

The AUSTRALIAN CHRISTIAN

A Journal Representing



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Brethren of the Dispersion.

FREQUENT glimpses are granted to us in the New Testament of two very excellent Christians who set a worthy example to isolated Christians and to those who travel or with frequency change their domicile. Aquila came from Pontus to Rome. He and Priscilla his wife removed thence to Corinth, where they appear as Christians, though whether converted at Rome or Corinth is uncertain. Thence they travelled to Ephesus, again to Rome, and, apparently, back to Ephesus once more. It is interesting to follow them on their journeys and to note the numerous tributes paid to them. The outstanding things recorded are these; they were loyal folk; they took their religion with them wherever they went; they had in different places a church in their house; they were true Bible Christians, with knowledge of the word sufficient to correct and instruct the learned and eloquent Apollos; they helped the greatest of the apostles and risked their lives to save his; in short, they were faithful and true from first to last.

Our Own People.

Throughout Australia there are great numbers of isolated disciples, some of them as migratory as Priscilla and Aquila. Business or professional openings, the necessity of seeking work, the seeking of land to set up new homes, dozens of reasons indeed, lead teachers, doctors, farmers, and workers of many kinds, to leave their kindred and the old home church whose services were so dear to them. We can scarce go to a district without finding members now in isolation who once were active in service with our congregations and who still retain interest. This is one of the penalties of a lack of such efficient means of evangelisation as would mean the wider distribution of churches, so that no important centre would be left unsupplied or without oversight.

Many of our so-called losses are due to this migration and isolation. Many of the alleged losses are not losses. The people concerned are not lost to Christ,

and they are our brethren and sisters, dear to us as we are still to them. These are giving a faithful witness for the Master. Hosts are assisting in local churches; in many cases, while not feeling it right to accept membership, they help in different ways, teach in Sunday school, speak the word, bear with others a witness for Christ and support every movement for righteousness, morality and good social order in places where such a stand and witness are sorely needed.

In addition to the foregoing, our brethren are able to give a distinctive witness to New Testament truth and advance the plea we love. In different places they have set up the Lord's table in their homes, gathered children in their room or in a public hall and have taught the simple truths of the Gospel. Many of our good churches in Australia have owed their beginnings to such faithful members. Here and there to-day such services are being held; doubtless they will result in future blessing and strength. We commend the example of these faithful ones to all our isolated brethren and sisters.

Closer Fellowship Desirable.

We all need the means of grace provided by the Lord. It is hard to live the Christian life even when surrounded by Christian influence and enjoying the fellowship of the church. It is easy to drift when cut off from these.

In different States our conference committees are manifesting a special interest in isolated members. The desire is to encourage and help them, to foster a spirit of brotherhood and Christian fellowship. The more our churches get together the better; aloofness of congregations and ultra-independence mean loss and weakness. Still more certain is it that aloofness of individual disciples tends to lack of interest in spiritual things.

Isolated brethren and sisters for their own sakes, and, very specially, for the sake of their children, should keep in touch with the great Brotherhood to which they belong, and maintain an interest in our own work. They can build up their own Christian life and character by endeavoring to give a message regarding New Testament Christianity to the people around them. They can secure and distribute some of our literature, and thus spread the truth, even if they cannot preach it by word of mouth. We have no ulterior motive in suggesting that it would be an excellent thing if all our isolated members were to become regular subscribers to our church paper, "The Australian Christian" and learn of church and brotherhood doings. Were all to read and to pass on to others the "Christian," a helpful teaching and preaching ministry would be exercised. To have a share in Brotherhood enterprises, missionary, educational and social, would be found an uplifting and cheering experience for those participating.

We greet our isolated fellow disciples and wish them much joy and blessing in their every effort to serve the Lord. May the sense of Christian fellowship with others of like faith be very precious to them.

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VOLUME XLII, No. 41.
THURSDAY, OCTOBER 13, 1933.

"No License" Vote.

THE results of the Victorian No-License vote on Saturday last are disappointing. The reported figures (incomplete) are: "No," 666,328; "Yes," 344,190. While few, if any, persons of discernment anticipated a "Yes" victory, it was hoped that there would not be such a setback as indicated. Many reasons suggest themselves for the decline, such as the taking away of the right of local option, and the compelling of a vote regarding the abolition of all licenses; the opposition of great newspapers; the American change-over from prohibition; the liquor trade's effective organisation and prodigal advertising; fear of unemployment, bootlegging and encroachment on personal liberty. Alas, there has to be included also the opposition given by certain churches. The vote indicates that the State is not prepared to accept prohibition. Many people who would regard themselves as temperance folk must have voted "No." Lovers of country and all interested in the safeguarding of youth must not be unduly discouraged; they will need to be alert and active in their efforts to prevent a great extension of the evils they seek to combat.

Use of Printing Press.

WE commend to the consideration of our people the little article on "The Need for Propaganda" culled from the New Zealand "Outlook" which appears on this page. A wide circulation of our literature would be of very great value to our work. Tracts and pamphlets have been used to great advantage all through the years, but there is room for a great extension of this work. There are difficulties both of production and circulation, but these should not be insuperable. Other peoples have largely overcome them. With a recognition of the need and a willingness to co-operate we should be able to solve the problem. Our publishing house would gladly assist in the effort. It exists to further the cause of Christ. It will be recalled that at our last Victorian Conference, in order to encourage the production of suitable literature likely to promote the spread of the Gospel and the aims of the Restoration Movement, it was resolved to set up a Literature and Publications Committee to investigate the possibility of raising funds for publication costs.

If every church family were to secure "The Australian Christian," it would be a great step forward and result in much good. The co-operation of church officers and preachers to this end is solicited.

Mr. Chamberlain Goes Fishing.

SO the newspapers say, and the report is significant. Some of us may approve more highly than others of the nature of the Prime Minister's relaxation; but that does not concern us now. Two things stand out. Mr. Chamberlain's medical adviser has ordered rest after the tremendous strain of these recent weeks. What a burden of care is carried by responsible statesmen at such a time as this! For many reasons we should heed the injunction to pray "for all that are in high places."

The happiest thing is that Mr. Chamberlain feels free to go a-fishing. He would not and could not have left his post unless the international situation had been very greatly relieved. Not only has hope come, but also a greater sense of security. So Mr. Chamberlain feels free to take a holiday, and we are led to give thanks to God.

Misunderstood Texts.

A PREACHER'S DILIGENCE (2 Tim. 2: 15).—Not unfrequently an exhortation to habits of study is based on the common translation of Paul's words to Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." There are found amongst us three misunderstandings of this verse; it is wrongfully supposed (1) that "study" simply relates to learning or pursuit of truth through reading; (2) that the showing is to men;

and (3) that Timothy was urged to "divide" the word aright, division consisting in such things as distinguishing between the purpose of the Gospels, to induce faith in Christ; Acts, to show how men were led to Christ; Epistles, to teach us how to live in Christ; and so on. We are not in the least depreciating the value of these things when we call attention to the fact that the verse makes no allusion to them. Instead, Paul exhorts Timothy: (1) to "give diligence" or "earnestly seek" to do something; (2) to present himself to God for his approval; (3) and by handling aright the word of truth be approved as a workman who had no need to be ashamed. Our Revised Version makes the meaning clear.

Continuous study on a preacher's part is good, and indeed necessary, but Paul does not mention that here. Again, the word rendered "rightly dividing" is more literally "rightly cutting" or "cutting straight." Farrar points out that it cannot definitely be said "whether the metaphor is from cutting roads, or victims, or furrows, or bread, or carpentry." Some of the church "fathers" of post-apostolic centuries used the cognate substantive in the sense of "orthodoxy." It is highly probable that the R.V. text "handling aright" gives best the general meaning. It is true that if we "divide" the word, giving due attention to dispensations, time and purpose of writing, people to whom written, we shall be the more likely to handle it aright; but these things are not directly alluded to in the passage. Weymouth well conveys the general meaning: "Earnestly seek to commend yourself to God as a servant who, because of his straightforward dealing with the word of truth, has no reason to feel any shame."

The Need for Propaganda.

WE have taught the people to read, but we have left it to the secular press to provide them with reading. Every organisation except the Christian church has grasped the great importance of the printing press in furthering its particular purpose. It is not that there is no field of Christian literature—there are ample supplies of that—but the Christian church has no consistent plan for propagating its ideas and faith among men and women by the use of the printing press. Every other society has, and the little sects which batten on the church spend much time and money in distributing their propaganda. They have their reward. The census figures reveal that.

Perhaps the greatest reason of our present spiritual declension is that Christian people are not reading Christian literature. Even the church's paper is to many

of our people an unnecessary luxury. Their reading is confined to the daily newspapers, to weekly and monthly secular magazines and to novels. There is something significant in the fact that some church people pay willingly nearly two pounds a year for a certain weekly paper, but consider the modest price of the subscription to the church's magazine an expensive luxury.

The tragedy of this is not only that the great majority of our people have no news of the church's life and work, but that they have no Christian reading material in their possession. The secular press is not actively anti-Christian, but it often shows an unsympathetic attitude towards the work and ideals of the church. This is not universally true, of course, for some of our provincial papers in particular are very sympathetic. But it is generally true

that the work of the church is of far less significance than many of our secular journals than the winner of the Grand National. When, therefore, a Christian's reading is wholly confined to the secular press, it is easy to see how spiritual conceptions suffer.

What are we to do in the face of our present problem? The first task is to provide Christian reading matter of a type which will be readily grasped and found interesting by the average man. Most of our present books and booklets have their appeal to the educated layman, but are over the heads of the average members of the community. It should be a fundamental principle of all Christian propaganda, that its composition should be such as would make it interesting to the least educated

of our constituency. That is a difficult but not an impossible task.

The second problem is that of distribution. It costs money to print and to distribute literature—so much money that we hesitate to spend it. Yet it is an expenditure which is always justified by its returns. The very free expenditure of the business community on advertising is indicative of this. Perhaps the greatest need of our church to-day is a literature endowment fund which would enable us to distribute our propaganda through the community. Apart from this the realisation that results are certain if propaganda is carried on in the right manner should move the church to a progressive policy in this regard.—"The Outlook" (N.Z.).

poses of war, or as a mere mechanical tool or a commercial commodity.

"When ye pray, say, Our Father. . . . Where that kind of equality begins all kinds of exploitation ends. Mankind is the family of God. We are kin to Christ.

The Political Task.

The Prime Minister's unprecedented appeal for a Day of Prayer was a political recognition that these priceless things were imperilled by the world situation. And to-morrow we shall remember how earnestly we sought the political guidance of God, and told the world we wanted peace, and how succeeding Sundays were observed as similar days of prayer in Britain and in Italy. Thank God for the rainbow in the sky. But, as Earl Baldwin added, "The children of all nations have their part to play now."

We must respond politically to the guiding of God. We must seek what God seeks. We must answer his prayer. We must do his will. Our political task is—

First.—To preserve democracy from dictatorship.

Second.—To save civilisation from the suicide of war.

And therefore Third.—To provide economic security and maintain individual liberty.

The totalitarian State, as John Gunther says in "Inside Europe," stands for "authority from the top down and obedience from the bottom up." Which means liberty nowhere. Dictatorship is the denial of democracy and the negation of Christianity. The Christian faith is all for freedom. It is prophetic in its impact, concerned not with the "status quo," but with the spirit of progress, asking not so much what the Lord hath said but "What saith the Lord." It is ethical in its significance, putting the emphasis neither on ecclesiastical machinery nor on emotional evangelism, but on doing the will, answering the prayers of God.

And, it is in the economic and political realm that manhood is honored or degraded, daily bread earned or denied, and the principles of a Christian civilisation observed or glaringly violated.

The Sense of God.

To-morrow we shall thank God for the mental and moral assurance that he is actively here, and in actual contact with man. God is not scared. He has lived here and worked here from the beginning. He knows nothing in life or death of which we need be afraid. He says, "Be still, and know that I am God."

"O Jesus Christ, the crucified!
Keep all my senses purified,
My thoughts and wishes sanctified;
Thy will in mine be gratified,
My will in thine be satisfied,
And thus thy Name be glorified."

What We Thank God For.

[Doubtless in all churches Sunday last was observed as a day of thanksgiving. In Saturday's "Age" Mr. T. E. Ruth had an article on "What We Thank God For To-morrow." Following is the greater part of his helpful and stimulating statement.—Ed.]

FOR the relief that came to mankind when almost everybody assumed that war was inevitable, and, as Earl Baldwin said in the House of Lords, "It was just as if the finger of God had drawn a rainbow across the sky and had ratified again his covenant with the children of men."

And for what is written on the wall. For judgment, as well as for mercy. For the revelation of human responsibility, no less than for divine deliverance.

Did the day of prayer make any difference to personal and political life? The answer is found in the political happenings in Munich, in the public rejoicings in Germany, in England, in France and in Italy; and let it not be forgotten, in the Gethsemane of Czecho-slovakia and the pentecost of calamity faced by a plucky little nation. And the end is not yet. The Munich settlement is bound to issue in a series of crises, for which an even larger solution will have to be found.

