

The AUSTRALIAN CHRISTIAN

A Journal Representing



Churches of Christ

Registered at the G.P.O., Melbourne,
for transmission by post as a Newspaper.

Single copy, posted direct, 10/6 year.
Through church agent, 2d. week. Foreign, 14/- year.

The Centrality of Jesus and the Unity of Christians.

PEOPLE have sometimes asked us, "Do you think there will ever be an organic union of Christians? Particularly, do you really believe that all will ever agree to unite in Christ and on a New Testament basis?" Such are not the questions which I now discuss. When I am asked if Christians will ever thus unite, my simple answer is: "I do not know." But I am more interested in a more important question, and give to it a very definite reply. I do know that the will of Christ our Lord is that Christians should unite.

You may advance a score of reasons for Christian union, and perhaps a few against it, but I wish to go back to the centrality and authority of Christ for the settlement of the question.

Reasons for Unity.

Consider the reasons which seem to make a demand for union and on account of which it is urged. Amongst these are the following:—

1. The folly of division and overlapping, especially in the case of communions which show little difference in either creed or polity.

2. The cost of maintaining competing churches and separate ministries in places which could be well served by one strong church.

3. The feebleness and futility of much of our witness because of division. If we could take united action and speak with one voice against the trinity of social evils—drinking, gambling, vice—which assail our land, how much more effective our protests would be!

4. The greater impact which a united church could make on the non-Christian world. Our Lord prayed for unity "that the world may believe." The comparative pusillanimity of the church in the face of war and preparations for war is a tragic result of disunion. It is dreadful to have to confess that a divided church must bear no little part of the responsibility for the existence of a pagan world.

5. Dr. Wand, in his Moorhouse lectures, referred to two forces in our time which have made a movement towards re-union imperative, namely, in the sphere of moral-

ity a neo-pagan ethic, and in the sphere of politics the rise of the totalitarian state. The new morality and a system of humanistic ethics encourage man to find the end in himself and the highest law in his own convenience. The totalitarian state claims the allegiance of the individual in the totality of his being. The complete subordination of the individual to the state runs counter to the Christian conception of the value of personality and Christ's special regard for the worth of the individual man. How can these moral and political dangers be met by a church which is divided against itself? A united Christian people might be able to face and settle the present world situation; a divided Christendom cannot hope to do so.

6. The will of God. You will not think that I doubt the importance of most of the other reasons assigned for union when I say that above and beyond all others lies the revealed will of God and of the Christ whom we call our Lord and Master. Every consideration of the subject should lead us to the authority of Jesus Christ our Saviour. We have his own prayer "that they all may be one." We also have the apostle's condemnation of division and

party spirit, and his exhortation that Christians endeavor to "keep the unity of the Spirit in the bond of peace."

A Great Change for the Better.

In comparatively recent years there has been a remarkable advance in Christian thinking and appreciation of the mind of the Master. As has been frequently remarked, there has been a twofold change. There is, first, a new regard for Christ. The person, character, and work of the Lord Jesus are studied and interpreted as never before. Volumes abound dealing with his life.

We have illustrations of the new feeling in the eagerness with which people read such works as Morton's "In the Footsteps of the Master" and Weatherhead's "It Happened in Palestine." Again, there has been a new attitude towards the union of those who believe in Christ. Consideration of the Master's teaching has resulted both in a better spirit amongst what were, not so very long ago, warring sects, and also a developing desire for the union of all those who profess to serve the same God and Father, love the same Saviour, and seek the guidance of the same Holy Spirit. These changes should cause rejoicing in every Christian heart.

Division is rarely defended to-day; not long since it was gloried in. One of our own writers, Professor Chas. Louis Loos, writing towards the close of last century, said that he remembered a Seceder minister in Eastern Ohio, U.S.A., who used to prepare his flock for the worthy celebration of the monthly communion with such words as these: "My brethren, I exhort you to abhor all other denominations, especially the Catholics." It would be difficult to match such a word to-day! The return to Christ has meant the learning from him of a new and better spirit.

The Sin of Division.

There is a new sense, developing wonderfully, of the sinfulness of division. For nearly a hundred and thirty years our preachers have spoken of the sinfulness of sectarianism. They did that at a time when the declaration was almost peculiar to

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VOLUME XL, No. 44.
THURSDAY, NOVEMBER 4, 1937.

them. Now, happily, this isolation is removed and there is general agreement that wilful division is sin.

Yet more is needed. It is easier to acknowledge in words that Christ is Master, that he wills the unity of his followers, and that neglect of his will is sinful, than it is to give him the central place in our lives.

The centrality of Jesus is the key to the unity problem. We may put him at the circumference of our religious thought instead of at the centre. The apostle Paul reminded the Christians of his day that Christ had been made the head of the body, the church, "that in all things he might have the pre-eminence." As truly as an individual Christian, so the church may put something other than Christ at the centre of its life and thought. As we review the course of church history, can we not see that he has at times been found away out on the circumference classified with the opinions and speculations of men? It is ours to bring him to the centre and make loyalty and devotion to him the test of fellowship and the bond of union.

In What Terms Does Our Religion Express Itself?

In what terms should our religion tend to express itself? In what terms is it revealed in the scriptures that the life and faith of the apostolic church expressed themselves? The answer to each question is, *In terms of Christ.*

We, as members of Churches of Christ, have been seeking to reproduce the simple Christianity of the New Testament. May we, as the days go by, ever regard Jesus Christ as our Lord, and make him the centre, the focal point of all our thinking. Christianity is Christo-centric. Let us see that our individual and church life are so.

May I illustrate how truly the whole of our religion is or should be expressed in terms of Christ?

1. We honor him by wearing his name. Redeemed men and women, called out from the world, belong to the Church of God or the Church of Christ. It would be a great advance if every Christian would be content to wear his name. In modern times the name is becoming increasingly advocated. The United Church in China bears this name—Church of Christ. Dr. E. Stanley Jones advocates it as the name of the United Church. "Church of Christ," when used in a scriptural sense and not in an exclusive or sectarian way, is a uniting name. Would that all believers would be content to use it.

2. What is the church's message? How truly that centred in Christ in the apostolic days is clearly revealed. The preacher then was said to have "preached Jesus" or "preached Christ." Paul wished to know nothing among men but Christ and him crucified. His gospel is the one authorised message.

3. The creed of the church is definitely

expressed in terms of Christ. Church historians of all denominations agree that the earliest Christian confession of faith was a simple confession of the Lordship and Messiahship of Jesus. The only creedal subscription asked as a condition of baptism and church membership was a confession that Jesus was the Christ, the Son of the living God. Men may differ on a thousand subordinate points; faith in and loyalty to him is the tie that binds.

4. The ordinances of the church similarly exalt Christ. In the initiatory rite of baptism the subject is baptised "into Christ." He dies to sin with Christ, he is "buried with Christ," and he rises from the symbolic grave to walk in a new life in, and with Christ. The Lord's Supper also centres in him. On every Lord's day we "do this in remembrance" of him.

5. But Christianity consists in more than name, message, creed and ordinance. It is primarily a life. That life expresses itself also in terms of Christ. The apostle wrote: "For me to live is" — what? What word would you have to supply to make a truthful declaration? Self? Business? Pleasure? Paul's statement was, "For me to live is Christ." He wrote of "Christ who is our life." Oh, that we might all so truly be expressing Christ in our lives that with such humility and confidence as had the apostle we might each one say: "I have been crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me; and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me."

6. This present life does not end all. A future life awaits us. For the Christian, that also expresses itself in terms of Christ. He is described as "Christ our hope." We are "joint heirs with Christ." If we suffer with him we shall also reign with him. We are now children of God; what we shall be doth not yet appear; but we know that when he appears "we shall be like him for we shall see him even as he is."

In such a way, I think, by a due regard for the will of our Lord and Saviour, by putting him in the very centre of our thought and life, we shall be likely to solve the problem of unity. Drawing ever nearer to him, we shall come nearer to one another. Oh, that we might all give heed to the admonition of the inspired apostle and endeavor to "keep the unity of the Spirit in the bond of peace," remembering that God's word reveals that there are seven elements in this most desirable thing described as "the unity of the Spirit"; for "there is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all."

Love the Secret of Union.

Especially it has to be remembered that it is in a common love for Christ our Saviour that we find the uniting principle. When

Christian hearts are aglow with this love a closer union should not be impossible.

You recall the familiar story of the man who saw in a picture gallery the representation of our Lord's suffering for sinful humanity. He looked, he stood in adoration, long and earnestly he gazed, the tears came to his eyes, and in ecstasy he clasped his hands and exclaimed, "Bless him! I love him." One who overheard the words presently came up, and taking him by the hand, said, "Brother, I love him too." Others gathered, and ere long an adoring group stood by the picture of the crucified Lord—a company united in heart, loving because he first loved them. Love was the reason for the sacrificial cross. In love is the secret of union to be found. May we all come to possess an abiding love for him, such a love as will enable us to keep his commandments, and also to love all for whom Christ died.

Our appropriate prayer is "Grace be with all them that love our Lord Jesus Christ in sincerity."

Justice for Ireland.

ARCHBISHOP MANNIX came from Ireland to Australia. Not even his worst enemy will doubt his devotion to Ireland, and possibly not his best friend will greatly extol his love for Britain or the Empire. At a convention of the Irish National Foresters' Benefit Society held last week, Dr. Mannix is reported as having said that it was not as respectable to be a patriotic Irishman in the past as it was to-day. There were times when he could not claim the support of a large section of the Australian people, or even of those of Irish extraction, as many believed that he was actuated by fierce hostility to England. The years, however, had shown that his aim was to get fair play and justice for Ireland. We presume that the Archbishop, when he referred to his supposed hostility to England, was thinking of the days of the great war, when his speeches were deemed by many people, including those in authority, to be dangerous and disloyal, so that for a time his desire to visit his beloved Ireland was frustrated.

The Archbishop referred to the iniquitous boundary line drawn through Ireland by England with force and aggression, and until it was removed Ireland could not be said to have accomplished its ultimate ideal.

Northern Ireland, he remarked, would never really succeed, and it would probably be to its advantage to throw in its lot with the rest of the country. That Ireland should be divided, politically or religiously, seems a great pity. But it is not to be wondered at that Protestant Ulster, with its belief in religious freedom and its devotion also to the Empire, has no desire to become subject to those powers, secular or religious, which win the special admiration of Dr. Mannix.

Aborigines Petition King.

THAT the aborigines of Australia deserve better treatment than they have hitherto received is a statement which no sensible man will deny. Australian governments and people should treat the native population with both fairness and generosity. Christian people should be glad to give the aborigines the blessings of their religion and bring to them the knowledge of the Christ who died for all mankind.

The papers last week told of a new thing in history—an aboriginal petition to the King. Its text is as follows:—

TO THE KING'S MOST EXCELLENT MAJESTY, IN COUNCIL.

The humble petition of the undersigned aboriginal inhabitants of the continent of Australia respectfully sheweth:—

That whereas it was not only a moral duty, but a strict injunction included in the commission issued to those who came to people Australia that the original inhabitants and their heirs and successors should be adequately cared for, and whereas the terms of the commission have not been adhered to in that (a) our lands have been expropriated by Your Majesty's Governments, and (b) legal status is denied us by Your Majesty's Governments, and whereas all petitions made on our behalf to Your Majesty's Governments have failed.

Your petitioners humbly pray that Your Majesty will intervene on our behalf, and, through the instrument of Your Majesty's Governments in the Commonwealth of Australia, will prevent the extinction of the aboriginal race and give better conditions for all, granting us the power to propose a member of Parliament, of our own blood or white men known to have studied our needs and to be in sympathy with our race, to represent us in the Federal Parliament.

"No Established Church."

SOMETIMES in England Christians who are not members of the established church have had occasion to assert their rights as against the dominance of a somewhat exclusive state church. Here in this favored land of Australia there is no state church, though occasionally certain lovers of ecclesiasticism have spoken in somewhat depreciatory terms of so-called nonconformists or dissenters. We rejoice in our religious freedom, and trust that for long we shall both enjoy and prize it.

