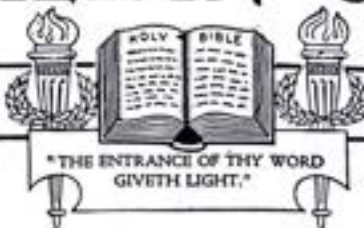


W. Fraser

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A Journal Representing



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War Affects Our Chinese Work.

PHOTOGRAPHS of the bombed cities of China now appearing in the newspapers bring before us more forcibly than hitherto the horrors of modern warfare. Letterpress and pictures both create a feeling of utter repulsion. Yet we know that neither can give us an adequate impression of the appalling cost in life and property, the agony of body and mind, of the war now raging in the East.

Were our kith and kin, or our dear friends, to be closely concerned, our interest would be of a different kind. Were our own workers or our own mission fields to be in the war area, how our hearts would be stirred and our sympathies evoked. Imagine a war in India which touched our stations, or a raid of enemy bombers which destroyed our hospital at Dhond.

Christian Hospital Bombed.

In a real sense we are nearly concerned. The work of our American churches lies in the war-stricken area of China, and our own workers and the people to whom they minister have suffered. "The Christian Evangelist" of September 2 reported the receipt by the United Society of a cable-gram dated August 24 reading as follows:

"Missionaries well. Nantungchow Hospital bombed and burned. Sending Nantungchow for Mushrush and Fry. Marx."

The paper further reported that "the Christian hospital at Nantungchow, China, operated by Disciples of Christ through the United Christian Missionary Society, was bombed and burned with heavy loss of life. Last-minute word indicates serious damage to other mission property—including the girls' school, the new gymnasium and the home of Mr. and Mrs. C. A. Burch, two of our missionaries—and a dreadful shambles in the hospital. The roll of the killed and wounded in the hospital bombing is appalling. Of the four Chinese doctors, one, Dr. Ling Chen, a woman, lost her life. Two internes were killed, four other hospital employees, and more than 30 patients. Two American missionary

nurses—Miss Vincoe Mushrush and Miss Nancy A. Fry—were on duty in the hospital at the time of the bombing. Both were injured but only slightly, according to reports, and are remaining on duty to help care for the wounded."

Our American Brethren's Work.

The following particulars of our American brethren's work in the war area are all taken from "The Christian Evangelist."

It was expected that as the hostilities in the undeclared war between Japan and China grow more intense all of our missionaries and mission property in the Yangtze Valley of Central China would be affected.

Under the United Society, 38 missionaries have recently been laboring in China. Ten of these are on furlough in America and will be detained there. Of the other 28 three had been taken to Manila.

All of our mission work in China, conducted through the United Christian Missionary Society, is located just north or south of the Yangtze River at: Nantungchow, Nanking, Chuchow, Wuhu and

Hofei (Luchowfu), and their outstations. Work was formerly undertaken by the Society in Shanghai, where also is the church in which our Australian brotherhood has been interested for many years.

In Nantungchow, where the hospital was bombed, we have a church, hospital, girls' school and welfare centre. Most of our missionaries to China are located at Nanking, where we carry on evangelistic, educational and medical activities. Our work at Wuhu is evangelistic and educational. Medical and rural work is carried on at Hofei, where our people are the only Protestants at work. The work at Chuchow is likewise both educational and evangelistic.

Our work in Nantungchow was started in 1895 by James Ware, who was well known to some of our Australian brethren. No other Protestant work is conducted in that district. The third building erected there by our people was the hospital dedicated on Oct. 2, 1912. The money for erection of the hospital was given by C. C. Chapman, of Fullerton, Calif.

Later Report.

"The Christian Evangelist" of September 9 states: "During the past week there has been no further damage to the mission property of the Disciples of Christ in China insofar as the infrequent and incomplete reports received in the United States indicate. The continued bombings in the hostilities between Japan and China in the lower Yangtze Valley, where all of the mission work of the Disciples in China is conducted, apparently have not affected our properties in Nanking, Wuhu, Hofei (formerly Luchowfu), and Chuchow.

"A careful study of the insurance policies held by the United Society on its properties in China indicates definitely that in case of war, declared or undeclared, there will be no payment for any damage caused by it.

"A temporary committee on the China Emergency has been appointed by the Foreign Missions Conference of North America. The United Society has paid \$500 from its contingent fund to the committee. The committee was formed fol-

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THURSDAY, OCTOBER 14, 1937.

loving a cable request from the National Christian Council of China, in which Disciples of Christ co-operate through the society, to provide urgent medical and other relief for all sufferers from the fighting in China regardless of nationality."

The "Evangelist" directs attention again to the conduct of two of our Nantungchow nurses, Miss Vincoe Mushrush and Miss Nancy A. Fry, who experienced the horrors of the bombing of the hospital and then went back into the flame-wrecked building to care for the wounded.

Just such devoted and heroic service we have come to expect from the missionaries of the cross. As did the noble band of preachers in apostolic days, they have "hazarded their lives for the name of our Lord Jesus Christ."

Church Centenary Year.

THREE church groups in Victoria are celebrating or about to celebrate their centenary. The Congregational Union has made a happy beginning with its special services. The great stand made for Christian liberty by the Independents of the sixteenth century inclines us to a sympathetic regard for their descendants, even though the latter do not seem to have as cogent reasons for a separate existence as did their forebears. Our Baptist brethren, too, are preparing to celebrate the Baptist Union centenary. It is a hundred years since the first Baptist minister landed in Victoria.

Distinguished Presbyterian visitors are in Melbourne to assist in the centenary services of the Presbyterian Church. An announcement in the press of Saturday last stated that it was hoped that every Presbyterian in Victoria would attend public worship to offer thanks for the hundred years of Presbyterianism in Victoria. Hope is a good thing! In preparation for the centenary a history of the church has been published, also a memorial volume setting forth the life and work of Mr. James Clow, a retired Presbyterian minister of the Church of Scotland, who preached to the first congregation for a little while before the arrival of Mr. James Forbes, the first settled minister. A special Centenary Souvenir Number of "The Messenger" outlines the history of the hundred years. This is a very interesting number, both in its letterpress and its illustrations. A picture appears of "the John Knox Church, now the Church of Christ, as it stands to-day."

Prosecutor for the King.

IT is not often the case that a K.C. becomes a church president. Mr. C. H. Book, K.C., was last week inducted as president of the Baptist Union of Victoria. With this induction, the daily press states, the Baptist Union "became the one religi-

ous denomination in Australia with a Prosecutor for the King at its head."

The new president, in his inauguration address, made reference to his legal office. "I am a servant of the King in a special sense," he said. "It is my duty to prosecute, and, if possible, convict those who, by their misdeeds, have shown themselves to be the enemies of the King." Mr. Book then made effective use of his title as suggesting the work of Christian people. "In another sense," he said, "we are all of us prosecutors for the King—for the King of kings. And we, in this assembly, find three culprits arraigned before us. The first is the Spirit of Sloth, alias Indifference, one of the most powerful and insidious enemies of mankind. The second is the Spirit of Strife, who is hard at work to-day in China and Spain. A distinguished judicial speaker recently charged the Christian Church with having failed, through the whole 2000 years of its existence, to end war. Let us take up that challenge, and root out the Spirit of Strife. We are too much concerned with our rights and not enough with our duties. The third is the Spirit of Selfishness, who appears in the guise of an old hag, but who is still powerful and still dangerously seductive."

Faith and Credulity.

FAITH is the victory which overcomes the world. ~~Some~~ often declare. And faith of the proper sort, the kind to do this overcoming, is rightly declared to be our chief need. Yet it would not be correct to say the world lacks faith—it just has a shortage of the right kind. There is abundance of misdirected faith, credulity and superstition. Possibly the prevalence of these things indicates both the unsatisfied longings of human hearts, and the shortcomings of Christians who have not been diligent enough in seeking to bring to them a knowledge of the Christ who can satisfy.

Any paper will show the existence in our midst of queer faiths and strange cults. Before us there is a report mentioning the 600 followers in Melbourne of the notorious Father Divine. A "true believer" has just returned from a visit to the headquarters of this most modern of degenerate cults, "The Promised Land" as it is called.

Efforts to Preserve Peace.

PRESIDENT ROOSEVELT in his Chicago address proposed that peace-loving peoples should make a concerted effort to maintain justice throughout the world and establish peace. He likened world lawlessness to an epidemic disease, and suggested that offending nations should be placed in quarantine to prevent the disease from spreading. He added: "Without any declaration of war, and without warning or justification, civilians, including women and children, are being ruthlessly murdered from the air with bombs, submarines are attacking and sinking ships without cause or notice, nations are fomenting or taking sides in civil warfare, and other nations and countries are claiming freedom for themselves and denying it to others. Therefore positive endeavors must be made to preserve peace." Later, at a conference with journalists at Washington the United States Secretary of State (Mr. Hull) promised that the United States Government would take part in the proposed conference of signatories to the Nine-Power Treaty.

President Roosevelt's words have been much appreciated in many places. The British Prime Minister (Mr. Chamberlain) said that "in his declaration of the necessity for a return to a belief in the pledged word and the sanctity of treaties, President Roosevelt has voiced the convictions of the British, as much as of the American people." Mr. Chamberlain then spoke of the hostilities in China and Spain and "the sickening and horrifying" use of bombing aeroplanes against non-combatant men, women and children which characterised them both. But, he suggested, the real point might be overlooked in the natural indignation these things aroused. Cruelty and barbarity, mutilation and the death of non-combatants, starvation and misery were an inevitable concomitant of modern war. The real crime against humanity lay in the resort to force at all, in contradiction of solemn engagements, without even an attempt to settle the difference by peaceful discussion.

Christians everywhere should earnestly pray that the efforts to establish peace may be successful.

THE WAY OF PRAYER.

THREE doors there are in the Temple
Where men go up to pray,
And they that wait at the outer gate
May enter by either way.

There are some that pray by asking,
They lie on the Master's breast,
And shunning the strife of the lower life
They utter their cry for rest.

There are some that pray by seeking,
They doubt where their reason fails,
But their mind's despair is the ancient prayer,
To touch the front of the rails.

There are some that pray by knocking,
They put their strength to the wheel,
For they have no time for thoughts sublime,
They can only act what they feel.

Father, give each his answer—
Each in his kindred way—
Adapt thy light to his form of night,
And grant him his needed day.

For the middle wall shall be broken,
And the light shall expand its ray,
When the burdened of brain and the soother
Of pain

Shall be ranked with the men that pray.

—George Matheson.

The Happy Man.

H. G. Payne.

WHO would not be happy? What would some not pay for a prescription guaranteeing happiness! But why pay for what is to be had for nothing? We have it in the first psalm, briefly and simply shown.

"Blessed" may be translated "happy," and the happy man is brought to us in the first half of the psalm in a literal and then a figurative presentation.

In the first two verses we consider him negatively, "that walketh not"—"nor standeth"—"nor sitteth." Walking represents life and conduct, and this man does not walk "in the counsel of the ungodly," the ungodly being those who engage positively in disorderly conduct, who are guilty of sins of commission. Nor does he "stand in the way of sinners," who are those who fall short of the divine standard of duty, who are guilty of sins of omission. Nor does he sit in the company or the assemblies of the scornful—the scoffers, proud, self-sufficient, contemptuous disregards of God and man. Dr. J. A. Alexander comments thus: "The three verbs denote the three acts or postures of a waking man, viz., walking, standing, sitting, and are therefore well adapted to express the whole course of conduct. It is also possible that a climax was intended, so that walking, standing and sitting in the company of sinners will denote successive stages of deterioration: first, occasional conformity; second, fixed association; then established residence among the wicked, not as a mere spectator or companion but as one of themselves."

In an evil world goodness is largely negative; the not doing of the commonly done things. These are the barriers keeping off evil from the enclosure of the soul wherein positive impulses and actions arise.

Happiness has positive relations. The happy man delights "in the law of the Lord," not merely employs himself in the study of the Word of God, trusts in it, finds pleasure in it, but has *delight*—the superlative of happiness; "and in his law" (all divine revelation) "doth he meditate" (which is to him a loved and valued occupation) "day and night"; the mind when not otherwise engaged swinging naturally and voluntarily to the things of God.

Having been given a literal description of the happy man and his negative and positive qualities, we now have a pictorial representation of what he is: "And he shall be like a tree (probably a date palm, which is a type of life and productivity) planted by the rivers of water." It has been said that the palm does best "with its feet in the water and its head in the sun." The happy man features utility and beauty, "That bringeth forth his fruit in his season, his leaf also shall not wither." Success stamps his efforts, for "whatsoever he doeth

shall prosper." Here is presented an ideally happy man who abstains from the evils of verse one while he practises the virtues of verse two. The measure of our success in emulating him is the measure of our happiness.

In vivid contrast are the wicked. "The ungodly are not so," not like the righteous in character and condition, "but they are like the chaff which the wind driveth away." A contrast of valuable grain and useless husks is suggested, the latter being fit only for blowing away as in the winnowing methods of Bible times when the threshed ears were thrown into the air with a shovel that the wind might separate chaff from grain.

A sequence follows, "Therefore the ungodly shall not stand in the judgment." They will have no defence when arraigned before the bar of God where they will be revealed in their true character, hence "nor sinners in the congregation of the righteous."

The last verse indicates the certainty of the results: "For the Lord knoweth the way of the righteous," a knowledge which involves approval, care and guidance; "but the way of the ungodly shall perish," divine

knowledge here involves condemnation and abandonment.