That will not diminish our thanksgiving to-morrow. But it will determine its quality. God can only answer our prayers as we answer the prayers of God. Perhaps we need another word for prayer, a word more mentally alive, more morally alert, more potent and practical.

A Political Gesture.

It was for very practical purposes that the day of prayer was held. The appeal was first made by the Prime Minister at the opening of the British Commonwealth Relations Conference. It had that political setting. Certain political machinery was used to put it into operation. It was a national recognition of God. It was also a political gesture. The Government recognised the practical politics of prayer. That

was the spiritual burden of the old prophets, the publicists of Israel. And Jesus taught us to pray, "Our Father which art in heaven, thy will be done on earth," but he left us in no doubt as to his attitude to men who pray, "Lord, Lord," and do not the will. God will not do for us anything we ought to do for ourselves. God is not responsible for war. God beseeches men to make peace. That is our responsibility. Public prayer must not become moral or political "dope."

Mentally and morally we are concerned with the suicide of Spain and the crucifixion of China. Politically and economically we are involved in the struggle of democracies with dictatorships. There can be no political, economic or Christian Robinson Crusoe in our modern world. Human life is human relatedness. Scientifically, politically, economically one man is no man. By the common necessities of human nature the world is one. The Christian sees the spiritual significance of this world solidarity. The church is a free, voluntary association of citizens who believe in Christ and in a Christian commonwealth in the kingdom of God on earth.

Three Tremendous Truths.

To-morrow, because we are not at war, we shall thank God for the three tremendous truths of Christianity. First, that Christ insists on the sanctity of common life and the greatness of common service. Second, he creates a new man, a new fellowship, a divine society, born from above, in which personality is not merely individualistic. It is responsive to the needs of men and to the prayers of God. There is a family sense, stronger than the ties of blood. Jesus puts it plainly: "Whosoever shall do the will of my Father which is in heaven the same is my brother and sister and mother." Third, it follows that a son of God cannot use a brother man, a sister spirit, a mother of Christ for pur-

Home Missions in W.A.

Annual Offering, November 6. Aim: £250.

Study the map: see what has been done, what we are doing, what we hope to do, and give generously on Nov. 6.

OUR FIELD.

A. E. Hurren, President.

AS we survey the great field in which we have been called to labor we remember the words of the Lord Jesus who sent his disciples to preach the gospel to every creature, but also with the distinct command that they should begin at Jerusalem. While the gospel of Christ has always been missionary, it has also always been home missionary. How can we feel for others in far-off lands if we cannot feel the need of those at our very doors?

To many of us the need of Jerusalem would represent the call that comes to us from the smaller churches and needy fields around the city area. Places such as Wembley and Kensington are calling aloud for the establishment of churches of the New Testament order. Similarly those who see it cannot fail to be impressed with the possibilities of such a field as that in which Bro. and Sister Hunt labor in the Eastern wheatbelt, a new and growing district, where there are some who had early association with the church in other States. The same is true of work like that of Bro. and Sister Maiden in the South-west. If we can gather these folk together in small groups and give them some regular help, the future will prove the wisdom of such work. To Jesus the field was white unto harvest; to those who have eyes to see, it is no less so today. It depends upon how much we see of this vision how much we will give on Nov. 6. It depends how much is given how much can be attempted. Let us get the vision and make a worthy offering.

OUR APPEAL.

E. F. Black, Treasurer.

BY "our" we mean the Home Missionary Committee which has the administration of the funds which you and I provide; but the appeal comes also from our Lord Jesus Christ that his church may enlarge her borders and influence many others in this State and particularly in the outlying parts. We have started a work which must be continued and, if possible, extended. The response in the country to the committee's efforts to spread the gospel has been most encouraging, and we must not think of going back. It takes money, however, to hold on to the work already started, and the appeal comes to all members of the Church of Christ to give to his cause in the interests of others, for if we limit our vision to the borders of our community we fall in our Christian witness.

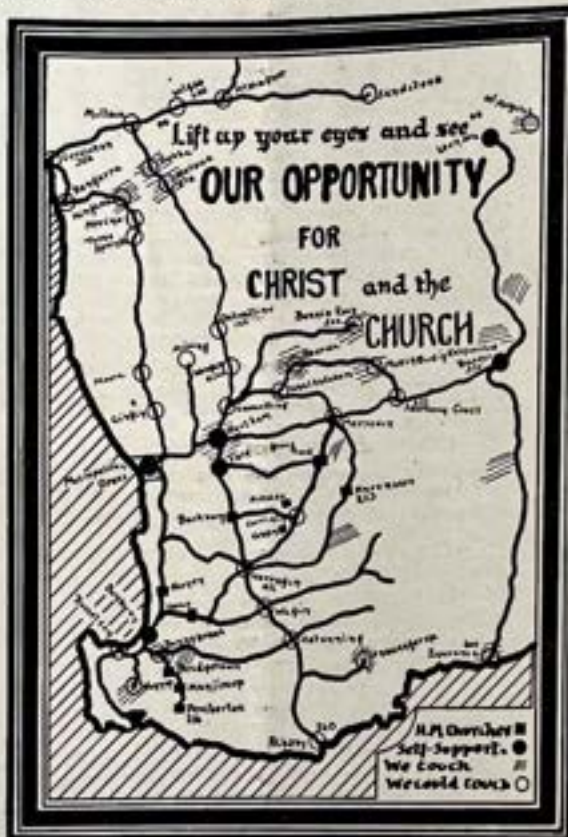
Brethren, the treasury is empty! Will you help with a generous gift to home missions on November 6, and thus share in the joyous task of preaching the gospel and extending Christ's kingdom throughout our Western State? Give as unto the Lord!

FACTS AND FIGURES ABOUT THE FIELD.

R. Raymond, H.M. Organizer.

IN the history of our work in Western Australia we have never had more full-time preachers and more preaching places than now.

There has never been a greater need for the gospel in our State than there is to-day.



Not for years have we enjoyed greater material prosperity than at present.

We must continue to support the splendid work being done by Bro. and Sister Hunt in the Eastern wheatbelt.

We cannot escape the obligation laid upon us by the splendid pioneering work done by Bro. Maiden in the South-west.

We must continue to support the weaker churches.

We must open at least one new cause in the metropolitan area.

We are anxious to commence new work in the midlands.

We are spending £11/15/- per week in home mission work—the most ever.

If we are to maintain our present work we must have an offering of £250. If we are to advance we must have more.

We appeal to every member to give generously on November 6.

OUR OPPORTUNITY IN THE SOUTH-WEST.

Shall We Miss It?

T. D. Maiden.

TWO years ago I believed a great opportunity presented itself in the South-west for the presentation of the unadulterated gospel. The Lord called me to prospect the field. This, by the grace of God, I have done. After eighteen months of personal contact with the district and people, I am more convinced than ever that the opportunity is here—it is very real.

I have found the South-west to be a closely-settled, progressive district. How closely settled can be judged by the industry of the population. At least six butter factories and three cheese factories work full-time. I have seen ten big timber-milling centres supplemented by dozens of smaller and "spot" mills. Thousands of railway sleepers are trucked every week. Last year more than half a million cases of fruit were marketed from the centres which I have visited. These industries, coupled with potato and tobacco growing and market gardening, make for closer settlement. Areas of virgin country have been surveyed recently. The population of the South-west is sure to increase.

I have found members of Churches of Christ living in isolation, anxious that evangelistic work be permanent, being very sure within themselves of the ready response to the gospel. They are seeking leadership and help in their brave witness to the truth. Many, weakened in faith by long isolation, have been absorbed by denominations or have become totally indifferent. But many members of denominations are seeking the pure Word of God in an age of unbelief in the saving gospel. Five regular meetings have been established with a total number of over one hundred people attending. Other places are urgently calling for development.

Before the Churches of Christ in Western Australia is a God-given opportunity. Shall the call to evangelise go unheeded? Will the Lord's command to preach the gospel be disobeyed? Wanted: a man, called of God and consecrated to the gospel! But how shall he preach except he be sent?

NOT YET READY.

CARVED over the entrance of the Hall of Religion at the World's Fair in Chicago in 1933 was this suggestive text: "Righteousness Exalteth a Nation." This was from Proverbs 14: 34. But in the early days there was a temporary sign underneath the inscription which read, "Not yet ready." Someone remarked that these two inscriptions were a vivid commentary on our civilisation.—Selected.

OUR TALENT.

EVERY man, every woman, every child has some talent, some power, some opportunity of getting good and doing good. Each day offers some occasion for using this talent. As we use it, it gradually increases, improves, becomes native to character. As we neglect it, it dwindles, withers and disappears. This is the stern but benign law by which we live. This makes character real and enduring, this makes progress possible, this turns men into angels and virtues into goodness.—James Freeman Clarke.

The Unread Letter.

Wilkie Thomson.

THE very thing that possibly made some people avoid the little glass-covered case in Mr. Beasley's Biblical and Archaeological Exhibition was the very thing that attracted me. It was marked, "Taxation Returns." I have no love for these; on the contrary I have a strong aversion to them, but it seemed that here was a bond of fellow-feeling between those who wrote on the tablets so long ago (dated 4500 B.C.) and myself. I knew just how those folk must have felt about the matter, and the clay-baked pieces "intrigued" me. The case really contained more than taxation returns. There were bills of lading and stock returns (both the more interesting because I couldn't read them); a receipt for barley and beer; an inventory of a farm, and a host of other things like them. But, most interesting of all, was a letter still in its clay envelope. The envelope had been partly broken, but the letter had never been wholly removed. I learned from Mr. Beasley that it had never been read, either by the recipient or by the scholars of the British Museum. Of course it might be something in the nature of a bill and having been partly opened thrown aside—in about the same manner as many another debtor endeavors to settle his bills to-day. On the other hand, it may be a letter of some sentimental value; a letter from a husband to a wife or vice-versa. Or perhaps some maiden pined for word from her lover which was written but never received. Some broken friendship might have been renewed if that letter had been delivered and read. Or perhaps, like many another letter, it was written too late. What a lot of things that letter might be! But apparently no one has ever yet read it but he who indited it.

The Lord's Letter of Salvation.

Well, there are many other unread letters. How easy it is in the midst of a busy time to glance hurriedly through a letter, never more than glancing that "everything seems to be all right" with the writer and then forgetting it. I have known of men who threw unopened letters from their mothers into the fire! Letters, I am sure, of loving appeal from hearts breaking over wayward children.

In the Bible we have a letter from God who loves every man and tells how each may be saved. It is a letter of warning against judgment to come. It is a letter of appeal, of love, of promise. To those in danger it means safety; to the dying, life. Of course, many intend to read this letter seriously, earnestly, carefully, "some day." Procrastination is the thief of time, and time is what we have to do things in. All too soon such time with all its opportunities will be taken from us.

Plutarch tells us that into Julius Caesar's hand was thrust a letter with a plea to read it immediately. It was a letter warning him of an attempt to be made upon his life that day. He did not read it, but in Plutarch's words, "Holding it still in his hand, keeping it to himself, went on withal to the senate house." He died with the unread letter of warning still in his hands!

The Lord's Letter of Living.

There are many believers in the Lord Jesus who fail to read God's word as revealed in the New Testament. With all that this book has to say regarding confession or baptism, how amazed some are to see that Christ has made his requests so plain! Too often the reading of God's word is limited to a few choice passages.

The words of warning and promise concerning the coming of the Lord Jesus are neglected by many Christians. If any of my readers received a letter from a dear friend who was also your master, saying that he would be arriving at your home some time, and to have all things ready and in order when he came, you would be foolish and unfaithful both as friends and servants if you did not well study and carry out the directions as given in the letter. And yet, what can be said of us when we lay aside God's word for the perusal of other things of far less moment and importance?

Again, in the very ordinary things of life so many fail in obedience to Christ and very often through ignorance of his word. We forget sometimes that the greatest part of the New Testament tells us, not how to be saved, but how to live when we have been saved. So many eat meat even though it is a cause of stumbling to others. So much is done thoughtlessly and through ignorance that is a bad witness for Christ and his church.

Because this letter of God's is such a forsaken book it behoves all believers and followers of the Lord Jesus to witness unflinchingly for him. Let every outward life be a witness to the Christ enthroned within their heart—for we are epistles, living epistles—known and read of all men. Of one thing you may be sure—your life is read.

"There's a sweet old story translated for men,
But writ in the long, long ago—

The gospel according to Mark, Luke and John

Of Christ and his mission below.

"Men read and admire the gospel of Christ,
With its love so unflinching and true,
But what do they say, and what do they think

Of the gospel 'according to you'?

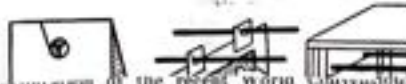
"'Tis a wonderful story, that gospel of love,
As it shines in the Christ life divine,
And, Oh, that its truth might be told again
In the story of your life and mine.