The New South Wales Council of Churches evidently considers that Australian State Governments may forget the equality of Christians and the absence of a state church. A newspaper account says that the council in its report has complained that the government treated the Anglican Church as the only one to be approached when arrangements had to be made for official services. "It would appear," the report said, "that the government is in need of a pointed reminder that there is no established church in this State in connection with the 150th anniversary celebrations. This matter is being taken up with the government. The council hopes to get the whole question satisfactorily adjusted without delay."

"Be Still and Know that I Am God."

Ira A. Paternoster.

AFTER a broadcast address the other Lord's day evening there came to me from one whose name I do not know but who may be listening this morning, a note of thanks containing these words: "Be Still." Here is a blessed word which we can use for ourselves when sorrows and trials come, when all is dark about us and one thing follows the other as is so often the case in the lives of his saints. Then it is for us to be still and know that he is God; that he is on the throne; and as we sit in silent submission waiting patiently on him, he will manifest that he is God and act in our behalf. Faith rests in him. Faith takes all from his hands. Is it loss, sorrow, pain, hatred of the world? All things he permits to come upon us have a purpose, and perhaps the greatest purpose is to make us more like him.

How we need the submissive heart! This word will come to many to-day who are shut in, who perhaps have been shut in for many days. Possibly you have not always been so confined. You were healthy, strong, active, loving to be in your garden among the flowers or in the busy mart enjoying the thrill of contest with others. Perhaps some of you once enjoyed the sight of eyes that have been closed to the beauty of nature, and you now sit in darkness. Whatever your condition in life may be I would assure you again there is One who understands, One who cares; for it is still true of the Lord Jesus Christ that "himself took our infirmities and bare our sicknesses."

We live in a very prosaic world surrounded most of the time by common duties and very material things. Often we have to gaze on the same old wallpaper, or the same old picture, and the same faces of those performing very much the same tasks day by day. Perhaps very few visitors come to us, and those who do talk of the same old ailments, reminding us of all their friends who have suffered and possibly died from the same complaint we suffer from. Life becomes so exasperating at times that we feel we could give up in despair. To all such we would come to-day with this old word which is ever new. There is peace in believing. There is comfort in his presence. His word is a lamp unto our feet, and if we commit our way to him he will direct our path. Thank God, for all his saints who have found him so precious in their sorrow, and have learned to trust even where they could not trace. In another connection he has said: "Prove me here-with if I will not open you the windows of heaven and pour you out a blessing that

there shall not be room enough to receive it." He is waiting for you to test him.

Listen to him sweetly say
As you wait from day to day,
"Be not sad, look up, I pray;
Find in me your help and stay.

"I have been along the road,
Oft have trod where you have trod;
Know how trying is the goad,—
Let me help you with your load.

"Lift thine eyes up to the sky;
I, your friend, am ever nigh;
I will hear you when you cry,
Comfort you as there you lie.

"In the hour of your distress,
I am waiting thee to bless;
Come to me, thy woes confess;
Peace and joy you shall possess."

"Be still and know." This is the assurance. There is no uncertainty about God. By faith in him we come into such an experience of this love that nothing can ever rob us of it again. H. M. Fosdick, in his book, "The Meaning of Faith," has shown us this from Psalm 73.

First uncertainty:

But as for me, my feet were almost gone;
My steps had well nigh slipped,
For I was envious at the arrogant,
When I saw the prosperity of the wicked.
(Psalm 73: 2, 3).

Then vision:

When I thought how I might know this,
It was too painful for me;
Until I went into the sanctuary of God,
And considered their latter end.
(Psalm 73: 16, 17).

Then positive assurance:

Thou wilt guide me with thy council,
And afterward receive me to glory.
Whom have I in heaven but thee?
And there is none upon earth that I desire
besides thee.
My flesh and my heart faileth;
But God is the strength of my heart and
my portion forever.
(Psalm 73: 24-26.)

Even so, beloved ones, we bring to you once again the comfort of his love. Look away to Jesus the Christ to-day, and cast all your care on him, for he careth for you. Find in him the peace that passeth understanding; the love that knows no height, no depth, no length or breadth; the joy that was his joy, such as he had with the Father before the foundation of the world.

Do not despair of the goodness of God,
Lift up thine eyes to his wonderful face;
Think not his hand has so fashioned the
rod.

He is too full of compassion and grace.
Ask, and in asking, through faith ye receive,
He is so ready your troubles to bear;
Comfort he offers to all who believe,
He will dispel all the darkness and fear.

Wait upon God, simply wait and be still;
Out of the silence he calleth to thee;
His Holy Spirit thy life will infill,
Lift up thine eyes, and his face thou
shalt see.

Edinburgh and Bethany.

A Comparison, by the Editor of the American "Christian Standard," of the work of the Faith and Order Conference with the Restoration Plea.

IT is inevitable that one who has been reared in close contact with all the history and the outlook of the plea for unity by restoration of New Testament faith and order should test this Edinburgh gathering by one's own conception.

Some of those who represented the "Disciples" were inclined to be a bit superior to it all, to hold that all of what was being done was unimportant and that it was a considerable concession upon our part to remain in the vicinity when these matters were being discussed. Most of us took very little part in the proceedings for the reason that they involved adjustments between denominational views that do not greatly concern us. Yet, to save our souls, we could not be less than deeply concerned and, indeed, profoundly stirred that leading churchmen are really undertaking to achieve unity. Moreover, we who have fed upon the teachings of the Campbells, Stone, Scott and their successors took great joy from our recognition that here was manifested at last a concern such as inspired our fathers. We heard expressed the same thoughts that fell from the lips of these leaders of a century ago in their condemnation of division and their plea for unity.

Moreover, while I can not speak for the whole of the delegation, I can testify that one member of it found justification for the position of our fathers upon that kindred and very vital question, the basis or method of unity. Not only in some of the pronouncements and conscious objectives of the conference, but in the evidence of the inevitable tendency of all approaches to united declarations, it became manifest that the only basis of unity must ultimately be the platform laid down by our fathers. It is the only catholic position, just as we have so repeatedly declared.

I am not intending to say that the united church will look exactly like the vision some of us have held. Much less would I declare that we shall not need to do some rethinking and make some adjustment of practice. God never realises his purposes in just the fashion his servants have envisaged. But what I am trying to say is that in the fundamental outlines of our programme we are justified by the Edinburgh gathering. They are travelling the same path our fathers have trod.

"Affirmation of Unity."

Before we go further in the study of the subject, let us take notice of the "Affirmation of Unity" which is published upon this issue, and which was the final and crowning document of the Edinburgh meeting. It is, by no means, ideal. It lacks, first of all, in what Americans call "punch" and from our standpoint it could have gone much further in stating the cause and source of the division. But it is certainly something to have obtained this. Representatives of most of the denominations of Protestantism are, in effect, throwing away their human creeds as the basis of unity and declaring what Thomas Campbell declared—that the church is essentially and intentionally one, that oneness consists in Jesus Christ himself and that, furthermore, it is a sin to continue such use of opinion as to hold up the work of the church for the salvation of the world.

It was no casual and momentary declaration that the church's unity must consist in allegiance to Jesus Christ. The chairman, the Archbishop of York, asserted it in his opening address and it became manifest in the fact that in its declaration upon "The Grace of our

Lord Jesus Christ," the conference was absolutely unanimous. No footnotes taking exceptions or demanding elaboration were necessary. All were pleased to make this declaration of faith in him as strong as possible. Moreover, the conference is a demonstration of the fact that the one creed is Jesus Christ himself. That is the only test of faith and fellowship in assembling it. It would be too much to say that most of the membership would now be willing to declare for abandonment of human creeds in order to accept this one sufficient creed. But certainly the conference indicates that this is the only creed for the reunited church.

New Testament the Norm.

Following the thought further, it appeared again and again that the churches sought to justify all their doctrine and practice upon the authority of Jesus Christ and the evidence that such doctrine and practice appeared in the church described in the New Testament. In other words, the tendency is to take the New Testament as presenting the norm for the church. While it would again be an overstatement to assert that these denominations are prepared to adopt the principle that they will retain only what is in that New Testament record and discard all else (to the extent of making it a test of fellowship), it is proper to say that there is strong evidence of the tendency to go along the very lines of the plea our fathers have taught us. The church can be united only as it returns to the New Testament norm. Whatever else is added must be recognised as in the realm of opinion and consequently of freedom. The old slogan, "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent" is yet vital.

The Basis of Faith.

I think it to be fair to say also that it begins to appear that the rational basis for faith, as proclaimed by Alexander Campbell, Walter Scott and our preachers generally, will be the basis of faith for the reunited church. Of course, a large place is yet given to the idea of direct action of the Holy Spirit and yet in the united pronouncement on grace and at other points in the actions of the conference there were declarations that our faith takes hold of divine grace as it apprehends God's revelation of himself in Jesus Christ.

Here appears, I think, the real difficulty in the way of unity now, the one point that must be cleared up and that does not give promise of being cleared up for decades, or even centuries, to come. It is the question of the authority of the church to speak in and of itself, an authority that is claimed upon the basis of the presence of the Holy Spirit in the church. Upon this claim the Eastern Orthodox Church bases its doctrine that the tradition of the church is to be taken along with the scriptures as the foundation of faith and order. Upon this point hangs the whole question of the necessity of the additional sacraments—that is, additional to baptism and the Lord's Supper, concerning the necessity of which all are agreed. Upon this point rests also the question of the historic episcopate, still a very troublesome question.

Where We Dissent.

Our movement has never been dogmatic as to the work of the Holy Spirit in the church, but we have certainly renounced the idea that

the presence of the Holy Spirit in the church gives the church authority to legislate upon matters of faith and order even to the extent of changing the commands of the Lord and the apostles.

It is not strange that this should now appear as a hindrance to unity, for it has been the prolific cause of disunity all through the centuries. Out of the theory that Christ transferred to the church authority to legislate on matters of doctrine and on matters of organisation have developed all the human creeds that have been used to plague the church, and all of the hierarchies that have fed the jealousies and promoted the animosities that are the cause of sectarianism. Mere differences of opinion do not explain sectarianism. It has been abundantly demonstrated that men can worship and labor together in the church with radical differences of opinion. The trouble comes when it is alleged that, since the Holy Spirit was given to the church the church has the right and duty to make its consensus of opinion law.

Moreover, many Protestants who would not consciously subscribe to this Catholic theory are nevertheless guilty of fostering it by defending such alterations of divine ordinances as "infant baptism," sprinkling, monthly or quarterly spreading of the Lord's Table, etc. It seems to me that if this point can once be thoroughly dealt with, all the other problems will settle themselves quickly.

I say this, fully recognising the value of conference itself and of some measure of joint expression upon the part of church leadership. It seems to me clear, however, that since God is not the author of confusion, the theory has been demonstrated untrue by history itself. With all these churches following the theory and coming out at different conclusions—not to speak of becoming definitely hostile one to the other—the theory must be faulty. If we go back along the line we find authority given to the apostles and the Holy Spirit clearly given to them for the provision of "all truth" to the church. Here we are agreed. As to the warrant of the successors of the apostles there is no clear word of Christ; it all rests upon human interpretation.

The way out is the way back. We must be bound where the word of apostles binds us. We are free where it does not.

The conference did not deal at all with the question of the form of baptism. The question of the proper subject for baptism is, however, very much alive, because of the recognized place of faith as an essential to a sacrament. Here it is made manifest that the church's legislation, her philosophising, has created confusion to her division and embarrassment. That can be overcome only as she recognises limitations to her powers of legislation.

[For "Affirmation of Unity," see p. 693.—Ed.]

ANSWERED PRAYERS.

HE asked for strength that he might achieve;
He was made weak that he might obey.
He asked for health that he might do greater things;
He was given infirmity that he might do better things.
He asked for riches that he might be happy;
He was given poverty that he might be wise.
He asked for power that he might have praise of men;
He was given weakness that he might feel the need of God.

He asked for all things that he might enjoy life;
He was given life that he might enjoy all things.
He received nothing that he asked for—
All that he hoped for. His prayer was answered.

—Selected.

Reading and Running.

