

The AUSTRALIAN CHRISTIAN

A Journal Representing



Churches of Christ

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

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

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Rekindling Smouldering Fires.

Ethelbert Davis.

I SPENT the days of my youth on the Richmond River, New South Wales, when the big scrub lands were being cleared of timber ready for cultivation. I remember how the teams pulled the heavy logs together, which were then piled into heaps for burning, and night and day the great fires blazed. After the day's work was done there would be tea and a few hours' rest, and then around midnight out again to pile the burning logs together and replenish the fires that were going out. If I close my eyes to-day, in fancy across the years I can see the rekindled fires shooting out myriads of sparks in all directions; I can see the great flames leaping up flooding the countryside with light.

In those fires I see a striking picture of our religious experiences. The fires of faith, and hope, and love, and power, and service oftentimes burn low. Faith loses its glow; hope loses its light; love loses its warmth; life, power; and the heart loses its passion. It is not an uncommon thing for Christians and for the church generally to lose the spiritual glow. When that happens the fires need rekindling, for "where no wood is there the fire goeth out."

When Faith Burns Low.

There are many things that have come to weaken our faith. The breaking down of so many of the old cherished beliefs has left some in doubt. The shaking of the material things around us has caused many to waver, where once they stood firmly. After all, we are so bound up in the fabric of the world in which we live and move that we are strongly influenced by our surroundings. The result is that when material things are shaken or fall out of our world, that heaven has receded, and that everything is uncertain.

Doubt, indefiniteness, uncertainty paralyses and leaves us shivering in the cold, numbed, as Walt Whitman says, by

"The terrible doubt of appearances,
Of the uncertainty after all, that we may be
deluded;
That maybe reliance and hope
Are but speculations after all."

When faith burns low there is only one place where it may be rekindled, and that is at the blazing altar of spiritual certainty. On to the heart then, needs to be piled the unchanging and unchangeable facts of divine revelation; facts which the passing centuries have proved to be true beyond dispute.

Rekindle your faith at the living flame of truth, and as a recent writer has said, if you are a preacher and your message has lacked conviction, you will speak with a new ring in your voice; if you are a church worker and your service has been perfunctory, your service will become joyous and purposeful; if you are one of Christ's witnesses and your witness has been weak, it will enable you to speak from the heights to the crowd beneath, sure of yourself, and sure of what you have to say.

When Hope's Light Shines Dimly.

The apostle Paul lifts up his pen and writes: "For we are saved by hope." Hope, again writes the apostle, is an anchor of the soul. Hope, changing the figure, looks in one direction only, that is, toward the sun-rising. And when the sovereign Hope abdicates the anarchist Despair takes the throne. Our moods of gloom and pessimism are not of heaven; they are earth-born shadows falling across our horizons.

There are, however, many things that come to extinguish the light of hope. There is that "hope deferred which maketh the heart sick." There is the "law's delay." There is that contrary wind, that boisterous wave, that keeps our ships long of coming in. There is the weary waiting for the yet unanswered prayer. There is the Emmaus disappointment: "But we trusted that it had been he which should have redeemed Israel." "We trusted"! We trusted that by now the prohibition of the liquor traffic would have prevailed. We trusted that by now the gambling mania would have subsided and that our nation would have been cleared of its blight. We trusted that the "war to end war" would have ended war. We trusted that the gospel would have converted the world in a generation. The result of failure to realise all we expected has meant that often the light of hope has burnt dimly.

But there is a place where hope may be revived, and that is at the blazing altar of fulfilled promise. God's promises in Christ are yea and amen. "What he had promised he was able to perform," writes Paul; that is a guarantee that what he has promised us he will perform. "I will bring upon them all the good that I have promised them" still holds good in the economy of God.

"What can we do, o'er whom the unsholden
Hangs in a night with which we cannot
cope?
What but look upward, and with faces golden
Speak to each other softly of a hope."

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VOLUME XL, No. 47.
THURSDAY, NOVEMBER 24, 1938.

When Love Loses Its Warmth.

Oftentimes love loses its warmth. Of late years we have seen so much of the sordid, have seen so much of the ugly, the unsightly, the ungenerous elements in human nature, that we have lost a great deal of that respect and love we once had for our fellows. Much of our literature to-day magnifies the baser passions of human nature. Much of our art has laid bare the brute that dwells on the ground floor. Much of our poetry, if poetry it can be called, is not expressive of the finer qualities of human life.

The material has eaten into our religion. The miraculous birth of our Lord is denied, blatantly by some, delicately but firmly by others. The atonement is rejected, definitely by some, virtually by others. The physical resurrection is repudiated, positively by some, artfully by others. The crown of deity has been lifted from the head of Jesus, ruthlessly by some, tenderly by others, and the woven laurels of man been substituted. Psychotherapy claims to explain the miracles of healing. Prayer, so we are told, can all be explained on natural grounds, and affects man and not God. The cumulative effect of all this is that love both manward and Christward has often lost much of its warmth.