"Unselfishness mirrors in every scene,
Love blossoms on every sod,
And back from its vision the heart comes to tell

The wonderful goodness of God.

"You are writing each day a letter to men,
Take care that the writing is true;
'Tis the only gospel that some men will read.

This may be purchased at slight cost, or a home-made one may be made by using a piece of half-inch steel tube obtainable from a bicycle shop. The end should be filed sharp for cutting, and when used this punch should be continually cleaned out.



The young people of the district, the Launceston District Union recently held a rally to which all the Christian youth organisations of the district were invited. There was an excellent attendance, and addresses were given by the writer and Mr. C. Gallacher on the themes, "The Message" and "The Challenge" of the convention. The gathering was a fine one in every respect.

Sunday Sport.

The Mayor of Launceston recently refused to lift a ban on the playing of tennis on city reserves on Sunday. Some city ministers were asked to comment on his decision. A Presby-

terian minister stated very firmly that a strict observance of the Lord's day should be insisted upon. A Roman Catholic defined their well-known attitude that church attendance was a first duty but that thereafter Sunday time should be free for any normal activity.

s: Their Use and Preservation.

Fisher.

2. Supporting the Pictures.

This is accomplished by stretching two three-sixteenth in. rods in a parallel horizontal position, separated the same distance as the centres of the holes on the pictures. By means of the cuts the pictures are now slipped on to these rods, hanging securely from the tops of the holes, as in Fig. 3. Because of this method of support the cards must be pasted on the pictures in the same position and the holes punched exactly the same distance apart. This can easily be ensured by using a template with the correct distance marked on it.

3. Classifying the Pictures.

We keep our pictures in their approximate Biblical order, excepting that the Gospels are filed in chronological order, with a special section for the parables. Each major section is separated by a card punched to hang on the rods, but projecting about 2 in. beyond the front edge of the pictures. Along the front edge of this card is written the classification, such as: Pentateuch, Joshua-Judges, Gospels, Acts, Epistles, etc. We also have other sections such as Missionary, Maps, Charts, etc. It is also a help if the title of each picture is written on the reverse of the front edge. Mr. Delano is a Methodist and was brought up in Tasmania.

By way of emphasising that conversions should not be confined to "heathen" lands, Mr. Stanley Dorman is conducting a mission with the church of the Baptist Tabernacle, Launceston. He will be remembered as a member of the Edwin Orr party which recently toured Australia.

Institute for the Deaf, Blind and Dumb.

The annual report of this institution was recently issued and revealed something of the fine work which is done. Activities include education of these unfortunates in industrial work and the disposal of the results for their support, general education, activity in seeking better conditions and treatment, the provision of books and stories in the form of gramophone records for the blind, etc.

The institute is seeking greater activity for the prevention of blindness and deafness, and is asking that all cases should be compulsorily reported. Reference is made to a report on an investigation into causes of blindness in Tasmania which affirms that in 40 per cent. of cases blindness could be avoided.

In General.

Amendments to the Marriage Act are now being sought, including a raising of the legal age and a bar to the marriage of mental defectives.

Mr. J. E. Thomas returned for a period to the church at Invermay on Oct. 8. Mr. F. T. Morgan, of the Bible College, has accepted an invitation from the church, and will take up the work at the end of the year.

The soul is such an instrument that no sooner is it set in peace with itself than it becomes an instrument in tune, a living instrument, discoursing heavenly music in its thoughts and chanting melodies of bliss even in its dreams. When a soul is in this harmony no fires of calamity, no pains of outward torment can for a moment break the sovereign spell of its joy.—Horace Bushnell.

The Home Circle.

Conducted by J. C. F. Pittman.

Study the map: see what has been done to do, and give ge

OUR FIELD.

A. E. Herrera, President.

AS we survey the great field in which we have been called to labor we remember the words of the Lord Jesus who sent his disciples to preach the gospel to every creature, but also with the distinct command that they should begin at Jerusalem. While the gospel of Christ has always been missionary, it has also always been home missionary. How can we feel for others in far-off lands if we cannot feel the need of those at our very doors?

To many of us the need of Jerusalem would represent the call that comes to us from the smaller churches and needy fields around the city area. Places such as Wembley and Kensington are calling aloud for the establishment of churches of the New Testament order. Similarly those who see it cannot fail to be impressed with the possibilities of such a field as that in which Bro. and Sister Hunt labor

HAPPINESS.

MOST people measure their happiness in terms of physical pleasure and material possession. Could they win some visible goal which they have set on the horizon, how happy they would be! Lacking this gift or that circumstance they would be miserable.

If happiness is to be measured, I who cannot hear or see have every reason to sit in a corner with folded hands and weep. If I am happy in spite of my deprivations, if my happiness is so deep that it is a faith, so thoughtful that it becomes a philosophy of life; if, in short, I am an optimist, my testimony to the creed of optimism is worth hearing. As sinners stand up in meeting and testify to the goodness of God, so one who is called afflicted may rise up in gladness of conviction and testify to the goodness of life. Once I knew the depth where no hope was, and darkness lay on the face of all things. Then love came, and set my soul free. Once I knew only darkness and stillness. Now I know hope and joy. Once I fretted and beat myself against the wall that shut me in. Now I rejoice in the consciousness that I can think, act and attain heaven. My life was without past or future; death, the pessimist, would say, "a consummation devoutly to be wished." But a little word from the fingers of another fell into my hand that clutched at emptiness, and my heart leaped to the rapture of living. Night fled before the day of thought, and love and joy and hope came up in a passion of obedience to knowledge. Can anyone who has escaped from captivity, who has felt the thrill and glory of freedom, be a pessimist?

My early experience was thus a leap from bad to good. If I tried, I could not check the momentum of my first leap out of the dark; to move breast forward is a habit learned suddenly at that first moment of release and rush into the light. With the first word I used intelligently, I learned to live, to think, to hope. Darkness cannot shut me in again. I have had a glimpse of the shore, and can now live by the hope of reaching it.

So my optimism is no mild and unreasoning satisfaction. A poet once said I must be happy

because I did not see the bare, cold present, but lived in a beautiful dream; but that dream is the actual, the present—not cold but warm; not bare, but furnished with a thousand blessings. The very evil which the poet supposed would be a cruel disillusionment is necessary to the fullest knowledge of joy. Only by contact with evil could I have learned to feel by contrast the beauty of truth and love and goodness."—Helen Keller.

DECEITFULNESS OF RICHES.

RICHES often deceive us as they did the young man with great possessions who, having come to Jesus to inquire the Way of Life, left him and not only went away but went away sorrowful. 'Sell what thou hast and give to the poor, and come and follow me; and thou shalt have treasure in heaven.' Christ's command he was unwilling to follow. The test was too severe. The young man was deceived. He was poor and did not know it. He was merely rich in the sight of others; he was not rich toward God."

A PRAYER.

HELP us, O Lord our God; for in thee do we put our trust; and more and more in thee alone. Our own thoughts confuse us. The weapons by the help of which we supposed we had come thus far, in these days break in our hands and wound ourselves. Great words on which it had seemed to us the souls of men in former days rose from the dead into newness of life, knock at our hearts in vain. Hopes for the race which once were as wings so that valleys were exalted and mountains were laid low, are wings no more, but weights which torment and sadden us. Quicken us, O Lord, we beseech thee. Unstop our ears of their casual preoccupations. Tune them afresh to the heavenly speech and song. Take from our eyes the blindness in which we move this way and that but never bravely forward. Restore to us our sense of shame, that with indignation and revenge against ourselves we may of thy great mercy escape thy further just rebuke. Hear us, O Lord, of thy great patience, who ask this, not of our worthiness, but of our need and through the merits of Christ Jesus, our Lord. Amen."

Not for years have we enjoyed greater material prosperity than at present.

We must continue to support the splendid work being done by Bro. and Sister Hunt in the Eastern wheatbelt.

We cannot escape the obligation laid upon us by the splendid pioneering work done by Bro. Maiden in the South-west.

"There's a boy called John Simpson working here. May I see him? I'm his grandfather."
"You're just too late. He's gone to your funeral."

"Why does a woman say she's been shopping when she hasn't bought a thing?"

"Why does a man say he's been fishing when he hasn't caught anything?"

"What is the best thing to take when one is run down?" asks a newspaper correspondent.
"The number of the car."

The Family Altar.

J.C.F.P.

TOPIC.—A MORE EXCELLENT MINISTRY.

Monday, October 17.

AND take thou unto thee Aaron thy brother, and his sons with him . . . that he may minister unto me in the priest's office.—Ex. 28: 1.

Under every dispensation God has chosen to work through human agency. Hence the call to God-fearing men in patriarchal days, the appointment of priests under the Mosaic economy, and the universal priesthood of the Christian dispensation. The chapter from which the above text is selected gives an account of the setting apart of Aaron and his sons for the priest's office.

Reading—Exodus 28: 1-3, 40-43.

Tuesday, October 18.

Take the Levites from among the children of Israel, and cleanse them.—Num. 8: 6. Levites, from the ages of twenty-five to fifty, were appointed for tabernacle duties. Lighting lamps, serving tables, etc., may appear trivial service, but when done for God it is of stupendous importance and becomes illumined with heavenly glory.

Reading—Numbers 8: 5-26.

Wednesday, October 19.

The Son of man came not to be ministered unto, but to minister.—Matt. 20: 28.

Jesus had explained that positions of honor in his kingdom are not given "according to caprice or favoritism," but according to certain rules he established, and the example which he set. He came not to be ministered unto but to minister.

Reading—Matthew 20: 20-28.

Thursday, October 20.

Look ye out therefore, brethren, from among you, seven men of good report . . . whom we may appoint over this business.—Acts 6: 2.

The duties of deacons were not unlike those of Levites in the tabernacle, or "parnasin" (pastors) in the synagogue. The special work assigned to them, as with the latter, was the care of the poor.

Reading—Acts 6: 1-6.

Friday, October 21.

I hold not my life of any account, as dear unto myself, so that I may accomplish my ministry.—Acts 20: 24.

Paul was willing to make any sacrifice, even of life itself, if only he might fulfil the work for which he had been specially commissioned. Not the obtaining of reward, or the applause of his fellowmen, but the faithful performance of the duties of his office, was Paul's objective.

Reading—Acts 20: 17-38.

Saturday, October 22.

Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.—Col. 4: 17.

Only twice do we read of Archippus, yet he was employed in the work of the ministry, and no doubt needed the word of encouragement here given, as do all who minister. Yet, strange to say, that word is usually reserved for a post-mortem eulogy.

Reading—Colossians 4.

Sunday, October 23.

But now hath he obtained a ministry the more excellent.—Heb. 8: 6.

"The chief point is this," says the writer: "we have such a high priest," "holy, guileless, undefiled, separated from sinners, and made higher than the heavens"; "the mediator of a better covenant, which hath been enacted upon better promises." Surely, then, we have a more excellent ministry.

Readings—Jeremiah 31: 1-3, 31-36; Hebrews 8.

Economy That Does Not Pay.

2 Corinthians 9: 6-15.

Prayer Meeting Topic for October 19.

H. J. Patterson, M.A.

A STUDY of economics is almost essential to a proper understanding both of national and international affairs. In fact there are not a few historians who say that a proper understanding of history is possible only when we take account of the economic situation. And individuals, perforce, must be economists else there is the possibility of severe loss or failure to live well. However, before there can be gain there must be expenditure, and there is such a thing as a false economy in the original expenditure. This is true in our material world and also in the realm of God. Paul wrote, "He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully."

In Money for God's Work.

There are many churches and many Sunday schools severely handicapped because not sufficient is spent in launching the work. There is, of course, a point where too much may be spent and an intolerable burden placed on the shoulders of a few. But in general not sufficient is spent, and in consequence the returns are poor. We get nothing because we give nothing. Even men on the land will borrow in order to sow more seed, and will expect to reap the reward. And in service for God in his kingdom the dividends are surer than in farming. We have not yet learned as individuals in churches to be business-like and good economists. Paul was speaking of giving for the needs of the poor. He believed there would be a good return. While we know of some splendid contributions here we are also aware of this, that many who have good bank balances and credits on earth won't have much in heaven. "For your sakes he became poor, that ye through his poverty might become rich."

Your Talents.

To be mean for God in the use of our natural powers and abilities is false economy. Experience is an education. Some have no education either practical or otherwise because they would never venture. The stories of the Pounds and of the Talents were not told except for our benefit. Have we taken the Lord's counsel to heart? To economise with these natural abilities of ours is to lose them. "To him that hath shall be given, and from him that hath not shall be taken away even that he hath," seems a hard saying, but it's true and just. The having comes with the using and the ability to keep and improve upon and add to such talents depends on us. How much are we venturing for the Lord? There is an economy that does not pay.

In General.