The contrasts of this psalm are interesting. We have a character comparison between goodness and wickedness; also a condition contrast between happiness and prosperity on the one hand and ruin on the other. Then the "blessed" of verse one ("Blessed is the man") is in striking opposition to the "not so" of verse four ("not so are the ungodly"), described by MacLaren as "a universal negative which reverses every part of the preceding picture."

A happy coincidence (or is it more than that?) is seen in that the first verse of the first psalm opens with blessing on man, the last verse of the last psalm ends with ascription of praise to God, "Let every thing that hath breath praise the Lord" (Psa. 150: 6).

"Know then this truth (enough for man to know)—
Virtue alone is happiness below."

• A GOOD IMPULSE.

INTO life's conflict let me leap
With valiant heart and sword in hand,
Holding both ease and comfort cheap.
Into life's conflict let me leap,
Not caring who may sow or reap.
The peaceful harvests of the land.
Into life's conflict let me leap
With valiant heart and sword in hand.

—P. L. Black.

Prayer Corner.

Conducted by G. J. Andrews.

"I WILL PRAY THE FATHER."

IN "Thirsting for God," Eva Stuart Watt writes of a Yergum teacher-evangelist in Africa. "A beautiful picture of the simplicity of his walk with the Lord was drawn for us in a little incident that happened on one of his itinerations with a brother Christian. They found themselves caught in a storm a long way from their destination. Their food-bags were empty. Cold, hungry and exhausted they knelt by the roadside in the rain for prayer. 'Dear Jesus,' he prayed, 'do you remember when you were on earth how one morning you had a fire and fish for your cold and hungry disciples off the boat? Lord Jesus! See, we are your disciples, and we're cold and hungry: please give us, too, a fire and some food.' They went on. The sun set. It was still raining. Presently columns of blue smoke indicated a little hamlet by the roadside. A blazing fire in the first hut filled the low entrance with its glow, and a voice called from within, 'Come in, stranger! Come in! You're very wet!' The family had already eaten and on the floor was a basin of hot corn-mush left over, which was turned into two calabashes for their supper."

THE HOLY SPIRIT AND PRAYER.

The Holy Spirit is at once the sphere and atmosphere of prayer (Rom. 8: 26-30; Eph. 6: 18; Jude 20). . . . If you and I want to be men of prayer, we must be men of the Holy Spirit. Let us read an extract from Selby's book: "Never grieve the Spirit who holds in his hands your very power to pray. He can sever at will your connection with the throne of all grace and power. In every circumstance of life, follow his good pleasure, and whenever you appear before God he will enwrap your soul with this atmosphere of holy stimulation and bring you into the very cloud where the eternal Father speaks holiest secrets to the Son, and through him to all who obey his word." Let us, for our life of prayer, make much of the Holy Spirit.—W. H. Griffiths Thomas.

"GRACE TO HELP."

O Lord my God, I come to thee for grace. I am not worthy of the least of thy favors. Let thy wonderful love overflow my necessities and my sins. Light my lamp of hope, and lead me in the way everlasting. For the Saviour's sake. Amen.—J. H. Jowett.

Joseph Bryant Rotherham.

Thomas Hagger.

ON a beautiful English summer evening in the year 1909, the writer sat on the lawn at the home of J. George Rotherham at Catford, London, in pleasant and profitable conversation with William Durban, an able minister of the gospel, who had become identified with the Restoration Movement in that great city, and Joseph Bryant Rotherham, the eminent Bible translator. It was an evening never to be forgotten.

Doubtless the ablest Bible scholar yet produced by Churches of Christ in Great Britain is the subject of this sketch. His ability as such was recognised by many outside our own ranks, among whom may be mentioned C. H. Spurgeon, Dr. C. D. Ginsburg, Dr. Westcott, Dr. J. W. Thistle, Dr. G. Campbell Morgan.

J. B. Rotherham was born in the county of Norfolk in the year 1828. His father was a most acceptable local preacher among the Wesleys, rendering service in that capacity for more than forty years. It was at the services and Sunday school of that church at Feltham in Norfolk that he received his serious religious impressions, and made his first confession of the Christ.

Feelings.

In the orthodox way young Rotherham "sought and found peace." After a year he entered a period of darkness and doubt, caused, as he saw in after years, through depending on his feelings, instead of the promises of God. After nearly two years in this condition he once more ephered upon a period of satisfaction, possibly due, so he thought himself in later life, to improved health.

Of the teachers and leaders he had while in association with the Wesleyan body he spoke in terms of affection and reverence, although some of the teaching he received was defective.

While yet in his teens he commenced to preach, using as a text for his first sermon Philippians 3: 8. By the time he was twenty years of age he was filling a number of preaching appointments, on one occasion walking ten miles, preaching twice, and then walking back in time to attend the evening service in Ipswich.

The Ministry.

In 1850 he was appointed to assist a Wesleyan minister in Manchester, and while there was examined as to his fitness for the ministry. His first circuit appointment was to Woolwich. In his next circuit—Stockton-on-Tees—he commenced in earnest the study of Greek, and also started to read up on the subject of Christian baptism. His wife, who was the daughter of a Baptist, felt sure as to the result of this reading, and she proved to be right.

Just about this time at Hartlepool he picked up in a bookseller's shop a copy of "The Millennial Harbinger," which was then edited by Mr. James Wallis, of Nottingham. He was deeply interested, and having borrowed the book, read that night as long as his candle gave him light. He was profoundly moved by the articles therein by Alexander Campbell.

On returning home he was baptised by the Baptist minister at Stockton—that was in the year 1853. His wife followed in that act of obedience to Christ shortly afterwards.

Among the Baptists.

After supplying the pulpit of a Baptist church in the Midlands he became pastor of a Particular Baptist church in Wem, Salop. It was while here that what he had read in "The Millennial Harbinger" began to bear fruit. He

became convinced that according to the New Testament baptism was "a command with a promise." In consequence of this in his preaching and teaching he stressed baptism more than was usual by Baptist ministers.

While here he came into contact with a small church seeking the restoration of New Testament Christianity which met in Shrewsbury, and he invited a Mr. Francis Hill, who was then laboring as an evangelist with that church, to preach in his pulpit at Wem. As a result the young Baptist minister became "an object of ministerial attention" and inquiry. A visit to Mr. John Davis, of Mollington, followed, and J. B. Rotherham was led to throw in his lot with the congregations of Christians now generally known as Churches of Christ. It was this

NIGHT PASSAGE.

©

SWIFTLY shadows darken
The river's breast;
Seabirds scream, and harken,
Then drop to nest.

Crafts at anchor riding,
Dim outlines:
One light, slow seaward gliding,
One lone-star shines.

Steamer, shadow-shrouded,
Where away?
To fresh sea dawn, grey-clouded,
And salt-swept day.

Sailor, stalwart, steering
Out to sea;
Lonely, are you fearing
What may be?

Landsman, I am oaken,
And I hear
The Pilot's Word, low spoken:
Need I fear?

—A. Graham Hart in "British Weekly."

same John Davis who influenced J.B.R. to write a series of articles for "The Millennial Harbinger" on "The Holy Spirit." These articles appeared in that periodical during 1855.

Evangelistic Work.

Arrangements were soon made for Bro. Rotherham to labor as an evangelist. He labored in Wales with Edward Evans as a companion. In their meetings it was usual for Bro. Evans to preach in Welsh, and then Bro. Rotherham followed with a discourse in English. This was followed by a campaign in Manchester looking to the establishment of a church there. In this effort, which was commenced on July 1, 1855, he labored with David King, Francis Hill and George Sinclair. Birmingham followed Manchester, and then came a season in Scotland in which he worked with Charles Abercrombie. His efforts as an evangelist giving his whole time to the work came to an end in 1858, when he was forty years of age. But his greatest period of usefulness then began.

Literary Work.

J. B. Rotherham now obtained work as "publisher's editor" with a firm in London in which

he continued for some six years. Then he became "press corrector" with another London firm, in which position he continued for about thirty-one years. In the evenings he labored in his great work of translating, and ultimately was able to publish his Emphasised New Testament, and later his Emphasised Bible. In this tremendous task he has placed the Christian world in debt to him, for Bible students everywhere are helped in their investigations by this work.

But this did not exhaust his efforts, for he was able also to issue "Studies in the Epistle to the Hebrews" and "Christian Ministry," besides a number of pamphlets. But possibly the work which comes next to the "Emphasised Bible" in importance is his "Studies in the Psalms." The author was past eighty before the work was completed, and it was not published until after his death. It is worthy of note that the impulse to attempt this work came from the Westminster Bible school which has been conducted by Dr. G. Campbell Morgan for some years, at Westminster chapel, on Friday nights. The aim of the work in the language of the author is "to induce readers of the Psalms to become students."

The last published work to come from the pen of J. B. Rotherham was "Let us Keep the Feast." In this we have the mature decisions concerning the Lord's Supper of one who had been for long years a disciple of Christ, and who, in his experience, had come into close touch with the Eternal.

After Fifty-five Years.

In the year 1909 he wrote a small pamphlet on "The Disciples or Churches of Christ: A Review, Appreciation and Forecast." Although during the years Bro. Rotherham had modified some of his views, he still held fast to the essentials of the plea advocated by those with whom he had been associated. In that pamphlet he said, "The two chief aims are Reform and Reunion. Reform in the sense of a return to the simplicity and purity of Christianity as it was at the first, and Reunion in the sense of regaining and manifesting the unity amongst Christ's followers, for which he himself prayed." And again: "Brethren! the world—religious, profane and heathen—needs what, under God, we can give: can give, perhaps, if we be humbly wise, better than any religious community under the sun."

Closing Days.

For some years Mr. Rotherham had been a member of the church at New Cross, London, and he took his part in the public ministry of that congregation. On Lord's day, December 19, 1909, he spoke with vigor to the delight of those present at both the morning and evening services of that church. The following Lord's day he was present at both services again, but on New Year's eve he contracted a cold, and a few days later it became apparent that the end was drawing near. He passed away in "quiet peacefulness" in his eighty-second year.

His body was laid to rest in Hither Green Cemetery on January 10, and that evening, at a service, Dr. J. W. Thistle, author of "Old Testament Problems" and other books, gave an appreciative address in which he spoke of his first acquaintance with J.B.R., and of the subsequent correspondence they had with regard to the Psalms and other matters.

One of the members of the New Cross church said of the subject of our sketch that "in regularity and punctuality at the meetings of the church he was a model to younger members."

He was a great soul, a great teacher, a reverent disciple, one consecrated to the Master's service, and through whom much was done for the cause of the Redeemer.

Western Home Missions.

Allen Brooke.

SANE AND SCRIPTURAL.

A FEW years ago the brethren assembled at a Western conference were both sane and scriptural when they wrote into the newly-



formed constitution of the W.A. churches. "Home mission work shall be the major work of conference." The scriptures certainly teach that the homeland is the first evangelistic responsibility. When the disciples sought to limit and localise Christ's ministry he said emphatically, "Let us go into the next towns, that I may preach there also: for therefore came I forth" (Mark 1: 38). And the commission sending messengers to every corner of the globe was preceded by definite home responsibilities: "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1: 8). The sanity of building a strong home-base from which the gospel message may be sounded abroad is at once apparent. Brethren in the West will reveal their present-day scriptural sanity by sacrificial giving for home missions on Sunday, November 7.

STEADY PROGRESS.

PLANS for this year's home mission work placed before the brotherhood at the last Easter conference have been steadily carried out. Every aim has been achieved. Some extra work has been accomplished.

Seven additional home mission preaching stations have been opened during the year, 2 in the metropolitan area and 5 in the country, bringing our total now to 18. The Carlisle Sunday services began on Aug. 1, and a strong suburban church, meeting for the time being in the Soldiers' Memorial Hall, is growing in that promising district. On Oct. 3 Claremont again became a home mission field, linked in a circuit with Palmyra. In the south-west Bro. T. D. Maiden is pioneering a splendid circuit with Bridgetown as a centre. His ministry began in May last. Already regular services are held at Bridgetown, Donnybrook and Pemberton, and many isolated folk in other districts are constantly visited. And in the wheat belt circuit Bro. and Sister C. H. Hunt have added Kunjin and Hillside to their monthly services. The home mission workers are certainly pressing on with their high ministries.

As we would expect, from all of these 18 home mission preaching stations—new and old—come regular reports of folk won for Christ Jesus our Lord. As an example, at the last monthly gospel service at Narembeen three men publicly confessed faith in Christ. These,

following a lady's decision the previous month, are the first-fruits of a spiritual harvest being gathered in that wheat belt town after only nine months' preaching. Similar heartening news comes in frequently from other home mission centres.

Such work and workers merit the enthusiastic support of the entire brotherhood. Will you do your part on November 7?

TWO KOALAS.

KEEP your eyes on them. They are on this page, and on your church poster, and on your home mission offering envelope. They are climbing towards the tree-tops. And towards the annual home mission offering aim for November 7. The aim, you notice, is £250. They ask, "Who said we couldn't reach it?" They ask it for us. We can reach that worthy aim if you make a worthy offering for home missions on that Sunday. Someone says we have planned a Teddy Bears' picnic for November 7. What rejoicing there will be when we lift them to the top of the tree.



KEEPING THE FLAG FLYING.

