and hurt as their result." Then she gave the boy the switch, and held out her own hand. "You must take this switch," she said, "and cut me across my hand, for perhaps that will help you next time to remember that you cannot do any wrong thing of which your mother would be ashamed, without your mother being hurt."

The mother was teaching her son a truth which he would never forget. None of us can do wrong and truly think it is nobody's business but our own. Sometimes boys and girls, and men and women, too, do imagine that, but it is false. They say, "Yes, I know that I have chosen to do something which was evil, because I wanted to do it; but I am willing to take my punishment and that is all there is to it." But that is not all. The punishment does not stop with us. It is bound to fall on those who love us. It is the remembrance of that which will most surely make us want to be good. Jesus knew it; and the way in which he came to save us was to show us how forever the love of God must suffer when we sin, and so help us to be ashamed of hurting him who loves us best of all.

So when we think of Jesus we remember that whenever we do wrong we hurt not only our human friends, but that greatest and truest Friend of all.—W. R. Bowie.

THOSE WHO NEEDED IT.

The soldiers marched to the church and halted in the square outside. One wing of the edifice was undergoing repairs, so there was room for only half the regiment. "Sergeant," ordered the major, "tell the men who don't want to go to church to fall out." A large number quickly availed themselves of the opportunity. "Now, sergeant," said the major, "dismiss all the men who did not fall out, and march the others in—they need it most."

SPLENDID.

An ambitious young man heard of the death of a partner in his friend's business. He went round at once, and said, "Look here, how about my taking your partner's place?"

"Splendid," said the friend, "if you can fix it up with the undertaker."

"The only man who makes money by letting things slide is the trombone player."

The Family Altar.

J.C.F.P.

Topic.—Betrayal.

Monday, November 14.

YEA, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.—Psa. 41: 9.

"That a trusted counsellor—for doubtless it was Ahithophel—should have given his late master an insidious blow—this was one of the hardest things to bear; and the thing which most tended to make David, as shamefully betrayed, a type of his Son and Lord."

Reading—Psalm 41.

Tuesday, November 17.

So they weighed for my price thirty pieces of silver.—Zech. 11: 12.

Thus the awful transaction recorded in Matthew 27 is foreshadowed. Jesus was betrayed for thirty pieces of silver, the price of a slave, according to the law of Moses. That law also decreed that the priests should put a value on devoted things, and thus they valued Jesus.

Reading—Zechariah 11.

Wednesday, November 18.

Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and the Scribes.—Mark 10: 33.

The shadow of the cross lay athwart the pathway of Jesus. Unlike ourselves, he knew everything which was to come to pass; yet, "when the days were well-nigh come that he should be received up, he set his face steadfastly to go to Jerusalem."

Reading—Mark 10: 32-34.

Thursday, November 19.

He that delivered me unto thee hath greater sin.—John 19: 11.

"The singular, here, is put for the plural, including Judas, the high priests, and the sanhedrim." Pilate was a magistrate, whose business was to either acquit or punish those brought to him. By no means was he guiltless, yet those who malignantly dragged Jesus to the judgment-hall were double-dyed hypocrites and traitors.

Reading—John 19: 1-18.

Friday, November 20.

And then many shall stumble, and shall deliver up one another, and shall hate one another.—Matt. 24: 10.

In the dark days ahead of the early church many would apostatize from the faith, betray those who adhered thereto, and "break even the most tender ties to surrender Christians to punishment."

Reading—Matthew 24: 1-14.

Saturday, November 21.

And straightway he came to Jesus, and said, Hall, Rabbi; and kissed him.—Matt. 26: 49.

Judas thus gave the fatal sign, according to his word, "Whomsoever I shall kiss, that is he: take him." "When he brazenly persists in completing the sign, Jesus bids him do it, not as a friend, but as a traitor."

Reading—Matthew 26: 47-54.

Sunday, November 22.

I have sinned, in that I betrayed innocent blood.—Matt. 27: 4.

Here is remarkable evidence of the innocence of Jesus, for Judas had been with him in all circumstances, hearing his teaching in public and private, and observing his disposition on all occasions. If anything had been taught or done which could be criticised Judas would have mentioned it. Thus he may have seemed to vindicate himself. That he made no such charge was proof that he could not.

Readings—Psalm 18: 1-19; Matthew 27: 1-19.

A Song About a Vineyard.

(Isaiah 5: 1-12.)

Prayer Meeting Topic for November 11.

H. J. Patterson, M.A.

THE record of God's dealings with the Jewish nation is a very precious one. It is also one full of warning to modern nations and to individuals. The prophet here furnishes us with a parable which, like the parables of our Lord, is not to be interpreted in all its detail, but has a lesson—a great truth within it. God cherished the nation as a family, a flock or, as here, a vineyard. Wonderful opportunities were afforded those same people, and great purposes were to be fulfilled in them. But what happened? Let us turn to the parable.

God's Favor.

God's favors so richly bestowed are not always so much for our present benefit as they are designed to benefit others—those who come after us. The fruits are not the pleasures of the moment so much as the fruit of personal and social righteousness. But God's people then imagined that God's favors were for them alone, and they had no obligations in relation to others. Their advantages they misused.

And what shall we say of the nations, of our own nation to-day, peculiarly favored of God? What shall we think of our own Commonwealth so rich in natural resources, so splendidly endowed with its wide-open spaces? And we live in an age distinguished for its achievements in science and art. What will God require of us?

The Great Sins.

"He looked that it should bring forth grapes, and behold, it brought forth wild grapes." "He looked for judgment, and behold oppression; for righteousness, but behold a cry."

Our lesson contains reference to two only of the great sins of Israel, but they are terrible. And these are characteristic sins of our own day. The first of these is greed of gain, which carries with it so many other vices. "Woe to them that join house to house, and that lay field to field." The prophet might say those same words to-day when trusts, combines, monopolies all attempt to fatten on the oppression of the poor. How many there are of the farmers in our land in the hands of financial corporations. And the interest bill mounts higher and higher, while the citizens become poorer and poorer, and more and more indebted to those that have. We spend our lives trying to pay our interest bills.

Another great evil mentioned is intemperance. Woe unto them, said the prophet. But prophet, priest, and people all came under condemnation because of it (cf. Isa. 28: 7). In our day the forces of evil seem to be gathering strength. The liquor question is not so live as it was. Agencies for the restricting of the operations of the traffic are hard-pressed for want of necessary funds. Meanwhile, our children are more and more subjected to the temptations and ravages of the evil.

The Result.

"I will take away the hedge thereof and it shall be eaten up; I will break down the fence thereof and it shall be trodden down: and I will lay it waste." And so it was. What will be the result of the present selfish pursuit after pleasure and desire for gain? Those who neglect mercy and right judgment will find that God will not act contrary to what he in similar circumstances has done in the past.

TOPIC FOR NOVEMBER 18.—THE CUSTOM OF THE ROMANS.—Acts 25: 13-22.

Our Young People.

Christian Endeavor Interests and Activities.

Conducted by W. W. Saunders.

"SYDNEY, 1936."

SYDNEY has recently been a gathering place of Endeavorers in New South Wales. The occasion was the 45th annual convention of the State C.E. Union, which, carried on over a period of seven days, has been voted by the large number of country and metropolitan delegates who attended "a most helpful and successful convention." From the "Roll Call" we cull some items descriptive of various phases of the convention.

The first meeting, a lunch-hour service, held on Tuesday, Sept. 15, proved a splendid beginning to the convention. This was followed later by the president's reception and the welcome tea. At the annual public council meeting, which succeeded the tea, the secretary's report showed a membership of 18,756 in 817 societies—an increase of 16 societies; but a decrease of 1,658 members. Departmental reports, however, revealed that in every sphere of C.E. activity there is no lack of interest, splendid work being done.

The mornings of succeeding days were spent on excursions to various places of interest. Bible studies and practical conferences occupied the afternoons. The subjects discussed included "Evangelism," "Witnessing," "Missionary Enterprise," "Prayer," "Floating C.E.," "Country C.E.," "Citizenship," and "C.E. Efficiency." The evenings were devoted mainly to public rallies as follows:—Tuesday, opening rally; Wednesday, citizenship rally; Thursday, missionary rally; Saturday, intermediate rally; Monday, communion and consecration service; Saturday afternoon, junior rally.