The essence of the Christian life is found in giving—in spending even as Christ spent for us. Josh Billings said, "There is certain kinds of economy that don't pay and one of them is that there is a great many people in the world who try to economise by straightenin' pins." Some are employed along similar lines in the kingdom of God. We attend to little matters that are of no account, and neglect the bigger. We attend to the smaller things relating to the body and neglect the soul. We cultivate earthly friendships galore and neglect them for Christ. We attend to the pleasure of the moment and neglect consideration of heaven. There is an economy that seems good for the moment, but it is not good for eternity. Let us sow bountifully for eternity's harvest.

TOPIC FOR OCT. 26.—CHRISTIAN UNION
—WHEN?—Psalm 24.

Our Young People.

Conducted by Keith A. Jones.

Wall Pictures, Charts and Maps: Their Use and Preservation.

A. J. Fisher.

FOR many years we have gathered together a large variety of wall pictures such as are sold in the "picture rolls," issued for the various lesson systems. Our collection now numbers several hundreds, and enables us to illustrate most of the Bible stories. In addition to this we have missionary pictures and wall maps, and when we have given black-board talks or chart addresses these have been prepared on brown or white paper of the same size. This collection has been of great value in Sunday school, Christian Endeavor societies, young worshippers' leagues and religious instruction in State schools. We have also used it for K.S.P. work, using the pictures of the life of Paul, and often it has been very handy to have a Bible picture for the gospel service or the prayer meeting. These are the days of visual education, and we recommend this method to teachers and preachers everywhere.

One of the problems which we faced as soon as we began to collect these pictures was an easy way of keeping them so that they could be readily classified and quickly selected. The following method has solved the problem for us. Doubtless many schools have pictures lying in cupboards rolled up so that it is hard to select the desired one, therefore we give full details in order that others may be able to utilize and preserve useful illustrative material now lying idle.

1. Preparing the Pictures.

Secure a sufficient quantity of tough cardboard, not too thick, cut about 3 in. by 6 in. Pasteboard or manilla is the best, although grey chipped board will do. Fold this in halves to measure 3 in. by 3 in., and paste two pieces on to the top edge of each picture, about 3 in. from each edge. The folded cards should only go half-way on to the picture margin, the other half projecting above. When perfectly dry a half-inch hole is punched through the projecting portion, and then a cut is made with a scissors, slanting from the top edge of the paper to the side of the hole. This is illustrated in Figs. 1 and 2. Fig. 1 shows the card as if pulled away from the picture. The reason for the slant cut will be manifest later. Fig. 2 shows the top of the picture with two cards attached, punched and cut. A punch may be purchased at slight cost, or a home-made one may be made by using a piece of half-inch steel tube obtainable from a bicycle shop. The end should be filed sharp for cutting, and when used this punch should be continually cleaned out.

2. Supporting the Pictures.

This is accomplished by stretching two three-sixteenth in. rods in a parallel horizontal position, separated the same distance as the centres of the holes on the pictures. By means of the cuts the pictures are now slipped on to these rods, hanging securely from the tops of the holes, as in Fig. 3. Because of this method of support the cards must be pasted on the pictures in the same position and the holes punched exactly the same distance apart. This can easily be ensured by using a template with the correct distance marked on it.

3. Classifying the Pictures.

We keep our pictures in their approximate Biblical order, excepting that the Gospels are filed in chronological order, with a special section for the parables. Each major section is separated by a card punched to hang on the rods, but projecting about 2 in. beyond the front edge of the pictures. Along the front edge of this card is written the classification, such as: Pentateuch, Joshua-Judges, Gospels, Acts, Epistles, etc. We also have other sections such as Missionary, Maps, Charts, etc. It is also a help if the title of each picture is written on the reverse of the front edge.

Having the pictures all prepared, titled and hanging in their correct section, it is a simple matter to select any one from out of a collection of hundreds. Such a system adopted by a school will mean that teachers can make full use of valuable illustrative matter at a moment's notice.

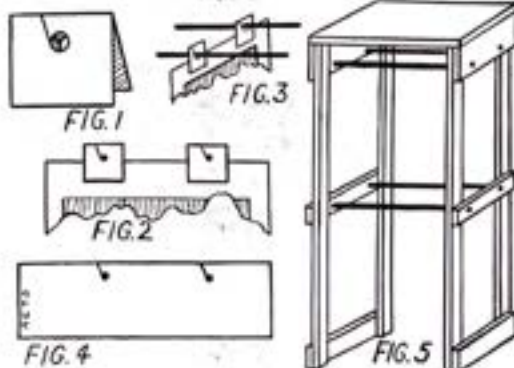
4. Storage.

To provide for the growth of the system it is advisable to make ample plans for storage. We have a home-made cupboard built upon the lines illustrated in Fig. 5, allowing for two tiers of pictures. Ours is a framework enclosed with cheap cretonne and having a curtain in the front as a protection from dust. If the school has a carpenter on its staff he could easily make a better cupboard enclosed with three-ply and having doors. We certainly recommend this to schools, so that the pictures can be kept under lock and key.

It will also be advisable to appoint one teacher or senior scholar in charge of the collection. It will be his duty to prepare a list of pictures and have this at the disposal of the teachers. He will remove and replace all pictures and if any are returned in a damaged state he will repair them before replacing in the cupboard. Gummed tape is very useful for this purpose.

One final word of caution: Never fold pictures when taking them away. This leaves a permanent crease. If they must be carried any distance, roll them, and if desired, use a tube or roll for extra protection against crushing.

Life is a place of service, and in that service one may suffer much, but more often experience a great deal of joy. That joy can be real only if people have a definite object in life aside from themselves and their personal happiness.—Tolstoy.



Here and There.

THE following telegram reached us on Monday: "Had wonderful finish Mildura; 66 decisions last week, total 136; offering £346; made start Hamilton yesterday.—Hinrichsen."

The sisters of the Victorian General Dorcas will hold their usual monthly meeting in Swanston-st. lecture hall on Wednesday next, Oct. 19, from 10.30 a.m. till 4 p.m. All sisters are welcome.

Doubtless some readers noted that, under the heading "Misunderstood Texts," the same passage has been twice treated. While there was not a mere repetition in the treatment, we regret the inadvertence.

The church at Hindmarsh, S.A., has posted to each member of the State Parliament a copy of a resolution recently passed by the church protesting against the proposed alterations in the hours of liquor trading.

Howard Pollard, son of Bro. F. D. Pollard, B.A., B.Sc., of Western Australia, has been successful in gaining his A. Mus. A. degree for pianoforte. Howard is a valuable worker and one of the organists at Subiaco church.

On Tuesday morning we received the following telegram from Mackay, Qld.:—"Macnaughtan tent mission opened Sunday; central position; good opening services; seventy at night; members working loyally; some came 45 miles; please pray.—Clark."

Mr. and Mrs. Fred. Jones, of Adelaide, S.A., paid a welcome visit to Austral office this week. They were journeying home by the "Ormonde" after an enjoyable tour of Britain and the Continent. They returned via the Panama and New Zealand.

Many of our church people were busily engaged in the No-Licence campaign. Some had a strenuous day on Saturday last. The usual classes were not held at the College of the Bible, students willingly devoting themselves to the service of the Local Option Alliance for the day.

We regret to learn of the death of Bro. Roy Mitchell, of Tasmania, but formerly of Melbourne, a brother of Bro. G. W. Mitchell, of Malvern-Caulfield church; also of Mrs. Dring, a member of Glenelg church, S.A., and a sister of Mrs. F. T. Saunders. Sincere sympathy is expressed for all the bereaved ones.

The tent mission at South Richmond, Vic., finished on Oct. 30. All had a wonderful time of blessing. There were eight decisions for Christ. On Oct. 9 the Sunday school anniversary commenced. Mr. Geyer, from Prahran, gave an inspiring address in the morning. In the afternoon Mr. Cob gave an illustrated talk to the children. Bro. Percy Whitmore led the singing, and the children sang very well.

The mission at Charters Towers, Qld., closed with eight decisions. More results are expected. At induction service on Sept. 28 Bro. Macnaughtan gave the charge to the preacher and to the church. Presentations were made to Bro. and Sister Macnaughtan for their services. The church looks forward to a happy future under the leadership of Bro. Westwood. Eight new scholars have been added to Bible school.

Chatswood church, N.S.W., greatly appreciates the help of Bro. S. Stevens, T. W. Spencer, H. G. Harward, I. Wilson, H. W. Cust and J. Little, who officiated during Bro. Whelan's illness; also elders and young men who helped by efficient service. Bro. Whelan spoke morning and evening on Oct. 9 to large congregations; subjects, "Renewed Strength" and "The Divine Touch." Miss Myra Lambert was soloist. The work is very healthy and happy. Bro. Whelan, much strengthened in body and spirit, received a cordial welcome back.

Bro. Butler, after two years with the church at Ivanhoe, Vic., closed his ministry on Oct. 9. On the following evening a goodly company of members and friends, including the preacher of the local Baptist church, assembled socially to farewell Bro. Butler. Several speakers voiced appreciation of his work for the church and auxiliaries, and a parting gift of a cheque was handed to him. Bro. Butler has accepted an engagement with the church at Wagga, N.S.W.

The Jerkel-Westwood mission at Ann-st., Brisbane, continues with growing audiences and six decisions to date of this report. The "soul clinic," conducted by Bro. C. B. Nance-Kivell, has been a great success. Many discouraged and sin-bound souls have been helped and liberated by the power of the Holy Spirit. Bro. Nance-Kivell was presented with a memento of the happy fellowship enjoyed during the first fortnight of the mission, and all regretted that his time was so limited. The short talks on soul problems each evening brought hope and vision to many.

Bro. Acland terminated his ministry at Wagga, N.S.W., on Sept. 25. He gave a farewell message to members in the morning, and at night preached a farewell gospel sermon. There were good congregations. On Sept. 26, at a social meeting, representatives of various churches in the town attended. Bro. Acland received presentations from church and auxiliaries. J.C.E. gave him a gold eversharp pencil, Y.P.S.C.E. a beautiful rug, Bible school a Moffatt's translation of the Bible, the members a wallet of notes. Bro. Brown, sen., conducted services on Oct. 2 and 9, speaking both morning and evening. Bro. Butler is expected to begin his ministry on Oct. 16.

Our readers will be interested to learn that Mrs. Arlene Dux Scoville has turned over the entire estate of her husband, the late Dr. Charles Reign Scoville, to Phillip's University, Enid, Oklahoma, U.S.A. This estate includes the castle and 677 acres of land. The castle is to be kept in perpetuity of Dr. Scoville's name. The farm land is to be managed by the university, thus giving employment to young men who wish to devote themselves to the ministry of the Word. Mrs. Scoville is moving to Apt. 6, 2735 N. Meridian, Indianapolis, Ind. She greatly appreciated letters of sympathy from Australian brethren. She also appreciates the reading of "The Australian Christian."

At Taree, N.S.W., the public meeting and prize-giving in connection with Bible school anniversary was held on Sept. 28. Services continued with interest on Oct. 2, Bro. C. G. Flood, of Kingsford, commencing evangelistic services on that day. He spoke at Taree at 10, Wingham at 11.30, at children's hour at 3, and preached the gospel at night. Throughout the week and on Oct. 9 Bro. Flood gave messages. Besides speaking twice at Taree on Oct. 9, Bro. Flood spoke at Wingham in the morning and conducted gospel service at Comboyne, where many gathered. On Oct. 6 two young women confessed Christ. Bro. S. W. Billingham, a member of almost fifty years' association with the local church, passed away on Oct. 8. A large company of members and friends were present at the funeral service on Oct. 9, conducted by Bro. L. A. Trezise. Bro. Edwin Saxby, companion from boyhood, paid tribute to his life and influence.

W. Gale writes: E. C. Hinrichsen and V. Morris have begun their mission at Hamilton in Western Victoria. The new chapel is nearing completion. Mr. Buckingham and Mr. Barber are in the midst of their tent mission at Ringwood. Let us pray for victory in these special efforts. The home mission annual offering campaign for December 4 has begun.

On the evening of the 10th the secretary visited the officers at Dandenong and South Yarra, but found the East Kew officers had finished the meeting ere he arrived. Perhaps it was too much for one to attempt in one evening, involving 45 miles of travel. The very first group interviewed proved interested, sympathetic and enthusiastic, and there and then set an aim above anything they have done in the past three years. This is genuine good cheer. Tonight (Tuesday) an effort will be made to contact nine officers' meetings, but three teams will go out. The committee is conducting a bigger programme with a heavier expenditure than for years past—24 centres are being helped, 14 full-time men are supported, and four circuits are in operation.

MISSION AT CHARTERS TOWERS.

IN Queensland we have found some excellent people, with whom it is a real pleasure to work. By their constant attendance and practical assistance they make more easy tasks which otherwise could be extremely difficult. There are many such people in Charters Towers, where we have just concluded a mission. Some attended every night, bringing friends and acquaintances. Some gave unstintingly of their time and labors and money. A brother had the joy of winning three souls, including his mother, for Christ.