"TELL the brethren we'll keep the flag flying." That was the word, from a splendid representative of the Narembeen church. The conference president had just concluded a lecture about our major task of possessing the West for Christ. The 80 members and friends present had gained a vision of the extensive home mission interests in Western Australia, now reaching from Onowangerup in the south to the Kimberleys in the north, from Fremantle on the coast to the Warburton Ranges on the S.A. border. Everyone felt it a privilege to be associated with this great work. The man spoke for himself and his co-workers. They are determined to keep the flag flying in their section of the wheat belt. And it will float, not at half-mast, for there will be no church burial at Narembeen, but at full-mast as the brethren are jubilantly successful for Christ. But remember, Narembeen is yet only a baby church, needing regular help from the home missionary committee. Remember it on November 7 as you salute that Narembeen flag.

OUR DARKER BRETHREN.

CHURCHES of Christ throughout the Commonwealth, except in isolated cases, have shown shameful neglect of our aborigine brethren. For years in Western Australia the foreign missionary committee was charged with evangelising the aborigines in the State, but responsibilities overseas left no time or thought or money for these needy home-folk. At the 1936 conference the responsibility was shifted to the home missionary committee. And now, at long last, something is being attempted by our Western churches.

Facing the question of establishing a Churches of Christ aborigine mission in W.A., brethren saw at once that that was at the present time an impossibility. But an avenue for evangelistic service was quickly found through the United Aborigines Mission, with its many stations scattered throughout the State. Most of the missionaries are Churches of Christ or Baptist brethren. All of the workers are rendering commendable, consecrated service. Consequently the home missionary committee decided regularly to subsidise the U.A.M. So at least something is now being done by us for our needy darker brethren. That makes yet another reasonable demand on the generosity of the brethren on November 7.

SEND FORTH LABORERS.

LIFT up your eyes and look on the fields. . . the harvest truly is plenteous. . . send forth laborers." These random utterances of our Lord come readily to mind when considering Western home mission prospects.

Certainly the harvest is plenteous. In every field worked by home mission men there are expanding opportunities. In some country districts there are urgent calls for extended work. Recently the conference president and the field evangelist arranged for the Kukinbudin-Bonnie Rock brethren to establish a meeting place at Karloning in the centre of their vast territory. These good wheat belt brethren will motor from a radius of 30 miles to break bread and preach the gospel. And at Morawa, during an extended tour, these two brethren had the joy of seeing the Morawa-Gutha district Church of Christ organised, with 20 foundation members. Among the metropolitan districts, Kensington, Wembley, North Fremantle, Midland Junction, are calling for attention. On every hand there are openings.

With such harvest prospects there is a call for laborers. Especially we must send a worker to Morawa-Gutha forthwith.

YOUR LIBERALITY ON NOVEMBER 7 WILL HELP.



The Home Circle.

Conducted by J. C. F. PITTMAN.

TO EACH HIS TASK.

THE trouble, I think, with us all, is the lack of a high conceit; If each man thought he was sent to this spot To make it a bit more sweet, How soon we could gladden the world, How easily right all wrong, If nobody shirked, and each one worked To help his fellows along.

—Ella Wheeler Wilcox.

A WOMAN WEAVER'S REASON.

A WEAVER who toiled at her loom in a Scottish manufacturing town was laid up one winter with a very severe cold. The doctor said to her on her recovery: "Now, you will not be very strong for a while, so take all the rest you can. I advise you to stay in bed on cold Sundays, as you have to work hard all the week." "Oh, but, doctor, I wouldna get to the church then," she answered, in a tone of concern. "Never mind that; the church will get on quite well without you and what you do for it," replied the doctor. "That may be so," said the godly woman, "but I'll not get on so well without the church and what it does for me."—Selected.

A PRISONER'S BIBLE RESEARCHES.

IN the old prison at the Place of Skulls, Madrid, many, many years ago, the learned Prince of Granada, heir to the Spanish throne, was imprisoned by the order of the Crown, lest he try to usurp the throne. He was kept in solitary confinement for 33 years, and when death at last released him from his living tomb, the following researches, taken from the Bible and marked with an old nail on the walls of the cell, told how his brain sought employment through the weary years:—

"In the Bible the word 'Lord' is found 1853 times; the word 'Jehovah' 4855 times, and the word 'Reverend' but once, and that in the 9th verse, 111th Psalm. The 8th verse of the 117th Psalm is the middle verse of the Bible. The 9th verse of the 8th chapter of Esther is the longest verse, and the 26th verse of the 11th chapter of St. John is the shortest. In the 107th Psalm four verses are alike, the 8th, 15th, 21st, and 31st. Each verse of the 136th Psalm ends alike.

"No names or words with more than six syllables are found in the Bible. The 37th chapter of Isaiah and 19th chapter of Second Kings are alike. There are found in both books of the Bible 3,585,483 letters, 773,693 words, 31,373 verses, 1139 chapters, and 66 books. The 26th chapter of the Acts of the Apostles is the finest to read. The most beautiful chapter in the Bible is the 23rd Psalm."—Selected.

PERSONAL EVANGELISM.

THE Bible is full of examples illustrating the power of personal evangelistic work. John the Baptist spoke to two of his disciples about Jesus and they became Christ's followers. One of these was John, and the other Andrew. Andrew at once became a personal worker, a true evangelist, and called Simon, who was later known as Peter, to whom Christ gave the keys of the kingdom. This Simon Peter is credited with winning 3000 souls with a great sermon on the day of Pentecost, yet he was himself won by a personal invitation.

Jesus spoke to Matthew personally at the gate of customs and to the fishermen at the

seaside, and they followed him. It was also a personal conversation with the woman at the well which caused Samaria to learn of the Messiah.

The personal work of Philip, the evangelist, with the Eunuch (Acts 8: 26-39); and of Peter with Cornelius (Acts 10); of Ananias with Paul (Acts 22: 1-16), and of Paul with Lydia and the Jailer (Acts 16: 12-34), should inspire every servant of the Most High to preach or speak this truth to every creature. Get right with God, and let the world know you are here on business for the King.

Two words of Joel Stratton as he laid his hand on the shoulder of John B. Gough, and said, "My friend," saved a soul from a drunkard's grave and a drunkard's hell and gave America her greatest temperance lecturer, who saved multiplied thousands.

The whole-souled faith of a little girl, Alice McCay, saved Mason Long, the converted gambler, who afterwards saved thousands of men from the life that is worse than death.

One conversation of Dean Hook, walking through the park arm in arm with a young man, saved Samuel Wilberforce, and liberated the slaves of the British Empire.

"The longer I live," said Henry Ward Beecher, "the more confidence I have in those sermons where one man is the minister and one man is the congregation; where there is no question as to who is meant, when the preacher says, 'Thou art the man.'" The gospel, like sunshine, is scarcely noticed when it falls broadly, but concentrated on one spot, soon burns.

Every heart is human, and God's love is suited to the need of every human heart. One definite prayer of a mother for her boy, the mother of Thomas McCrea, the biographer of John Knox, gave the world a great religious writer.

H. Clay Trumbull says that seeking to save an outside soul for Christ is not to be counted as superior work to seeking to draw the believer closer to Christ, or upbuilding in Christ one who is already his follower. Christ is to be considered as well as those who are, or are to be his followers.—Selected.

LIFE is too short to be little,
Too short to be thinking of self;
Too short to think but of our troubles,
Too short to be thinking of self.
Living is thinking of others—
Yes, living is giving, my dear;
Giving of self, time or money
To help fill our old world with cheer.

—Esther G. Hall.

PRACTICALLY EVERLASTING.

The enthusiastic young salesman of a hardware company was warming up to his work. Seizing his prospect by the lapel he said earnestly:

"Yes, sir, these iron window sashes of ours will never wear out. Once they're in, they're there for eternity! And afterward, if you have no further use for them, you can sell them for old iron."

AND TOO HIGH.

Nephew—"I see the government has withdrawn some of the new taxes."

Auntie—"I'm so glad—there were too many of those vehicles on the streets."

The Family Altar.

J.C.F.P.

TOPIC.—FACING ONE'S ACCUSERS.

Monday, October 18.

AND they asked him, saying, Is it lawful to heal on the Sabbath day? that they might accuse him.—Matt. 12: 10.

Jesus bravely faced his accusers. There are no fewer than seven instances recorded in which Jesus cured on the Sabbath. As J. W. McGarvey says, "Taught by their experience in the grain-field, they changed their bold assertion, 'It is not lawful,' and approached the subject in a guarded way, hoping to get an answer that could be used as a ground of accusation." But, as the context proves, they failed ignominiously to obtain reasonable cause for complaint.

Reading—Matthew 12: 1-14.

Tuesday, October 19.

And this they said, trying him, that they might have whereof to accuse him.—John 8: 6.

The next verse informs us that they continued asking him, "What then sayest thou of her?" So they persisted upon carrying out a Mosaic law, overlooking the condition that the one who executed the law must not be guilty of the same sin, lest a similar punishment come to him. Thus Jesus successfully faced his accusers.

Reading—John 8: 1-11.

Wednesday, October 20.

Jesus saith unto them, I am he.—John 18: 5. It is questionable whether, in all history, a finer illustration of heroism than this is recorded. Had he chosen to do so, no doubt Jesus could have avoided being arrested. All the forces of hell could not have captured him against his will. "I am he," said Jesus, which admission led to his crucifixion.

Reading—John 18: 1-14.

Thursday, October 21.

And Pilate asked him, saying, Answerest thou nothing?—Mark 15: 4.

In the silence of Jesus we have a fulfilment of the prophecy, "As a sheep before his shearers is dumb, so he openeth not his mouth." It would have been easy to expose the emptiness of every charge, but to defend himself would have frustrated the purpose for which he lived and was soon to die.

Reading—Mark 15: 1-15.

Friday, October 22.

And when he was called, Tertullus began to accuse him.—Acts 24: 2.

Skillful in flattery, Tertullus commended Felix for what he had done to promote peace and order in Judea. Paul's case being somewhat similar to the others, Tertullus confidently appealed to Felix to act similarly. Then he enumerated certain false charges, which the apostle, in his defence, proved to be utterly false.

Reading—Acts 24: 1-23.

Saturday, October 23.

The accuser of our brethren is cast down.—Rev. 12: 10.

This is Satan's aim to bring accusations against the children of God, thus diminishing their good influence and frequently paralysing their work. But this wretched business will come to an end, for the great accuser shall in God's own time be cast down.

Reading—Revelation 12: 7-17.

Sunday, October 24.

It is not the custom of the Romans to give up any man, before that the accused have the accusers face to face.—Acts 25: 16.

It is only fair play that a man should not be condemned without being heard. Festus pleaded for fair play. The prisoner should meet his accusers "face to face," and in their presence make his defence.

Readings—Proverbs 3: 19-35; Acts 25.

Haggai Gives Encouragement.

Haggai 2: 1-9.

Prayer Meeting Topic for October 20.

H. J. Patterson, M.A.

EZEKIEL had encouraged the captives to expect a day when they would return to Jerusalem, but for some time there was no ray of light to show the way. However Cyrus, King of Persia, captured Babylon, and permission being given to them to return, some fifty thousand availed themselves of the privilege. Early in 537 B.C. they reached Jerusalem, and amid scenes of great enthusiasm they began rebuilding.

Occasion for Haggai's Prophecy.

"What immediately precedes our prophets is a story of barren seasons and little income, money leaking fast, and every man's heart engrossed with his household." The attempt to rebuild was unsuccessful, for the Samaritans strongly opposed them and the Persian patronage failed them. For sixteen years the work of rebuilding failed to proceed. Troubles without and troubles domestic made their position an unenviable one. "But the like collapse has often been experienced in history when bands of religious men, going forth, as they thought to freedom and the creation of a holy commonwealth, have found their unity wrecked and their enthusiasm dissipated by inclement seasons on a barren and hostile shore. Nature and their barbarous fellow-men have frustrated what God promised" (G. A. Smith). The community had lost all heart, and needed some impelling motive to set them again at their task.

His Work.

Haggai was of the people, intensely practical and both clear and plain in utterance. Some find little in the prophecy to admire, but he certainly succeeded in making men and women respond to his words, which were peculiarly suited to the time. He called upon them to recommence the work of building. They needed to be told "what God's people themselves could do for themselves." The virile message was one of encouragement and hope and explanation. They needed encouragement, for it seemed that, in spite of their desire to build, God had not prospered them. They had to learn that repentance and new-born zeal do not immediately change our material condition. The consequence of past sin often outweighs the influence of conversion, and though devoted to God, and industrious, we may be punished for a sinful past. "Evil has an infection greater than holiness." Its results are often more intensive and lasting. So Haggai appealed to them. They must push on with the work. Success and victory would come ultimately. It was a plain, insistent message of practical duty. The temple which stood for them for all that was good and without which religion could not be continued must be built. "The latter glory of this house shall be greater than the former, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts."

Lessons for To-day.

Most prophets testify to the intimate relationship between sin in the national life and material prosperity and loss. Indifference to the things of God has a reaction in the life. Are not many to-day absolutely indifferent to the claims of God? His house is empty and falls into disrepair while the houses of the people are splendidly furnished and appointed. God's house is a secondary consideration. Yet here may be found the strength or weakness of national life. Without God and the worship of him associated with his church there is no hope. The public worship of God is the basis of national prosperity.

TOPIC FOR OCTOBER 27.—WITHOUT A WEDDING GARMENT.—Matthew 22: 1-14.

Our Young People.

Conducted by KEITH A. JONES.

The "Bored" Teacher.

I AM tired of teaching—I don't know what to do."

The teacher who feels like this wishes that he could remake the scholars, and is probably full of suggestions. And yet none of us really expects such a miracle of transformation as a "made-over" class of boys or girls. But it is possible to tackle the problem from the teacher end.

Probably the teacher himself is in a rut. How often we have read that "man is mentally and spiritually a growing character." And yet we forget and continue to teach the same lessons in the same way, using the same illustrations and expecting the same results year by year.