A. M. Ludbrook.

FOR many years it has been a frequent occasion of surprise to the writer that an oft-quoted Old Testament passage is almost invariably misquoted, with distinct alteration of sense and depreciation of value. Perhaps no other misquotation of Scripture has obtained so wide an acceptance as this. Can it have originated in a compositor's error? "Printers have persecuted me without a cause," an old-time edition of the Bible attributed to the author of Psalm 119: 161—and was itself an example of it, but I haven't heard of such an origin for the misquotation I refer to. Possibly "poetic license" is to blame. William Cowper wrote:

"But truths on which depends our main concern,

That 'tis our shame and misery not to learn,
Shine by the side of every path we tread

With such a lustre he that runs may read."

Probably, however, that last clause owes its great vogue chiefly to John Keble, who, in "The Christian Year"—of which nearly 100 editions were published in the author's lifetime, begins one of his lyrics, "There is a book, who runs may read," since which it seems to have been a case of follow-my-leader!

True, we have in the former part of the verse (Hab. 2: 2):—"Write the vision, and make it plain upon tables," i.e., tablets; but the distinctly stated object in making it plain is, not that he who runs may be able to read it, but that he who reads the "vision," or message, may thereby be incited to run, "that he may run that readeth it"—in a nutshell, "who reads may run." But that would not have suited the poets' rhyming, nor the meaning they wanted to impress, reversing the order of action. I am aware that some commentators understand the passage differently. But I am taking the clause at its face value (if I may so put it), as rendered in both authorised and revised versions—and methinks we cannot find more reliable authority or superior scholarship. The writing so plain, being easily read and clearly understood, should result in prompt and earnest action.

Not only is the sense altered by the misquotation, but its value is diminished. It is important to acquaint ourselves with God's Word, but even more important that we should act upon it. As an apostle tells us (2 Pet. 2: 21)—better not to have read and known than, knowing, not to have run in the divinely appointed way. "I thought on my ways," says the Psalmist, "and turned my feet unto thy testimonies; I made haste, and delayed not to keep thy commandments."

"The words of the wise are as goods," and when through the preaching of the inspired apostle the Pentecostians were "pricked in their hearts" they "made haste and delayed not"—the same day they obeyed. So the Ethiopian eunuch, and others in the Book of Acts, read (or heard) and ran. Augustine of Hippo, disolate in his youth, came under conviction of sin, and was one day walking in the grounds of the Bishop of Milan, when he heard a child in a nearby garden repeating, "Take it, read it, take it, read it!" He took up God's Word and the first lines that met his eyes were those of Rom. 13: 12-14. He read them, the shackles fell from his soul, and henceforth he "ran in the way of God's commandments." Bunyan's pilgrim, too, was a good example of reading and running; Evangelist gave him a parchment roll, in which he read—"Flee from the wrath to come," which he made haste to do. Bunyan wrote a poetic "apology" for his allegory, of which a few lines are as follows:—

"This book it chalketh out before thine eyes
The man that seeks the everlasting prize,
It also shows how he runs and runs
Till he be into the gate of glory comes.

"This book will make a traveller of thee,
If by its counsel thou wilt ruled be;
It will direct thee to the Holy Land,
If thou wilt its direction understand."

The Wayside Pulpit exists that he "who reads may run." This present scribe on one occasion realised its influence with unexpected results. But pulpits of every kind are profitless, and books—even the best—are so much waste paper, unless we spend in action the wisdom we get from them.

Writer! preacher! "make it plain." The story is told that a visiting preacher had delivered an anniversary sermon, and after the service one hearer said to another, "Well, Mary, how

THE BIBLE.



O Book of books! to man in mercy given,
To pour upon his soul unclouded day,
To raise his heart and thoughts from earth to
heaven,

And guide him in the right and perfect way!
Thou art unto the soul the source of light,
From whence refreshing streams of knowledge
flow;

Thou sendest forth at times a blaze so bright,
As makes each page with inspiration glow.
Amazing Book! writ by a hand divine,
What wondrous truths, to man thou dost

unfold!
What glorious prospects, all which may be
mine!

Thou art a mine of wealth, of worth unfold,
A blazing beacon in the night of time,
To guide frail man to blissfulness sublime.

—J. W. Schoales.

did you enjoy the sermon?" "Not so grand," was the reply. "I took the wrong book with me." He looked at the Bible under her arm and said, "No you didn't; it's your regular Bible you've got." "Aye," she replied, "I know that; but it was a dictionary I needed this morning!"

Make it plain, then, make it plain! that he who reads, or hears, may run. That the attention of him who is roaming thoughtlessly in paths of indifference to divine things may be arrested, and reading (or hearing) the heavenly message may be led to act accordingly; and salvation in the way of God's commandments for salvation.

Says the Psalmist: "I will run the way of thy commandments when thou shalt enlarge my heart." And when, for the Christian, shall that be? When he co-operates in opening his heart for further entrance of the sacred Word, and for a larger measure of the divine Spirit; whereby God may work in us both to will and to do of his good pleasure—the desire to run obediently and the power to do so.

Thus constantly reading and consistently running, the Pauline benediction will find increasing fulfilment in our lives, and "The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit" will ever be our blissful experience.

Affirmation of Unity.

Adopted by World Conference on Faith and Order at Edinburgh.

THE second World Conference on Faith and Order, held in Edinburgh in August, 1937, brought together 414 delegates from 122 Christian communions in 43 different countries. The conference unanimously approved the following statement:—

We are one in faith in our Lord Jesus Christ, the incarnate Word of God. We are one in allegiance to him as Head of the church, and as King of kings and Lord of lords. We are one in acknowledging that this allegiance takes precedence of any other allegiance that may make claims upon us.

This unity does not consist in the agreement of our minds or the consent of our wills. It is founded in Jesus Christ himself; who lives, died and rose again to bring us to the Father and who, through the Holy Spirit, dwells in his church. We are one because we are all the objects of the love and grace of God, and called by him to witness in all the world to his glorious gospel.

Our unity is of heart and spirit. We are divided in the outward forms of our life in Christ, because we understand differently his will for his church. We believe, however, that a deeper understanding will lead us towards a united apprehension of the truth as it is in Jesus.

We humbly acknowledge that our divisions are contrary to the will of Christ, and we pray God in his mercy to shorten the days of our separation and to guide us by his Spirit into fullness of unity.

We are thankful that during recent years we have been drawn together; prejudices have been overcome, misunderstandings removed and real, if limited, progress has been made towards our goal of a common mind.

In this conference we may gratefully claim that the Spirit of God has made us willing to learn from one another, and has given us a fuller vision of the truth and enriched our spiritual experience.

We have lifted up our hearts together in prayer; we have sung the same hymns; together we have read the same Holy Scriptures. We recognise in one another, across the barriers of our separation, a common Christian outlook and a common standard of values. We are therefore assured of a unity deeper than our divisions.

We are convinced that our unity of spirit and aim must be embodied in a way that will make it manifest to the world, though we do not yet clearly see what outward form it should take.

We believe that every sincere attempt to co-operate in the concerns of the kingdom of God draws the severed communions together in increased mutual understanding and good will. We call upon our fellow Christians of all communions to practise such co-operation; to consider patiently occasions of disunion that they may be overcome; to be ready to learn from those who differ from them; to seek to remove those obstacles to the furtherance of the gospel in the non-Christian world which arise from our divisions; and constantly to pray for that unity which we believe to be our Lord's will for his church.

We desire also to declare to all men everywhere our assurance that Christ is the one hope of unity for the world in face of the distractions and dissensions of this present time. We know that our witness is weakened by our divisions. Yet we are one in Christ and in the fellowship of his Spirit. We pray that everywhere, in a world divided and perplexed, men may turn to Jesus Christ our Lord, who makes us one in spite of our divisions; that he may bind in one those who, by many worldly claims, are set at variance; and that the world may at last find peace and unity in him; to whom be glory for ever.

The Home Circle.

Conducted by J. C. F. PITTMAN.

"GOD'S PURPOSE FROM ETERNITY."

SAYS Paul: "In his love he chose us as his own in Christ before the creation of the world."

Says Edward Shillito—

"The love of God for me began
Long before I became a man;
Before my lips could speak his Name,
Before from out the dark I came!
Within his mansions I was known
Before he made a cross his throne;
When not a seer with him had talked,
When with him not a saint had walked;
Where melt in clouds man's hidden ways,
Deep in the dim eternal days,
His eyes across Time's troubled sea,
Went peering forth in search of me."

TESTED AND TRIED.

A BLACKSMITH, about eight years after he had given his heart to God, was approached by an intelligent unbeliever with the question, "Why is it you have so much trouble? I have been watching you. Since you joined the church and began to 'walk square' and seem to love everybody, you have had twice as many trials and accidents as you had before. I thought that when a man gave himself to God his troubles were over. Isn't that what the parsons tell us?"

With a thoughtful but glowing face the blacksmith replied, "Do you see this piece of iron? It is for the springs of a carriage. I have been 'tempering' it for some time. To do this I heat it red-hot, and then plunge it into a tub of ice-cold water. This I do many times. If I find it is taking 'temper,' I heat and hammer it unmercifully. In getting the right piece of iron I found several that were too brittle to take temper; they cracked the first blow I struck. So I threw them on the scrap-pile. Those scraps are worth very little; this carriage-spring is very valuable."

He paused and the listener nodded. The blacksmith continued, "God saved us for something more than to have a good time—that's the way I see it. We have the good time all right, for God's smiles mean heaven. But he wants us for service, just as I want this piece of iron. And he has to put the 'temper' of Christ in us by testing us with trials. Ever since I saw this truth I have been saying to him, 'Test me in any way you choose, Lord, only don't throw me on the scrap-pile.'"

THE HERITAGE OF PIETY.

THE greatest heritage which parents can bequeath or children receive is a spotless name. There are many who can think with pride that they have inherited that from more than one generation. Their forebears have been upright, temperate, God-fearing; perhaps they have been intensely religious, and adorned with the beauty of holiness. If so, goodness ought to be easy to you, and the maxim noblesse oblige applies in your case. Their example binds you to a life like that. This is what our text means when it says that children should show piety at home.

In our speech "piety" means a certain sentiment towards God, but in ancient languages "piety" was a sentiment rather towards parents. For instance, the pious Aeneas of Virgil's verse is not the religious Aeneas, but the affectionate son who carried his aged father on his back out of the flames of Troy. The Jews

reckoned the fifth commandment not as we do of the Second Table of the Law, but of the first, indicating that they considered duty towards parents not so much like duty to other human beings as like duty to God.

In China many ideas appear in a strange, topsy-turvy form, and I have heard it said that when a man is ennobled there for benefits which he has conferred on the State his dignity does not descend, as with us, to his descendants, but ascends to his forebears; his father, his grandfather, his great-grandfather, and the rest are ennobled. That strikes us at first as queer, but it is a striking testimony to the fact that, when a man is capable of doing anything of worth to the city and the State, it is due probably not so much to himself as to the home that has produced him. There has been there an evolution of goodness through generations which in him comes to full expression, as some shrub flowers once in a hundred years. —Dr. Stalker.

A SECOND STEPHEN.

ABOUT thirty years ago, in a school in Peking, a Chinese boy listened intently to the story of Stephen. As the teacher spoke the boy could see the scene the teacher described—the grey stone walls of a city, the gate, the grass-covered hill, a crowd of men shouting, and in the midst one man, calm and joyful and ready for death.

A few days later a mob of angry men attacked the house where Cheng lived. Rough hands dragged him out. Voices cried, "Death to the Christians!"

Along the streets they dragged the boy and through the city gateway Cheng looked up startled. Where had he seen the scene before? —the grey stone walls of a city, the gate, the grass-covered hill, a crowd of men shouting. The story of Stephen flashed into his mind. Then a voice shouted, "Renounce Christ and you shall go free. Refuse, and you shall die." Cheng looked calmly at the cruel faces. "I will die for him who laid down his life for me." A roar of anger broke from the crowd. A sword flashed, and the boy lay limp and lifeless on the grass. Someone looked at the dead face. "See," he said, puzzled, "he is smiling even in death."—Selected.

WHEN NATURE PRAYS.