The mission was held under numerous difficulties, such as have threatened almost every mission we have conducted in this State. There was no full-time preacher for months before, though local brethren had been giving sterling service as circumstances allowed. We were encouraged by the advent of Bro. and Sister Westwood, who arrived when the mission had been in progress a fortnight. Great assistance was given by the local paper. Sunday night addresses and a number of the answers given in the tent to questions asked were published.

People have been interested, and a good commencement given to the labors of Bro. Westwood. The youngest person to be baptised was the daughter of Bro. and Sister Westwood; the eldest—a lady of 79.

On the Wednesday night following the mission, an impressive induction service for Bro. Westwood was held in the chapel.

At present we are in Mackay, endeavoring to finalise arrangements for a mission which has been planned to commence on Oct. 9. At first the council inspector hinted that we might not be allowed to erect the tent, his excuse being that it might spoil the appearance of the town! Restrictions are being placed on the use of electricity because of the coal strike; in view of this fact other arrangements may have to be made.

We earnestly ask for the support in prayer of all friends. With only a small church to support us and in the face of what appears to be hostility in the town, we particularly need your prayers.—K. A. Macnaughtan.

BIRTH.

SHEPARD (nee Sawyer).—On October 3, 1938, at Bethesda private hospital, to Mr. and Mrs. L. S. Shepard, of Clifton Hill—a son (Ian Richard).

MARRIAGE.

THOMAS-WITNEY.—On September 16, at Nth. Richmond Church of Christ, by Mr. H. Earl, Charles Edward, eldest son of Mr. and Mrs. C. Thomas, of 7 Murphy-st., Richmond, to Alma Esther, youngest daughter of Mr. and Mrs. A. Witney, of 19 Dickens-st., Burnley. Present address, 10 Heartford-cres., Balwyn.

WANTED.

Brother would be glad to get in touch with someone who would be willing to run a small farm or garden in the interests of aborigines and with their help. Object, to get the aborigine to attempt to make a living for himself. Write care Austral, 530 Elizabeth-st., Melb., C.I.

News of the Churches.

TASMANIA.

Invermay.—Bro. F. T. Morgan, of College of the Bible, is expected to begin his labors with the church about end of year. Until then the work will be maintained by Bro. J. E. Thomas, Bible school, under leadership of Bro. R. H. Pitt, who has commenced practice for anniversary. We regret that, owing to accident, Miss Meg Pitt, a Bible school scholar, is in hospital.

Launceston.—Attendances and interest are good. On Oct. 2 the new Mannborg organ was in use. 122 broke bread on Oct. 9. Bro. Lowe gave splendid addresses, his evening topic being "Your Fathers' God or Your Own?" Bro. W. Duff was welcomed back after a lengthy absence on mainland. The church has been saddened by the passing of Bro. R. Mitchell, who, with Sister Mitchell and family, resided at Brachnell, and frequently met with the church here. Deepest sympathy is felt for Sister Mitchell and family.

WESTERN AUSTRALIA.

Kalgoorlie.—The resignation of Bro. G. Morrow, as Bible school superintendent, has been accepted with regret. His faithful services for some years have been much appreciated. Services are being well attended, Bro. Riches faithfully preaching the gospel. A baptismal service was held on Oct. 2. An old and faithful member, Mrs. Franks, was called home recently.

QUEENSLAND.

Ma Ma Creek.—A young man, immersed by Bro. Miller, has been received into fellowship. C.E. society reports good attendances and great interest. Each scholar who sat for recent scripture examination secured a pass.

Kedron.—Oct. 9 was C.E. flower Sunday. In the morning Noel Cane spoke on "The Divine Gardener's Garden," and at night H. G. Payne on "Lessons from Nature." One young man was received at morning service on faith and baptism. At gospel service a girl was baptised and a lad made the good confession. The flowers used for decorating were donated to the hospital.

Alhion.—P.B.P. club at a recent concert presented a maple communion table to the church. A women's mission band has been formed. On morning of Oct. 2 Bro. T. A. Ferguson gave a fine address on "Flowers." Visitors included Bro. Frank Cane, of Cairns, Miss Gray, Bambara-rd., Vic. Evening meeting took the form of flower service. Bro. Stirling preached, and a young man made the confession.

SOUTH AUSTRALIA.

Strathalbyn.—On Sept. 18 Bro. J. Thomson spoke in morning and Mr. J. Jackling at night. Sister I. Bartlett sang a solo. The new Y.P.S.C.E. secretary is Sister D. Wigley, Bro. J. Thomson having resigned. Bible school anniversary on Oct. 2 proved a happy day, Bro. Brown, of Croydon, speaking at all meetings. The school, conducted by Sister S. Bartlett, sang well. At meeting on Monday evening special items were given by members of school staff.

Prospect.—Well-attended services have been maintained during past month. Messages from visiting speakers during conference were appreciated. Good progress has been reported from all auxiliaries. The sisters of the church, under leadership of Mrs. A. Baker, have formed a ladies' guild; about 40 attended first meeting. On Oct. 3 the Phi Betas held their installation service at which the officers were installed. Dr. Trevor Turner addressed the meeting. A presentation of a brass vase was made to the church. Sympathy is extended to members who have been bereaved. All services on Oct. 9 were conducted as thanksgiving for world peace.

Queenstown.—On Oct. 9 Bro. Brooker exhorted the church. At night he preached on "The Great Investment." Bro. and Sister Brooker returned from their trip to W.A. on Oct. 6, and on the 8th a welcome social was tendered to them at the chapel, the numbers attending showing how pleased members were to see them back again. A small presentation was made to Bro. Anderson (who was present with his family) in recognition of his services to Queenstown during Mr. Brooker's absence. Sister Hill is a little better. Bro. Davis is again laid low.

Semaphore.—Bible school anniversary services attracted large audiences. On Oct. 2 and 9 the singing, under the baton of Bro. McKenzie, led by Miss Bray, organist, Miss Peil, pianiste, and an orchestra, was an attraction. Visiting speakers, Bro. Norman Fraser, Chas. Schwab and A. Anderson gave excellent addresses to attentive congregations. Bro. Oram spoke at evening meetings. At close of the last service a young man and woman confessed Christ. The kindergarten display, under the superintendence of Miss Gwen Tirrell, attracted a large number of parents and friends.

Hindmarsh.—At morning worship on Oct. 9 the attendance was fairly good. Bro. J. W. Cosh and his brother, from W.A., were welcomed. Bro. W. W. Saunders preached an enlightening message on "The Christian and his Bible." Offering for College of the Bible so far amounts to £11. In the evening a young man's service was arranged. Bro. Edmond Ratcliff conducted. The young worshippers' talk was given by Bro. Bert Russell, and the lesson read by Bro. George Galliford. Bro. Saunders spoke on "The Prodigal's Brother." Miss Lorna Goodall helped with a solo.

Brooklyns Park.—On Sept. 25 a young man was received by faith and baptism. On Oct. 2, church anniversary day, Bro. Halliday, M.L.C., addressed morning gathering, when Bro. and Sister Hennig were welcomed from Saint Morris. Evening service was well attended, and Bro. Beller preached on "A Witnessing Church in a Changing World." 71 communed for the day. A happy social time was enjoyed at the tea meeting on Oct. 4, followed by a fine sacred programme by Grote-st. choir, and an address by Bro. Schwab (conference president). On Oct. 9 Bro. Beller spoke at both services. Sister Mrs. Smith and Bro. and Sister Taverner were received by transfer from Semaphore. Intermediate C.E. had good meeting. 15 present, and Bible school 50.

VICTORIA.

St. Arnaud.—On Oct. 9 an I.C.E. member and Bible school scholar confessed Christ. Bro. Pratt's subject was "A Divine Appointment."

Colac.—There were improved meetings on Oct. 2. The mutual improvement society reports new members. Good meetings were held on Oct. 9. Miss Mary May was baptised.

Dandenong.—On morning of Oct. 9 Bro. J. W. Lewis spoke on "The Doctrine of the Church." In the evening he concluded a series of addresses on the church with one on "The Restored Church."

Montrose.—For the past two Sundays the preacher, Bro. Nixon, of the College, has given addresses of a special series which will continue for another month, and is giving splendid messages to increasing audiences. Interest is being aroused in the district.

Northcote East.—Helpful messages have been given at morning meetings by Bro. Ward. On Oct. 2 Bro. C. Watson impressed all with an address on "Pawnee Lives," and on Oct. 9 on "An Old Cross." It was commencement of a month of special gospel services. Solos were rendered by Bro. Watson and Stott.

North Essendon.—For the past three weeks addresses have been given by Bro. H. A. Hunt, B. V. Coventry and F. J. Funston. On Oct. 2 the church was delighted to have Bro. B. J. Kemp, sen., of Swanston-st. church, ably presiding. The recently formed cricket club is engaged in a district competition.

Middle Park.—On Oct. 2 Bro. Robinson spoke at both services. Bro. and Sister Goller were received into membership from Preston. The church has released Bro. Robinson for a fortnight to conduct a mission at South Melbourne. On Oct. 9 messages by Bro. R. Coventry were enjoyed. At close of his gospel address two lads made the good confession.

Ararat.—Sunday school anniversary services were held on Oct. 2. Singing of scholars reflected much credit on Bro. Cracknell, the conductor, and the help of the orchestra was much appreciated. Bro. Withers was preacher, and his addresses were very good. On Oct. 3 the children's annual tea was held and prizes were awarded. Services were to be repeated on Oct. 9.

Preston.—A splendid concert in aid of mission hand funds was provided to a good audience by the mothers' club on Oct. 5. Annual business meetings of the church commenced on Oct. 6, when reports from all auxiliaries were received. These revealed steady progress in all departments. One confession at gospel service on Oct. 9. College offering to date, £3/12/5.

Red Cliffs.—The church has received great spiritual uplift from the mission, sixteen being added by faith and obedience. Sunday school anniversary services were held on Oct. 9. Bro. Martin gave an interesting talk at afternoon service on "The Seven Dwarfs," and a fine message at night on "A Simple Cure for a dreadful Disease." Scholars' tea and prize-giving took place on Oct. 10.

South Melbourne.—On Oct. 9 the inaugural meetings of the special missionary effort were held, Bro. C. J. Robinson speaking at 11 a.m. on "Why Go to Church?" and at 7 p.m., "Why not Atheism?" New faces were seen at gospel service, and the message was followed with interest. House-to-house visitation has been carried out, Bro. J. E. Brooke and Robinson doing much good work.

Fitroy (Gore-st.).—On Oct. 8 Bro. Stender spoke in morning on "The Challenge of Youth to the Church." Sunday school anniversary was continued. Several songs were given by the kindergarten. Bro. Stender gave a talk to the children. Bro. Bond gave interesting talk to the children at night. Sister Madge Thomas and Miss Reid rendered solos. Eight scholars entered for annual scripture examinations and seven passed.

Moreland.—Responding to the earnest appeal of Bro. Mathieson, six Bible school scholars confessed Christ during anniversary services on Oct. 2 and 9. Bro. Dr. Burgess, B. Clark, F. N. Lee and Bruce Smith gave highly appreciated addresses to large congregations. Led by Bro. A. E. Barber, assisted by instrumentalists, the scholars sang excellently. First quarterly spiritual rally on Oct. 4 was helpfully addressed by Bro. C. J. Robinson, of Middle Park.

Melbourne (Swanston-st.).—On Oct. 9 Bro. R. L. Williams, of Camberwell, was preacher at morning service. Bro. Scambler's evening subject was "Christ's Mission and Ours." After the meeting members gathered for a social hour in which occasion was taken to say good-bye to Bro. and Sister C. C. Dawson, who are leaving for Canberra. Acknowledgment was made of their excellent service to the church, and presentations were made to them and family. Bro. Dawson is to fill an important Federal Government position. The choir made presentation to Bro. Morris Price and Miss Waycott, whose wedding is to take place this week. Offering for the College of the Bible is nearly £50.

(Continued on page 652.)

Foreign Missions.

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

CHILDREN'S DAY.

SOME years ago the sum raised by the children of our Bible schools in connection with Children's Day was very considerable. During and since the "depression" days, it has been increasingly harder to secure the co-operation of the schools and have their share in this effort. Exercises are printed and sent free of charge to the schools, also supplies of collecting boxes. The exercise for 1938 is available, and can be supplied through your State secretary. The programme is simple, and only needs a willing consecrated leader to put a little time and effort on the exercise and its success is assured. A little enthusiasm shown by our Sunday school leaders will bring a response by the scholars, who will be willing and ready to co-operate. There is no better way to educate the children and to interest them in overseas missions than to make a special feature of Children's Day. It will also encourage them to make some sacrifice for the Lord's work overseas.

"GOODLY PEARLS."