We note with pleasure that the junior shield was won this year by Belmore Church of Christ juniors, and that our Hamilton intermediates gave the item at the intermediate rally. Congratulations to these societies!

A procession of Endeavorers some 3000 strong marched through the main streets of Sydney on the Saturday. This joyous body of youth, with banners and flags flying and singing the songs of their faith, stirred many hearts and evidenced youth's readiness to own allegiance to Christ before the world. Another feature of the convention were the four C.E. broadcasts on Sunday. The consecration and communion service was in every way the crowning meeting of the convention. Bro. D. Wakeley, president-elect, presided, and Mr. W. I. Jarvis addressed the crowded audience on the topic, "Christ's Purpose for Youth—Follow Me." It was a powerful message, and many hearts responded to its appeal. Then to see this vast congregation, composed mainly of young Christians from the various denominations, all met in a beautiful spiritual unity around the table of our common Lord, was an inspiration and a joy. The supper ended, with the words of "I surrender all" being breathed purposefully, earnestly, reverently from each heart, the convention drew to a close. Never again would those present meet in just the same way. But, moved by the conferences, the messages in word and song, the heart-searching, the fellowship and the inspiration of the convention, they would return whence they came more ready and determined to give themselves in full and glad surrender to the Christ whom they have confessed as Saviour and Lord.

CONFERENCE MEETINGS, S.A.

OUR brethren in South Australia met in annual conference towards the end of September. The C.E. meetings occupied the Saturday afternoon and evening of conference. At the junior rally in the afternoon items were well rendered by Grote-st. and Maylands societies, and the Endeavor home mission living link, Bro. H. R. Fitch, interested with a talk on "A Hive of Bees." A well-prepared fellowship tea followed, and this was succeeded by a devotional session led by Bro. G. T. Fitzgerald, which prepared all for the evening meeting. During the latter meeting excellent contributions to the programme were made by a combined choir, double quartette party, and soloist. Presentations were made to Bro. G. T. Fitzgerald, retiring president, and Bro. R. W. Knight, secretary of C.E. committee, in recognition of their valuable services. The speaker was Bro. Chas. Hunt, of W.A., who delivered an attractive and inspiring address.

The report presented to conference, indicating as it did the varied and far-reaching activities of the committee, gave rise to a fine discussion on C.E. and its value to the church. Statistics revealed that in our South Australian churches there are 97 societies, with a membership of 2,121. This represents a gain of three societies, but, unfortunately, a loss of 322 members. Societies contributed through the committee £29/11/7 to Dhond hospital, £16/11/6 to home mission living link, and £14/13/- to support an Indian orphan. As our South Australian Endeavorers enter into their new year, we wish for them a very successful year in which they shall not only make up their losses, but also accomplish definite advances in every phase of their work.

C.E. LEADERS FROM CHURCHES OF CHRIST.

AS a people who plead for Christian union we should take advantage of every opportunity of association and co-operation with others, that there may be produced an atmosphere of understanding and brotherhood conducive to amiable and helpful discussion and exchange of opinion on that important subject. It is encouraging to note the number of men who, in the various States, hold responsible positions in C.E. In N.S.W. Bro. D. Wakeley is president-elect, and next year becomes president of the State C.E. union. The South Australian union is served by Bro. J. E. Shipway as vice-president, and he, too, will next year serve as president. Bro. A. Hurren carries on the good work in W.A. as president of the State C.E. union. Victorians are not behind in this respect. In the State union, Bro. A. A. Hughes occupies the dual position of vice-president and citizenship superintendent, Bro. S. Neighbour is publicity superintendent, and Bro. Howard Earle quiet-hour superintendent. Bro. J. H. McKean is chairman of the "C.E. News" committee, and the writer has just retired from the past-presidency after four happy and profitable years of office. Besides those engaged in State union work there are many serving in district unions. We trust that all now in office may enjoy a successful term, and that their labors will help towards the attaining of the ideal of Christian union and the building of the kingdom of God on earth.

Here and There.

THE conference secretary reports that 17 decisions were reported by Victorian churches last Sunday.

At Newmarket, Vic., after the gospel address by Bro. F. J. Goodwin on Nov. 1, an elderly lady and her married daughter confessed Christ.

Owing to the holiday in Victoria on Tuesday, it was necessary for the paper this week to go to press on Monday night. This will explain the absence of some of our regular reports.

The Victorian Women's Mission Band committee has much pleasure in announcing a "welcome home" to Miss Blake, the "living link" of the hands. The meeting will be held at Swanston-st. on Thursday next, 2.30 p.m. All women are cordially invited to attend.

Representatives from the Victorian home mission committee began to visit metropolitan officers' meetings last week. During November the team plans a friendly visit to all such meetings. Invigorating and uniting the forces of all our churches for home evangelisation is the key wish of the committee.

Bro. R. W. Payne has returned to Victoria from Queensland. Mrs. Payne's health has improved as a result of the change to a cooler climate. Bro. Payne desires it to be known that he is open to engagement as a full-time or part-time preacher. His present address is c/o Mrs. Burns, Wordsworth-st., Moonee Ponds.

According to the newspaper report the president of the Industrial Commission, at the inquiry into the operation of chain stores, asked a witness: "Who invented those days like 'Father's Day?' and the significant answer was: "Father's Day, I think, originated with men's stores, which were anxious to have something like other stores had for Mother's Day."

The sudden death of Sir Murray Anderson, governor of New South Wales, has evoked a widespread feeling of sympathy. On his way to Australia Sir Murray Anderson was overtaken by illness. Now, after a very short term, his labors have ended. Lady Anderson and the sorrowing family have the sympathy of the people of the State and Commonwealth in their very sad experience.

Preachers, deacons, elders and other influential men of the Victorian churches, who can make it convenient to attend a home mission tea in Lygon-st. school hall at 6.15 p.m., on Nov. 17, are urged to come. Tickets are 1/- each, and church secretaries have supplies. It is to be a stimulative and educational event, mingled with bappy fellowship, aiming to enthuse our churches in home missions, the basic concern of our brotherhood.

We have received a copy of "The Christian Clarion," published on behalf of the Christian Social Order Movement in Queensland, by the general committee consisting of representatives from the Anglican, Presbyterian, Methodist, Congregational and Baptist churches, and Churches of Christ. It contains a long report of the addresses delivered at the citizens' meeting held under the auspices of the Christian Social Order Movement in Brisbane City Hall on Oct. 21. The Anglican Dean of Brisbane presided, and the speakers were Messrs. A. Edmunds (Presbyterian), M. E. de B. Griffith, M.A. (Anglican), E. G. Walker (Methodist), L. J. Sanders (Church of Christ), their respective subjects being "The History of the Christian Social Order Movement," "The Present Social Order," and "Efforts to Introduce a Christian Social Order."

W. H. Clay writes: "A determined effort is being made by the liquor forces in Victoria to invade certain no-licence areas. One has recently fallen to them, and two others are being assailed. The forces of 'darkness' with means fair and foul, and facilities which favor, are apparently too strong for a divided and half-hearted church. Strong resistance is being given, but certain brands of church-going folk are on the side of liquor."

Horrible accounts of the fratricidal struggle in Spain continue to be received. The appalling horrors of war are indicated in the cabled news from London of a few days ago: "Friday's air raid on Madrid was the most disastrous of the civil war. The latest estimate has brought the casualties to 146 killed and 200 injured. Seventy children were amongst those killed, and there were scenes of horror as stricken parents frantically searched among the bodies of dozens of shockingly mutilated children."

Bro. W. Jackel, the Thornbury preacher, and Bro. D. Stewart had a delightful time with the Geelong church, Vic., in a volunteer mission last month. The attendance in the chapel on week-nights kept above 100, and several made their decision. At York-st., Ballarat, Bro. Fitzgerald is giving delightful service in a volunteer mission. Some 26 have made the good confession, including nine last Sunday night, Nov. 1, when the chapel was crowded. The home mission committee is much encouraged by the ready help given by our preachers.