We must not lose sight of the fact that we are presenting a "living Christ," and we must plan and allow for the mental and spiritual growth both of our scholars and of ourselves as teachers. Even if the subject of the lessons is familiar we must try new ways, approaching the lesson from a new angle. It has been said that "inspiration and ideas flow to those who are open to receive them, and who expect them."

There is an abundance of illustration about us and in our literature if we are ready to recognize it. Our camp conferences, teacher conferences and discussion groups give us a refreshing stimulus, and an appreciation of another viewpoint. Very many helpful books are available.

Don't make the mistake of thinking that if you have once given a lesson it is prepared for all time. Each time you give that lesson you build on your former preparation. The more times you have given a lesson the earlier you need to think ahead so that your mind is open for the new approach, the new idea, the new illustration, the new response.

S.A. NOTES.

BIBLE school work in S.A. received due portion of the time of the recent conference. In the business sessions attention was given to a consideration of the annual report, which was followed by a thought-provoking address by Bro. W. W. Saunders on "The Senior Scholar and the Adult Bible Class" which produced some healthy discussion.

At the Adelaide Town Hall a large crowd gathered for the big demonstration. The chairman, Bro. C. L. Johnston, was presented with a book as a token of appreciation of his year's chairmanship. Bro. W. T. Matthews was introduced as the incoming chairman. The "efficiency shield" was presented to Unley school (city), and the "efficiency star" (country) went to Balaklava school. Cliff Manning gave a splendid address on "Youth's Appreciation of Christ." Grote-st. and Prospect schools' pageants were both pleasing and instructive. A solo by Ron. Lucas, of Croydon, the scripture recital by Sylvia Moore, of Hindmarsh, and the item by Unley quartette party, all helped the programme. The combined choir, which was led by Bro. W. Craddock, with Miss Jean Ding at the piano, sang several numbers in a pleasing manner.

The report showed there were now 64 schools with 972 teachers and 5475 scholars, showing a net decrease of 34 teachers and 456 scholars. This causes us grave concern, and must be remedied, if possible.

During the year 1936/37 was given by Bible

schools for our overseas missions and £52/10/- to Children's Hospital, Minda and Protestant Children's Homes.

The most encouraging item reported was that 130 Bible school scholars had been added to the churches during the year, this being 56 per cent. of the additions for the State.

In the new year it is proposed to give more attention to the educational, evangelistic, social, statistical and spiritual sides of the work.—Will Beßer.

THE FIELD OF SPORT.

CRICKET teams had a fine day on which to open their season on Saturday, Oct. 2. The Victorian Churches of Christ Cricket Association has opened the year with much enthusiasm. A fine year of fellowship is anticipated. Ten teams are in the association. This includes four new teams which have been welcomed. Camberwell, East Kew, Northcote East and South Yarra are the newcomers.

The football club of Box Hill church had a very enjoyable wind-up for the year. About thirty sat down to a banquet. The tables were well filled with tasty dishes, and the young men showed their appreciation of this in no uncertain way. A social gathering was held afterwards, when about thirty others joined the happy group. Trophies were presented as follows:—Best and fairest, Mr. M. Neilson; most improved, Mr. K. Neilson; best all-rounder, Mr. Quinton; best clubmen, Messrs. E. Salisbury and Mihan. The captain (Mr. F. Neilson) was presented with a box of chocolates in appreciation of his services. Speeches were made by Mr. Newbury, Mr. Hammond and Mr. S. Salisbury. Mr. L. McCredon acted as M.C.

The Victorian P.B.P. Basketball Association has just closed a season of excellent sport. Six teams were in the competition. North Essendon team were successful in the finals, with Moreland as runners-up. Everyone voted the year a splendid success.

GIVING UP?

GIVE up your allegiance to God because of the many obstacles and difficulties which keep besetting your path?

Steady, friend! Would you do this in the ordinary experiences of everyday at work? Are not the eyes of every employer upon the employee who struggles and wins through despite obstacles and difficulties? Obstacles and difficulties overcome, mean character strengthened and ability developed. "Ah," says the employer, "here is one in whom greater responsibility can be vested." How proud we are of our employer's confidence in us, and how eager to justify the compliment he has paid us!

Do we need to continue by making the application to our Christian experiences? One writer has said that "difficulties are God's errands." Somehow does that make us view our difficulties differently?

Give up your allegiance to God? Rather let us square our shoulders to meet all difficulties in the full confidence of our Master's guidance and help. Let us accept the challenge of each of "God's errands" as it comes to us.

"**W**HAT you have in this world will be found on the day of your death to belong to others; what you are will be yours forever."—Henry Van Dyke.

Here and There.

DRO. A. H. PRATT is assisting the church at St. Arnaud, Vic., for the month of October, by a week-end ministry from Mt. Evelyn.

Victorian General Deacons sisters will hold their meeting on Wednesday next, Oct. 20, in Swanston-st. lecture hall from 10.30 a.m. till 4 p.m. All sisters are welcome.

In this issue appears the substance of the address on "Can Christianity Save Itself?" delivered by Mr. T. H. Scambler, B.A., Dip. Ed., at the recent Social Service Rally in the Melbourne Town Hall.

On Monday morning we received the following telegram from Mayfield, N.S.W., where a mission is being conducted by Bro. Hinrichsen and Morris:—"Big meeting last night; heavy storm; four decisions.—Wilson."

On Tuesday the following telegram reached us from Kingaroy, Qld., where Bro. J. E. Thomas is conducting a mission:—"Storms spoilt two meetings, otherwise good; two confessions, total six; many conversions.—Boettcher."

Leslie Wendorff, the thirteen-year-old son of Mr. and Mrs. B. W. Wendorff, of Surrey Hills, Vic., had a narrow escape from drowning last week. He was swept for more than a mile through an underground drain. He was rescued by a railway linesman just before he was about to be carried into a tunnel leading to the River Yarra.

We regret to learn from South Australia of the death, on October 4, of Lady Verco, the widow of Sir Joseph Verco, so well known to the churches and highly honored in the State. One of our faithful preachers—Bro. Robert Harkness, B.A., formerly principal of Ellerslie College—was called home on October 5.

W. Gale writes: "Telegram just received that Hamilton land is now paid for—plans for building in course of preparation. One thousand mile home mission campaign begun. President and secretary, accompanied by Mr. K. Jones, planned to be at Stawell on Oct. 14, St. Arnaud, 15th; Mildura district conference, 16th and 17th; Boort, 19th; Swan Hill district, 20th; Rochester, 21st."

The following report, dated Oct. 8, has reached us from Kingaroy, Qld.:—"Bro. J. E. Thomas commenced his five-weeks' gospel mission on Sept. 28. There were wonderful meetings, and most encouraging; attendances exceptionally good. Bro. Thomas exhorted at morning service on Oct. 3; it was a time of rich blessedness. His evening subject was 'How May the Churches Unite?' The audience filled the tent, and extra seating accommodation had to be provided. There have been four decisions to date."

The church at Balaklava, S.A., celebrated its diamond jubilee last Lord's day. The first meeting was held in John Fisher's house, Dalkey, on Oct. 14, 1877. The chapel was opened on June 16, 1878; that building is now the Rechabite Hall. A new church building was opened on Aug. 5, 1908. An interesting summary of the history of the church has been typed and circulated. A long succession of faithful brethren have labored at Balaklava. The present preacher, Bro. A. J. Ingham, will shortly conclude his period of service with the church.

Miss V. Hay, of Hobart, formerly secretary of our Tasmanian F.M. committee, has returned to Australia after an interesting tour. "The Argus" of Tuesday had the following paragraph regarding her experiences:—"One of the three Australian Girl Guides who attracted the notice of the Queen when they were wrongly presented to her as Canadians, Miss Vonsca Hay, of

Hobart, described how the Queen, when inspecting the guard of honor at the International Guide camp at Blair Castle, in Scotland, quickly corrected her Guide on the mistake. 'When told that we were Canadians,' Miss Hay said, 'the Queen noticed our kangaroo badges, and remarked, 'Oh, no, these girls are from Australia—a very wonderful country.' She then spoke to each of us in turn.' Miss Hay attended the Coronation camp at Chigwell, in Essex, where, with other overseas representatives, she was presented to the Princess Royal, who is president of the Girl Guide Association."

The following paragraph is from the October number of the monthly "Review" issued by Swanston-st. church, Melbourne:—"Bro. Chas. M. Thomas, who with his wife is coming into our fellowship at Swanston-st., has been the Methodist minister at Pakenham E. He became a baptised believer at the beginning of his Christian life. He has preached the message of the gospel, as we understand it, for years, and has baptised numbers of people upon their confession of faith. He has observed the Lord's supper weekly in his own home, before going to the church service. Finding that his convictions and his message made him one with our

people, he recently resigned his work in the Methodist church in order to take membership with us. Our home mission committee has received a nice letter of commendation from the Methodist people, speaking in high terms of the character and work of Bro. Thomas. We trust that ere long he will find an opening in one of our churches that he may continue the work of the ministry to which he has given his life."

A. M. Ludbrook writes: "If the third hymn (No. 482) suggested for morning service on October 31 is to be sung 'with the spirit and with the understanding' (1 Cor. 14: 15), it would probably require for many worshippers a little previous explanation. This might be given by the presiding brother on announcing the hymn, or by making it (quite suitably) the subject of his remarks before 'the breaking of the bread.' The mention of a door and a willing ear-piercing alludes to a curious regulation of the Mosaic economy (Ex. 21: 5, 6; Deut. 15: 16, 17). A bondservant in the seventh year of his servitude could go free, but if he professed so great a love for his master as to desire continued and life-long service, the master took him before the judges and then to the door-jamb of the house, and with an awl pierced the lobe of his ear, and the man became a bondservant for life. Voluntarily, for love's sake, he surrendered himself to his master to do his master's will as long as he lived. So at the Lord's table we may renew our baptismal vow and be helped to complete surrender and fuller consecration to our Master."

The Home-Call of Bro. Robert Harkness.

ON Tuesday evening, October 5, Bro. Robert Harkness, a South Australian preacher, and a man greatly beloved, passed away at the home of Bro. Angus Harkness, Henley-Bridge, after several years of poor health. He was born at Alma sixty years ago, and spent his life in preaching the gospel and in the work of teaching. His body was laid to rest in the chapel yard at Alma on Thursday, Oct. 7, in the presence of over two hundred people, many of whom had known him from boyhood in the Alma and district church. The service was shared by Bro. F. Cornelius (president of the Adelaide Preachers' Fraternity), Albert Jones (Owen), Charles Schwab (Grote-st.), A. C. Harkins (Henley Beach), and H. R. Taylor (Unley). The last named paid the following tribute to the life and work of Bro. Harkness:

"Robert Harkness was a cultured Christian gentleman. He had a scholarly mind, having obtained the degree of Bachelor of Arts in the Adelaide University in his early manhood. The wealth of his knowledge was laid at the feet of his Master, Jesus Christ. He knew his Bible, and loving what he held to be the truth, sought by faithful teaching to impart it to others. I remember years ago his public defence of the Christian faith in Adelaide in a debate with a champion of the Rationalists' Association. He loyally upheld the truth of Christianity and of the Word of God night after night against a skillful debater. Robert Harkness was a hard worker, and had a determined and patient spirit. He was always gracious and considerate towards others, and never made an enemy. A quiet, unconscious, genial humor always characterized him even when days were dark and things were against him. In his student days he did week-end preaching. My earliest recollection of him was a sermon he preached at Strathalbyn on the subject, 'Modern Chivalry.' It reflected his own beautiful soul. For many years he served the South Australian brotherhood as a preacher. He pioneered our work on Eyre Peninsula, and established the Tumbay Bay Circuit, which will remain as a monument to his untiring labor and faithful teaching. He also ministered at Mile End in the early days of the church there, and then engaged in a pastorate with the Unley

church, where he made many lasting friendships. In 1922 Bro. Harkness accepted an invitation to become the principal of the Ellerslie Girls' College, at Corydon, in the Adelaide suburbs. He undertook the work with great hope of creating an institution worthy of the brotherhood, and did not spare himself either as an administrator or as a teacher. In spite of his personal sacrifices the depression which swept over the State a few years ago prevented him from realising his ambition. Since his work closed at the college he has lived in partial retirement carrying the burden of failing health. For a short time he was associated with other brethren as a teacher of the Central Training Class, a work he dearly loved. His membership with the Saint Morris church, where he was an elder, and for a time the preacher, gave him opportunities for Christian service. Robert Harkness never enjoyed good health, but he possessed a strong and triumphant spirit. He served his Lord faithfully and well. Like Paul he could have said at the close of his life, 'I have fought a good fight, I have finished my course, I have kept the faith.' The crown of life, which fadeth not away, is his. We have been greatly blessed with the influence of a saintly man and a choice friendship. His was a chivalrous soul. It may be said of him as it was said of another, 'He was loyal, honest, generous and courageous, courteous, tender and self-devoted. He imputed no unworthy motive and bore no grudge; he accepted misfortune with cheerfulness and without a murmur; he struck hard for the right and took no mean advantage; he was gentle to women and kind to all who were weak; he was rigorous with himself and very lenient to others.' These lines may express the faith and hope of Robert Harkness (he was ever a lover of beautiful verse):—

"I know my hand will never reap its sowing,
And yet perhaps some others may;
And I may never even see its growing,
So short my day.
Yet I must strive, though I go forth with weeping,
I cannot, dare not, stay—
God grant the harvest, though I be sleeping
Under the shadows grey."