I LOOK and see a white oak dreaming,
White hyacinths in beauty nod.
I feel deep prayer on still air stirring;
I'm sure of God.

My heart may doubt amid world scheming,
Beat slowly when I watch man's ways,
But my heart looks up and faith is strengthened
When nature prays.

—Daisy Moore Bynum.

Mother.—"Baby is going to be an auctioneer when he grows up."

Husband.—"How do you know?"

Mother.—"He already has your watch under the hammer."

Manager (interviewing applicant for job).—"And how long have you been out of work?"
Applicant.—"Well, I couldn't just say, sir; I've lost my birth certificate."

The Family Altar.

J.C.F.P.

TOPIC.—FAITH IN THE PROMISES.

Monday, November 8.

HE staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God.—Rom. 4: 20.

Abraham believed that no obstacle is insuperable if God has given the word of promise, and that there is not the slightest need to stagger with unbelief if God be with us; on the other hand we should even now give glory to God, because we know that what he has promised he is able and willing to perform.

Reading—Romans 4.

Tuesday, November 9.

Be not slothful, but followers of them who through faith and patience inherit the promises.—Heb. 6: 12.

Hebrews consists largely of contrasts and comparisons. Thirteen times in this epistle (more often than in any other Bible book) we find the word "better," which suggests the design, viz., to show that under grace everything is infinitely better than under law. But godly graces remain unchanged.

Reading—Hebrews 6.

Wednesday, November 10.

Who through faith obtained promises.—Heb. 11: 33.

Hebrews 11 is a picture gallery of heroes, each photograph being accompanied by a brief statement of the character possessed and work achieved. Yet in each instance it is definitely stated that it is all "through faith." Boasting is therefore excluded. It is only when we are linked with omnipotence that we can be anything or do anything really worth while.

Reading—Hebrews 11: 23-33.

Thursday, November 11.

And these all, having obtained a good report through faith, received not the promise.—Heb. 11: 39.

The reason being that the day for their fulfilment had not arrived. They looked forward to the appearance of the Messiah; we look backward, knowing that he came. They without us are not perfect, but with us in faith they are also with us in inheriting the promises and becoming recipients of all the blessings of redemption.

Reading—Hebrews 11: 33-40.

Friday, November 12.

We, according to his promise, look for new heavens and a new earth.—2 Pet. 3: 13.

In the last great conflagration everything worth while will be snatched from the flames, whilst no fires can consume Christian graces. Therefore we must be diligent to be found of him in peace, without spot, and blameless.

Reading—2 Peter 3: 14.

Saturday, November 13.

And this is the promise, . . . even eternal life.—1 John 2: 25.

Eternal life is only in Christ, who hath brought life and immortality to light through the gospel. It is therefore a blessing to be sought for (Rom. 2: 7), and which is unattainable except in Christ, for "he that hath the Son hath life; and he that hath not the Son hath not life."

Reading—1 John 2: 18-29.

Sunday, November 14.

There shall not an hair fall from the head of any of you.—Acts 27: 34.

Of this Paul was sure, for God had promised it. The ship might be broken to pieces, yet no lives lost. So, in the last great catastrophe, when the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up, God's children will lift their heads and go forth unafraid.

Readings—Psalm 37: 25-40; Acts 27: 27-44.

The Greatest Commandment.

Matthew 22: 34-40.

Prayer Meeting Topic for November 10.

H. J. Patterson, M.A.

THOU shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself." On the authority of Jesus this is the greatest of all the commandments, and yet the one most commonly broken.

Love—A Driving Force.

We must never think of it as a weak, sloppy sentiment. True love is strong. We may exemplify this in the love of country as we see strong men and women heroically sacrificing and being sacrificed that the nation might live. There is that purest of friendships which is worthy of the name love. "Greater love hath no man than this, that a man lay down his life for his friends." Captain Oates, who in Antarctica in 1912 walked to his death in order to give his companions a chance, is a noble example. And no one can estimate the power and driving force of a mother's love. She attempts the impossible. It may sometimes appear to be a foolish action, but love drives her on to victory. But the greatest of all is that revelation of love in God to man. "God so loved that he gave." "While we were yet sinners Christ died for us."

The One Supreme Need.

"The world is dying for a little bit of love." It is the one supremely needful thing in the world to-day. Pride and hate and bitterness are here and God's supreme sacrifice seems in vain. Again and again do we see the need of it in the churches. "They snubbed me," "They will not speak to me," "Nobody wants me," are expressions not foreign to our ears. "Love your enemies" was the word of God in Christ to man. But I fear we have not got even as far as to love our brethren, and if we do not love our brethren, how can we love our enemies? And Christian communions have not this love as they should each to the other. The "class warfare" is a common expression. We've not learned to live at peace and to love the other fellow. Nations in their relationships each to the other are a supreme example of the need for better understanding and the manifestation of goodwill. This commandment should be written large on the walls of the council chambers of all the great powers to-day. Love is more necessary, and the exhibition of it more essential than faith or hope. "No form of vice, not worldliness, not greed of gold, not drunkenness itself, does more to unchristianise society than evil temper." Let us love one another with a pure heart fervently.

How Secure Is It?

The greatest commandment is that we love God. That comes first. "We love him because he first loved us." But John the beloved says "he that loveth not his brother whom he hath seen cannot love God whom he hath not seen." Love of God is conditioned by love of man.

The only way to secure it is to practise it. The only way to become a good musician or cricketer or stenographer is by practice. We can develop strength of soul as we develop strength of body by exercise. Those who are opposed to us and hurt us are those for whom Christ died. Perhaps they are misguided, but we may help them. They do not see things as we do, but for them Christ gave his life. Let us love God and them.

TOPIC FOR NOVEMBER 17.—ZECHARIAH'S TEACHING.—Zechariah 3.

Our Young People.

Christian Endeavor Interests and Activities.

Conducted by W. W. Saunders.

GOOD CITIZENSHIP.

The Lord's Day.

FROM the "Roll Call" we learn that at a recent combined meeting of societies in N.S.W. the following resolution was passed:

Believing that organised Sunday sport is a direct violation of the moral law, which is the fundamental basis of British civilisation, and inimical to the best interests of the nation, we solemnly pledge ourselves to oppose all such encroachments upon our divine heritage, and to set an example to the communities in which we live by (1) our regular attendance in our respective churches at all Sunday services; (2) by our public witness throughout the days of the week; (3) by supporting to the utmost of our ability those courageous Christian gentlemen who dared to attack the dragon.

Such a motion is, perhaps, superfluous, seeing that all of its points are covered by the Christian citizenship and Lord's day observance clauses in the C.E. platform of principles. But the re-emphasising of those principles in the above form may prove of definite value by calling Endeavorers to greater faithfulness in church attendance and daily living. It is sadly true that even amongst Endeavorers who pledge themselves "to support the work and worship of my own church in every possible way" there are found "once-ers" and "none-ers"—spasmodic church attenders, and even desecrators of the Lord's day. Not only is this entirely inconsistent with the C.E. pledge and principles, but certain it is that all the talk in the world will never convince folk that we want Sunday preserved as a day for public worship and spiritual cultivation unless we use it as such.

Gambling.

Well has this vice been termed "Australia's Public Enemy No. 1." Everywhere in Australia it seems to be increasing. In at least three States of the Commonwealth impetus is afforded it by the conduct of State lotteries, and Tasmania adds momentum with its Tattersall's Club. In N.S.W. a movement was recently inaugurated, the purpose of which is to gain support for starting-price betting. This movement operates under the misnomer, "Sports Protection League." A more appropriate name would be the "S.P. Protection League." All who have taken pains to watch the injurious effect of this evil on Saturday afternoon sporting fixtures, tennis, cricket, lacrosse, etc., will endorse wholeheartedly the indictment of the Minister for Labor and Industry in N.S.W. (Mr. Dunningham), who said, "S.P. betting is sounding the death-knell of healthy sport." In South Australia the introduction of legalised betting-shops has proved to be the opening of the flood-gates of gambling, the volume of betting having increased from one million to seven million pounds in a few years. In short, what was to have been a check upon the growth of a notorious evil actually promotes it, under the exalted auspices of the State. The position has become so bad that one church leader has averred that if S.A. has the betting shop system in operation for another three years, many church members will be engaging in this "legal" sport without a qualm of conscience. There is hardly a walk of life in which our young people are free from the gambling environ-

ment. In almost every store, office, factory, workshop and public institution practically every race, "tin-pot" or otherwise, is the occasion for the conduct of a "sweep." To our shame we must admit that even certain sections of the church pander to the cupidity of people by using the "raffle" as a means of money raising.

Christian Endeavorers should be assured that participation in any of the forms of gambling mentioned above is inconsistent with Christian principles. They must crusade against this demoralising and depraving evil in the spirit of the Master when he combated the money-changers in the Temple. They must not give the gambling spirit place for one moment in their own lives, and should seek to depose it from or prevent it entering into other lives. They would do well to study, individually and in the society, the splendid literature against gambling that is available. They might well make it their objective to secure the signature of every member of the society and the church to the anti-gambling pledge. They need to pray for guidance and strength in order to be well equipped in this fight against the powers of darkness.

Social Service.

A Christian Endeavor Society took a holiday excursion into the Kentucky Mountains. As they travelled through a mining village they were horrified by the living conditions of the miners. The poverty of other mountain families and the lack of opportunity for education also impressed them. They discovered that, although it was September vacation for them, the mountain children had had an unwanted vacation since the previous December. There were no funds to pay teachers. When these young people reached their homes they had resolved to do something to help the mountaineers. They immediately began to save money for a vacation Bible school in the mountains. They began to collect materials—magazines, pictures, books, used hymnbooks and Sunday school material. A leadership training class was organised, and some of the young people began to prepare to teach. As soon as the next vacation came a group of young missionaries took another excursion into the mountains, this time to work instead of play.

This society discovered a real need and tried to meet it. Are there needs in your neighborhood which you can help to fill?

CHRISTIAN ENDEAVOR LETTERS.

NO service so vast is performed so inexpensively as the postal service, and Endeavorers should make full use of it.

Write letters to other societies to find out what they are doing.

Write letters to committee members reminding them of committee's duties.

Write letters to those who say helpful things in the meetings, especially encouraging beginners.

Write letters inviting those whom you would interest in C.E. work to link up with your society.

We never can tell what blessings may come from a kindly letter written in the Master's service. So be liberal with your postage stamps. —"Western Christian."

Mayfield Building Opened

Here and There.

OUR leading article for this week is the chief portion of a conference address by the editor, later published in pamphlet form by our Queensland conference committee.

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

"A committee," said Mr. W. L. Jarvis at the recent N.S.W. Baptist Assembly, "is a body of people who keep minutes and waste hours." Does this evoke a spirit of sympathy or criticism—which?

On Sunday, November 14, the president of conference, secretary, and some members of the home missionary committee will make a journey to the churches in western Victoria, including Horsham and Kaniva, and others as plans permit. The churches in the Kaniva circuit have all kindly agreed to concentrate at Kaniva so that the president may speak to all at the one service.

There was one confession at Swanston-st., Melbourne, on Oct. 24. The service was broadcast, and many reports from interested listeners made reference to the good confession which was heard. Thus from Taree, N.S.W.: "To hear the confession just crowned the service"; and from Glenbrook, N.S.W.: "We heard the response 'I do,' beautifully distinct; in fact, I suppose we heard it better than some in the meeting."

Dr. F. W. Boreham in a recent address said that the man in the street thought that religion was a contrivance in which men narrowed themselves. This was not the case, for religion was a means by which man widened his life and burst forth into a greater world. Religion offered a window through which man could see a vision, and it was the duty of the Christian church to show men the window, and enable them to catch the vision.

Mr. Edwin R. Errett, editor of the American "Christian Standard," was a delegate to the World Conference of Faith and Order. Mr. Errett is known throughout the United States as a strong supporter of the plea we love. In the course of a series of travel letters to the "Standard" he contributed one on "Edinburgh and Bethany," which we have pleasure in reprinting in this issue for the benefit of our readers. It gives a comparison which will prove of interest to many, and deals with the Edinburgh conference from the standpoint scarcely touched in the ordinary reports.