Many of our readers were shocked to hear on Friday last of the tragic death of Bro. Jas. H. McKean. On the previous evening he was walking in the city and was run down by a motorcycle. Deepest sympathy is extended to Mrs. McKean and family. Our brother was well known to our Victorian churches as one devoted to the service of Christ and especially interested in the work amongst the young. He was an enthusiastic supporter of Christian Endeavor work. He was secretary of our Victorian C.E. committee and also a valued helper in the State work of the movement. He will be deeply mourned and greatly missed.

The mission at Ararat, Vic., with Bro. J. E. Searle as song-leader and missionary was helpful and successful. Commencing on Oct. 11, and continuing every night except Saturdays till Oct. 25, the services were large and inspirational. Eleven heeded the call of Christ, one to reconsecrate his life. The church has been uplifted, and the spiritual life of the members deepened. More results are expected from Bro. Searle's sowing. Special singers, local and visiting, helped with messages, and Horscham, Hamilton, Maryborough and Stawell assisted with large delegations. The church is grateful to all who helped to make the mission a success, particularly to Maryborough church and Bro. Searle.

Bro. H. G. Payne writes: "The drought raging in Queensland, mainly in the south, is creating one of the worst records in the history of the State. Bush fires have swept an area over 400 miles long (from Gympie to Coff's Harbor, N.S.W.). The outlying suburbs of Brisbane have been menaced and some homes destroyed. There were only 16 points of rain in Brisbane in October, and the heat has reached 99 degrees. Sunday, Nov. 1, was observed in many churches as a day of prayer for rain. As most of our members live outside the metropolitan area, and most of our country members are in the drought-stricken districts, the home mission committee have postponed the taking of their annual offering. Instead of being on Dec. 6, it will be taken on Sunday, March 7, 1937. Breth-

ren in other States are urged to join their prayers with ours for immediate and bounteous relief."

Bro. Thos. Hagger has just concluded a mission at Gore, N.Z.—a very difficult field. As a result the church has been stimulated. Bro. Matt. Bell has been engaged as evangelist. He was welcomed to church and district on Oct. 10. Bro. Bell, whose two sons (Allan and Matt. J.) are Glen Leith students, served Gore church about 20 years ago. The mission at Mataura proceeds with growing attendances and interest. So far there have been eight decisions for Christ—all males, six of whom are adults. The church is zealous and keen, and great things are expected. Bro. R. S. Hoffman, preacher there for some three years, has resigned the work. The next mission is to be held at Edendale, a small centre in a large farming community.

Principal Robinson, of Overdale College, England, speaking at the annual conference of the United Kingdom Band of Hope Union at Birmingham, said it should be made a criminal offence for a man to take alcohol within a certain time of driving a motor-car, or for anyone to serve him. He would further make it inevitable, whether it was an accident or not, that a man should have to stand his trial for manslaughter if he killed anyone with a motor-car. Every motorist should be made to feel his responsibility, and every pedestrian should be made to feel it as well, because drink had as much to do with the pedestrian as with the motorist. "No man who drives an express train on our railways is allowed to touch alcohol before going on the footplate. Why should a man be allowed to drink before he steps on the accelerator? If a law against drinking by motorists were enforced, I believe it would lessen the deaths on the road by half within the first twelve months."

At a special Rechabite service on Sunday last, Mr. Ambrose Roberts, secretary of the Victorian Local Option League, said that it was the duty of the church to organize its forces for the local option poll which would be decided before the end of March, 1938. He was convinced that one of the greatest social reforms in recent years had been gained with the inauguration of 6 o'clock closing. Mr. Roberts warmly supported the announcement by Archbishop Mannix in Melbourne and Archbishop Kelly in Sydney that liquor should be banned from Roman Catholic church functions. The ban had moral implications that would extend further than the prelates realised, he said. They had banned liquor as a pest within the precincts of the church, but its exclusion from church functions meant that it was a factor that dishonored Christ. Any custom or habit that degraded Christ dishonored civilisation, and it was not worthy of a place in any Christian community.

Fortunately, members of Churches of Christ in gaol are comparatively few. Recently our chaplain paid a visit to Pentridge gaol, Vic., with another, who, unfortunately, has a larger constituency in gaol than the actual strength of his denomination should warrant. It was a choir-practice day, and a choir composed entirely of prisoners, and led by an organist with some letters indicating something of his ability, was rehearsing music for the following Lord's day. The chapel was decorated with beautiful paintings, the work of prisoners. The altar and furnishings, usually associated with ritualistic worship, would do credit to a fine suburban church. The singers appeared to relish the release which one hour's practice gave them. Our chaplain, having a little knowledge of choir work, was privileged to lead, and afterwards to deliver a short address. He testifies to a feeling of intense gratitude to God for the unique and exceptional opportunity of service he had. A prisoner, quite a young man, sang the solo, "Abide with Me," by Liddell, in a delightful manner.

News of the Churches.

Western Australian News-letter. Allen Brooke.

The Grove of the Unforgotten.

MOST visitors to Perth are motored to Araluen, a lovely valley 30 miles away in the hills, dedicated by the Young Australia League to the service of the youth of Australia. Here, amidst natural beauty and within sound of the "singing waters," is the Grove of the Unforgotten, a shrine of remembrance shaped like a lyre, created in honor of Y.A.L. boys who gave their lives during the Great War. I could write much about this "memorial which seems to have a soul," but especially I want the brethren to know that the preachers and other Perth friends spent a happy day of fellowship at Araluen with Bro. and Sister Milo J. Smith during their recent visit. It was an appropriate picnic spot. We agreed that Bro. Smith's addresses, Mrs. Smith's greetings, and the general Christian friendliness of our American guests had already won for them a place in our own special "grove of the unforgotten."

Our Baptist Brethren.

Our W.A. Baptist brethren held their annual meetings a week or two ago. Encouraging reports, helpful discussions, inspiring services, characterised the gatherings. It was disclosed that the total church membership of Baptists in Western Australia is now 1601, the number of Sunday school scholars 2055, and the total funds raised last year, £8,375. Mr. W. L. Carter is the new president and Mr. E. Hogg the vice-president. We desire for these brethren and all of their churches the very best possible from God during their new year of Christian work and witness.

The First Indian Prelate.

Dr. Azariah, Bishop of Dornakal, India, since 1912, passed through Perth recently on his way to the United Centenary Missionary Exhibition now being held in Adelaide. A son of a low-caste convert to Christianity, this capable Christian gentleman was the first Indian prelate. There are more than two hundred thousand Christians in his diocese. He said in Perth, "India as a whole is undergoing a religious awakening, and in many cases new people are coming into the church because they see a change in those who have already become Christians. Last year there was a still greater movement toward Christianity throughout India from among the 60,000,000 people of the depressed classes." These are encouraging sentences. This chairman of the National Christian Council of India, Burma and Ceylon should know the facts.

Five Thousand Miles.

"Five Thousand Miles of Faith and Fellowship"—that is the full title of Bro. C. H. Hunt's message with which the W.A. churches have been thrilled during October. Returning to W.A. after a three months' ministry of encouragement and evangelism in several former S.A. fields, Bro. and Sister Hunt have many heartening stories of fellowship and victory. They were at York, Tumby Bay, Ungarra, Butler, Berri and other centres. There were 26 decisions for Christ during the period. Now they are to travel many more than 5000 miles in this State. Under engagement to the H.M. committee, beginning November 1, they are to pioneer a new circuit in the wheat-belt area from Brookton to Narembeen and beyond. Much

time will be devoted to isolated brethren. A car—a splendid car, thanks to Bro. Milton Rhodes—has been provided by the committee. It will carry them over the miles, thousand upon thousand, as they establish new distance records enjoying fellowship and contending earnestly for the faith. May the Father be with them throughout every mile!

Western Australia.

Morawa.—Bro. Gordon visited the locality recently, his uplifting messages being greatly appreciated. At Morawa on Sunday afternoon of Oct. 11, 40 were present, and at night at Gulha there were over 30 present. On Oct. 18 over 30 met for breaking of bread at home of Bro. Barr, when Bro. Gordon gave a very helpful address.