SINCE the commencement of publication 15 issues of the F.M. quarterly have been sent to the churches. On the whole the magazine has been received very well, but we are certain that it could have a much wider circulation. Each quarter 2500 copies are printed, but with a little more effort the circulation could go beyond 3000. Everywhere brethren tell us they want information about our own fields, and yet there are many people who do not know such information is available in word and picture. Whilst the Federal Board are more concerned that the magazine should reach the people, and are not over concerned about the financial side, yet, nevertheless, an examination of the position reveals that many subscribers are not paying regularly. We therefore ask all agents to collect and forward monies promptly, and for subscribers to do their part in helping their agents. If you are not a subscriber, please become one. The cost is only one shilling per annum through church agents.

AROUND BARAMATI.

SINCE the annual meetings I have tried to formulate some sort of new programme for the forthcoming year, and to get the two men under my care in my little part of the evangelistic work to say what they could attempt each week, that is, by way of a guide to me. Many of the things they had been doing were to be carried on again, such as the bhajans in the free colony at night and the visitations in the settlement and free colony. These latter they have been carrying on with a new zeal of late, as there has been a little more encouragement from this work. One free colonist came for baptism, and his sick wife is said to be thinking seriously of a similar step. This man is a barber in the town, and will no doubt suffer some financial loss; but he will stand true, as he reads his Testament and attends the morning devotions that are held in the prayer room at 6.30 a.m. Then there is a class of young men, some of whom are Christian, and others are enquirers who want to know more about Christ. It was at their own request that a class was formed, and now meets at Mr. Bolduan's bungalow one night per week. The preachers feel that, although the settlement work is going down rapidly, there is still a great hope among the free colonist people, and it may be worth while to make a special effort even at this time.

I have started to go out with the preachers now, and find great joy in going with them to the village where they are able to preach the good news to many who seldom or never hear it. The Mhar and Mang people of the depressed classes seem to be the most interested and inclined to question and listen to the reasoning of the message we bring. Even today, when we went into a village about four miles away from here, we had a different audience from that which gathered last week in a similar spot, but they were as keen as their brothers of the previous meeting, and many took tracts, and not a few bought gospel portions. In the next village, on the same road, we were able to persuade the young men of the Mhar wada to bring out their harmonium and drum and help us to draw the attention of the crowd. When they came, our own effort, with the mouth organ and singing, seemed to be very poor indeed. They certainly sang about Dr. Ambedkar and other things that appealed to them, but we listened sympathetically, and then when our turn came we sang of Christ, and later preached to the now swelling crowd of people who had gathered. These people were expecting to visit a neighboring village one night to have a bhajan, and gave us an invitation to attend. They ended the session to-day by asking what my name was, and then made me very uneasy by giving the Indian "Three cheers," which is used by enthusiasts of the cause of any particular person, to show their acclamation of his cause. Just what significance this had with me I am not able to say. Let us pray on that India, with her problems of caste and conflicting factors, may come to know and accept the way and the love of Christ.—Collin V. Thomas.

DHOND.

AUSTRALIA no doubt is by now beginning to settle down a little after the great experiences she has been privileged this year to enjoy. As the reports come out week by week we are just beginning to learn a little about the conferences. As can be well imagined, the missionaries were all wonderfully pleased to learn of the special gifts which were made at Federal Conference for evangelistic work in the villages.

During the week end 3rd to 5th of this month, Dr. Oldfield representing the Christian Medical Association, and Mr. Thomas representing our mission, were obliged to attend the Representative Christian Council meetings in Bombay. As I have only been to Bombay

once, and that on the day of arrival in this new land, and since it is planned that during his absence on furlough I take over the management of the hospital which involves periodical trips to Bombay, Dr. Oldfield thought it would be well for me to see a little of that city. So on Thursday night, by the train which leaves Dhond at about 11.30 p.m., we set off for Bombay. With the hope of getting a little bit of a stretch out, we travelled intermediate class; this is a little better than third class. In intermediate the long wooden seats which run the full length of the compartment have a little padding on top of them, and generally there are fewer folk travelling. On this occasion, however, the only one such compartment was fully occupied before the train reached Dhond. But still, having undone the bedding roll—even when going to private homes to stay one is generally expected to take mosquito net, sheets, pillow and rug if required—we both managed to get a couple of feet of seat each, and though legs had to hang over the end and alternated in direction between the ceiling and the floor, we managed to get some sleep before reaching the destination at about 5.30 a.m. A coolie was not slow to take hold of the luggage, and having climbed into a victoria, a horse-drawn vehicle, we were soon taken to the home of Dr. Warner, our host, where a couple of hours' rest was enjoyed before breakfast. That day was spent looking around Bombay. It is quite a big city built on a peninsula, which was once an island, I understand. It has some beautiful big buildings, and the amount of building which has been done during the past two or three years is amazing. It is not at all backward in transport arrangements. There are two fine central stations and electric trains. Two-decker trams and buses are quite common. One does not have to go far, however, to get into the narrow crowded thoroughfares of the native portions of the city. Shopping there is much cheaper than in the European section, and many hours were spent searching for required articles. Mr. Thomas arrived at Dr. Warner's on Friday evening. Quite a few of the missionaries were in Bombay for the meetings and stayed there. Saturday and Monday they were occupied with meetings morning and afternoon. My time was filled with shopping. Sunday morning a combined communion service was held, and in the evening we again went to the Presbyterian church. The services were quite enjoyed. The pipe organ music, too, was great. It must have been about 9.45 p.m., Monday evening, when the train drew out from Bombay, homeward bound. On the return journey we were much more fortunate, being able to stretch out all the way. Dhond was reached about 2.30 a.m., and then for a few hours of good sleep.

As the time for Dr. Oldfield's departure is drawing close, I have commenced to spend a little time each day at the hospital. At present our Indian doctor, Dr. Patil, is away on holidays.—L. J. Michael.

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Queensland Half-Yearly Conference.

THE third half-yearly conference of Queensland churches of Christ was held at Kingaroy on Sept. 24 and 25. 65 visiting delegates and the brethren at Kingaroy had a season of glorious fellowship, helpful discussions and inspirational messages.

Delegates represented 14 churches. Two had travelled 349 miles to be present. The programme commenced at 10 a.m. on Saturday, Sept. 24, with sightseeing excursions and a tour of inspection of peanut silos recently erected at a cost of £56,000. At 11 a.m. delegates were tendered a civic reception, in which the chairman of the Shire Council and four religious bodies took part. Our conference president (Bro. Ladbroke) replied, stressing the plea of Churches of Christ for unity and the practical application of the Christian life to citizenship and all walks of life. Kingaroy and Nanango brethren took charge of the catering, and 115 sat down to the good things provided for lunch and tea in the club hall.

At 1.45 p.m. delegates were privileged to attend a service for the opening of the newly-extended Kingaroy chapel. Congratulations were offered to Bro. Boettcher and the brethren on the evidence of progress. Bro. Ladbroke officially declared the building open, and Bro. Verec offered a prayer of dedication. Immediately afterwards conference sessions commenced. The following decisions were reached before and during the discussion of reports from conference executive, home missions, foreign missions and social service:—

1. That conference assembled expresses its deepest sympathy to Sister Hook and family in their sad bereavement of a husband and father. The late Bro. Hook was a highly esteemed member of the church at Rockhampton where he served as much-loved chairman of the board of deacons. The news of his passing came to our sister just half an hour after her arrival for the conference.

2. That the next annual conference be held in August, 1939, instead of Easter as usual.

3. That conference assembled recommends to the executive that invitation of the Rockhampton church for the next half-yearly conference be accepted.

4. That it be a recommendation to the conference executive to give consideration to a programme of education on the question of Christian stewardship.

During the afternoon a helpful devotional service was conducted by Bro. Noble. Bro. Burden's address on "Seeing the Ideal" gave the conference a picture of neglected opportunities and glorious possibilities in the State. The chapel was crowded on Saturday evening. Bro. Greenwood presided, and Bro. Ladbroke gave a stirring and uplifting message on "Overcoming." This session was broadcast over station 4SB.

On Sunday morning, both at Nanango and Kingaroy, brethren met for the breaking of bread. The conference president spoke at Nanango. The total number breaking bread at both services was 158. At Kingaroy, where the writer was present, the service was full of blessing. A full chapel enjoyed Bro. Verec's message taken from John 17 and presenting an appeal that Christians might keep God's word, live lives separated from the world, and so glorify Christ. Bro. Mason presided. A short session was held on Sunday afternoon, when the report of the Young People's Department was presented and discussed.

By 7.15 on Sunday evening the chapel was full, and by 7.45 extra seating which had been brought in was occupied and some folks were standing in the porch. About 200 listened with keen interest to Bro. Methven's thoughtful and challenging message on "Winning Youth." The closing session from 8.30 p.m. to 9.30 p.m. was, according to programme, "The

Crowning Service." It passed an accurate description. Again, by courtesy of 4SB, the session was broadcast. Bro. V. G. Boettcher presided, and Bro. H. Greenwood spoke forcefully and fearlessly on "The Church that Jesus Built." We shall not forget Kingaroy, 1938.—H. E. Greenwood.

Obituary.

Mrs. L. R. Martin.

AFTER several weeks of suffering Sister Mrs. L. R. Martin fell asleep in Christ on Sept. 24. In the year 1891 she gave her heart to the Lord in Lygon-st. chapel under the preaching of Bro. G. T. Walden. For a number of years she held membership with the churches at South Melbourne and Middle Park. During recent years she lived with her daughter, Mrs. I. Ledger, of Yarraville, and worshipped with the church at Footscray. She was a faithful disciple, and it was a joy for her to attend the house of the Lord. For a long while she was president of the General Dorcas Society, in which she rendered excellent service. A large number of relatives gathered at the graveside in Brighton Cemetery, where the service was conducted by the writer. Sincerest sympathy is extended to the loved ones who "sorrow not as those who have no hope."—W.H.G.W.

George Warren.

PRO. GEORGE WARREN departed this life on Sept. 28, in his 88th year. For many years he was a faithful disciple of Christ, having been baptised by our late Bro. Henry S. Earl, of America. Bro. Warren was closely associated in those days with Bro. Brooker, Dr. S. J. Magarey, Dr. J. C. Verec and others of the pioneers of South Australia. He met in Grote-st. for some time, and over 30 years ago was transferred from Unley to the Norwood church. On the death of his wife he went to live with his son at Broken Hill and recently returned to Adelaide with his son, Bro. Ernest Warren, who for 11 years was evangelist of the church in Broken Hill. Our aged Bro. Warren was a devoted member of the church. He knew his Bible well, and maintained a loving interest in the church right to the end of life's journey. He has left two sons, Ernest and Stanley, and a daughter, Mrs. Davey, of Cowandilla church. Bro. W. Ewers and F. Cornelius assisted the writer at the funeral service. "Servant of God, well done."—A. C. Rankine.

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News of the Churches.

(Continued from page 649.)

Newmarket.—Bren. Gardiner, Payne, W. Andrews, B. Coventry and Roffey, from the College, have helped the church recently. Bro. Goodwin's resignation as preacher has been accepted with regret, and Bro. R. W. Payne has been appointed his successor. Visitors were present at both services on Oct. 9. Bro. Brown, of Ascot Vale, presided. Church's sympathy is extended to family and relatives of Bro. R. Mitchell, a former member here, who passed away in Tasmania.

Essendon.—On Oct. 8 a banquet given to the mothers and fathers by the members of the P.B.P. and K.S.P. clubs was well attended. A fine programme was presented. Bren. White and Campbell represented State Chapter, and Mrs. Cheal (State Chaplain) was present. On Oct. 9 Bro. Illingworth gave helpful messages morning and evening. Gospel meeting took the form of a thanksgiving service. Misses Gwen Kemp and Alma Perkins rendered a duet. There were good attendances at all services.

Prahran.—Services maintain a high standard; many visitors attend gospel meetings. Bro. Webb delivered excellent messages on Oct. 2. Subjects, "The Nature and Purpose of the Church," and "The Urgent Call to Repentance." A young man was baptised, and later Bro. Reg. Braid was welcomed into fellowship. On Oct. 9 Bro. McCallum (Malvern) spoke on "What is a Christian?" Bro. Webb at gospel service inspired with an address on "The Remission of Sin." A married lady made the good confession.

Caulfield (Bambra-rd.).—C.E. anniversary services were held on Oct. 9. Several Endeavorers took part in gospel service, when Bro. Clipstone spoke on "God's Challenge." On Oct. 10 a combined rally was held with Bro. Mathieson, of Moreland, as special speaker. Ladies' auxiliaries despatched a large contribution to Indian Christmas box, donations to which were received also from Endeavorers and girls' club. Sister Kettle, a foundation member of the church, is unable to attend meetings on account of her health.