A noted athlete testifies to the value of Christianity in the development of character. Dr. D. H. Craven, the famous Springboks half-back, gave a recent Sunday afternoon talk on Christianity and character. This was largely in the nature of a direct personal testimony to the power of Christ to lead life to its highest and fullest development and to develop character strong enough to stand firm amid all the thronging temptations of the present day. These were times, he said, when it was the custom to give free rein to primitive instincts, but the results were disastrous. Worth while character could only be built on a Christian basis.

A very beautiful story is told in a cable message from London. Prayers in both the Chinese and Japanese tongues were heard in Westminster Abbey at a festival of thanksgiving organised by the Anglican Communion in the Far East to celebrate the jubilee of the church in Japan and the silver jubilee in China. The Archbishop of Canterbury (Dr. Lang), who presided, quoted a message from a member of the Chinese church: "I am a loyal Chinese, and I hate the Japanese policy in China, but I shall

continue to work for a Sino-Japanese Christian brotherhood." The archbishop said that such a spirit would enable Christianity to triumph over war.

"Looking back over sixty years, there are two convictions which master me," writes Dr. G. Campbell Morgan. "First, I have discovered that people are all alike in an underlying moral sense and spiritual necessity. I find, therefore, that humanity is ready to listen, provided there be a definite conviction in the delivery of a message. When a preacher is able, if not in so many words, at least in fact, to preface his message with the words: 'Thus said the Lord, before whom I stand,' people will listen. Second, the true preacher always preaches for results. There are differing orders in the Christian ministry, but the business of all is that of preaching, but always looking for response of a practical kind. But let the preacher be free from anxiety as to statistical results. Let him declare the truth, expect results, and leave the rest."

"The Ballarat Courier" of Oct. 28 contained the following paragraph: "At the monthly church dinner held at the Dawson-st. Church of Christ on Wednesday night, at which one hundred and twenty-five people were present, honor was done to Dr. Michael and Nurse Boston who are shortly to leave for mission service in India. Although the guests of the evening had been in Ballarat only a few months, they had by their genial dispositions and kindly ministry, made fast friendships. Pastor J. Whitshire, who presided, in the name of the church commended the doctor and Nurse Boston for the truly Christian influence they exerted, not only amongst their friends in the church but among the associates of their profession. A presentation of a fountain pen was made to Miss Boston by the young ladies of Mrs. Wilkie's Bible class, and on behalf of the Y.P.S.C.E. Mr. Whitshire presented to the young couple a devotional library of forty-eight volumes and a suit-case. Next Sunday evening Dr. Michael will take part in the evening service at Dawson-st.; this will be his last public appearance before leaving with his fiancée, Miss Boston, for Melbourne on Nov. 10, thence to Adelaide and Perth. After two or three weeks' itinerary among the Churches of Christ in Western Australia they will be married and embark for India."

The chapel at Annerley, Qld., was packed on Oct. 21, at a farewell social to Bro. and Sister E. Davis. It was regretted that Heather could not be present owing to an attack of measles. Bro. Chalmers occupied the chair, and a short musical programme was provided. Brotherhood committees were well represented, and greetings and best wishes conveyed by the following:—H.M., Bro. F. Collins (who also presented a cheque on behalf of committees), F.M., Bro. Encheimaier; Preacher Placement, Bro. H. G. Payne; Ladies' Conference Executive, Sister Mrs. Collins, Mr. Pope (Methodist) and Mr. Abbott (Baptist) spoke appreciatively on behalf of the ministers' fraternal. Each of the church auxiliaries presented Sister Davis with floral tributes and spoke of the harmonious relations which existed. Speakers represented Band of Hope (Bro. R. Cardew), C.E. (James Rogers), school (Bro. Wyeth), ladies (Sister Mrs. More), officers (Bro. J. Finger). Bro. Quinn, on behalf of the church presented Bro. Davis with a wallet of notes. Suitable responses were made. A social cup of tea was provided by the ladies. Ladies' guild and helping hand joined for a farewell meeting, when Sister Davis, who has been president of guild for three years, was presented with a beautiful hand-worked cushion. Sisters More and Cotley spoke

on behalf of the two auxiliaries, and Sister Davis responded.

Statistics can never be accepted as a true index of success or failure in Christian enterprise (says R.R. in the London Letter in the "A.C. World"), but those relating to church membership and church attendance are disquieting enough to excite the serious concern of all Christian minds. The Methodist church, in common with all other denominations, is suffering in this respect, and reports a decrease of nearly 10,000 in its membership for the past year. This is the largest decrease in any single year since Methodist Union, and follows several successive years in which a steady decline has been recorded. A loss of over 66,000 scholars from the Sunday schools of Methodism is reported, although 112,000 new scholars were enrolled during the year. Instead, however, of generating a spirit of depression, such facts are serving to stimulate the denomination to launch out on more aggressive evangelistic work, proceeding upon the maxim that the church must evangelise—or perish.

The Racing Carnival.

UNDER the above heading "The Spectator" (Methodist) has the following:—

With the Melbourne Cup carnival in full swing, with pages in the daily newspapers filled with latest health-bulletins of various notable horses and betting odds that are being offered, and lotteries, both State and private, offering anything from £500 to £50,000 to drawers of the lucky horse, it seems to be truly "a voice crying in the wilderness" to say or write anything against gambling. But when did the popular cry or a calculation of mere numbers become the measure of morality? or a newspaper bid for customers make a public wrong a right? The whole thing from top to bottom is vicious. And to give to gambling, as the Queensland Government Golden Casket Lottery does, a thin veneer of charity by building and running clinics for the care of young mothers and babies out of the profits makes of the prevailing vice not only a wrong but a hypocrisy.

Gambling is anti-social and a sin against good citizenship. In the form of lotteries it is capitalism at its worst. . . . Only 1/10] ever gets to the hospitals concerned. The four men who originated this lottery took out of the amount invested by the public in two years £384,500 as their own personal profit. So is the public doped and gulled to its own injury by this gigantic world-evil.

But the chief evil of the modern gambling craze lies not in the political, economic or even in the moral realm, but in the realm of the spiritual. The wrecked fortunes and the moral tragedies which our law courts reveal as the result of this passion are bad enough, but nothing to be compared to the slow hardening of the heart, the callousing of the finer feelings of sympathy and the blunting of the edge of sensitiveness to spiritual reality which is taking place through the vice in hundreds of thousands of our fellow citizens who still manage to live within the boundary fence of an otherwise sober respectability. Who that is a habitual gambler can appreciate, for example, the call of the Cross of Christ in its deeper significance for daily life and for public service?

TELEGRAMS.

"HAD glorious experience Mayfield (N.S.W.); building opened Sunday; seventy decisions last seven nights, total 118; thankoffering £345.—Hinrichsen."

"Mission Kingaroy (Qld.) concluded Wednesday; sixteen decisions, forty reconsecrations; incomplete thankoffering almost £70; encouraging commencement Nanango Sunday.—Boettcher."

News of the Churches.

WESTERN AUSTRALIA.

Carlisle and Victoria Park.—Auxiliaries at both churches are in fairly good condition. With valued assistance of speaking brethren Bro. Riches is carrying on the work successfully. On Oct. 24 a young lady made the good confession. The outlook is bright. On Oct. 12 Mr. Rowland Butler (of C.I.M.) gave an interesting illustrated lecture on "Its Causes and Cure." On Oct. 13 a display of 1686 articles for mission work in India—the result of year's work of ladies' mission band and the Y.P.C.E. societies—was inspected by a large gathering of members and friends at Harper-st.

Perth (Lake-st.).—Bible school anniversary services on Oct. 17 and 18 were most successful. In the afternoon Bro. Ray Vincent spoke to the children on "A Knight of Modern Japan," and Bro. Brooke's evening topic was "Road-makers." An exhibition of scholars' handwork was much appreciated. The marriage of Bro. Jim Collingwood to Sister Elsie Langford was happily celebrated on Oct. 23. Sister Mrs. Howley is back after an accident necessitating hospital treatment. Among visitors on Oct. 24 were Bro. A. G. Hinde and family, from Queenstown, S.A. An interesting illustrated lecture on aboriginal mission work in W.A. was given at Goodwill Centre on Oct. 21.

QUEENSLAND.

Rockhampton.—Bro. and Sister Campbell are in their last month of service with the church. Meetings are well attended, average number of communicants for past month being 87. On Oct. 24 Bro. Campbell spoke ably on "What think ye of Christ?" to a full meeting. Y.P.S.C.E. is growing in numbers and influence.

Albion.—On Oct. 24, Protestant association meeting, building could not accommodate. Splendid service led by Bro. Stirling. Oct. 31, duet by Misses Cane and Burdeu at evening service. One confession following powerful sermon by Bro. Stirling. C.E. Union fellowship tea preceded service. On Oct. 30 Miss Philpott, late of Bamba-rd., married Mr. W. L. Barnes, Mr. Stirling officiating.

Wynnam-Hawthorne Circuit.—There were splendid meetings on Oct. 24. Two were received into fellowship at Wynnam. On Oct. 20 Mrs. Berlin and party conducted a foreign mission afternoon at Hawthorne. At Hawthorne night meeting on Oct. 24 a united Protestant service was held. Bro. Tease is kept busy addressing Protestant meetings in the district. There was one confession at Wynnam on Oct. 24. Bro. Colin McGregor preaching.

Townsville.—At annual meeting on Oct. 21 all-round increase was reported by church auxiliaries. Deacons elected were: Bren. T. Emmanuel (also assistant treasurer), H. Gregg (assistant secretary), F. O. Irwin, E. C. Day, C. Gresh, and W. Johnstone; organists, Sisters Mrs. N. G. Noble, Miss Hilda Dean and Miss Dorothy Dean. For health reasons Bro. and Sister Noble contemplate a change to cooler regions after a fourth summer in the far north. Townsville field is now a well-established work under the successful oversight and subsidy of our H.M. committee.

Kedron.—Bible school celebrated its eighth anniversary on Oct. 17. An address was given by Bro. H. M. Arrowsmith. 80 prizes were distributed. At Bible school concert on Oct. 22 the chapel was packed. A varied and attractive programme of 37 items was much enjoyed. Sister Mrs. Weaver, of Tempe, N.S.W., was present. Junior and intermediate Endeavourers held floral services on morning and even-

ing of Oct. 24. Bro. Payne spoke in morning on "The Book of Nature and the Book of Revelation." At night Bro. Larsen's subject was "God's Garden." After service the Endeavourers took two car loads of flowers to hospital. Bro. H. G. Payne is on annual leave.

NEW SOUTH WALES.

Gilgandra.—After a united prayer service on Oct. 7, Bible school teachers held their first monthly meeting. On Oct. 20 an interesting debate on "Should Christians Go to War?" was conducted by the young men.

Hornsby.—On Sunday night Bro. P. J. Pond, B.A., preached on "The Unpardonable Sin." Good interest is shown in the addresses. An increase campaign commenced in the Bible school last month. Three more new scholars. An intermediate C.E. society has been formed with Bro. J. Sutherland as superintendent. Bro. O. Mazlin is superintendent of Junior C.E. Northern Suburbs Conference conducted an inspirational rally at Hornsby on Oct. 30.

Broken Hill.—The Bible school was held at Silverton on Oct. 23. Bro. H. Thurgood met with a serious accident recently, and is now in public hospital with a compound fracture of the leg. His regular attendance is missed at church, school and C.E. Bro. John Gremer gave an earnest morning address on Oct. 24. Bro. E. G. Warren was at Railwaytown. At 7 p.m. he preached at Wolfram-st. on "A Perilous Descent." Bro. Les. Warren gave gospel address at Railwaytown. Senior C.E. had a helpful praise and testimony meeting on Oct. 26. Each member took part. On morning of Oct. 24 the evangelist had communion in the home of Sister Mrs. Newman, over 91 years of age. On Oct. 21 Bro. and Sister E. G. Warren completed 34 years of service with Churches of Christ. They are now in their eleventh year with Broken Hill church.

VICTORIA.

Hampton.—On morning of Oct. 31, Bro. W. Gale gave the church a very helpful illustrated talk on home mission work.