News of the Churches.

TASMANIA.

Hobart (Collins-st.)—On Oct. 3 Bible school celebrated its anniversary. Mr. Bowes gave stirring talks at morning and evening services; evening subject, "Messages from Stones." Mr. Walklate (Methodist) spoke to the children in the afternoon. Items by kindergarten school were much appreciated. The services were continued on Oct. 6. Singing by the children under the leadership of Bro. H. Nicholls was a feature of all services.

WESTERN AUSTRALIA.

Cottesloe—On Sept. 23 the ladies' aid society held a display of goods for overseas missions. An address was delivered by Bro. Riches, chairman of overseas mission committee. A donation of £7 was handed to the superintendent, Mrs. Yeomans. The 21st anniversary of the church was held on Sept. 26. Bro. Burgin, of Hollywood, spoke at morning service, and Bro. Miles preached in the evening. Both meetings were well attended. On Sept. 30 a tea and public meeting were held, Bro. C. H. Hunt giving the address.

SOUTH AUSTRALIA.

Cheltenham—Meetings continue fair. One confession and baptism this month, Bro. Adair giving good messages. New rooms completed, and thanksgiving service planned.

Queenstown—Oct. 10 was observed as "Floral Sunday." In the morning Bro. Brooker gave the message. In the evening he gave a beautiful address, using flowers as illustrations. At conclusion of the day's services the flowers were distributed among the sick folk of the district. On Tuesday evening the students' class went to the tent mission at York.

Dulwich—Church welcomed the coming to the district of Bro. and Sister John McKelvie, of Tumby Bay. After excellent work as superintendent of J.C.E., Mrs. Henderson has resigned. Church is buying new carpets. As an experiment, instead of song service at 6.30 p.m. preceding gospel meeting, the first ten minutes of evening service are being devoted to community singing.

Norwood—On Sept. 26 Bro. F. Saunders was evening speaker. Girls' basketball club held a social, when presentations were made to players and officers of the club. Bro. Edwards was speaker at all services on Oct. 3. Cricket and tennis clubs have opened the season. Bro. Cornelius, of Cowandilla, was speaker on morning of Oct. 10, and Bro. Hudd at night. Increased attendances at all services recently.

Unley—At church anniversary services on Oct. 10 A. C. Rankine and H. R. Taylor were the speakers, and special anthems were rendered. At Lord's table 195 communicants on 3rd inst., and 197 on 10th. The church is aiming at average of 200 for the five Lord's days in October. Offering for College of Bible, £8/17/2. Church greatly regrets passing of Bro. Robert Harkness, one of its former beloved evangelists. Bro. Taylor paid a touching and eloquent tribute to his life and work on Sunday evening.

Berri—Last month a successful social was held by the C.E. society. Proceeds were given to kinder building fund. Several local brethren ably conducted services while preacher was at conference and on holidays. In accordance with a resolution passed at annual business meeting regular weekly services, breaking of bread and gospel, were commenced at Winkle on Oct. 3. Very good attendances marked Bible school anniversary services at Winkle on Oct. 3 and 4. On Friday afternoon Sister Mrs. Downs, and 4. On Friday afternoon Sister Mrs. Downs, of North Adelaide, addressed the ladies' guild on "The Work of the Sisters."

Milang—Sunday school anniversary services were held on Sept. 26 and 27. Bro. Saunders, from Hindmarsh, was speaker at all meetings, and all enjoyed his addresses. S.S. scholars sang well. Bro. Wilson was chairman at Monday evening meeting. Prizes were distributed. The picnic on the Tuesday was a very happy day. During the week commencing Oct. 3 Bro. Wilson gave a series of lectures on Bible subjects which members of Milang and Pt. Start church have found very helpful and instructive.

Prospect—On Sept. 26 Bro. Anderson gave an inspiring message in morning. On Sept. 28, at the teachers' prayer meeting, Bro. H. R. Coventry gave a lantern lecture on "India." Bro. Baker was speaker at both services on Oct. 3, his messages being much appreciated. Bro. and Sister Drake were received into fellowship by letter from Grote-st. K.S.P. club is a live body, and a successful "Continental" was held on Saturday night prior to the silver jubilee celebrations. Sympathy of the church is conveyed to Bro. Furler in the loss of his father.

Hindmarsh—At morning service on Oct. 10 Bro. W. W. Saunders gave a fine message on "Brotherhood Universal." Bro. Keith Russack was a visitor from Kadina. At gospel service, to a fairly good attendance, Bro. Saunders spoke on "The Mediator." Y.W. league was in good attendance, when some awards were made for finding texts for quarter. Two visitors from Victoria, Sisters Miss Sandow, from Northcote, and Miss Hosking, Caulfield, were welcomed. On Monday last Bro. Fred. T. Saunders gave an illustrated lantern lecture on the College of the Bible at the Y.P.S.C.E. meeting which was very interesting.

Croydon—Three young men from Bible school made the good confession at close of gospel message by Bro. Brown on Sept. 26. Mr. Badger, secretary of Prisoners' Aid Association, addressed the men's Bible class on Oct. 3 on the work of his association. Bro. H. Marshman, of Hindmarsh Place Christian Church, delivered the gospel message on the 3rd, when a young man took his stand for Christ. Fine services were conducted on Oct. 10. At close of evening service the four young men who had previously confessed Jesus were baptised. All services were very well attended, and a rich time of blessing was experienced.

Fullarton—On Sept. 26 Bible school anniversary services were held. Bro. J. Meyer gave a nice address to the church. Bro. F. Cornelius, of Cowandilla, gave an interesting talk to the children in the afternoon on "Overcoming Evil," and Bro. Warren at night took as his subject "The Sword of the Lord." Singing by the children, under Bro. Frank Willing, conductor, was a treat. On Oct. 3 the repeat services were held. Bro. Warren addressed the church and presented awards at afternoon session, and Bro. Oram, of Semaphore, gave a nice talk at evening service. Singing by the children was again most enjoyable. On behalf of the school the superintendent presented Bro. Willing with a mulga-wood baton suitably inscribed as a token of appreciation for his services splendidly rendered.

Balaklava—Splendid meetings throughout the day on Oct. 10, when sixtieth anniversary of Balaklava church was celebrated. Bro. A. C. MacLean, of North Adelaide, was preacher, speaking to the church on "Our Supreme Task," and at night on "The Power of the Gospel." At young people's rally in the afternoon Bro. MacLean spoke on "The Challenge to a Lofty Ideal," and items were rendered by young people. At close of gospel service a young woman made the good confession. A number of past members had fellowship during the day, including Bro.

Long, who took his old place as conductor of the choir at evening service. Of early members of the church Sister Mrs. Brazil, who linked up from Willunga 58 years ago, and Bro. Walter Webb, baptised 55 years ago, are still in membership and were present at the anniversary.

Kadina—On Sept. 28 Y.P.S.C.E. held its half-yearly business meeting, and officers were elected. On Oct. 3, at breaking of bread, Bro. Dyster's subject was "Why I Go to Church." Afternoon, largest Bible school for three months, 83 present. At night Bro. Dyster spoke on "What is Your Life?" Oct. 5 Y.P.S.C.E. attended North Yorke Peninsula district C.E. rally at Moonia and gave a tableau and greeting. Ladies held prayer meeting at home of Sister Mrs. Cock on Oct. 7. School at Willamulka is progressing. Oct. 9, "The First and the Last" was Bro. Dyster's message in morning and "The New Birth" at night. Quarterly combined meeting of church officers of Moonta, Wallaroo and Kadina churches was held on Oct. 8 at Kadina, to make arrangements for next Peninsula conference on Nov. 13. The Christmas Bible training camp committee met at close of this meeting. There are a number of sick folk.

VICTORIA.

Dandenong—At morning service on Oct. 10 Bro. Lewis spoke on "The Ordinance Within the Church." His evening subject was "Believers' Baptism." Three who recently confessed Christ were baptised. A large gathering witnessed the service.

Gardenvale—Attendances at morning meetings have improved. A thoughtful message on "The Loveliness of God" was delivered by Bro. C. B. Nance-Kivell. Bro. W. Andrew and J. W. Austin also spoke well. Bible school reopened on Oct. 10.

Box Hill—Sunday school anniversary services were continued on Oct. 3, when Bro. H. Toogood addressed a very large congregation. At prize-giving night on Oct. 5 Bro. T. Scambler gave a message. Sister Cameron, a deaconess, is improving after illness.

Bentleigh—Fair attendances are maintained at Sunday morning and evening services, and addresses by Bro. White are greatly appreciated. On Oct. 3 Sister Carns was welcomed into fellowship. The church is thankful to visiting speakers who address the church.

EchUCA—"This Way" was morning subject of Bro. Thurrowgood on Oct. 3; his evening theme was "An Awakened Soul." On Oct. 10 a good exhortation on "Faith" was delivered, and "Vision" was the gospel message. Sympathy is extended to Bro. T. Darlow in the death of his uncle, Mr. J. Darlow.

Araucan—A spiritual festival was brought to a close on Oct. 7, when Bro. Wiltshire spoke on "The Christian and his Prayer." Bro. Wigney on behalf of the church presented a book to Bro. Wiltshire as a token of appreciation. An inspiring address was given by Bro. Wigney on "What God Cannot Do."

Fitzroy (Gore-st.)—Good meetings were held on last two Sundays. Bro. Rough spoke at both services on Oct. 3. On the 4th a party visited Thornbury mission. On Oct. 9 an enjoyable social was held by members of Y.P. society at home of Mr. Shephard. Bro. Foster, of North Fitzroy, spoke on morning of Oct. 10. Bro. Rough at night. School has re-opened for scholars from 12 years.

Carlton (Lygon-st.)—There were good meetings at the three services on Oct. 10. Bro. Victor McKenzie, of Kyneton, spoke to the church on "The Safeguarded Life." At New Century Bible class 104 were present. Mr. Baker's address was on "First Things in our Valuing." A recitation by Miss L. McCann was appreciated, and Mr. Barnien's orchestra added to the brightness of the meeting. At evening service Mr. Baker's subject was "An Orchard of Three Trees." Epidemic restrictions having been lifted, the Bible school has reopened.

(Continued on page 652.)

Foreign Missions.

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

WORK IN INDIA.

ANNUAL reports reveal 17 baptisms, and last mail reports 3 from Dhond.

Lyall Girls' Home	5
Blake Memorial Home	7
Baramati Settlement	5
Dhond	3

20

Dr. Oldfield writes, "Two Sundays ago we had a fine service on the bank of the river, when I baptised three women who come from Hinduism to the light of Jesus Christ. Others are enquiring and asking for baptism, and there are now quite a number of unimmersed believers in Christ, who are asking for baptism."

Mary Thompson Bungalow.

A commencement has been made, and it is anticipated that the new building will be ready for occupation by Christmas.

Dhond Hospital Summary.

This summary is taken from the annual report.

Inpatients:

Christians	110
Brahmins	28
Mohammedans	16
Other Castes	201

Outpatients	355
Retreatments	4000
	10,000

14,355

In the above list 1076 injections were given, 124 operations performed and 150 maternity cases attended.

Financial:

Income from All Sources:

Raised in India	6750
Raised in Australia	2518

9268 Rupees.

Out of the income India supplied 73 per cent. and the various youth organisations and a few sundry donors from Australia supplied 23 per cent. Despite the fact that some patients could not pay the customary fee, no patients were refused treatment. Thus the hospital definitely stands for all classes and creeds of people. If the giving in Australia could be lifted, much more work could be undertaken in the outlying villages. There are over 300 villages in "Our India," and a total population of over 250,000. No other mission cares or caters for this extensive field; the whole responsibility rests with our own missionaries and co-workers.

SETTLEMENT ANNUAL REPORT.

ALTHOUGH I have been in the settlement work for only seven months I have tried herein to give a general report of the year's work. We are glad that there has not been any serious outbreak of disease or epidemic. The work has been harmoniously carried on by the staff under the capable leadership of Mr. G. D. Patel, during the absence of Mr. Coventry.

The settlement population is 220, of whom 50 are principal members and 160 are dependants. During the year some were released on license; in all 17 families, having 44 dependants. Two families went to villages; 6 to Dhond free colony, and 9 remained in the free colony at Baramati. At the end of the year 1936 there were in Baramati free colony 35 families, and at Dhond 11, and of these 9 registrations were cancelled. Of the 43 families in villages, scattered in many districts, 4 were recalled to the settlement because of misbehaviour, and 10 had

their registrations cancelled. There have been seven new houses built on the free colony during the year, and one well has been dug, for which the settlement supplied stone and cement.

At the end of the year there were 11 Christians in the settlement, and 53 in the free colony. During the year there have been 5 added, making a total of 69.

Nearly all the settlement and free colony employables have been in fairly good employment during the year. There has been work in the cane plantations during that season at Kalamh, Belyandi and Sakarwadi, and the rest of the time these men have done coolie work in the fields and in the irrigation department works.

The Rajput Bhamplas are rather a disappointment, as they hate work and do not show any tendency to settle down and reform. At Dhond free colony, where eleven families are, there is little permanent work. They do some miscellaneous work in the town, and also get some in the fields, weeding and building bunds.

Before beginning work each day the two preachers employed come to the settlement bungalow for prayers, that they may seek help and guidance for their day's work. In the mornings they go to the outside villages such as Guvadi, Malkgon, Tandulvadi, and visit wusties on the Indapur and Krati roads, here preaching the gospel. During the mid-day the gospel is preached in the settlement, and on Thursday, which is bazaar day, the preachers visit the bazaar. There is also some house-to-house visitation and personal work being done among the free colony and settlement people. Three days each week are spent among the settlers especially, and on Friday and Saturday nights bhajans are being held in the colonies. The men also assist in the preaching on Sunday nights, and have gone with Mr. Bolduan on trips to Indapur, Wadgaon, Krunja, and wherever he has had need of them.—Colin G. V. Thomas.