Perth (Lake-st.).—Fine attendances characterised Bible school anniversary services on Oct. 18. Bro. L. Burgin, of Hollywood, spoke in the afternoon, and Bro. Brooke at night. On Oct. 21 the school rendered a special programme to a large and appreciative audience. The "good-will" centre continues to assist those in need in practical service. Mrs. Semkin was welcomed back after her brief sojourn in eastern States.

Fremantle.—On Oct. 4, in presence of a large congregation, Bro. R. Raymond conducted an in memoriam service to our late Sister Mrs. Emma Davey. There were two confessions. Mr. and Mrs. Milo J. Smith, fraternal delegates to Federal Conference from U.S.A., were present on evening of Oct. 11, Mr. Smith giving an inspiring address. On Oct. 9, in memorial hall, an excellent combined Fremantle and Palmyra foreign mission display was organised. Over 1000 "made" articles were on view. Fremantle Dorcas society showed 725 "made" articles, 63 being large quilts. On Oct. 14, a successful local "home mission tea" and rally was held, organised by Mrs. S. Thomson.

South Australia.

Queenstown.—On Oct. 25, at the morning service, Bro. Foote, jun., exhorted the church. In the evening Bro. G. Cox preached on "Something Better than Gold," in the absence of Bro. Brooker at Hindmarsh. On Oct. 19, the Band of Hope was visited by members of Cheltenham society, who gave the programme.

Wallaroo.—The work is being steadfastly maintained. Bro. and Sister H. L. Davie are laboring most diligently. Each auxiliary is making slow but steady progress. Bible school anniversary last month was most successful. Bro. P. R. Baker, of Adelaide, was the speaker. Death has removed a much esteemed member, Sister A. D. K. Cameron. Bro. R. Bell lies very sick in hospital. The ladies are working enthusiastically for overseas missions and building fund. Financially the church is doing fairly well. A three-weeks' mission held by Bro. P. R. Baker resulted in eight new members.

New South Wales.

Lismore.—Endeavorers recently sponsored a concert in aid of Bible school funds, takings amounting to almost £11. Offering for College of Bible exceeded £2. Mr. J. Bates, B.A., president of District C.E. Union, spoke on morning of Oct. 25, also at C.E. meeting on 27th. Members of other societies were present, and a happy time was spent. Bro. Andrews is training Bible school children for anniversary.

Broken Hill.—There were good services on Oct. 25. Bro. E. G. Warren exhorted the church on "The Source of Power." In the evening he

exchanged pulpits with Bro. W. J. Wiley (Baptist), who gave a helpful message. Mrs. A. Clark was soloist. The son of Bro. and Sister Cremer is seriously ill in hospital, also Sister W. Peckham is in hospital. A large parcel of books was sent to public hospital.

Bangalow, Byron Bay, Tyalgum.—Bro. Candy labors faithfully with the three churches, and prospects at each place are good. Bangalow work is progressing favorably, and attendance at gospel meetings has distinctly improved. A brother and sister were recently baptised after their confession of faith. Sunday school is progressing. The scholars and cradle roll children held an enjoyable social on Oct. 22. At Y.P.C.E. society on Oct. 28, a visit from seven members of Richmond River District Union was much enjoyed. At Byron Bay fortnightly services are conducted. A good foundation is being laid for forthcoming tent mission. Attendances at breaking of bread are gratifying, and excellent progress is reported. Monthly meetings are conducted at Tyalgum and keen interest is taken. Attendances are good and prospects bright.

Queensland.

Charters Towers.—On Sept. 19 the church suffered loss in the death of Mrs. Rodda. Our sister was 85 years of age, and her presence is greatly missed at the services which she attended regularly. On Sept. 27, a memorial service was held, Mr. Greenwood speaking on "Heaven." On Oct. 1 ladies' guild held its annual sale of work. Sunday school scholars are practising for anniversary.

Victoria.

Melbourne (Swanston-st.).—Enjoyable meetings on Sunday, Nov. 1. Helpful sermons were preached by Bro. Scambler. Some visitors were present, including Bro. Hindley, from Croydon, S.A.

Bentleigh.—Good meetings are maintained. On Oct. 21 the ladies held a "mystery night," a very large number attending. Proceeds went towards forthcoming sale of work. On morning of Oct. 25, Bro. Jordan addressed the church. At evening service Bro. White's address on "My Destiny" was appreciated by all.

Gardiner.—Nov. 1 was a day of rich fellowship. Bro. Main was morning speaker, and in the evening Bro. A. L. Gibson concluded a very profitable series of five Sundays with the church. He held the attention of a large audience with his address on "Christ or Barabbas?" A lad from the school—son of R. K. Whately—made the good confession. Many expressed regret at the shortness of Bro. Gibson's time helping at Gardiner. An evening offering of £1/18/6 was taken for Bible in State schools' work.

Hampton.—Silver Jubilee celebrations were concluded with a home-coming day on Nov. 1. In the morning Bro. R. H. Bardwell, of Glenferrie, presided, and Bro. J. H. Tinkler, of Ormond, gave the address: both were foundation members at Hampton, and other of the earliest members took place. After school the young people's fellowship tea was held, preceded by a talk from a representative of the B. & F. Bible Society. At night Bro. A. W. Stephenson preached, and a young lady and a young man confessed Christ.

Brighton.—Services on Nov. 1, at which Bro. Forbes spoke, were well attended. Graduation day was celebrated in Sunday school, and everything points to a very successful year. Gospel service was helpful and inspiring, and in some ways the most successful service for some years. After the address by Bro. Forbes on "The Ever Open Door," nine Bible school scholars made their confession of faith. A happy time of fellowship in the home of Mr. and Mrs. E. F. Baker, attended by 35 young people, completed a memorable day.

(Continued on page 700.)

Foreign Missions.

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

MASS MOVEMENTS IN INDIA.

Hinduism versus Christianity.

IN the earlier years of missionary activity a great many converts were won from among the high caste Hindus. To prevent such de-reform movements that supplied a half-way elusion the Hindus began counter-reform movements that supplied a half-way place between Hinduism and Christianity. Of such counter-reform movements Robert E. Speer says:—

"Hinduism re-absorbed much of this reform movement, and it became possible for Hindus to take over what they wished of Christian teaching, provided only that they adhered to caste restrictions. Thereafter the Christian movement in India became more and more a movement among the low caste or outcaste people; and for two generations now multitudes of these people have been coming into the Christian church. By reason of their poverty and ignorance they have constituted a great problem for the church. But, on the other hand, the obvious transforming influence of Christ working among them has been the most effective apologetic for Christianity in India."

New terminology is now coming into use. Instead of being called the "low caste" or "outcaste" people, these unprivileged millions are now called the "depressed" classes or, in a phrase suggested by Bishop Azariah, perhaps the foremost Indian leader in the Christian church, the "exterior" castes.

"Exterior" Caste Movement.

Much has been said about the 50-60 million depressed or outcaste people who have avowed their determination to break from the Hindu fold. A parallel movement is taking place in Southern India, but among an entirely different class of people.

"These people are included in the list of 'exterior' castes in Travancore, but not in the neighboring State of Cochin, and there is a vast difference between their condition and that of the ordinary depressed classes. Not a few are gifted, and large numbers own good houses and lands. They have long resented their exclusion from Hindu temples, and their contemptuous treatment by the higher castes. Recent events have brought things to a head, and now they have definitely approached the various Christian leaders, asking that their people be taught and received into the Christian church. This has startled everyone, and the movement is being resisted by forces led by some of the most influential Hindus in the State. Malayalam booklets, distributed freely in large numbers, are attacking Christian work. One of them has for its title, 'The Missionaries Must Go.' It quotes the actual figures showing the recent growth of the Christian church, and says, 'At this rate Hinduism will be wiped off soon, and our national life will be in danger.'"

Members of the committee of the "Hindu Mission" are touring the land appealing to the whole Hindu community, and openly begging the Ezhavas to forget the past treatment to which they have been subjected.

Dr. Ambedkar's Determination of Hinduism.

Dr. W. E. B. Dubois, a talented negro, when smarting under the insults heaped upon his race by the whites, said: "We grant you whites superiority in only one thing, the technique of personal insult."