Melbourne (Swanston-st.).—Good meetings on Oct. 31. Bro. Scambler's sermons morning and evening were of interest and help. A young lady was baptised and received into membership.

East Kew.—On Oct. 31 two young women were immersed prior to morning service and later were received into membership. Bro. and Sister Mott and Sister Miss E. Malt were received by letter of transfer from Swan Hill.

Brim.—Bible school anniversary services were held on Oct. 10. Bro. Garland, of Hamilton, gave two very fine messages to excellent congregations. Special singing was rendered by children under leadership of Bro. H. Broderick. This was followed on Oct. 12 by tea meeting, distribution of prizes and concert by scholars of school. Bro. Paddock continues to give splendid messages to good congregations.

Preston.—On Oct. 27 a number visited the special service at Brunswick church, the choir rendering an anthem. On Oct. 31 two young men, Bren. D. Ahbey and R. Clinton, addressed the church at morning worship. At gospel service Bro. Young preached on "The Game of Life," the occasion being a church parade of the cricket club. In response to an appeal on behalf of the church at Mayfield, N.S.W., over £2 was raised.

Moreland.—Attendances at all services are very encouraging. Bro. Mathieson's outstanding addresses on Oct. 31 dealt with gambling and liquor evils. The morning service was con-

ducted by members of K.S.P. A committee co-ordinate all young people's auxiliaries been formed. Choir and Y.P.S.C.E. attend special service at Brunswick on Oct. 27. Cricket club visited Clayton on Oct. 30 to play a match with patients of the Talbot Colony.

Ormond.—Bro. J. Ritchie gave the message prayer meeting on Oct. 28. On Oct. 26 J.C.E. and C.E. held a social to aid funds stall at fair. Bro. and Sister Macnaughtan are back from holidays. On Oct. 31, at worship service, Bro. Macnaughtan gave a good message. At gospel meeting he spoke on "Their Rock and Ours." Visitors were welcomed during the day.

West Preston.—The third young people's rally was held on Oct. 21. A good gathering sat down to tea, which was followed by a witness meeting, attended by forty young people, prior to gospel service. Evening service, conducted by Bro. Hart, took the form of proclaiming the gospel in song, most items being contributed by the young people. A young woman confessed Christ.

South Yarra.—Bro. Robinson, of Middle Park, gave an appreciated address on "Should Olive Speak?" on morning of Oct. 24. Bren. Frank (S.A.) and Bert Lewis (Colac) had fellowship on morning of 31st. Bro. Taylor concluded "Mighty Moments" series at gospel service on Oct. 31, his subject being "At the Trumpet Sound." Bible school attendances are greatly improved. Bro. D. A. Lewis is home from hospital.

Ringwood.—The church celebrated its anniversary on Oct. 31. Bro. Connor, from Doncaster, being indisposed, Bro. Rasmussen ably took his place, choosing as his address, "Now—What?" After school a happy time of fellowship was spent, when over 20 sat down to tea. At gospel meeting Sister Russell, from Coburg, brought messages in song. Bro. Rasmussen finished a series of addresses, his topic being "The Church and the People." All meetings were well attended, some visitors being present.

Warragul.—Bible school anniversary was held on Oct. 31. Bro. and Sister L. Brooker and family and several visitors being present. In the morning Bro. Brooker delivered a helpful address. In the afternoon scholars from other Sunday schools in the town attended and the building was crowded. Bro. Brooker's illustrated talk was appreciated by young and old. In the evening Bro. Snow delivered a splendid message. The church is in a healthy condition, all branches co-operating and being well maintained. There are good prospects of starting meetings in two surrounding centres.

Dandenong.—On Oct. 23 the Endeavor society enjoyed a visit from Hartwell society, when a social evening was held. Eastern District Conference was held in the chapel on Oct. 30. Inspirational meetings were held afternoon and evening. Ladies of the church attended to the tea. Miss Johnston, a teacher who recently left the district, has been presented with a gift from the teachers. Bro. Lewis delivered helpful messages on Oct. 31, subjects being "Searching for Life" and "The Galilean Christ." A young lady from the Sunday school made the good confession. All services for the day were well attended.

Gardiner.—At church annual business meeting all reports showed the work to be in a very satisfactory condition. £905 had been raised during the year, £267 having been forwarded to brotherhood and other special causes. After many years of faithful service Bro. W. A. Strongman has retired from the church secretaryship. Bro. F. C. Whittington has been appointed to this position. Bro. R. A. Strongman succeeds Bro. W. H. Leech, who very efficiently served as treasurer during past twelve months. Bro. Hagger is now president of men's fraternal and Bro. Neil McCann secretary. Bro. T. W. Smith is slowly recovering from his painful eye injury.

(Continued on page 700.)

Foreign Missions.

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

NEW HEBRIDES.

S.D.A. Activities, Aoba.

At present we are faced with many difficulties. The S.D.A. missionary is causing me considerable concern. He is making an effort to get a footing at Lorn, which is just a few miles up the coast from here. We were very much surprised to learn that he is also getting into Longana. We only received this information this week. He knows that I have been incapacitated with fever, and is apparently making the best of his opportunity. He has been telling the people that the Pope changed the Sabbath to Sunday. What a dreadful thing it is to see Christianity reduced to the level of competition. The natives ask who are we to believe—you tell us one thing and another white man tells us something different? My reply is, Believe the Bible and follow its teaching. It is not easy, however, for these people to understand and interpret the Bible for themselves.

School Work on Aoba.

The school is in full swing again, even though this time of the year is a very busy time for the natives. We are building a new school for the girls. It is being constructed of native timber which is being donated by the natives. The frame is well on the way and should be finished next week. We hope to have the leaf roof in place before school closes early next month.

A Day of Rest.

The day previous to October 1 found me confined to bed with an attack of fever. According to the decrees of my nurse the following day was to be spent resting; but such decrees cannot always be adhered to, as the following experiences will reveal.

Breakfast over, I began to write out the lessons for the various grades of our school. Whilst thus engaged the shy but smiling face of our house-boy appeared at the door to announce that a native had come several miles to have a tooth extracted. I suggested that he should be asked to wait until I had finished the school lessons. After I had dressed and appeared in the dispensary, the native impressed upon me, by much repetition, that he had not slept for three nights, nor could he eat his food; thus it was essential to have his tooth removed. I consented to try and do so. When the anaesthetic had been injected he asked if I would be so kind as to give him an injection for yaws whilst waiting for the drug to "kill" his tooth. At first my reply was in the form of a refusal, as my hand was not over steady; but then I thought that, as the instruments were already sterilised, the injection would not take long to administer. As I consented to do this task also. Whilst performing these tasks the head of another native appeared above the dispensary wall. I begged him to be an interested spectator, or perhaps a friend of the patients. As the instruments were about to be put away he said, "Master, take out tooth belong me." "No, not today; I little bit sick," I replied. An inner voice said, "Why not get the job over-to-day?" So I forced myself to say, "Let me have a look at them!" He sat on the stool, and then announced that there were two teeth that needed attention. It took but a moment to locate them with their gaping holes. The anaesthetic was administered, but he was certain that his tooth was not "dead" yet. So a little more of the drug was administered. Then he sat

with eyes on the forceps, almost trembling with fear. After much ado he departed with two molars wrapped in paper, and saying, "Thank you, master; thank you, master." I returned to the couch to rest. Shortly after, two patients arrived to have their hands dressed. Fortunately my good nurse was able to attend to these cases, which proved to be septic sores. A little later my assistant school teacher arrived to report on the morning's work and ask about the afternoon programme. The sound of a small bell announced that lunch was ready.

On Friday afternoon the scholars have their sports, or "play" as they call it. The teacher came for bat and ball to play rounders. It appeared to be a very short time afterwards when the teacher appeared at the door of our house looking very perturbed. On enquiring the reason he stated that a boy had been standing rather too close to the swinging bat and was struck on the forehead. Would I come and see the wound? Down the face of the boy blood was trickling from a gaping wound in the temple. Before we could attempt to clean it we had to clear the forest, as it were, by shaving the thick hair away from the wound. In due course the wound was cleansed, dressing applied, and tablets given to relieve the pain.

Our kind neighbor, Mrs. Purdy, came to enquire how the fever patient was, only to catch him at work. Another caller was announced, this time a woman with two children. She asked for an injection for one of the children. This time there must be a refusal, but Friday is injection day, and this woman had respected our routine in this particular. I go to inspect. The sight of the two children decided the question. On the one hand was a little girl who had come for an injection the previous week, then she had sores covering her lips and limbs which were the size of a sixpenny piece, but now only scars remained on her lips and the other sores were receding. On the other hand was a little boy whose body was covered with similar sores. How could one refuse to give the treatment which would benefit him as it had benefited the little girl? It was necessary to break an ampoule containing a drug too great in quantity for the child, and the drug is useless after twenty minutes' exposure. Our house-boy had some "yaws" sores on his legs and arms, so we persuaded him to have an injection too, promising him that he could go home and rest after it had been given. By the time these tasks were finished darkness had settled down, but still small domestic duties

called for attention. As the hands of the clock approached 7.30 we sat down to our evening meal. Thus ended the day of rest. I am reminded of a choice verse; to quote it in this setting does not mutilate it.

"Rest is not quitting the busy career;
Rest is the fitting of self to its sphere."

—Lionel E. Dudley.

We are certain that all our readers will be interested in the human article given above by Bro. Dudley. Amid many difficulties, and at times subjected to fever, our workers more than ever need our prayers.—A.A.

INDIA.

Baramati.

LATEST reports from India tell of relatives' week being held, and three of the orphanage boys decided for Christ. Our workers are very much encouraged by these and other recent decisions.

Dhond.

Dr. Oldfield reports: We have been busy in the hospital recently; an exceptional number of midwifery cases—fifteen in September. We are a bit more slack just now. One of our cases is a little baby of one month. He has been treated by us for some eight days, and is now improving. The father told us the other day that he wants to become a Christian along with his two wives. I had a talk with him yesterday along with our pastor, and arranged for him to get some special teaching so he can be prepared for baptism when we are satisfied he is genuinely converted. We are getting splendid rain just now, and it is hoped it will save the situation for the farmers. The rain is holding up the building of the Mary Thompson bungalow, as it is impossible to get the foundations dry enough to go ahead with the work just now.

A VALID MISSIONARY MOTIVE.

ALBERT SCHWEITZER, of West Africa, says that he is there, at least in part, because he must make up to those black people some of the wrong that his brother white men have done them. Almost every contact on the continent of Africa, other than that of the Christian missionary, has been for exploitation, or at least for selfish acquisition. The missionary more than anyone else stands as the unselfish friend of the man who is in need. This would be a sad world if there should be taken out this supremely sacrificial service, but the true motive and power come through Jesus Christ.

"Hasten now, the grain is bending,
Gather now the sheaves of gold;
Homeward then at evening wending,
Thou shalt come with joy untold."

NO REGRETS

YOU will never regret opening a State Savings Bank account and starting to save, for in so doing you have everything to gain and nothing to lose. Small, regular additions to a reserve fund grow quickly, and take care of a host of troublesome expenses. Take action next pay-day. START SAVING!

STATE SAVINGS BANK OF VICTORIA

Head Office, Elizabeth St., Melbourne.

J. Thornton Jones, General Manager.

Through the New Testament in 1938.

Dates in Parentheses are Sundays. Figures in Parentheses at end of Lines are Suggested Memory Verses.

Table with 12 columns for months (JANUARY to DECEMBER) and rows for days. Each entry includes a Bible reference (e.g., 1-Luke 1:1-25) and a suggested memory verse number in parentheses.

Work in Ethiopia and the Sudan.

DR. T. LAMBIE, missionary of the Sudan Interior Mission, has an article in the September "Missionary Review of the World" on "Work in Ethiopia and the Sudan." The opening paragraphs are as follow:-

"Recent events in Ethiopia have emphasised anew the unwillingness of the Roman Catholic Church to countenance the presence of Protestant missionaries in countries dominated by their influence. We can understand this feeling; though we do not sympathise with it.