CHRISTIAN COUNCIL.

THE 1936 meeting of the Bombay Representative Christian Council was held in the Bombay Y.M.C.A., on Sept. 5 to 7. There was a good attendance, and the spirit of the meetings was fine. Under the presiding hand of Dr. Edward Fairbank, the discussions were good, especially on the subjects of evangelistic and literary ideal and work.

In the language school report special mention was made of the help rendered by Bro. Coventry. Mr. Eicher in his report suggested that examinations should be made less technical and more

practical. Reference was made to the incalculable benefit that Dr. Fairbank has conferred on associated missions by his language school work.

Athvale told how the United Society of Christian Literature, London, made a grant of Rs. 904 and 8000 colored pictures of the Christian Literature Committee, Bombay, for the purpose of helping to publish the new version of "The Pilgrim's Progress."

The evangelistic report was the longest and most discussed. Emphasis was laid upon the idea that India should be evangelised in our generation. One confession of pastors and evangelists of one church council recommended that the churches should definitely aim to double the number of communicants in five years, and to see that a copy of the Bible or the New Testament should be in every home where are Christians. The week of witness was favorably commented on, as also was the observance of "Relatives' Week" and "Bible Week." It was felt that retreats for the deepening of spiritual life of pastors and other co-workers should be more frequently held. Concerning melas it was stated, "One we attended was a great time of fellowship and of hearing helpful talks, but we cannot say that it revealed much evidence of the urge to evangelism having seized the membership of the churches. A weakness in this melas is that it seems to have drawn few of the masses of village Christians, such people as would bundle up a bit of rice, a cooking-pan, brass plate and lota and a blanket, and start out to walk. Perhaps it would be better to hold the melas on the wide bank of a river in the midst of the villages rather than in the town church with its stiff, high-backed benches. This is at least interesting to us in view of the fact that we have an annual melas."

The medical report told of the establishing of the C. E. Vail Memorial Cancer Institute at Miraj at a cost of Rs. 50,000. This will be the best equipped cancer clinic in India, and it is intended that research work shall be conducted there. The following resolution of the last conference of the Christian Medical Association was quoted, and it was asked that it should be taken to the various churches represented. "Believing that the ministry of healing is an integral part of the work of the kingdom of God as manifested in Christ, and that it is the duty of and privilege of the church, which is his body, to continue his work, this conference earnestly requests the bodies with whom rests the final authority in the various branches of the church in the land, to consider how the ministry may be begun, developed and carried on as part of the regular work of the church and congregations." The churches were urged to observe hospital Sunday on the second Sunday in February each year, by having special addresses on the healing ministry, and collections for some special medical work. It was suggested that the collections in 1937 be given to the fund at the Wanless Sanitarium for the building of a chapel. The sum of Rs. 600 was raised in this way.—Dr. G. H. Oldfield.

NO REGRETS

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Can Christianity Save Itself?

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

YOU may say that is an idle question. Christ said: "I will build my church, and the gates of Hades shall not prevail against it." His words, however, are no assurance that your church or mine may not be destroyed, or that a religious body may not pass out of existence. Nor are they an assurance that the whole institutionalised church, as we know it, may not be overthrown. Calamities worse than those which befell the church in Russia may come, our churches be closed or turned into museums, and Christianity be reduced to a simple fellowship similar to what it was in its beginnings. Not that that would necessarily be an evil thing, either for the church or the world it seeks to bless.

The church has always been assailed by forces which have sought its destruction. In the first century the church was the victim of sustained persecution, first by the authorities in Jerusalem, and later by all the might of imperial Rome. But "the blood of martyrs was the seed of the church," and it continued its triumphant progress till Rome herself was conquered.

In the 18th century the church fell upon evil days. Whether you look at the immorality and grossness which prevailed among the higher classes, so called, or at the abject degradation of the masses of the poor, Christianity seemed to have perished. Then came the regeneration associated with the Wesleys and Whitefield, and the church was restored to new life and activity. Christianity was carried into the hearts of the people of England with a moral zeal which purified the manners and literature and life of the country. Will it always be, that out of opposition and seeming failure, Christianity will rise with new regenerating power?

Perhaps the church has never had enemies more bitter and powerful than those she faces to-day. There is the menace of

Communism.

You know what has happened in Russia. The great Lenin regarded Christianity as an opiate, which dulled the senses of the people, and tended to keep them patient and subdued despite their oppressed condition. If a revolution was to be successful, the church must be destroyed. Perhaps few would dispute the statement that the Orthodox Church in Russia had been false to her high calling. She misrepresented her Lord. A significant story is told by a modern traveller. He noticed on many church buildings in Russia a curious cross. In addition to the upright and cross beams there was a diagonal piece of wood underneath the main cross beam. He sought diligently to discover the meaning of it, and for a long time was unsuccessful. At last he found an old priest who told him that once upon a time, a priest in a worldly parish, disgusted at the hypocrisy of the church people, had placed the extra beam upon the cross to signify that they had cancelled the cross in their lives. Whether the story is true or not the fact is that the church in Russia had cancelled the cross of Christ, and made it of no effect, and it was this church with the cancelled cross which was rejected by the revolutionaries. The salt had lost its savor, and was cast out, and trodden under foot of men.

But there were Protestant churches in Russia which, though at direct variance with the atheism and bloody violence of the revolution, yet felt that its ultimate ideals were good. Hence these churches sought to promote the welfare of the people under the new regime. They organised co-operatives, and began to reveal the true spirit of the kingdom of God.

But the communists became frightened, and forbade these churches to have any part in social reconstruction. They could worship—that was all. Thus the new church, which seemed about to rise from the ruins of the old, was rendered helpless. But the end is not yet, and the church will rise from the beds of repression and oppression to new life.

But communism among us, it is said, is an insignificant force. Politically, that is true. But its ideology is widespread, and the effect on our social life is tremendous. "As an ideal of world brotherhood and human solidarity it puts the church to shame." Certainly many people believe that communism is a truer expression of Christian principle than our Western civilisation. And when our churches are regarded, as they often are, as the bulwark of the existing social order, the effect of communistic principles on the programme of the churches may be disastrous.

In Germany the church has been attacked in another way. There the totalitarian state has come into being. Its motto is: Nothing against the state; nothing outside the state; everything for the state." The churches along with families, schools, and all other institutions, are to be incorporated in the state. Church leaders who resist the demands of the authorities to control spiritual forces and bind the conscience are deposed or put in concentration camps. Their places are filled with state representatives, and the churches become primarily secular institutions. There are many Christians in Germany who refuse to submit, and serious as the situation is at present, the church will save herself, because of the noble men and women who refuse to allow conscience to be dragged by the state, but say, "We ought to obey God rather than man."

Nationalism.

That kind of peril, in so far as it threatens us, is seen in the growing spirit of nationalism. This Dr. Postdick calls Christianity's supreme rival. Nationalism is a growing force in every country and under every form of government. In Russia under communism, in Italy and Germany under fascism, in England, America and Australia under democracy, the spirit of nationalism rears its ugly head, and it is difficult to forecast the issue. We need not now discuss the various aspects of the spirit of nationalism which are hostile to the Christian faith. We may note that it transgresses the universalism of Christianity, and those German leaders who recently wished to discard Christ and substitute the old Teuton gods as the national deities were quite logical. It is ridiculous for the different states with their developing nationalism, to try to worship the same God. Further, the motto of nationalism is "My country right or wrong," and it does not accord with the Christian outlook which includes the whole world, and would put the cause of justice before the demands of the state. Some of the leading Christian men in our city, advocates of a Christian order in all the world, have been warned to restrain their speech lest it lead them into trouble. The threat was not an empty one—we have our Crimes Act which seems to be designed to meet such a situation.

The New Paganism.

The new paganism constitutes itself another deadly foe to the church. This is the spirit of worldliness and compromise which has crept into the church, and is all the more subtle and dangerous because it does its deadly work from within. Against such foes can Christianity save itself? It can, of course, for it is a divine

institution. But it must go the way of the Lord's appointment. "Except a grain of wheat fall into the ground and die, it abideth by itself alone, but if it die it bringeth forth much fruit." That was true of our Lord, and it is true of his church. Could Jesus save himself? They said he could not, but he saved himself by dying, and he shall see of the travail of his soul, and shall be satisfied. "He that saveth his life shall lose it, and he that loseth his life for my sake and the gospel's shall save it."

Nicol Macnicol, in "Is Christianity Unique?" has a striking passage on the effect of nationalism in India. He says that Indian leaders saw the need of reviving Hinduism, and tried to do it, without success. "Now from a wholly different quarter what they desire is being realised beyond all expectations. The new wind of nationalism has swept down upon them, filling their sails, and threatening to become a tempest, shaking the torpor from their creeds, making them prepared to die—that is alive at last." Prepared to die—that is alive at last! That touches a vital secret of life. Christianity can never perish while Christians are prepared to follow the path of sacrifice and suffering and death.

It is part of the Christian programme to mould and remake the present order. We live in a world of hate, and war, and injustice. But a world revolution is taking place. What is the new order to be in this our land? Fascism? Communism? Or the golden dream of a Christian Social Order? That is part of our business, surely, to set the goal and supply the dynamic.

Till that revolution is accomplished we Christians should seek an ever greater measure of fellowship among ourselves. That is the mission of social service. Its ideal is fellowship in suffering. "If one member suffer all the members suffer with it." "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

How well that spirit is exemplified in the Christian Fellowship Association! This is an association of such members as are willing to subscribe regularly to a fund to help others in time of need. In the two years of its existence nearly 2000 members have joined the association, and almost £2000 has been contributed—almost entirely in small weekly contributions. £1500 has been loaned or given to help brethren in cases of necessity.

Can Christianity save itself? Not if it is greatly concerned to do it. If it is concerned to save others, not counting the cost to itself, it will find its own life renewed.

FOR SALE.

A. NIGHTINGALE & CO., Nursery, Emerald, Victoria, for best fruit trees, 1/- each, 10/- doz., 75/- 100. Citrus Trees, balled, 3/6 each. Rhubarb, Grapes, 5/- doz. Strawberry, 6d. doz., 2/- 100. Gooseberry, Currants, Logans, 3/- doz., £1 100. Walnut, Chestnut, Filberts, Almond, 1/- each. Choice Roses, 10/- doz. Wattles, Cypress, Mahogany, Sugar Gums, 6/- doz., 45/- 100. Green Privet Hedge, 1/6 doz., 10/- 100. Azalias, Boronia, Cantharus, 1/6 each; Berberis, Weigelia, Veronica, Buddlea, Japonica, Genista, Broom, Hydrangea, Lantana, Ericas, 1/- each; Gerbera Daisy, 8d. each, 6/- doz. F.O.R.; Gladioli, Dahlias, Chysanthemums, mixed, 2/- doz., named 6/- doz.; Macrocarpa Cypress, open ground, 22/- 100, 3/- doz., good shelter.

FOREIGN MISSIONS. Wanted: Gifts Small and Large. Contributions from Victoria should be sent to D. E. Pittman, Treas., 530 Elizabeth-st., Melbourne.

News of the Churches.

(Continued from page 649.)

VICTORIA.

Melbourne (Swanston-st.).—Enjoyable meetings on Oct. 10, and helpful and interesting sermons morning and evening from Bro. Scambler. Some visitors were present from the country. Great sympathy is expressed to Sister Mrs. Thompson (formerly Miss Moysey) in the loss by accident of her little son.

Northeote.—The mission begun on Oct. 3 with Bro. S. H. Mudge, of Oakleigh, as missionary is proving exceedingly helpful. The best attendance was 182 on Oct. 10. Mrs. Hannaford has recently returned after two years abroad. Cricket teams have entered local churches' and schools' competitions. College of Bible offering is £12/16/9 to date.

Wonthaggi.—The church greatly appreciated a visit from Bren. Gale, Abercrombie and Mitchell, all three brethren taking part in morning service. Their presence and messages have been an inspiration. It is hoped that further assistance will be given to extend the work in this town. Contact is being made with people who are definitely in sympathy with our plea.

Ormond.—At midweek prayer meeting there was a discussion on "How to Get Power from God." On Oct. 7 ladies of mission band held a meeting at home of Sister Mrs. Ring. On Oct. 10 there was a good meeting and Bro. Macnaughtan gave the church a helpful message. At gospel service he spoke on "The Tenderness of Jesus." Bro. and Sister Macnaughtan left Ormond for holidays on Oct. 11.

Preston.—At annual church social on Oct. 7 reports of auxiliaries and committees indicated steady progress maintained during year. Finances generally have improved. The meeting was well attended. The church enjoyed a splendid exhortation from Bro. Rasmussen on Oct. 10. Junior department of Bible school has reopened. College offering is now £5/13/3. Bro. Young preached to a good congregation at night.

Hamilton.—A gratifying feature of the annual fete held on Oct. 7 was that the £47 realised was more than clear debt on block of land secured for church building. Visitors were present from Ballarat and Horsham. Bro. Garland was at Brim taking anniversary services on Oct. 10. Bro. W. G. Haddon addressed the church on "An Awakened Sense of Need." Bro. T. Rivett at gospel service gave a helpful talk on "Spiritual Sleeping Sickness."