Echuca.—On Oct. 2 Bro. Hargreaves spoke in morning on "Being Militant for Christ." His theme at night was "The Man with Two Prodigal Sons." Young folk rendered a quartette and Bro. and Sister Atkinson a musical item. One lady was baptised at midweek prayer meeting. "Being Justified by Faith" was morning exhortation by Bro. Hargreaves on Oct. 9. At night he spoke on "A New Testament Conversion," after which a married man was baptised. Meetings have increased in numbers and members are very optimistic.

Footscray.—Bible school anniversary services commenced on Oct. 9. Many old scholars from distant churches attended. Bro. Cordy, superintendent, had charge of afternoon and evening services. In the afternoon Bro. H. Clark (Box Hill) gave an interesting talk on "Shoes." In the evening Bro. R. Morris gave his enjoyable talk on "Foxes." A scholar made the great confession. Bro. Wakefield has been kept busy with the number of sick members. Sister Mrs. Martin received the home-call last week and sorrow is expressed by all members.

Gardiner.—Average attendances for September were: Morning 261, evening 206. At Sunday school anniversary services on Oct. 9, Bro. J. W. Ennis (superintendent) was morning speaker. Bro. T. R. Morris, conference president, gave a helpful address at afternoon meeting. At night Bro. Hagger preached to an extra large congregation on "Seeking the Best." The singing by the school, conducted by Bro. Stanley Wilson, was much enjoyed. Bro. and Sister McMahon, from Ascot Vale, and Bro. Paul, from Moreland, were received into fellow-

ship. There were two confessions at evening service.

Stawell.—Sister Mrs. Thurrowgood has been made chaplain of P.B.P. Y.P.S.C.E. were well represented at Stawell and Ararat District Union rally on Oct. 1. At annual meeting of a tennis club all new officers were elected. A team has been entered into the church and district association. Attendances at Sunday services keep up. Bro. Thurrowgood delivers impressive messages. On Oct. 9 the aboriginal choir from Cameroongunga had fellowship with the church. They also helped with singing, and Mr. Atkinson gave a short address. Lunch was arranged for them in the vestry by the ladies' aid society.

Cheltenham.—On Oct. 9 the Sunday school anniversary was celebrated, when many past members were present. In the morning Mr. Allan made a strong appeal in the interest of the school, and in the afternoon Mr. Lang, of Ormond, gave a most interesting talk on "Signals." The children's singing under baton of Mr. Buckley was excellent, and highly appreciated by large congregations. In the evening the children enjoyed a chart talk by Mr. Allan. Mr. Follet, sen., a faithful member for many years, passed away on Friday after many months of illness. Our oldest member, Mr. G. Organ, has been absent from meetings owing to ill-health.

Geelong.—On morning of Oct. 2 Bro. V. Hofer exhorted, and Bro. D. Stewart preached at night. Ladies' aid society held 24th anniversary with a social afternoon on Oct. 5. Representatives from local guilds attended. Bro. D. Stewart spoke at both services on Oct. 9; 140 broke bread for the day. At night Bro. D. Stewart rendered a delightful solo. Thanks are extended to all who helped in renovating the chapel and to ladies who served afternoon teas. An electric blower has been installed in the organ, which Bro. Baines, sen., is polishing. Sisters Barrett and Whalley, after being laid aside for many weeks, have again had fellowship. Bro. J. Beard is slowly improving.

Ormond.—On Oct. 2, at a good meeting for worship Bro. Lang gave a helpful message. At gospel service he preached on "The Church and Prohibition." On Oct. 1, at the home of Miss Bradley, a good number attended a social in aid of the ladies' £50 fund. A record number attended prayer meeting on Oct. 6, Bro. Lang giving a very good message. He gave a splendid message to the church on Oct. 9 from Hebrews 8 to a good audience. Bro. W. Gale brought greetings of conference and spoke a word of encouragement to the church. At gospel service Bro. Lang gave a very fine message to a good meeting. 83 broke bread for the day. College offering, £4/1/-.

West Preston.—Bro. Wigney addressed both meetings on Oct. 2. Two were welcomed into fellowship in morning, and at night a young man owned Christ. Y.P. Fellowship visited Prahran Y.P. recently, spending an enjoyable evening. A fine spirit of co-operation exists between C.E. societies. On Oct. 9 the senior C.E. visited J.C.E. and conducted their meeting; about 50 were present. At teachers' tea held on the same day a presentation was made to Sister Jessie Ferguson in appreciation of untiring services in Bible school. Bro. Wigney is doing splendid work, and is becoming well known in the district. Breaking of bread services are being held each fortnight at homes of Sisters Holden and F. Brown. Members extend sympathy to Sister Scaife in the death of her father on Oct. 6.

NEW SOUTH WALES.

Broken Hill.—On morning of Sept. 25 Bro. Elliott Arnold spoke at Wolfram-st. on "My Disciples." His evening topic was "Why Unite with the Church of Christ?" Bro. W. Harris exhorted at Railwaytown.

Bankstown.—There were excellent services on Oct. 9, when Bro. Hammer preached his final message. Two were received into fellowship in the morning, and there were five confessions at night, two of whom were baptised, together with one who made confession the previous week. Prospects of further decisions are good.

Marrickville.—Bro. Priestly, from Rockdale, gave a fine address on morning of Oct. 9. To a good evening audience Bro. Wakeley delivered a stirring message dealing with present world conditions. 113 members attended during the day. A "Hard Time" social evening, organised by Bible class, on Oct. 8, was very successful.

Rockdale.—Bro. and Sister Martin and family, from Toowoomba, Qld., were recently welcomed into fellowship. On Oct. 9 Bro. Wakeley, from Marrickville, ably exhorted, and at night Bro. Priestly gave a fine message on "Is it nothing to you?" Good attendances all day. Bro. S. Wilson has returned after an absence of three months in Tasmania.

Enmore.—The girls' club held a spring fair, £60 off bank overdraft is the good result. Bible school had a house-to-house canvass for scholars, and church literature was distributed. Bro. Stevens gave a helpful morning address on Oct. 9. Bro. Ron Watson has been transferred to Newcastle—he will be missed in J.C.E. Miss Joan Gray has been appointed in his place. At gospel meeting the singing of Mr. Haggarty was delightful.

Paddington.—Meetings on Oct. 9 were very good. Four sisters recently immersed were received into fellowship. Visitors included Bro. and Sister Bruner and family, from U.S.A. Bro. Alcorn (conference president) spoke on "The Living Christ." Bible school is practising for anniversary. Morning open-air school is creating interest. Bro. Greenhalgh preached at night. A sister confessed her faith and was baptised immediately. C.E. meetings are well attended.

Albury.—The church is steadily progressing under the leadership of Bro. I. J. Chivell. Meetings were well attended on Oct. 2. 67 broke bread for the day and 71 were present in evening. After Bro. Chivell's address on "The World's Greatest Tragedy," there was one confession. On Sept. 25 the church celebrated its anniversary, Bren. Gale and Morris being the speakers. The banquet on the 26th was a success; Bro. Gale gave a lecture on H.M. work of Victoria.

Tempe.—A spiritual drive was held on Oct. 8. Afternoon session was addressed by Mr. P. Hayes. After tea 40 persons took part in fine open-air meetings, concluding with an evangelistic address by Mr. R. M. Leghorn, when three accepted Christ. On Oct. 9 Bro. McNeil exhorted. At gospel service Bro. Everett's subject was "The Other Side." The church's sympathy goes out to our Bro. and Sister Rosser in the passing of their little daughter (Fay), one of the kinders. She was laid to rest at Rookwood.

Granville.—Bro. Roy Acland commenced his ministry with splendid meetings on Oct. 2. C.E. work is in great heart. Bible school is very active. Sisters' fellowship class is doing good work. Men of the circuit are renovating cottage in boys' home grounds, in which Bro. and Sister Hammer will reside. There was one confession on Oct. 9, Bro. Roy Acland preaching. Bro. D. Hammer commences ministry in circuit on Oct. 16. Doonside mission is to commence on Nov. 6. A church building to be erected in this centre. A church is to be established at Pendle Hill.

Dumbleton.—Church and auxiliary services are well maintained. Bible school is practising under the leadership of Bro. Dare. Bro. Anderson gave a stirring address on morning of Oct. 2, and Bro. O'Connor preached at night, when a young man confessed Christ. Bro. Youngusband gave a good message on morning of Oct. 9 on "Zacchaeus and his Blessing." Bro. O'Connor preached a stirring gospel ser-

mon on John 3: 14, 15. Sisters' aid class is preparing articles for social services committee and missionaries overseas.

Mosman.—On Sept. 25 G. E. Burns' subjects were "Foolish Confounding the Mighty" and "After Czechoslovakia—What?" Miss Button rendered a solo. J. Little's morning subject on Oct. 2 was "Knowing the Time"; at night G. E. Burns preached on "Satan's Trinity of Evil—Anti-God, Anti-Christ and Anti-Semitism," soloist being Miss Nicol. On 9th G. E. Burns spoke morning and evening, the latter subject being "The End of Present-day Systems." Several scholars made the confession in Bible school (decision day). A junior boys' club and a Y.P.S.C.E. have been organised.

COMING EVENTS.

OCTOBER 16 to 21.—South Melbourne. The second week of special volunteer mission. Speakers: Sunday, 11 and 7, Bro. C. J. Robinson; Monday, Bro. J. E. Webb; Tuesday, Wednesday, Thursday and Friday, Bro. C. J. Robinson. Vital questions discussed.

OCTOBER 16, 23 and 30.—Northcote East. Final Sundays of special gospel services conducted by Bro. C. Watson. Bright singing led by Bro. McLaughlan. All welcome.

OCTOBER 22.—Sale of work will be held in the Newmarket church on Oct. 22. Opened at 3 p.m. by Cr. Lyall. Old and new friends welcome.

OCTOBER 22 (Saturday).—South-eastern District Conference, Victoria, to be held at Berwick. 3 p.m., general conference, reports and addresses. "The Church and Her Power," L. E. Snow. "The Church and Her Purpose," J. E. Webb. 5.15 p.m., tea. 7 p.m., "The Church and Her Progress," A. W. Connor.

OCTOBER 22 and 23.—Brunswick church anniversary, Saturday and Sunday, Oct. 22 and 23. Speakers, Saturday, Bro. Wigney, West Preston, 7.45, young people's rally evening. Sunday, at 11, Bro. Baker, Lygon-st. Evening, Bro. A. J. Fisher will preach his farewell sermon.

OCTOBER 22 and 23.—Opening of new chapel at Mitcham (McDowell-st.). Oct. 22 (Saturday), 7.30 p.m., chairman, T. R. Morris; speaker, T. H. Scambler. Oct. 23 (Sunday), home-coming service, 11 a.m., Principal A. R. Main; all former members urged to attend.

OCTOBER 23.—Moreland church anniversary services. Speaker, 11 a.m. and 7 p.m., Bro. G. M. Mathieson. Former members specially invited. Greetings appreciated. G. B. Woodbridge, secretary, 8 Wattle-gv., Coburg. Phone, FW 2221.

OCTOBER 23, 30 and NOVEMBER 9.—Carnegie Bible School Anniversary. Sunday, Oct. 23, 3 p.m., kindergarten demonstration and prize-giving; 7 p.m., senior school presents the drama, "He had Great Possessions." Special singing by the scholars. Sunday, Oct. 30, 3 p.m., intermediate school presents "The Prodigal Son." Distribution of prizes. 7 p.m., speaker, Bro. A. A. Hughes. Wed., Nov. 9, anniversary concert. Admission 6d.

NOVEMBER 6 and 9.—Back to Norwood Services. Bro. Rankine, who is celebrating his jubilee as a preacher, will be the preacher at all services on Sunday, Nov. 6, 1938. Public meeting, Wednesday, Nov. 9. All past members urged to try and attend services.

BROADCAST SERVICES.

Swanston-st., Melbourne, Sunday week, Oct. 23, 7 p.m., station 3LO, Bro. T. H. Scambler's fifth anniversary.

Jackel-Westwood mission, Ann-st., Brisbane, 4 QG, Brisbane, 7.30 to 8.40 p.m.

Nov. 7, evening service from Wellington, N.Z. Preacher, A. G. Saunders. Station 2YA (Frequency 570 K.C., wave-length, 526 metres). 5 p.m. E.S.T.

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THE BIG TENT, opposite the Ringwood Post Office, Whitehorse-rd., Ringwood.

Brethren, Pray for this Special Effort. Delegations from sister churches are specially invited to join with us.

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BIBLE SCHOOL ANNIVERSARY,
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11 a.m. 3 p.m. 7 p.m.
Special Services. Bright Singing.

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HOME-COMING FELLOWSHIP SERVICES.

SUNDAY, OCTOBER 16.

11 a.m., Bro. A. W. Stephenson, M.A.
3 p.m., Special United Service with Scholars of Bible School.

5 p.m., Fellowship Tea in School Hall.
7 p.m., Bro. S. Mudge.

All past members and friends cordially invited.

—B. F. Huntsman, Secretary,
Phones, W 5492 and W 8526.

LATROBE TERRACE CHURCH, GEELONG.