"There seems to be some agreement between the Papal hierarchy and Fascist Rome; but there are also points of disagreement between them. The desire to expel Protestant missionaries from central Ethiopia may be inspired by the Vatican, but Fascist Italy may also desire to have none but Italian subjects in Ethiopia, because they might interfere with a strict dictatorship. Mussolini would like to have things his own way without any adverse comments from non-Italians. While such an exclusive policy remains in force, it makes Protestant

missionary work difficult, if not impossible; even French and other non-Italian Catholic missionaries have been expelled.

"A few months ago things in Ethiopia looked discouraging, while recent reports are more promising. We must be patient and see. In the meantime there has been much disruption in Protestant mission work. According to our latest reports, thirty-five Sudan Interior missionaries are to be permitted to stay, but these are less than half of the force two years ago. This mission, which has united with the Abyssinian Frontiers Mission, has decided to open a new work on the Anglo-Egyptian Sudan side of the Abyssinian border in fulfilment of a former expectation.

"When Dr. Roland V. Bingham and the writer visited the Anglo-Egyptian Sudan last March, the Governor-General, Sir Steward Symes, in his first sentence remarked, 'You do not need to convince me of the benefits of Christian missions. I have seen them at work, and am convinced of their value.'"

CHURCHES OF CHRIST Almanac for 1938. The theme is "Paul." Colored pictures and appropriate wording. Other features - Suggested Bible Readings and Hymns, Annual Offering Dates, Calendar, etc. Post Free, 3d., 2/10 doz. SERVICE PLANS FOR 1938. Per dozen (supply for 12 persons for year), 1/2, post free. Leaflets containing hymns, readings, plan of reading through N.T., prayer meeting topics.-4d. doz., post free. Austral Printing & Publishing Co. Ltd., 528, 530 Elizabeth St., Melbourne, Vic.

BIRTHDAY PRESENTS.-The better bound copies of the Churches of Christ Hymn Book are excellent for presentation. Austral Printing & Publishing Co. Ltd., 528, 530 Elizabeth St., Melbourne, Victoria.

News of the Churches.

(Continued from page 697.)

Casfield (Bambra-rd.).—On Oct. 31, Family Sunday, 195 broke bread for the day. Special thank-offering envelopes returned realised £57. Splendid services. J.C.E. and L.C.E. have resumed meetings after three months' compulsory closing through paralysis outbreak. On Oct. 24 Bro. Andrew, of Gardenvale, addressed the church. The choir held a successful social to raise funds for a new organ.

Victorian News-letter A. W. Connor.

THE past month has been one with many important gatherings in the religious world. The centenary celebrations of the Presbyterian Church have had many international celebrities as visitors. Those from Scotland were, of course, to the fore, but the most notable, in one way, was Mr. Yaksin Lee, minister from Korea. He voiced the thanks of his people for the missionaries sent to them. He told how his people were dressing in silk when our own fathers were wearing skins of animals. "But," said he, "you sent the gospel to us and made us wear the robes of righteousness which are far better than any silk." Surely this was a worthy work, and one of which the church could be proud.

Men and the Kingdom.

At most big church gatherings the note has been struck that the church must be more concerned to make human conditions of life more nearly akin to the divine ideal. A second note has been that, if this is to be done, the man power of the church must be mobilised; that the pew rather than the pulpit must give the lead. So in the Presbyterian celebrations there was a gathering of 1000 men. A call was made—and it is one for all church men to heed—for a more complete surrender, and a more wholehearted service. A pedal-driven wireless, demonstrated by Sister Hall, of the A.I.M., suggested the work being done for our far-back settlers by virile men of faith as well as noble women.

A Missionary Record.

The London Missionary Society put over in connection with the Congregational centenary a historic pageant in which 63 countries were represented, showing something of the work done through the years. It is to the good that amid the current materialism our people should be reminded, of these and other agencies that have made the world debtor to the church.

Appeals and Responses.

We are always interested in Baptist plans, as numerically they and ourselves are about equal, we being the stronger in membership. They are appealing for £30,000 in a four-year plan, £9000 for their boys' school and £10,000 for a projected girls' school. Their Union reported 8299 members. We report over 12,000. What would our folk say to an appeal of like size to put the Church Extension Committee on its feet for a great advance! Yet it could be done. Perhaps some of the other States will show the way.

Elections.

The "tumult and the shouting" over our State election has died. It is largely a case of "as you were," but there was no support found for giving grants to denominational schools. A woman, Mrs. C. Weber, has won a seat. She is an ardent supporter of moral reform. Her career will be watched with interest. Her district is Melbourne's "dry" area, made so before we lost our local option. This tumult died to be succeeded by a greater noise in the Federal

sphere. That is an "Australian" noise, and other States know all about it. The two leading groups are claiming a "famous victory."

Among our Churches.

Special missions are being held in town and country, and all have had a measure of success. The H.M.C. in our State, as in others, is planning for the annual appeal in December. Hartwell church is shortly to open a new building, and in Hamilton we hope soon to hear of a beginning in a like project. In spite of restriction in certain localities and for a limited time, most of the churches are carrying on in their work, even if big "headline" events are not evident.

Bro. Patterson, our conference president, is being kept busy. With the H.M. secretary he is visiting a number of churches in the interest of our home mission work especially. We can only hope that the interest will be such as to inspire to an offering worthy of the great work.

Talking of gifts for God's work reminds me of some notable gifts for

St. Patrick's Cathedral.

The skyline of Melbourne is to be broken and adorned by the completion of the spires of the R.C. cathedral on Eastern Hill. It will be a very striking addition to our city church architecture. Last week's news stated that £35,000 had been received from 25 donors for this work.

T. E. Ruth.

This virile preacher has been in our city at the centenary. He closed a fine address on "The Church as the Hope of the World" with a word I pass on: "The church cannot leave the world to the communists. I am hoping that young churchmen will discover in their church the basis of a new economic order, and show the world that religion is not an opiate but a dynamic." To which most of us will say Amen.

Our Book Table.

CHRISTIAN MINISTER'S MANUAL.

ON several occasions we have received inquiries regarding orders of church services, and indeed, requests that forms of service for marriages, funerals and such like be prepared and published. The extremely limited demand for and the consequent cost of such a publication forbid the attempt to print a book. It is well that preachers and others in charge of services consider the customs of others and so get suggestions for doing everything "decently and in order." It is also well, we think, that more than one book be consulted, so that comparisons will issue in better results than could come from following too individualistic a view. Our American brethren have several helpful volumes prepared for the use of our preachers. Those by F. M. Green and B. L. Smith are known to some of our brethren. A new book has been issued by the Standard Publishing Co., of Cincinnati, Ohio, U.S.A. It is prepared by James De Forest Murch, a valued contributor to the pages of the "Christian Standard" and a leader in the "Christian Action" movement. The author and compiler has had counsel or helpful contributions to his subject from many men well known to us, including R. H. Miller, P. H. Welshimer, Howard Fagan (formerly of New Zealand), Wm. E. Sweeney, A. P. Wilson (formerly of Australia), Geo. P. Taubman, and others of long and practical experience. The endeavor of Mr. Murch has been to "make it the kind of a help that would have been invaluable to me in my early ministry, yet comprehensive enough to meet the needs of those of long experience."

The volume, of about 240 pages, is well bound and of pleasing appearance in a plain black binding which makes its use more agreeable.

There is a very varied table of contents. An opening section is on the ministry, giving hints regarding personal fitness, devotions, pulpit decorum, pastoral duties and advice. Next comes one on Comfort: visitation of sick, bereaved and troubled. Instructions for worship and orders of services follow. Suggestions for conduct of communion, baptismal, marriage and funeral services receive careful attention. Again orders of such services are given in detail, with helpful advice. Suggested readings and prayers are included. Under the heading of Consecrations we have chapters dealing with ordinations (preachers, elders, deacons, Bible school officers, missionaries), and forms for these occasions, as well as dedications of chapels, pulpits, baptisteries and other things. The closing section deals with Administration—setting a church in order, organisation, plan of work, election of officers, finance, etc.

We mention what should occur to any reader, that naturally in this book there is some matter which could not fit Australian conditions. Our marriage laws, for example, differ from American ones; and there are many differences also in our church services. But the book may yet be of much value to preachers, to young preachers especially who wish for suggestions, but also to older ones who may seek for improvement. The Austral Co. will be glad to fill orders as soon as books can be obtained from America; price: cloth 7/-; posted 7/3; Morocco 9/-; posted 9/3.

Obituary.

COLES.—Bro. Andrew Coles, aged 48, entered into eternal rest on the evening of September 30, 1937. Our brother was baptised by the late E. J. Tuck many years ago in the Wolfram-st. church, Broken Hill. He was a deacon and secretary of the church in the earlier days of the church. Some time ago he met with an accident on the mines. He died after an operation in the public hospital. He was always ready to do what he could for those in need. He had a very large funeral, an evidence that he was well respected by the people of this city. He leaves a sorrowing wife and Valma and Lloyd, to whom we express deepest Christian sympathy.—E. G. Warren.

PAYNE.—The church at Essendon, Vic., has lost by death a sister much beloved in the person of Mrs. Payne, wife of Bro. R. W. Payne. She was a vice-president of the women's mission band and a faithful Christian. Bro. T. Hagger baptised her at North Richmond. She was the mother of Eric, Alan, Keith, Campbell, Thelma (Mrs. L. Jensen) and Roy, all of whom, together with our good brother, have suffered a severe bereavement. They are comforted, however, by the remembrance of her beautiful life and example, and her patient and cheerful acceptance of her last sufferings. She had a peaceful and happy entrance into the rest that remains for the people of God. We laid her tired body in the grave at Fawkner Cemetery on Oct. 28 in the presence of many relatives and friends. The prayers of the church and loving sympathy are with them in their sorrow.—A.E.I.

BRITISH C.E. PRESIDENT.

DURING his year of office as president of the British C.E. Union, the dark-skinned Dr. Harold Moody travelled 15,000 miles in the interest of C.E. He was very popular among the young people.

ADDRESS.

E. J. Miles (preacher Cotlesloe church, W.A.),
—8 Airie-st., Cotlesloe.

PRAYER CORNER.

Conducted by G. J. Andrews.

"I WILL PRAY THE FATHER!"

OVERRULE, we pray thee, O God, the passions and designs of men. Let thy sure hand control the nations and bring forth out of the discords and conflicting purposes, out of the rumours which darken our minds, such a sudden and powerful sense of danger as shall lay all hearts open to wisdom, and to humility; to faith and entreaty also towards thee, the only wise and true God: through Christ Jesus, our Lord and Saviour. Amen.—James Reid.



THANKS FOR ROSES.

In 1923 Morel visited all the European capitals, and on his return, stayed with Mr. Baldwin at Chequers. There he told his story; where he had been; what he had seen; rags in Poland; prosperity in Prague; hunger in Austria; simmering revolt in Hungary. A dark picture and full of shadow, and the shadow fell upon both their hearts. Then abruptly the Prime Minister turned to Morel and lifting a bowl of blood-red roses, said, "Do you like roses, Morel?" And Morel said, "Like them—I love them." "Then," cried the Prime Minister, "bury your face in their loveliness and thank God."—Alistair Maclean.



HEART-FIRES.

Help us, O God, to-day to rekindle our hearts' fires—the fires of hallowed memories, of genuine affections, of evangelistic zeal. Make us more worthy members of Christ's Order of Burning Hearts. Amen. (2 Timothy 1.)

College Notes.

THE College year is hastening to its close. Final examinations will begin on Nov. 8.

The annual demonstration will be held on Thursday, Nov. 18, in Lygon-st. chapel. Graduating students will receive their diplomas, and a programme will be presented by students and visiting artists. We know of one suburban C.E. society which is contemplating hiring a van to enable members to come to the demonstration in a body. We commend the idea to other societies and to the churches also.

The closing session will be held at the College at 9.30 on Friday morning, Nov. 19. Visitors will be welcomed.

The annual College sports day was held on Oct. 22. The struggle between the College houses resulted in a victory for the Glens. The sports champion this year is Mr. E. A. E. Berthelsen, and the runner-up is Mr. R. W. Marshall. Mr. A. E. White is the tennis champion. The sports activities will be brought to an end by the annual sports dinner on Friday evening, Nov. 5.