Kaniva.—At annual concert and demonstration of girls' mission band on Oct. 5, a good missionary programme was rendered by the girls, who have carried out their work under leadership of Miss A. Vivian. South Lillimur Sunday school anniversary service was conducted on afternoon of Oct. 10. Bro. Withers addressed the school before a large congregation on "Temple Keepers." School rendered special singing, and prizes were distributed.

Blackburn.—On Oct. 4 Bro. Robinson, from Middle Park, brought a helpful message to Sunshine Club. A children's hour has been inaugurated from 4.15 p.m. until 5.15 p.m. on Wednesday afternoons. On Oct. 6 the first hour was held; 36 children were present, and had a thoroughly enjoyable time. On Oct. 6 the first young people's meeting was held, with 24 present. Gospel services are well attended, and young worshippers keep up a good percentage.

Prahran.—On Oct. 10 Bro. Webb addressed both meetings. For gospel service his theme was "Two Divine Commands." At commencement of service three believers were baptised, and during communion service which has been incorporated in gospel service Bro. R. Geake, Dorothy Greyer and June Davis were welcomed into fellowship. On Oct. 2 the church gave Bro. J. Mathieson and Sister A. Wentworth a kitchen tea, and made a presentation. The couple were married by Bro. Webb on Oct. 8.

Caulfield (Bambra-rd.).—At a well attended gospel service on Oct. 7, there was a parade of cricket and tennis players. Bro. Machin sang a solo, and several men took part in service. On Oct. 8 the ladies entertained cricket club at supper. An address was given by Bro. Reg. Enniss. Women's mission band packed a Christmas box for India. Good attendance on morning of Oct. 10. Bro. Clipstone's address on "Prayer" was appreciated. Many members are laid aside. Bro. Holmes has been admitted to the military hospital.

Surrey Hills.—At inaugural meeting of men's brotherhood club on Oct. 5 Bro. A. L. Gibson spoke on "The Challenge of Our Day to the Men of the Churches." Mission band, girls' friendly club and young matrons' club held a successful combined evening on Oct. 7, when Mrs. P. D. McCallum spoke on "Christ in the Great Forest." Many articles for Indian Christmas box were received. At quarterly church social on Oct. 9, a very enjoyable time was spent. There were excellent attendances on Oct. 10; Bro. W. F. Nankivell delivered powerful messages. At gospel service two young lads made the good confession. Bible school is preparing for anniversary.

Parkdale.—Splendid meetings on Oct. 3; Y.W.L. twelfth anniversary observed. Past and present members took charge of worship service and assisted at night. The faithful, consistent efforts of Sister Miss Alice Allamby, superintendent for the twelve years, revealed that the seed has fallen into much good ground. Morning attendance of 120 included many past members of church and league. Bro. H. Watson (Chelsea) gave a wonderful message. 90 attended a bright gospel service addressed by Bro. L. Beaumont on "A Young Man Wins his Spurs." Sister Miss Aileen Rees was soloist. S.S. has resumed for all scholars except kinders. Y.W.L. lantern lecture on Oct. 6, given by Mr. C. L. Lang on "The Grandeur of the Gramians," was interesting and educational.

Footscray.—Last month an enjoyable evening was spent in the school hall, when Bro. W. Mitchell, who has been with the church for a number of years, was farewelled, he having removed to Fairfield. On behalf of the church Mrs. Mitchell received a beautiful bouquet, and afterwards a "utility set" was presented by the membership. Last week a "Dads' Night" was held at P.B.P., married men of the church providing programme and supper. A novelty night held by the girls was a great success. Sympathy is expressed with Sister Edna Jones in the loss of her mother. Bible school anniversary was held on Oct. 10 with a great gathering. Bro. T. Hagger was morning speaker, and in the evening Dr. Kemp. Other celebration of anniversary has been postponed owing to the epidemic.

Balwyn.—Bro. Quirk and family have been welcomed to membership from Carnegie. Oct. 10 was 15th anniversary of the opening of the church building, and proved a great day of fellowship. Bro. T. Spencer was a welcome visitor from Sydney. 147 broke bread, and at evening service a young man decided for Christ. An offering for debt reduction amounted to over £71. Sisters Mrs. and Miss Irene Head have moved to Brighton and will be a great loss to Balwyn, where Miss Head was organist. The recently formed youth council conducted a spiritual rally on Oct. 5, and Bro. Neighbour gave an appreciated address. On Oct. 3, after the evening service, about 80, mostly young people, stayed for a praise and prayer meeting. Tea and biscuits were served at the close. A youth service is conducted on first Sunday night in each month.

Maryborough.—Work is in excellent condition, and a fine spirit of harmony prevails. At a meeting of the church on Oct. 3, several members spoke highly of the splendid work of Bro. Searle, and the church was unanimous in asking him to continue for a further term of three years. Bro. Searle thanked members for their confidence and appreciation and consented

to their wish. At Bible school anniversary celebrations on Oct. 10, Bro. K. Jones was preacher, his messages being greatly enjoyed. The choir of 108 voices under baton of Bro. Searle rendered excellent singing. Meetings were splendidly attended; at evening service 300 were present. Teachers entertained Bro. Jones at tea, and a helpful time was spent. Fellowship was enjoyed with Sister Mrs. Edhouse, of Brunswick, immersed at Maryborough 55 years ago, also with Sister Hollis and Bro. and Sister Swing. Bro. Searle will commence a mission at Wedderburn on Oct. 24.

North Essendon.—Good work has been done in all departments. Young people's clubs are in healthy condition, P.B.P. particularly so. All church offerings have increased. All auxiliaries are striving to reach aims set by officers for realisation of £30 for building fund by February next. Offerings are being taken for after-care of paralysis sufferers. At gospel meetings Bro. Funston spoke on Sept. 26, and on Oct. 3 Bro. A. P. A. Burden gave an interesting lantern address on work among aborigines. The church has had fellowship with Sister Mrs. Albert Brown (S.A.), wife of a former preacher. Bible school anniversary (postponed on account of paralysis epidemic) was held on Oct. 10, Bro. J. Burns leading singing. In the afternoon Bro. Westwood (supt.) presided and Sister Violet addressed the children. The memorable evening service was presided over by Bro. H. Hillbrick. Bro. Westwood presented a fine gospel message, as a climax to which there were eight decisions from the Bible school.

Dracondra.—During absence of Bro. C. Jackel at Rochester mission, messages from Bren. Gale, Tippett, McDermott, Readhead and Tattersall were appreciated. On Oct. 3 the 12th anniversary of the church was celebrated. At both services seating accommodation was fully taxed, and 100 of a possible 107 broke bread. A quartette was rendered by Bren. H. Combridge, W. Combridge, B. Tinsell and B. Tattersall. Bro. Jackel's helpful messages were "The Church that Jesus Built" and "The Wonderful Works of God." An offering of approximately £36 (£17 from ladies' aid) was received for building debt. Oct. 7, splendid attendances at anniversary tea and social. Oct. 5, C.E. society visited and conducted the service at Latrobe, when a spiritual uplift was enjoyed. Supper was served by Terrace C.E. Sisters of the church are doing an appreciated service. Bro. Jackel is doing extensive visitation. Bible school was very successful in recent State examinations—23 of 24 entrants passed, and Sister Cooper secured 3rd prize, No. 8 division, and Laurice Headhead 2nd in No. 2 division. On Oct. 10 Bro. McKay gave an inspirational address at morning service, and Bro. Hoskins an interesting sermon at night.

NEW SOUTH WALES.

Paddington.—On Oct. 10 the Bible school anniversary services opened with a "Parents' Night." There was splendid singing by the children accompanied by a young people's orchestra. Bro. Greenhalgh gave a special address to parents.

Dumbleton.—The mission conducted by Bro. W. J. Crossman has been continued. Meeting on Monday, Sept. 27, was well attended, when Bro. D. Saunders illustrated the life of Christ by lantern slides, Bro. Crossman giving the address. A scholar of boys' Bible class confessed Christ. On Thursday, Sept. 30, the chapel was filled, about half the audience coming from Lidcombe church. On that afternoon a women's meeting was addressed by Miss I. Bye, of Lidcombe, on "Heroines of the Cross." On afternoon of Oct. 3 the missionary spoke on "The Prodigal Son" to the Bible school. At men's meeting following a discussion was led by Bro. D. Saunders on "Why Men Don't Go to Church." At night the subject was "Saying Good-bye to God." The mission was to end on Oct. 5 with a thanksgiving service and thankoffering and tea.

Gilgandra.—A social was held on Sept. 3, at which Sister A. R. Burrell officially opened new kindergarten hall. Bro. Chivell's evening subject on Sept. 26 was "Back to Jerusalem" and on Oct. 3 "A Wife Worth Remembering." Both were much appreciated. The ten scholars who sat for examination passed, seven gaining honors. Sister Callaghan won the annual prize for finding greatest number names for cradle roll.

Hornaby.—Bro. H. E. Teuksbury (church secretary) and Sister Tewksbury are on a visit to Victoria. A baptismal service was conducted by Bro. P. J. Pond, B.A., on Sept. 26. On Oct. 3 Bro. N. Prentice was welcomed to fellowship, also another young man, a baptised believer. A Bible school social took place last week to celebrate the close of a campaign for new scholars. Further efforts will be instituted.

Marrickville.—On Oct. 10 Bro. Priestly, from Rockdale, exhorted the church. Bro. Wakeley gave a fine address at evening service on "The True Church of Christ." In the morning three young women were received into fellowship, two of whom made the good confession during Bro. Scambler's mission, while the third came forward during the Hinrichsen mission at Bankstown. Three other young women were received into fellowship on Oct. 3.

Chatawood.—There were good meetings on Oct. 10. Bro. Whelan spoke at both services. G. W. Mitchell, from Malvera, Vic., was present. A young lady was baptised. The chapel has been beautifully recarpeted by the ladies of the spiral club. The men of the church are financing improvements to church grounds. On Oct. 8 Mr. Graham gave an interesting talk on Athens to the K.S.P. During the week Mrs. L. Gruber, an honored aged member, received the home call.

Canley Vale.—At a combined business meeting of Canley Vale and Loftus Park churches Bro. J. Clydesdale was re-engaged for a further 12 months. On Oct. 3 Bro. Stevenson, of Burwood, gave an excellent exhortation on the Bible. Bro. J. Clydesdale spoke at Rahy at night. On Oct. 7 the church was saddened by the passing of Sister E. Christophersen, sen. After a service at Canley Vale church her mortal remains were laid to rest at Rookwood. On Oct. 10 Bro. B. G. Corlett gave a very impressive exhortation, and Bro. W. Boys spoke at night.

Mosman.—On Sept. 26 G. E. Burns' message for the church was "God's Need of Witnesses To-day"; at night, "Things that Cannot be Shaken" was powerfully delivered; Miss Burns contributed a solo. Bro. F. Button exhorted on "The Fellowship of Christian Giving" on Oct. 3; Bro. Burns' evening address on "Liberating the Word of God" was the first of a series on "Protestant Principles"; a number of L.O.L. members were present, and Mrs. Burns was soloist. On Oct. 10 the preacher's morning address was based on John 7: 37, 38; his gospel theme was "The Converted Thief." A beautiful duet was rendered by Misses Button and Vereco. Marcia Burns, the preacher's daughter, and Betty Bellion were baptised, and another Bible school member, a lad, made the good confession.

QUEENSLAND.

Ma Ma Creek.—During Bro. Fergusson's absence on holidays, meetings on Sept. 5, 12 and 19 were conducted by Bro. Gould (Toowoomba), Bro. Bernoth and the "Flying Squad" of Brisbane. Children's Day P.M. programme was given by Bible school on Sept. 26. Bro. Fergusson gave the address.

Roma.—A successful sale of work and concert was held by the ladies. Each member of the guild contributed £1 in addition to their labors for the sale. Thus the debt on the manse will be considerably reduced. An enjoyable afternoon was spent on Sept. 12 (Children's Day), £3/11/5 being realised. Fellowship has been enjoyed with Mrs. Street's mother, Sister Mrs. Kingston, also Bro. Jack Harwood, both from Hobart. The church sympathisers with Sister Mrs. Muriel Lines, who was called upon to part

from little Audrey after a brief illness. Sunday services are bright. Bro. Street is giving a series of helpful addresses on the Shepherd's Psalm. School attendances are encouraging.

Wynnum-Hawthorne Circuit.—Meetings were well maintained during Bro. Tease's absence at Kedron mission, Bren, H. G. and George Payne, Wendorf and Stirling taking Bro. Tease's place on circuit platforms. There was one confession at Wynnum on Oct. 3, when the local cricket team attended gospel service.

Townsville.—Three of four entrants were successful in recent scripture examinations, Sister Agnes Hinspeter, Bible school teacher and S.C.E. secretary, has been transferred to Charters Towers. Her services were greatly appreciated. "A Churchless World" was Bro. N. G. Noble's subject on Oct. 3. A young woman confessed Christ.

Mackay.—Meetings on Sept. 26 and Oct. 3 were fairly well attended. Several members have been absent through sickness. Bible school attendances are a little lower for the same reason. An enjoyable social afternoon was held by sisters' fellowship on Sept. 29, products of talent appeal being sold. Bible scholars are practising for Children's Day in November, which will be at close of drive for new scholars.

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IN MEMORIAM.

ADERMAN.—In loving memory of my dear husband and our father, who departed this life on Oct. 14, 1934.

Resting where no shadows fall,
In perfect peace he awaits us all;
Then God will link our broken chain,
As one by one we shall meet again.