By substituting the word "Hindus" for "whites" the personal feelings of Dr. Ambedkar,

the accredited leader of the "exterior" caste movement, could be summed up. He is a much travelled man, a well-educated man, and feels more than most the disabilities under which these caste people suffer. A summary is given of one of Dr. Ambedkar's recent addresses to "exterior" caste people.

1. Why do you stay in a religion which does not allow you to become educated?
2. Why do you stay in a religion that stays between you and employment?
3. If you wish to live happily, change your religion.
4. If you wish to gain independence change your religion.
5. The religion that says to the illiterate, remain illiterate; to the poor, remain poor, and gives this teaching, is no religion—it is punishment.
6. The religion that does not feel defiled when it touches impurity but feels defiled by touching a man, that is no religion—it is foolishness.
7. Why do you remain in a religion which at every step destroys your self-respect?

Movement Towards Christianity.

In Travancore and other places missionaries feel "the thrill of battle" as Hinduism is pitting its strength against those who would draw away from the Hindu fold. Mr. William Paton, who has recently moved among some of these areas, reports his findings thus:—

"The movement among the depressed classes is both deep and extensive. The regions in which I happened to hear most about it were the United Provinces, the Central Provinces, the Telugu country and Travancore.

"Both missionaries and Indian Christians assured me that a number of groups, some depressed class, some aboriginal, were moving as communities towards the church, and the mid-India Christian council is taking steps to press forward with a campaign of evangelism, combined with an attempt to bring to bear the principles of the Pickett Report in the study of what had been regarded as sterile areas.

"The great movement in the Telugu country is familiar to all. It is estimated that in the last two years 112,000 persons joined the church in different parts of the Telugu area. As is well known, the depressed class movement has in this part of India been so strong and well led that it has a profound effect upon

the Sudra, or middle caste people, and the considerable accretions to the church which have come from these groups have been drawn, it is interesting to note, mainly from the lowest group of the Sudras who are nearest to the depressed classes, and from the highest groups where there is leadership and understanding sufficient to recognise the great issues at stake.

"Possibly the largest single movement by which the church is confronted in the whole of India is that of the Ezhavas in Travancore, Cochin and British Malabar.

"These people are not strictly 'untouchable' or 'depressed,' and are rather similar in status to the Nadras of Tinnevely, who have been the backbone of the Tinnevely church. Their lower grades are nearer to the untouchables in status, but in their higher reaches they have men in the professions. I was told in south-west India that the total community numbers 2½ millions, though this may be an exaggeration. There is deep unrest among them, and a steadily increasing movement for breaking with Hinduism. I understand that they have been passing resolutions by 90 per cent. majorities in groups all over the territory, expressing their desire to become Christians, and already their leaders have been in touch with Christian leaders in Kottayam."

A Critical Situation.

Anyone who has studied the question at all will realise that the whole situation bristles with difficulty. Many are wanting to come into the Christian fold, but have the mob instinct, and know little or nothing about Christ. Where Dr. Ambedkar wields the greatest influence there will be thousands ready to follow him. He has not yet openly avowed what religion he will follow, but has mentioned he favors Sikhism because this would allow them to retain certain Indian cultural features that Christianity and Mohammedanism would deny them. Another question comes to mind: Is the church at home ready to face the additional sacrifice that will have to be made; and even on the mission field, have we progressed sufficiently along the road to union so that, should the occasion demand it, all forces could unite and seek to lead these seeking millions to the Saviour?

CHINA NEWS.

MR. TONG, secretary C.H.M.S., reports that the chapel at Huelii was being rebuilt and should be ready about November. The £25 that was contributed by Australian brethren for the building fund has already been received in Shanghai. The C.H.M.S. have planned a three-years' programme, and the list for Huelii included the sending of a doctor, a nurse and two preachers. Pray that our Chinese friends might be able to carry out their programme.

TAKE PROMPT ACTION

An impulse to save is a RIGHT impulse. Nail it down promptly by opening a Savings Account.

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(Date Figures in Parentheses are Sundays. Parentheses at end of lines suggest Memory Verses.)

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25	" 19	(14)
26	" 23-24	(23; 6)
27	" 25	(5)
28	" 26-27	(27; 1)
29	" 30	(4)
30	" 32	(8)
31	" 34	(1)

SEPTEMBER.

1	Psa. 40	(16)
2	" 43: 1-44: 8	(44; 8)
3	" 47-48	(48; 14)
4	" 50	(23)
5	" 53-54	(54; 6)
6	" 55	(22)
7	" 58-59	(58; 1)
8	" 62-63	(62; 1)
9	" 66-67	(66; 16)
10	" 69: 1-10	(9)
11	" 69: 29-70: 5	(70; 4)
12	" 73	(20)
13	" 77	(1)
14	" 80	(19)
15	" 83-84	(84; 10)
16	" 89: 1-29	(13)
17	" 91	(1)
18	" 94	(22)
19	" 95-96	(95; 3)
20	" 96-100	(100; 4)
21	" 103	(11)
22	" 105	(1)
23	" 107	(8)
24	" 110-112	(111; 30)
25	" 116-118	(117)
26	" 119: 32-64	(34)
27	" 119: 97-128	(128)
28	" 119: 133-176	(166)
29	" 125-129	(127; 1)
30	" 133-135	(133; 1)

OCTOBER.

1	Psa. 138-139	(138; 3)
2	" 142-144	(142; 8)
3	" 146-147	(146; 8)
4	—Prov. 2	(6)
5	" 4	(18)
6	" 8: 1-21	(11)
7	" 9	(10)
8	" 10: 17-32	(22)
9	" 11	(1)
10	" 12	(1)
11	" 14: 19-25	(26)
12	" 15: 1-16	(16)
13	" 16: 27-30	(32)
14	" 17	(22)
15	" 19	(17)
16	" 21: 1-15	(15)
17	" 23: 1-25	(25)
18	" 24: 17-34	(11)
19	" 25	(1)
20	" 27	(23)
21	" 29	(23)
22	" 30: 17-33	(33)
23	" 31	(30)
24	—Eccl. 2: 1-17	(17)
25	" 9	(19)
26	" 11: 9-12; 14	(12; 13)
27	" 8: 8, 2	(1)
28	—Isa. 1: 1-20	(18)
29	" 2: 1-11	(1)
30	" 5: 1-16	(16)
31	" 7: 20-25	(8; 20)

NOVEMBER.

1	Isa. 12	(2)
2	" 14: 1-17	(1)
3	" 25: 1-8	(1)
4	" 29: 13-24	(19)
5	" 33: 13-24	(17)
6	" 40: 1-17	(8)
7	" 40: 18-31	(31)
8	" 41: 1-14	(19)
9	" 45: 11-25	(22)
10	" 50	(19)
11	" 52	(7)
12	" 53	(6)
13	" 55	(2)
14	" 58	(20; 19)
15	" 60	(20; 20)
16	" 61	(1)
17	" 65: 1-14	(9)
18	" 65: 17-66: 2	(66; 2)
19	Jer. 1: 1-3; 2: 1-13	(13)
20	" 7: 1-14	(6; 10)
21	" 10: 1-16	(9; 24)
22	" 23: 1-8	(20)
23	" 24	(7)
24	" 26: 1-16	(13)
25	" 29: 1-14	(13)
26	" 31: 1-17	(3)
27	" 33: 1-16	(16)
28	" 36: 20-32	(23)
29	" 43	(6; 6)
30	" 52: 4-16, 28-34	(30; 34)

DECEMBER.