The B. & F. Bible Society has again made its customary and much appreciated gifts of Greek New Testaments to the members of the Greek classes.

Three of the six exit students have accepted appointments with churches for the coming year. G. R. van Erde is to go to Devonport in Tasmania, E. F. S. Mellhagger will continue in full-time work with the Burnley church, and C. Cole with the church at South Richmond. The College organiser, Bro. F. T. Saunders, would be especially glad to hear from any churches in the vicinity of one of our State Universities which desire a part-time ministry, as some of our exit men wish to continue at the University.

New students who expect to enter College next year are advised to get into touch with the organising secretary at once. Write to P. T. Saunders, 250 Touronga-rd., Glen Iris, S.E.6, Victoria.—T.H.S.

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COMING EVENTS.

NOVEMBER 4.—Blackburn annual sale of gifts, to be held in the Blackburn hall. Opened by Mrs. McGregor at 3 p.m. Concert at 8 p.m. Programme arranged by Mr. H. Lee.

NOVEMBER 18.—Annual Demonstration of College of the Bible, Lygon-st. chapel, on Thursday, November 18, at 8 p.m. Presentation of diplomas; interesting programme. All are cordially invited.

THE VOICE OF THE CHURCH ON SOCIAL EVILS.

THORNBURY CHURCH.

Sunday, Nov. 7, 7 p.m.

"THE MENACE OF DANCING."

Speaker, W. E. Jackel.

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Old Time Friends Specially Invited.

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SUNDAY, NOVEMBER 14, 1937.

SEVENTY-SECOND ANNIVERSARY AND HOME-COMING DAY.

CHURCH OF CHRIST, SWANSTON STREET, MELBOURNE.

Special Services—Morning at 11, afternoon at 3, evening at 7.

T. H. Scambler will preach morning and evening.

W. F. Nankivell, of Surrey Hills, will be speaker at social reunion and fellowship in afternoon at 3.

Luncheon and tea provided. Former members and friends cordially invited to spend the day with the church.

PRAHRAN CHURCH OF CHRIST, 1852-1937.

84th ANNIVERSARY.

14th NOVEMBER, 1937.

Special Services—

7.30 a.m., Early morning prayer meeting.

11 a.m., Worship: Mr. Reg. Enniss.

3 p.m., Farewell Dr. Lindsay Michael and Miss Boston.

7 p.m., Evangelistic Service, Mr. J. E. Webb. Wednesday, Nov. 17, Grand Re-union Social. Mr. A. W. Connor.

Former members and friends most cordially invited.

—R. F. Geyer, Sec.

DEATH.

PAYNE.—On Oct. 27, at 10 Dickens-st., Moonee Ponds, Janie, the beloved wife of Robert West Payne.

God holds the key of all unknowns,

And I am glad;

If other hands should hold the key

Or if he trusted it to me

I might be sad.

IN MEMORIAM.

McCULLOUGH.—In cherished memory of our dearly loved father, Thomas McCullough, who passed away on November 1, 1926, at Warrnambool.

"Until we meet again before his throne,
Clothed in the spotless robe he gives his own;

Until we know even as we are known—
Good-night."

—Inserted by his daughters.

PATON.—In loving memory of our dear friend Neville, who was called to rest on November 11, 1936.

Just a sweet memory of bygone days

And a wish for a face unseen,

With a constant feeling that God alone

Knows best what might have been.

Sweet memories hold the broken chain

Which God will link when we meet again.

—Inserted by his loving friends, Mr. and Mrs. Gwynne, Edna, Geo., Ron., Ed., Hec.

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Social Service Notes and Comments.

Conducted by W. H. Clay.

Homes for the Aged.

THE N.S.W. sisters have commenced a "Home for Aged Sisters." Pending further information, we extend our good wishes to them upon this forward move.

The Victorian Social Service Department is giving continued attention to a project for the Southern State, and hopes to make a definite move very soon. Already applications for admission have been received. An appropriate name is being considered which will prevent the home being looked upon as a mere "charitable institution," one suggestion being "The Christian Guest Home."

Wine Week.

Melbourne was the venue for wine week this year, when the Federal Viticultural Council commenced the proceedings with its yearly meeting at Menzies Hotel. Among the papers read at the congress is one entitled "The Quest of Better Living." If that quest was comprehensive, it must have referred to the value of abstinence. We wonder where the quest led to!

It's an Ill Wind, etc.

The rain which caused the postponement of the Caulfield Cup on Saturday, Oct. 16, brought blessing to many poor people in Melbourne. The caterer who had prepared for the expected race crowds found himself with vast quantities of unwanted food. He gave these to the Melbourne City Mission and the Salvation Army, with the result that £1100 worth of food was distributed, including 1500 doz. oysters, 1000 lbs. ham and thousands of sandwiches.

Another aspect of this matter is revealed by a member of the C.F.A., who reported serious loss through flood waters ruining young vegetables which he had just planted out. Brethren who in other districts have profited by the bountiful rains will, through their C.F.A. contributions, be able to assist such cases of distress.

State Aid for Denominational Schools.

The leaders of the Protestant churches in Sydney have addressed a letter to the public press in which they state that yielding to the Roman Catholic demands "would destroy our present national system and greatly increase the burden of taxation." The Anglican bishops of N.S.W. also issued a statement. The recent State elections in Victoria show that there is no hope of Rome's demands being met by the present State Government. The Moderator of the Presbyterian Church of Queensland stated, in a recent letter addressed to all his churches, that all Presbyterians opposed the Roman Catholic claim for State aid. Our various State social service departments have all endorsed the resolution submitted by the Federal Social Questions Committee. Each State is approaching its own Parliament, and the Federal Committee will approach the Federal Parliament.

Women's Work.

The Queensland Social Service Committee is giving a picnic at Clear Mountain to the ladies' auxiliary in recognition of their fine services.

At time of writing the Victorian W.C.T.U. is holding its jubilee. From 20 branches in 1887, it has grown to more than 100 branches. Included in the programme is a conference on the coming liquor poll and a festival tea in the Melbourne Town Hall. Mrs. Clarence Weber, M.L.A., will lead a session on the Union's parliamentary policy.

Personal.

Bro. W. H. Clay, the indefatigable secretary of the Victorian Social Service Department, and his wife, are enjoying a well-earned rest at a popular holiday resort. Hence these notes compiled by the assistant secretary, Bro. West, a member of the Queensland Social Service Department, is at present in Melbourne for business purposes. He intends visiting as many of the metropolitan churches as possible.

Zig-Zagging Through the Mallee.

MR. W. A. WIGNEY'S prophecy of rain was more accurate than we judged it to be at the time. On Oct. 14 the Victorian home missionary party, comprising the president and secretary, made a short stay at Ararat to greet Mr. and Mrs. Wigney on the first stage of the 1180 mile journey to the churches in the north and north-west. It was raining heavily by the time Stawell was reached.

Here Bro. and Sister Holland and their workers assembled in good force for a tea-table youth conference conducted by Bro. Keith Jones, the third member of the party. Later, the president gave his presidential message, and the secretary used his new illuminated folding map to illustrate his address on home missions.

The morning dawned wetter than ever, and before St. Arnaud was reached the secretary had some anxious moments, correcting skids and keeping the "Dodge" on the crown of the road. We were encouraged by the fine attendance at the tea-table youth conference, and afterward at the home mission session, Bro. A. H. Pratt being in charge.

Still it blew, and the rain never ceased. The papers said it was worth millions, but it was poor comfort to us. It certainly was just in time to save thousands of acres of crops. How to get out of St. Arnaud was the problem—but a friend rang around amongst transport people, and a hard road was found to the Calder Highway.

On Saturday evening a similar service was conducted at Mildura, in connection with the district conference. On Sunday morning at 1.30 a.m. we arrived at the home of Bro. and Sister Fechner at Dareton, N.S.W., having left his car bogged a quarter of a mile from home.

Sunday was spent in the churches at Merbein, Dareton, Mildura and Red Cliffs—each speaker taking three services. It was a privilege to meet Bro. and Sister Henderson at Dareton, who are pioneers of several causes. Good reports were heard of the work of Bro. and Sister E. J. Waters at Mildura, and Bro. and Sister J. K. Martin at Merbein-Red Cliffs.

Returning we called on Bro. and Sister Brown at Carwarp. Crossing the line at the 324 mile-post, we visited Bro. A. Jeffery on his mallee farm. We camped out at night, and the mallee introduced to us its birds of glorious plumage and also its emus and kangaroos.

Boort brethren greeted us with characteristic heartiness at the youth conference, and the evening session was particularly good under the leadership of our friend, Bro. H. Hargreaves.

Swan Hill District Conference was our next engagement on Wednesday afternoon and evening, and like that at Mildura it was well attended, enthusiastic and hopeful. Bro. and Sister Biehoff have covered thousands of miles in their first year of circuit work, and are well received.

En route to Rochester we called on Sister Mrs. McNaught, an isolated sister at Patho. Weather prevented any such calls on the forward journey, and time did not permit on the return. Rochester brethren gave us a good, enthusiastic reception. Bro. and Sister Mumford have done a good work here.

Country work has its problems—we could see

them. Everybody was kind. It did us good to hear the work of the preachers spoken of in such glowing terms. There is a spirit of helpfulness abroad.

Here we are back at our posts, absorbed in annual offering preparations. Say, but it's a great brotherhood!—W.G.

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A CONFERENCE SUGGESTION.

As one who travelled 6950 miles to attend conference seven times and have also had to sleep in carriage corners or on the floor and be away from home quite a lot, I ought to be allowed to make a suggestion. I am absolutely fed up with the Constitution. It is altered one way, and altered back again next year, and from reports of other conferences it's the same there. Conferences are being dried up by dry business. The spirit is quenched by amendments to the Constitution, etc. Now I suggest that the brotherhood in Australia seek to make our conferences better by cutting out a lot of dry business.

All agree with it, but how? Well, here is my idea. Let us form a council that can make recommendations to conference. The council to consist of every person on any committee attached to conference including the sisters.

I may be wrong, but Paul brought his report to conference, who handed it on to the council, who gave it their consideration and made a recommendation to the church. It was agreed upon, and Paul returned with two delegates.

Let us be scriptural as well as sensible or conferences will be going the way of all dry things.

Again, why not adopt the reports as they are printed, and forgetting the things of last year, talk about what is going to be done or should be done? There is too much talk about what we have done, and little about what we are going to do and how it best can be done. Let us press on, look forward, and devote our spare time to partaking of spiritual food in small doses.

If I attend another conference, I am going to move that a council be formed. Perhaps this may lead sabbid and more experienced brethren to say something on the matter.—G. H. Newell.

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NEW hearts for old. Suppose it were possible to take your mind and renew it—renewing all your worldly thoughts, and all your unclean imaginations, and implanting in their place pure thoughts. Suppose it were possible to take your heart, with all its failings and bitterness, its antipathies and hatreds, and implant in their places refined and brotherly sympathies, would not that be a transformation? Would it not be a renewal of being? If the Lord could give us new thoughts and if he could give us new feelings, would not that be a new birth? Well, what I am speaking about as a possibility is known to millions in this land as a grand reality. Come to Christ, and he will take your heart and put a new spirit within you. He will put within you the feelings of the Lord Jesus Christ himself, until you are able to say, I live, and yet not I, but Christ liveth in me. And with that new mind and new heart you will be born again. That is the message to the world.—J. H. Jowett.

THOUGHT FOR THE WEEK.

NEVER think that God's delays are God's denials. Hold on; hold fast; hold out. Patience is genius.

—Buffon.

OWEN WISTER, in "The Virginian," written a generation ago, says through one of his characters, "I'll tell you this; a middlin' doctor is a pore thing, and a middlin' lawyer is a pore thing; but keep me from a middlin' man of God," and he adds soberly: "I thought there should in truth be 'heavy damages' for malpractice on human souls."

A PRAYER.

OPEN my lips to sing thy praise,
And fill my soul with grace;
Open my ears to hear thy voice,
Mine eyes, to see thy face!"

Australian Christian

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