—Inserted by his loving wife and family.
LEWIS.—Treasured memories of our darling son and brother, Stuart David, who passed to higher service on October 12, 1936.

Not just to-day, but every day,
In silence we remember.

—Inserted by his loving parents, brother and sisters.

PITTMAN (Mrs. Joseph).—In ever loving memory of our dear mother, who was called home on October 17, 1925.

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

(Joseph Pittman.)

STOCKTON (nee Brown).—In loving memory of our dear Myrtle, who was called to her reward on Oct. 16, 1932.

She is safe in the keeping of Jesus,
Away from all sorrow and care;
In the beautiful kingdom of heaven
She is waiting to welcome us there.

—Inserted by her loving parents.—W. Brown, Moreland.

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LANTERN LECTURE.

Mr. L. R. H. Beaumont, B.A., has a helpful lecture entitled "Looking Starward." About 130 beautiful slides (some colored) illustrating the birth of universes, the origin of suns, planets and their satellites, the beauty of star clusters and nebulae, etc. Also a lecture on New Zealand. Churches and young people's societies write for particulars to 259 Como-par. E., Mordialloc, S.12.

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COMING EVENTS.

OCTOBER 17.—Home-coming, Church of Christ, Court-st., Box Hill. Sunday, Oct. 17, 11 a.m., 3 p.m. and 7 p.m. Speaker, Mr. H. Toogood, of New Philadelphia, U.S.A., formerly of Box Hill. Former members and friends especially invited.

OCTOBER 17 and 19.—Coppin-st., North Richmond, forty-seventh church anniversary. Past members are invited to special services. Sunday, Oct. 17, 11 a.m., speaker, Thos. Hagger; 3 p.m., reminiscences; 5 p.m., reunion tea; 7 p.m., speaker, Howard Earle. Tuesday, Oct. 19, anniversary social; speaker, R. L. Williams, B.A., B.D. Items by junior and senior choirs. Make this a homecoming.

OCTOBER 23.—Newmarket Church of Christ will hold a sale of work on Saturday afternoon, Oct. 23, 3 p.m.

OCTOBER 23, 24, 25-31.—Brunswick church anniversary. Sat., Oct. 23, youth rally, 8 p.m. Sun., Oct. 24, anniversary day. Oct. 25-31, a week of inspirational services. Visiting speakers. Past members specially invited.

OCTOBER 30.—Bentleigh (Vic.) sale of work in the chapel, Gilbert-grove. To be opened at 3 o'clock by Sister Gilbert. Come along and help us.

OCTOBER 30 and 31.—80th church anniversary, Latrobe-ter., Geelong. Sunday, Oct. 31, 11 a.m., 3 p.m. and 7 p.m. Speaker for the day, Bro. J. A. Wilkie (Ballarat). Social gathering, Sat., Oct. 30, 8 p.m. Presence of former members, or greetings, desired.

BROADCAST SERVICE.

Sunday week, Oct. 24, 7 p.m., Swanston-st., Melbourne. Preacher, T. H. Scambler, Station 3AR.

CHURCH OF CHRIST,

Point Nepean Rd., Gardenvale.

SPECIAL MEETINGS.

Theme: "THE HOLY SPIRIT."

Sunday, Oct. 17, 8 a.m., Prayer and Devotion; 11 a.m., "The Holy Spirit and Communion," Mr. A. W. Stephenson, M.A.; 7 p.m., "The Dispensation of the Holy Spirit," Dr. D. S. McColl. Monday, Oct. 18, 8 p.m., "The Personality of the Holy Spirit," Mr. A. E. Forbes.

Tuesday, Oct. 19, 8 p.m., "The Holy Spirit and the Pentecostal Life," Mr. T. Hagger.

Wednesday, Oct. 20, 8 p.m., "The Holy Spirit and Conversion," Mr. J. E. Webb.

Thursday, Oct. 21, 8 p.m., "The Holy Spirit and Prayer," Mr. F. C. Hunting.

Sunday, Oct. 24, 11 a.m., "The Holy Spirit, the Revealer, Helper and Seal," Mr. H. M. Clipstone; 7 p.m., "Your Need To-day: The Church and the Holy Spirit," Mr. J. W. Austin.

Bright community singing. Song-leader, Mr. Patterson.

New Zealand News-letter. W. R. Hibbard.

A Gesture of Goodwill and Good Health.

THE church home of the Wellington South congregation is situated near the Wellington Public Hospital. The minister, W. G. Graham, conceived the idea of sending each patient some good cheer and good health bottled up in God's oranges. Many thought the plan too big for one congregation. However, the officers agreed to act, and arranged a service of thanksgiving for health. Each person was asked to make an offering of oranges for distribution to the sick. 1200 oranges were needed. The result was beyond expectation, 2500 were received. Not only did 716 patients in the public hospital receive two oranges but homes for the aged and needy and orphanages received like treatment. Twenty sisters prepared the oranges in bags, and with preacher and elders distributed them personally to patients. This ministry for one congregation is more creditable when it is known that in New Zealand oranges sell at four and five for a shilling.

A Brother Beloved.

Australia sent New Zealand one of its noble sons when a number of years ago it sent T. J. Bull. As a young man he ministered in many of the churches throughout the Dominion. Later in life he returned to office work as a means of paying expenses while he gave himself freely to the service of the Lord and his brethren. He is a feeble mission enthusiast. Our Rhodesian work is ever upon his heart. He has grown old gracefully and youthfully. He is so young in heart that many of his friends are young friends with whom he converses with a freshness that reveals his mind, interests and reading have never been allowed to flag. At the present time he is a very sick man, and is in the care of his daughter, Mrs. Chapman, at 29 Brussels-st., Miramar, Wellington.

Census Results.

Since the census forms were filled in on the night of March 24, 1936, the Census and Statistics Department has been busy making an analysis of the information. The first of its labor is now available in a most enlightening publication under the title of "Increase and Location of Population." In ten years the population of New Zealand increased 147,015, bringing the total population, excluding Maoris, up to 1,491,454. The total Maori population is now 82,308. A fact emerging from the census is that the Maori population is now growing faster than the European population, 64.69 per cent. of the people living in New Zealand have their homes in the North Island. The census reveals that our country is undergoing the urban drift that is known to older countries. The Maoris are predominantly rural dwellers. Dealing with sex proportions, the Government Statistician states that with the exception of a brief period during the war the male population has invariably exceeded the female population. In 1936 the figures (including Maoris) were: males, 799,089; females, 774,721. There were thus 970 females to every 1000 males. He observes that the male preponderance is steadily diminishing and will doubtless be replaced by a surplus of females, though it appears that this will require two or three decades.

The Housing Problem.

The scarcity of houses is a very real problem from the far north to the far south of our land. Rents are consequently high in the cities. Houses of four rooms are letting at 30/- per week, and five rooms up to £2. We know of certain of our preachers and brethren paying as high as £2/10/- and £2/12/6 for a suitable house to house a small family. Several of our young people who recently wed sought to solve the problem by purchasing a house.

Though purchased six months ago, they still await entrance to their own property, since the occupier is protected by law if his case is more urgent than the owner. The present government (Labor) has embarked on an extensive housing scheme. The Director of Housing Construction recently reported that during the last twelve months the department had made 40,000 blue prints, and several times it had used up all the blue print paper available. Contracts had been let for 1138 houses; 500 had been started, and they were now starting at the rate of between 20 and 40 a week. The department was calling for tenders at the rate of 40 to 50 a week, and there would soon be at least 50 contractors working for the department.

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

Mayfield on the Map.

WHERE is Mayfield? How many of our brethren throughout Australia knew where it was situated until a few weeks ago? Soon the whole brotherhood will know of it as the scene of another mighty triumph of the gospel. Mayfield is a populous residential suburb of the city of Newcastle. Newcastle is the largest city in Australia outside its capitals; a centre of mighty industrial undertakings. Some millions of money have been invested there, and the future is full of promise. We have two churches here at present—Hamilton and Merewether. There are some splendid brethren associated with these churches. Now E. C. Hinrichsen and V. Morris are pioneering the new work at Mayfield. There have been a number of decisions for Christ, and large audiences are gathering. A successful mission at Mayfield will make possible greater advances in what we believe will be a very responsive area.

Volunteer Missions.

W. J. Crossman is just completing a brief mission at Dumbarton from which much good will result. G. G. Flood is planning to open a mission at Paddington at the end of October. Our brother is doing very well at Kingsford, and should develop into a very successful evangelist.

A Modern Andrew.

The home-going of Alfred Morris, one of the City Temple stalwarts, recalled his wonderful influence as a personal worker. Both at Newmarket, Victoria, and at the City Temple, Sydney, he bore a strong and beautiful witness for Christ for many years. His loyalty to the truth, love of the church and understanding sympathy won many hearts. Many who are serving the brotherhood in a valuable way to-day were led nearer to Christ by this man's testimony. J. Clydesdale told of our brother's gracious influence upon his life.

Varia.

We hear that Dr. Meldrum has resigned at Essore. A wise choice of successor is essential for the maintenance of this important work. Ira Paternoster is carefully surveying his big task at North Sydney. His wide experience, strong leadership and indefatigable industry should be highly valued there. Ashburn is making special preparation for the coming of Ethelbert Davis.

Bathurst-st. Baptist Church.

The final Sunday services have been held in the above church. It has been the central place of worship of the Baptists for 101 years. The building is to be demolished to make room for the extension of St. Andrew's Cathedral. A new and handsome edifice in George-st. will become the headquarters of the denomination. The State Government provided a new site and a substantial contribution towards the building as compensation for resumption of the old

church. The old Bathurst-st. church was of interest to the older members of the Churches of Christ in N.S.W. in that several of the early members were immersed there by M. W. Green and others.

Night Life.

The Deputy Premier, Colonel Brunsen, who recently returned from abroad, made a spirited defence of Australia's night life, which he said was quite adequate. He said Australia's attraction for tourists lay in sunshine and fresh air and not in unhealthy cabarets and night life. This is refreshing after the scathing remarks recently made by the Premier of Tasmania, Mr. Ogilvie. The colonel declared further that "if Mr. Ogilvie likes to turn Tasmania into a cross between Coney Island and the Casino de Paris then we will be glad it is not on the mainland, and will watch results with interest." It is good to note that some of our political leaders retain their balance.

International Peace Campaign.

A large audience listened attentively at the Sydney Town Hall to the eloquent address of Arthur Henderson, M.P., a former member of the British Cabinet. In graphic terms he pictured the horrors of war, showed how international morality had broken down the methods of modern aggression. On the positive side he traversed familiar ground, emphasizing the recognition of treaty obligations, world disarmament, suppression of private manufacture of armaments and establishment of collective security. All these are commendable and are worthy of international application. Beautiful idealism, but we live in a real world accentuated by the present situation. Britain, with her vast imperial interests and a passion for peace, can make her best contribution to the good of humanity as a whole by possessing adequate force to uphold the right.

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Obituary.

COLLINS.—The church at Maylands, S.A., together with the beloved wife and family, were called upon to part with Bro. George Collins, of Henry-st., Stepney. Bro. Collins and Mrs. Collins came into the church under the ministry of Bro. Rankine at Norwood 34 years ago. He and Mrs. Collins soon began to serve the church. Bro. Collins occupied the position of deacon and secretary of the church, and for many years was a valued and valuable worker at Norwood until he was transferred to the Maylands church, where he remained a faithful and highly respected member until the Lord called him. He was a man of fine qualities and unquestioned integrity. The sympathy of all goes out to Sister Mrs. Collins and her family. One daughter—Mrs. Harris—and three sons remain to share with their mother in the loss of a good father and husband. They and we are all the poorer, but heaven is the richer, for his going. "Until the day dawns" and all sorrows are swept away we commend the bereaved to the grace and peace of God.—Geo. T. Fitzgerald.

VERCO.—Mary Isabel, widow of the late Sir Joseph Verco, died at her home in North Adelaide on Oct. 4. Lady Verco, who was Miss Mary Mills before her marriage, was born on Eyre Peninsula 70 years ago. She was educated in Adelaide, and was married in 1911. For nearly 20 years previously our sister had been in fellowship with Churches of Christ. Old-time Norwood members still speak in admiring terms of her work in the Sunday school and other agencies at Chapel-st. forty years ago. Before and since that, our sister did similar good service at Kermodie-st., North Adelaide. Her interests and activities included foreign missions, temperance, and the Y.W.C.A., of which she was president from 1916 to 1920 and again from 1921 to 1924. No nearer relatives than cousins survive, but many friends will hold her in affectionate remembrance. Numbers were present at services at the home and at West Terrace cemetery. "Life's work well done, now comes rest."—A.M.L.

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It does not consist in being happy, but in making others happy.

It does not consist in being loved, but in loving and in being a blessing to others.

It does not consist in enjoyment, but in giving.

It does not consist in having one's own way, but in denying oneself.

It does not consist in finding one's life, but in losing it.

It does not consist in seeking satisfaction, but in finding satisfaction in what satisfies others.

It does not consist in that God doeth our will, but in that we do his.

It does not consist in length of life, but in this, that life's content be of true worth.

It does not consist in what men think and say of us, but in what we are before God.

It does not consist in what we do, but in how and why we do it.

THOUGHT FOR THE WEEK.

THIS sorrow, which has cut down to the root, has come, not as a spoiling of your life, but as a preparation for it.

George Eliot.

It does not consist in great knowledge, but in putting knowledge into practice.

It does not consist in what we seem to be, but in what we are.

It does not consist in avoiding suffering, but in this, that suffering accomplish her purpose in us.

It does not consist in the time of our dying, but in whether or no we are ready to meet God.

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