1	Lam. 1: 22-36	(36)
2	—Ezek. 1: 20-2: 10	(1; 1)
3	" 3: 10-23	(17)
4	" 11: 14-25	(20)
5	" 18: 39-32	(32)
6	" 29: 1-16	(15)
7	" 34: 8-10, 23-31	(15)
8	" 47: 1-12	(12)
9	—Dan. 2: 10-19, 31-43	(47)
10	" 4: 19-37	(27)
11	" 6: 29-28	(27)
12	" 10	(19)
13	" 12	(13)
14	—Hos. 1: 6-25	(25)
15	" 14	(9)
16	—Joel 2: 21-32	(1; 3)
17	—Amos. 5: 1-15	(14)
18	—Obad.	(4)
19	—Jon. 1-7	(7; 9)
20	" 3-4	(3; 5)
21	—Mic. 4: 1-7; 5: 1-4	(4; 2)
22	—Nah. 2	(1; 3)
23	—Hab. 3	(13)
24	—Zeph. 3: 8-20	(17)
25	—Hag. 1: 1-2; 9	(2; 3)
26	—Zech. 3-4	(4; 6)
27	" 8: 1-8, 16-23	(2)
28	" 10	(11; 12)
29	" 14: 4-11, 16-21	(9)
30	—Mal. 1: 1-2; 7	

News of the Churches.

(Continued from page 697.)

Victoria.

Ivanhoe.—At both services and in Bible school on Nov. 1, feeling reference was made to the sudden home-call of Bro. Jas. H. McKean, who passed away on Oct. 30 from injuries received in a motor accident the previous evening. Deep sympathy of the church goes out to the bereaved.

Northcote East.—At midweek meeting on Oct. 21, all were cheered by the presence of Bro. and Sister E. S. Chislett and party on a holiday tour from Coomealla, N.S.W. On Oct. 25 Bro. Arnold, of Northcote, spoke in the morning, and Bro. McSolvin, from Collingwood, at night. On morning of Nov. 1, Bro. Fisher, jr., from Brunswick, presided, and Bro. F. Chatley, of Preston, spoke. At night Bro. G. R. Thomas, of South Richmond, delivered a powerful gospel message.

Camberwell.—During the absence of Bro. Williams at Hampton mission, Brea. Stephenson and R. Pittman assisted at services on Oct. 18 and 25. On Nov. 1 all ministers in Camberwell spoke on the one theme, "Christ's Remedy for a World of Fear." At the close of the service a lady confessed Christ. Bro. Les. Baker was welcomed by transfer on Nov. 1. The church has lost by transfer Sisters Mrs. Chissold and Sindy. A farewell social afternoon was tendered to them by the sisters.

Boronia.—At a happy social on Oct. 27, a dinner set was presented to Sister Ivy Goodwin and Bro. V. Burden, who were married on Oct. 31. Bro. Cole, of the College, gave a splendid message on Sunday morning, and Bro. Bate preached the gospel; good attendances. At conclusion of evening service the installation ceremony of K.S.P. and P.B.P. clubs was held. Bro. and Sister E. Bird are likely to be absent in the country for about six months, and their services will be greatly missed.

Brunswick.—The 54th anniversary of the church was celebrated on Oct. 25. The choir rendered thanksgiving hymn and anthems. Sister Miss Alice Adams and Bro. Oswald Jenkin were the accompanists. Bro. Alfred Marsh was welcomed back from isolation at Mount Cole. Bro. and Sister Child were received by letter from Ormond. Bro. F. Lee exhorted on "The Challenge of Youth to the Church of To-day." In the afternoon prizes won at "peddlars' parade" were distributed. At the gospel meeting Bro. Fisher spoke to young worshippers' league; his gospel theme was, "Sirs, we would see Jesus." One confession was taken. Hospital collection amounted to £3/6/-, and Bible school gave 17/3.

Obituary.

BUTLER.—The church at Gilgandra, N.S.W., was deeply saddened by the loss of Bro. Henry Butler. While constructing a shed he fell from a height and was seriously injured. After lingering a few days, he passed away on Oct. 26 at the age of 56. Bro. Butler was born at Polkemmet, where he was immersed at the age of 16. He remained a staunch member of the church there until, with his brothers Duncan and Will and their respective families, he migrated to Gilgandra district over 20 years ago. The three brothers became foundation members of the Gilgandra church, setting up the Lord's table after they became settled. At the time of his death Bro. H. Butler was a deacon, and a very loyal and sincere Christian. Four years ago Bro. Butler married Miss E. Mudford, a member of an esteemed family, also members of the church. Bro. Butler made many friends. He was well loved and widely known. To his sorrowing wife and relatives we extend our deepest sympathy.—M. A. Burrell.

FILL UP THE GAP AND TWOS AND THREES.

Dr. W. H. Hinrichsen.

VICTORIA has had many changes in preachers this year. It often happens that a suitable successor cannot immediately be found. Sometimes the church wishes to fill in with voluntary help for a time. The neatly calculated giving of the members has helped to produce an overdraft. This makes it difficult to engage a successor at once.

The gap is not always a helpful period. The work of visitation lapses. The shepherd dispenses food, but has not time to rally the flock to the feeding ground. He may preach his half-dozen best sermons and impress many. This may even unsettle the members as to whether a full-time successor is needed.

The gap period helps to produce leakages. Some are always on the fringe of congregational life, and during this period, they readily dive back into the world. It calls for watchfulness on the part of the elders and deacons, many of whom now give excellent service in visitation. They would agree, however, that as far as possible the immediate follow-on is the ideal. The machinery set in motion by one engineer cannot safely be allowed to run long between his departure and the appointment of another. The home mission committee has a policy of immediately appointing a successor. It keeps the touch with possible additions to the church intact, and helps to hold the loosely attached members.

As far as possible let us fill up the gap, and we shall help to save the twos and threes.

Open Forum for "Christian" Readers.

Brief, constructive, helpful letters, of about 300 words, on current social problems and other matters of importance will be welcome.

THE RICH AND THE KINGDOM.

MY friend Tom is terribly concerned about my orthodoxy when I tell him that I am quite sure a rich man can enter the kingdom of heaven, though probably only through a very hard experience. My friend Tom insists that the needle was a sewing needle and the camel that beast of burden of the East. Up to last week I believed that the camel was a camel, but that the "needle's eye" was the entrance to the gate of the city, and that the camel could be got through with much trouble. A real camel and a real sewing needle, in his judgment, just nonsensical, and if that is the real explanation, then a rich man cannot possibly be saved, which, of course, is not what Jesus said or taught. . . . A few days ago a friend passed to me a cutting from the Auckland "Star," which compels me to hand over the needle's eye to my friend but not the camel. The "Star" contains a statement from the pen of Dr. George M. Lamas, a linguist and a man of very high standing as an authority in Aramaic, "In N. Aramaic, the language he heard as a boy, the word camel and the word for heavy thread are identical."

How often have we tried getting a piece of thread through a fine sewing needle! If Dr. Lamas is correct, then we have a simple and sufficient explanation of the phrase. How hard it is for men who trust in riches to enter into the kingdom of God. Yes it is a hard matter, but by the grace of God it can be. God can bring circumstances into such lives that will be the means of great sacrifices and their ultimate salvation.—H. Grinstead.

MONEY FOR MISSIONS.

I WAS deeply grieved on reading in your issue of Oct. 22, under "Foreign Missions," the "annual report on mission work at Dhond," by Dr. Oldfield, especially by that short paragraph commencing, "There are many schemes that we cannot carry out for lack of money and staff." This state of affairs is indeed deplorable. Cannot many of our well-to-do brethren and sisters throughout the Commonwealth come to light with some handsome donations, which would put an end to all this financial embarrassment attending our work in this and other fields? I feel sure it could be done. The writer, in the good old times—years ago—used to help appreciably, but, having fallen on very lean times, can at most give only a few shillings now. Our beloved brother, Dr. Oldfield, at his farewell in Perth on Friday, Oct. 23, 1925, was assured by Bro. D. M. Wilson that the 30,000 brethren and sisters of our

great Australian brotherhood would stand behind him with their love, prayers and support, in the great work to which he had devoted his consecrated life. Are we adequately fulfilling that promise? I trow not.—"Interested."

THE PERMIT SYSTEM OF SOUTH AUSTRALIA.

I WRITE to record the protest expressed in a public meeting held recently against the "permit system" which allows hotel proprietors to supply alcoholic beverages after hours. This system is legislated by act of parliament. The act demands that such permission must be granted by a Justice of the Peace or a magistrate, who has sole power to decide. The liquor may be provided within or without the hotel premises. Each party has a host, and as long as a person claims affiliation to the party, the police are powerless to interfere. The party may hold its function, and the hotel proprietor may supply liquor until midnight. The system is pernicious.