Celebrating 81st ANNIVERSARY, in Special Services, during the Centenary of Geelong.

Oct. 22 (Sat.).—Church Fellowship Tea at 6 p.m., and Reunion.

Oct. 23.—Church Anniversary Services. 11 a.m. and 7 p.m., Communion, Roll-call, Thank-offering, Inspirational Messages. Speaker, Bro. H. J. Patterson, M.A.

Oct. 30 and Nov. 6.—Young People's Centenary Demonstration. Special singing by scholars and teachers, assisted by orchestra. Speakers, Oct. 30, Bro. Keith-Jones; Nov. 6, 3 p.m., Bro. C. W. Jekel.

Former Members and Visitors Cordially Invited.

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CENTENARY CELEBRATIONS,

OCTOBER 23 to 30, 1938.

BACK TO HINDMARSH CHURCH SERVICES.

Sunday, Oct. 23, 1938.
United Sunday School Service, Oct. 30.

Past members invited to come back home. Hospitality for day or week may be arranged. Write early—G. J. Outlaw, 7 George-st., Hindmarsh, S.A.

BORDERTOWN CIRCUIT JUBILEE

CELEBRATIONS,

From OCTOBER 30 to NOVEMBER 16.

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Bro. H. P. Leng, chief speaker.

All old residents welcome.

Enquiry from F. R. Dinning, Mundalla, S.A.

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73rd ANNIVERSARY AND HOME-COMING.

SUNDAY, NOVEMBER 13.

Special services morning, afternoon and evening.

Former members are very cordially invited to spend the day with the church. Greetings appreciated.

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DIAMOND JUBILEE OPENING OF

CHESTERVILLE ROAD CHAPEL,

CHELTENHAM, VICTORIA.

LORD'S DAY, DECEMBER 9, 1938.

"Back to the Old Chapel Services."

All past members, S.S. scholars and descendants of pioneers associated with opening services in 1878 and chapel 1888 are asked to communicate with the secretary, F. E. J. Smith,

Pt. Nepean-rd., Highett, S.21.

DEATHS.

CURRY.—On Oct. 5, at 16 Chestnut-st., East Richmond, Samuel, dearly loved husband of Harriet, fond father of Flora (Mrs. Skinner), Brunswick; Charles, Vermont; Sylvia (Mrs. Muddford), Lockington; and Essie (Mrs. Moss), Essendon. "Until the day dawns and the shadows flee away."

ELLIS.—On Oct. 9, at "Ne-la," Frankston, John Alexander, husband of the late Helen N., father of Jack (deceased), Helen (Nellie) and Priscilla. Aged 86 years.

MITCHELL.—On Oct. 6, at Launceston (Tasmania), Charles Roy Taylor, son of the late Charles and Catherine Mitchell, beloved husband of Gwen, and father of Keith, Margaret and George, brother of George, Florrie, Kate, Hazel, Arthur, Alice, Frank, Alex and Albert, aged 48 years. "Blessed are the dead which die in the Lord."

IN MEMORIAM.

ADERMAN, CHARLES.—In loving memory of my dear husband and our father, who departed this life October 14, 1934. Resting where no shadows fall.

—Inserted by his loving wife and family.

CARR.—In loving memory of our dear mother, who passed away on May 15, 1926; and our dear father, who passed away on Oct. 15, 1930.

"We shall meet them again
On that beautiful day,
And we shall know each other better,
For the mist will roll away."

—Inserted by their loving son Dick, daughter-in-law Treasa, and grandchildren.

COX.—In loving memory of our dear mother, who passed this life on October 3, 1934. Gone, but always in our memories.

—Inserted by her loving children: Mrs. Fielding (Stawell), Irene, Jack and Emily (Melbourne).

LEWIS.—Treasured memories of Stuart David, who passed to be with Jesus October 12, 1936; beloved younger son of Fred and Ada Lewis, brother of Colin (Wonthaggi), Enid (Mrs. K. M. Bowden, Dunolly) and Marie.

Silent thoughts bring many a tear
For the one we miss and loved so dear.

PITTMAN (Mrs. Joseph).—In loving memory of our dear mother, called home Oct. 17, 1925.

"How joyful is the hope that lingers,
When loved ones cross death's sea,
That we, when all earth's toils are ended,
With them shall ever be."

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[Correspondents are reminded that letters should not be more than 300 words in length, that names and not pseudonyms should be used, and that once a writer has had his say on a particular topic he should leave the way open for somebody else. We do not desire unsatisfactory crossfiring. The insertion of a letter does not imply editorial approval of its contents.—Ed.]

RESTORATION MOVEMENT AND DISTRICT ELDERSHIP.

ONE of our good brethren writing in this column seemingly is worried over what might be a deviation of the Restoration Movement by the appointment of a district eldership with a view to more effective service.

Christ had occasion to chide the Jews with heaping traditions about the laws of Moses until they were so blinded by their traditions that they could not differentiate between the traditions and the laws given by Moses. How history repeats itself to our discomfort, when we can be so engrossed with our conception of congregationalism as to suppose there was anything definite in the scripture around which we could build our theory of congregational independence and an eldership rigidly limited to it as such. For all the thousands of members of the church in Jerusalem, and perforce their numerous places of meeting, we must search in vain for an evidence of more than one eldership in that great city in which the New Testament church was first established, and one of our appeals to Christendom has been "Back to Jerusalem." Remarkable as it may seem to us of the Restoration Movement, we cannot supply any evidence of more than one eldership in any city in the days of the apostles.

One of the serious weaknesses (if we acknowledge any) of the movement with which we are identified, might very reasonably be this traditional misconception.

Our home missionary committee is definitely doing the work of the eldership over the whole State. Our foreign missionary committee is acting in this capacity for the work of the State overseas. That this work of the eldership overlaps in some instances and with individuals, the work of the diaconate and the deacons, is obvious—even as it did in the person of at least one of the first seven deacons, for Stephen goes on record throughout the ages as a teaching and preaching elder, whose eloquence and earnestness stirred the passions of the guilty until, enraged, they stoned him to death.

Let us get back beyond our traditions to the New Testament order, and weld together again these fragments of the church in different buildings, too parlous to sustain themselves either financially or in good government, until they together make, by their organic unity and oversight, one strong and competent body, practising and exemplifying the unity which we so preach, and for which Jesus so earnestly prayed.—T. R. Morris.

⊙

IN the issue of your paper dated Sept. 29, Bro. A. H. Tyler raises a question which makes one inclined to ask if he does not know that it is a long time since the official board has replaced the elders and deacons of the apostolic age. The official board has arisen largely on account of the difficulty to get what are considered suitable brethren to take and carry out the work of the eldership. Let us face the facts. We have not wholeheartedly accepted the primitive order. What we mean

by that is that our Christianity is not of the self-sacrificing order. When there is the least difficulty to carry out faithfully and fully what is quite easily recognised as the New Testament way, we look for some door of escape from its implications. The Restoration Movement calls for and implies a high standing of Christian living and a strict adherence to the order there prescribed, and we deem ourselves not fit for it. Some of us are inclined to question the wisdom, not to say the honesty, of professing to hold a position which is only in name, not in deed or truth.—H. C. Edwards.

New South Wales News-letter.

J. Whelan, M.A.

Thanksgiving.

WE are thankful that as we write this letter the war clouds have lifted at least temporarily. What the future holds none can predict. It has been an anxious time for all with heavy repercussions in all phases of life, especially causing a nervous trend in financial circles. The spirit of prayer was very manifest among people of goodwill. It is fitting that a day of thanksgiving to God for averted war should be observed. Closer communion and deeper consecration is the need of all.

City Preachers.

Sydney audiences have been greatly enriched by the succession of ministers who have occupied Scots Church pulpit. The coming of one of Scotland's great preachers every six months has meant much to all communions. The lunch hour services on Wednesday are of special value to ministers, revealing a new technique but all centering in Christ. Four other preachers each totally different exercise a high preaching gift—James McLeod, T. E. Ruth, F. Hayward and W. L. Jarvis. One regrets that our brotherhood lacks an ornate chapel in a central position, with a front rank preacher, in the largest city of Australia. Our cause is worthy of the best.

A Valuable Asset.

Our metropolitan churches are especially fortunate at the present time in possessing such a fine group of young men capable of rendering dignified and efficient service in connection with our morning or evening services. Many of the young men are well educated, including University honor graduates, consecrated and loyal. It is good to see young men who are succeeding in professional and commercial careers willing to dedicate time and service for the kingdom of God. Their contribution means much to our work, not failing to recognise the splendid work of the more mature speakers.

C.F.A.

The Christian Fellowship Association is but an infant compared to the Victorian body, but it is very much alive. They have now enrolled some 250 members and have £200 out on loan. They report that there have been some very satisfactory results in their work, which is strictly confidential, and they face the future with optimism.

The Betting and Gaming Amendment Act.

The government did not have the undivided support of its own party in its efforts to suppress in a larger measure S.P. betting. The gambling evil has its tentacles in unlooked-for places. While the Government retains the State lottery it will find it difficult to stem this evil. People have yet to be convinced also that what is regarded as wrong off the course is suddenly virtuous when indulged in the precincts of the course.

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Representative in Victoria: W. Gale, T. & G. Building, 145 Collins St., Melbourne, C.I.

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"EVERY THING BY PRAYER!"

WE must pray with a mind and a heart for the nations: "Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him. For he spoke, and it was done; he commanded, and it stood fast. The Lord bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect. The counsel of the Lord standeth for ever, the thoughts of his heart to all generations. Blessed is the nation whose God is the Lord: and the people whom he hath chosen for his own inheritance" (Psa. 33).

⊙

A WORLD IN THE MAKING.

A five-year-old son came rushing in from the garden every few minutes, flushed with excitement, to report some new discovery.

"John finds as many new things every day in his little yard as I do in the world," laughed his mother. "That's the reason we're both happy. I couldn't bear to live in these times and not know what's going on, and why, and what's back of the events that thicken all around us. Even if I couldn't do anything about it, I have to feel contemporary. But knowing is doing something about it, and praying is doing still more!" she added passionately. "It's John's world they're making over there in Europe, in China, in Russia, in places of international counsel—and I have to watch it made."—Adapted.

⊙

"AN ENSIGN FOR THE NATIONS."

O Eternal God, the Father of all mankind, in whom we live and move and have our being: Have mercy on the whole human race. Pity their ignorance, their foolishness, their weakness, their sin. Set up an ensign for the nations, O Lord, and bring them to thy glorious rest. Let the earth be filled with the knowledge of the Lord as the waters cover the sea. Hasten thy kingdom, O Lord, and bring in everlasting righteousness, for the honor of thy Son, our Lord and Saviour Jesus Christ. Amen.—"Prayers for the City of God."

BIRTHDAY PRESENTS.—The better bound copies of the Churches of Christ Hymn Book are excellent for presentation. The bindings are: Rexine, 6/-; Roan, 7/9; Morocco, 10/-; Grey or Blue Morocco, 11/6. Postage, 3d. book extra in Australia; 4d. to N.Z. Gift Lettering: 2 initials, 1/9; 3, 2/-; Short name, 2/3; long, 2/6.

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tion.**Christian Fellowship Association.**THE second annual meeting of C.F.A. of
Victoria was held in the lecture hall, Swan-
ston-st. Church of Christ, on Monday evening,
Sept. 26. Mr. W. T. Atkin, vice-president, in
the absence through illness of the president,
Mr. J. E. Austin, presided. The attendance
was not large but representative.Reports by secretary, organiser and treasurer
disclosed a rapid development in both mem-
bership and funds. The membership has now
reached 2500. Total contributions for the
year totalled £1055. Loans amounted to £539
and relief £80. The aggregate loan and relief
payments from the inception of the movement
amount to £1343.Bro. Coventry has completed three months
as organiser, during which period 380 new
members have been added. Not only have
members obtained financial assistance in their
need, but many have been helped professionally
by the honorary solicitor and accountants.**THOUGHT FOR THE WEEK.****H**E that allows himself
everything that is per-
mitted is very near to that
which is forbidden.

—St. Augustine.

Advice has been given which, in some cases,
has been worth many pounds. The total in-
come by promises now approximates £34
weekly. The value of outstanding loans is
£657.It was decided to allow the C.F.A. credit in
the bank which at present amounts to about
£800, to stand as an offset against a debit in
the Christian Guest Home account without
interest charge.Some splendid tributes were paid to the
value of C.F.A., and on the motion of Mr. H.
Lyall a vote of thanks was accorded the Board.
A touching tribute was paid to the late Bro.
J. G. Hare, one of the founders of the move-
ment, by Bro. E. Kelson, almost a life-long
acquaintance. Those present stood in silence
as a tribute to his memory, and Bro. Geo.
Mathieson led in prayer. Thanks were ex-
pressed to the agents, nearly 100, and to
officers of Swanston-st. church for use of hall.**Australian Christian**Published Weekly by
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