The shame of this thing is that our young people are implicated. From a reliable source I have obtained evidence to the effect that a hotel proprietor will make as much in one night under the permit system as he did in a week before this system came into being. At a protest meeting held on Oct. 26, convened by the ministers' fraternal of Pirie, Mr. Murray, general secretary of the N.Z. Alliance, and Mr. B. W. Bowry, hon. secretary of the S.A. Alliance, were the principal speakers.

The following motion was carried unanimously: "That this meeting of citizens emphatically protests against the granting of so many liquor permits during the evening hours in Pirie, believing that the practice is detrimental to the commercial, moral, and spiritual interests of the community. Believing that the liquor permit system lends itself to abuse and by encouragement given to night drinking is breaking the existing law of 6 o'clock closing, we appeal to the Government of this State to delete it from the Statute Book at the earliest moment. We appeal to the churches, youth organisations, and all others interested in the moral welfare of the citizens of this State to give their wholehearted support to this appeal."

A committee was elected to organise another public meeting in the Pirie Town Hall. I appeal to all South Australians to protest against this evil in our midst. Should the present parliament persist with this sort of legislation we shall know at least the kind of men we want at the next election. Let all members of the church rise to the occasion.—Denzil C. Ritchie.

VISIT OF MR. AND MRS. MILO J. SMITH TO VICTORIA.

THE second taste was also very good. Victoria enjoyed two visits from our American fraternal delegates. The first was federal and not actually Victorian.

On Oct. 28 our good friends stepped off the "Taroon" from Tasmania, and at night met at Moreland many friends of the Federal Conference gatherings and others. Mr. Smith's gracious words giving impressions gained since the central gatherings and his characteristic message from the Word pleased all.

He has enjoyed our congregational singing and we believe has been impressed with some features of our morning services. Mrs. Smith, whom we had not seen before, left a very sweet message of friendship and fellowship.

Geelong was visited on Thursday, Oct. 29. Over seventy from the two churches assembled at Latrobe-ter. Farewell was said in a friendly social gathering afterwards. The party included Dr. and Mrs. Hinrichsen and W. Gale.

On Friday afternoon Mrs. Smith attended and addressed a meeting of committees in Swanston-st., arranged by the women's conference.

Fifty representatives of our conference committees, the College and the churches, sat down to dinner with Bro. Smith on Friday night, under the presidency of Bro. H. J. Patterson, the State vice-president. Two hours of delightful fellowship were enjoyed. Bro. Smith was plying, with questions covering almost every phase of our work, and in a very frank and interesting manner replied, throwing much new light on the work of the churches in America.

Our State presidents, Dr. and Mrs. Hinrichsen, being anxious that the provincial centres should also enjoy contact with our visitors, arranged and personally conducted a characteristic home mission trip on Sunday, November 1.

Setting out from Melbourne at 7 a.m., a meeting, attended by 36, was held at Kyneton. Bendigo was reached a few minutes after 11. Over 150 were present, including brethren from Lockington and Rochester, who had come 50 miles. After service the preacher and officers and their wives entertained the party to dinner, which was presided over by Mr. Streader, president of the North Central District Conference. Castlemaine was reached at 3 p.m., where the church and school had gathered, and with brethren from Sutton Grange and Harcourt, completely filled the chapel, with an attendance of nearly 200.

A long drive, through Daylesford, brought the party to Ballarat. The secretary visited the meetings at Peel-st. and York-st., whilst the president preached at Dawson-st. At 8.30 p.m. an after-church gathering of about 150, representative of the three churches, greatly enjoyed the messages of the overseas visitors. Afterwards a few moments were spent at the home of Bro. and Sister Bailey, and beans and tea partaken of.

The return journey concluded at 1.30 a.m., the party having travelled 310 miles.

Victoria joins with all the States in expressing appreciation of the visit of our fraternal delegates to our shores. We like them.—W.G.

ADDRESSES.

D. C. Ritchie (preacher Port Pirie church, S.A.).—C/o Mrs. S. H. Polmear, 141 Senate-rd., Port Pirie West.

J. H. Barnden (secretary Moreland church, Vic.).—105 Barrow-st., Coburg, N.13.

G. R. Stirling (preacher Lower Hutt church, N.Z.).—54 Epsom-st., Lower Hutt.

OUR LITERATURE IN BULGARIA.

E.J.W.D., Dennis, Vic., 10/-. Previously acknowledged, £11/15/7. Total, £12/5/7.

COLLEGE NOTES.

THE year draws to its close. Final examinations will begin on Tuesday, Nov. 17. The demonstration will be held on Thursday evening, Nov. 26, and the closing session will be held at the College on the following morning.

Sports' day was held on Friday, Oct. 30. The weather was unfavorable, but the essential events were contested. The sports' champion this year is Mr. C. E. Curtis, and the runner-up Mr. J. W. Lewis. Former students who are still young enough to sniff the battles of long ago will be interested to hear that the Glen House carried off the honors.

There were six entrants for the Myrtle E. Stockton essay competition this year. The successful essayists were: Mr. O. S. Brown, first; Mr. F. T. Morgan, second; Mr. E. W. Orr, third. The subject of the essay was "The Authority of Christ." The prizes are awarded by Mr. W. Brown, of Miram, Vic.

Some of the exit students have already entered upon the work with the churches which they will serve in the coming year. Mr. D. H. Butler has begun at Ivanhoe; Mr. C. E. Curtis at Yarrawonga; Mr. J. W. Lewis will take up the work this week at Dandenong, and in December Mr. L. W. P. Smith begins his work at Brim. Mr. D. G. Hammer has accepted an engagement with the church at Bankstown, N.S.W. Two or three of the exit men have not yet received appointments.

Some readjustments have been made in student preaching appointments. The following arrangements have been approved of—in some instances the students are already at work in these fields. Mr. C. Cole, South Richmond; Mr. F. T. Morgan, Sunshine; Mr. L. G. Read, Montrose; Mr. E. A. Gibson, Dnolly; Mr. E. R. Schurmann, Black Rock; Mr. A. E. White, Bentleigh; Mr. W. V. McKenzie, Kyneton. One or two other appointments are pending.

The following students are to continue with the churches which they have previously served: Mr. T. W. Bate, Boronia; Mr. G. R. van Eerde, Red Hill; Mr. E. F. G. McIlhagger, Barnley; Mr. W. W. McDowell, Emerald; Mr. C. G. Taylor, Ringwood. Messrs. O. S. Brown and A. B. Clark, exit students, who are remaining at the College to do university studies, will continue to preach for the churches at Berwick and Bet Bet respectively.—T.H.S.

DEATH.

McKEAN.—A tribute of love and esteem to the memory of our late beloved secretary, James H. McKean, who heard the home-call suddenly on Oct. 30. To know him was to love him. "Falsum inquit, et mors."—From members of Christian Endeavor Committee of Victorian Endeavorers.

McKEAN.—Suddenly called to higher service on Oct. 30, Mr. Jas. H. McKean; for many years the beloved friend and leader of the young people of Ivanhoe church, by whom he is affectionately remembered.

IN MEMORIAM.

AUSTIN.—On Sept. 30, 1918, at Tincoort, France, Cliff, 3rd Pioneer Batt., loving son of Mrs. S. Austin, Hampton, and the late F. M. Austin. Too dearly loved to ever forget.

PAYNE.—In fond memory of my dear husband, who passed away on Nov. 1, 1930.

How beautiful the hope that lingers
When my loved one crossed death's sea,
That I, when life's course is ended,
With him shall always be.
—Ellen Payne.

THE PATCH, VIC.

A hearty welcome awaits all holiday-makers every Sunday, 3 p.m., in Gospel Hall. Come and enjoy yourselves with us.

COMING EVENTS.

NOVEMBER 6 & 7.—Hartwell's Sale of Work. Soldiers' Memorial Hall, near Burwood station. Official opening by Conference President, Dr. W. H. Hinrichsen, Friday, 6th, 8 p.m.

NOVEMBER 8-22.—Cheltenham mission. 8th, 3 p.m., Dr. W. A. Kemp, meeting for men and boys; 7 p.m., Dr. W. H. Hinrichsen, 9th, 8 p.m., J. E. Webb, 10th, 8 p.m., K. A. Jones, 11th, 8 p.m., A. A. Hughes, 12th, 8 p.m., T. O. Fisher and College students, 13th, 8 p.m., Mrs. C. C. Dawson, M.A., 15th, 11 a.m., A. W. Stephenson, M.A., 7 p.m., S. H. Mudge. Visitors cordially welcomed.

NOVEMBER 14.—Saturday, afternoon and evening, sale of work and reunion at North Melbourne to celebrate tenth anniversary of erection of Jubilee hall. Opening by Dr. Hinrichsen 3 p.m. Everybody welcome.

NOVEMBER 15.—Centenary Celebrations, Kyneton District. Nov. 15, back to Church of Christ, 11 a.m., Bro. T. H. Scambler; 7 p.m., Dr. W. H. Hinrichsen. All former members heartily invited to attend.—D. Ross, sec.

NOVEMBER 15.—Back to Boonah. Home-coming Sunday and Roll-call, November 15, 1936. Luncheon provided after morning service. Will past members consider this as an invitation whether receiving circular or not?

NOVEMBER 26.—Annual Demonstration of College of the Bible, Lygon-st. chapel on Thursday, November 26, at 8 p.m. Presentation of diplomas, students' programme. All are cordially invited.

CHURCH OF CHRIST, SWANSTON ST., MELBOURNE.

11th ANNIVERSARY AND HOME-COMING DAY

will be celebrated on SUNDAY, NOVEMBER 8. Special services morning, afternoon and evening. Former members and friends are cordially invited to spend the day with us.

PRAHRAN CHURCH OF CHRIST 83rd ANNIVERSARY, NOVEMBER 15, 1936.

11 a.m.—Worship. Speaker, Mr. A. L. Gibson.
3 p.m.—Back to Bible school.
7 p.m.—Gospel Service. Speaker, Mr. J. E. Webb. Special singing. Former members welcomed.

Meals provided if the secretary is notified—R. F. Geyer, 166 Toorak-rd., Sth. Yarra, S.E.1. Phone, Wind. 407.

ANNUAL DEMONSTRATION AND PRIZE-GIVING of the Bible School and Young People's Dept. LYGON STREET CHAPEL on MONDAY, NOVEMBER 16, at 8 p.m.

Speaker: Dr. W. A. Kemp. A good programme by the schools will be presented, and prizes, medals and banners recently won, will be distributed. Make this a big meeting! Organise a group from your school.

FOR SALE.

Souvenir Programmes of Federal Conference are still available, and may be had for 1/- from F. Lee, cor. Hutton-st. and St. Georges-rd., Thornbury, N.17, Vic.

JUST OUT.

FAIRELIE THORNTON'S NEW GIFT BOOK "DAILY COMFORT." Companion booklet to "Friendship's Gift." 1/- each, postage 1d. each. Send for half dozen to Austral Publishing Co., 523, 530 Elizabeth St., Melbourne, C.1.

Social Service Notes and Comments.

Conducted by W. H. Clay.

Christian Fellowship Association.

THE C.F.A. has now a register of 1300 members, which, seeing that many husbands and fathers represent wives and children, might well represent about 2000 members of the church in Victoria. The association continues to function in the interests of our less fortunate. It should be pointed out that the C.F.A. in no way duplicates the social service work. It is entirely a financial organisation which offers collective security and assistance for every financially embarrassed member of it. The Social Service Committee continues to function in every work of a practical nature, apart from finance, except in small amounts. It supplies food, clothes and footwear, assists with all kinds of advice, and represents the churches in all kinds of social obligations.

Insurance Against Sickness.

It was disclosed last month that sick payments by lodges in Victoria amounted to about £750 per day or £250,000 per year. One lodge that claims to distribute £200 per day or £73,000 per year has increased its funds by £111,000 during the past five years. Surely there is money in this business. An interesting feature of lodge business is that fewer than three per cent. of lodge members actually need the benefit. Others receive it only because they are eligible to do so. An insurance which sets out to relieve only its needy members, practising the Christian principle of the strong bearing the infirmities of the weak, can do it to an infinitely greater degree and under all circumstances. Let us apply the Christian principle wherever we have opportunity.

Unemployed Boys.

The Victorian secretary of social service has been addressing upwards of 100 boys at the Y.M.C.A. each Wednesday during the past month, and states that rarely has he had such an excellent opportunity of service. The lads range in ages from 16 to 20, and take a deep interest in the subjects discussed. It is safe to say that many of them never hear anything of spiritual things apart from what they hear at these meetings. Some fine young men are at a dead end and need encouragement. Many of them have not yet had a decent chance.

The Movement Toward a Christian Social Order.

Some startling statements were made at a meeting of ministers and others representing six different religious bodies held in Melbourne recently. There is good reason for not divulging the name of the speaker, but it must suffice to say that he was a man who has had no little to do with shaping the destinies of our country. He stated that the wars which had disturbed the world's peace, and which had their origin in irreligion, were in no small measure due to the failure of the church which had taken sides with capitalism, which was now regarded as the root cause of our economic troubles. Communism, Fascism and Nazism were all opposed to the church, and the first article of the creed of each is "There is no God." Nation after nation had fallen, until the British Empire appeared to be the only remaining stronghold to be attacked, and even this is riddled with insidious influences, which might at any time challenge the existing order. It was too late to reform the matured or even the adolescent. The church upon which God is depending must bring all her powers to bear upon the child life of the community.

Every child must be taught its right relationship to God and its fellow. In this way, and in this way alone, the fabric of the social order could be Christianised; war, international and internecine, could be averted, and the world saved for God. Those privileged to hear the address agreed that it was perhaps the most challenging they had ever heard. There was no rhetoric or wild sweeping statements, but for a half-hour calm reasoning was indulged from which it was almost impossible to escape.

Miss M. E. Pittman, L. Mus. A.,
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SWAN HILL DISTRICT CONFERENCE, VIC.

THE conference began with a youth rally in Swan Hill chapel on Sunday, Oct. 11, at 3 p.m., when Dr. Hinrichsen delivered an outstanding address to a large congregation, including two Sunday schools. Mrs. Hinrichsen also brought greetings. At 7.30 p.m. a gospel rally was held, opened by song service led by Bro. Bischoff. Bro. Wigney, of Echuca, was the visiting speaker. He delivered an address which sank deep into the hearts of another crowded meeting.

Monday and Tuesday evenings marked gospel meetings at Swan Hill and Woorinen respectively.

Other very large meeting at 8 p.m., Bro. Wigney opened conference business day with a short devotional session from Rom. 12: 1, after which Bro. G. A. Mott took the chair, and opened the business session.

Business discussions continued throughout the day with great success. During the afternoon Bro. Wigney delivered the conference address and appeal for the Lord's work, after which the offering was taken to supplement district work, which to date has reached almost £70. This is almost double last year's contributions in cash and promises, and we are all looking ahead into a glorious future for Christ.

The conference gatherings closed with another very large meeting at 8 p.m., Bro. Wigney and Bischoff being the speakers. Votes of thanks were extended to all those who contributed to the success of conference, specially Echuca church for releasing Bro. Wigney, and Bro. Wigney for his heart-searching messages from above.

Bro. and Sister Bischoff are doing a great work. They are gaining the love and esteem of all, and attendances are rapidly growing.—R.J.A.

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Amongst other suggestions for implementing such an appeal, this writer puts the Oxford Group practice of sharing as a daily habit for all Christians. "Christian sharing," he declares, "need not, and should not, be confined to personal experiences of temptation and spiritual victory. Conversations about precious truths discovered in one's deeper reading will be equally helpful."

THE late Dr. Bentoul is quoted by the Presbyterian "Messenger" as once saying: "When I was a young man it was all the world to be a D.D. But many who are D.D.'s, down here will not be D.D.'s up there; and many who are not D.D.'s down here will be D.D.'s up there, notably the bush missionary, and woman with her sorrow and doom."

THOUGHT FOR THE WEEK.

"WITHIN our experience the reward of good living is not to make a fortune, but to become a good man; and the punishment of habitual sin is to become a bad man."

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