There is one place, and one place only, where the fires of love may be rekindled and that is at the blazing altar of Calvary. At Calvary all the infinite love of the infinite God and all the passionate world-saving love of Christ, the Son of God, was concentrated in one stupendous act. It was the late Dr. Talmage who said that when love is growing cold, get back beyond tradition, back beyond definitions, back to Calvary, and there pile on the blazing timbers of the cross. Replenish your love at the altar of Golgotha, and in a little while the fires will blaze up in your soul and your heart will be warm and your life will be strong.

When Power is Subsiding.

There is another place in our spiritual experience where the fires burn low and where they need replenishing, that is at the point of power. A preacher recently wrote, "Never in the history of Christianity has the church been so splendidly equipped as she is to-day. All the sciences are her handmaidens. All the advantages of education are consecrated to her use. Never were her ministers so adequately prepared for their task. And yet, with it all, the church is painfully conscious of her lack of all-conquering power."

The individual Christian is also sadly conscious that somehow or other he lacks spiritual dynamic. He knows that his life is powerless. He knows that he is not experiencing the victorious, the power-

controlled life. And there are reasons for it. The living Word is neglected. The inner chamber is less frequented. The means of grace are disregarded. Reliance for the supply of need is being placed in the arm and mind of man. Right living minus right relationship is expected to merit God's favor.

But when power is subsiding from any cause whatsoever there is a place where the smouldering fires of spiritual power may be rekindled: that is at the blazing

altar of prayer. Power is promised at no other place. It is to be obtained in no other way. Power was first kindled in men, Christ's new creation, by the fire from off the altar of Pentecostal prayer, and at no other place can it be rekindled. The book of Acts describes many outpourings of power but never apart from prayer.

How sanctified, how strong, how glad, how noble, how useful the life that has the fires blazing at all these points!

Beautiful With Disease.

AS we strolled one afternoon in the lovely woods above Crieff, one of my companions called our notice to some young trees by the side of the path. "Now, isn't that lovely," he said. "What a beautiful effect!" I saw that he was gazing at three young Douglas firs planted in a little hollow. Their young green branches were covered in white, as if a recent dusting of snow had fallen in the night and stayed through the warm day. My three companions were quite charmed with the effect. But I, cursed with my garden lore, only looked pityingly on the three young trees. One of the men turned and challenged my silence. "Don't you think it beautiful," he asked. "No," I said, "disease is never beautiful." The three young trees were literally covered with a species of greenfly, called "Chermes," which were sucking the blood from their hosts and making the needles twisted and stunted. This little insect has the genius to protect itself against its enemies beneath a covering of fine, white, woolly material; and it was this apparent dusting of "snow" on the green branches that so pleased my companions. But alas, I knew only too well, from my constant war with greenfly on my roses, that these Douglas firs were only beautiful with disease.

It is said that there are certain stages in all diseases that produce a more or less lurid type of beauty. We are all acquainted with that delicate flush on the consumptive's cheeks, and there are other diseases which in their early days produce what we might call "a pallid beauty." One of the most beautiful roses I ever grew was a single bloom on a tree that died immediately afterwards. That bloom should have been a deep red, but in its disease, there ran through the flower delicate lines of white which made it strangely singular. But it was only that tragic and unnatural beauty of disease and death.

It might be interesting to apply this truth to civilisations. A young robust

civilisation, like many gauche young men, may be guilty of much rawness, rude vigor, and even what we call vulgarisms. Its humor may be rough and broad; its vigor may make it seem gawky in effete drawing-rooms: it may be voted common and loud by the over-critical. But to the discerning, its greatest beauty lies in its amazing strength, its virility and its health. Personally, I'd always incline to view this with a tolerant and respectful eye, knowing that the process of time will ripen its own type of culture.

But there are other types of culture that only seem beautiful because they have the bloom of death on their faces. No one praised the wonder and beauty of Roman civilisation more than its own poets, and that just before it cracked and went down in ruins! Don't let any of us sneer too readily at the clumsiness, and even the crimes, of many young countries to-day: theirs is the vigor and beauty of the young panther. At least let us be sure that our own land, whose culture we praise, is not beautiful only in disease and old age. I am quite sure that some of our "refinements" do not come from vigor and health but from languid disease: a "tolerant" civilisation like ours may really be dying. I'd rather have the big pines half torn to pieces on the bleak hill-top than these sheltered firs in the hollow, beautiful only in their snowy disease.—Dr. James Black in "Christian World" (London).

TO-DAY is your day, and mine, the only day that we have, the day in which we play our part. What our part may signify in the great whole we may not understand, but we are here to play it, and now is our time. This we know: It is a part of action, not of whining. It is a part of love, not cynicism. It is for us to express love in terms of human helpfulness. This we know, for we have learned from sad experience that any other course of life leads toward decay and waste.—David Starr Jordan.

The World's Indebtedness to the Jew.

A. M. Ludbrook.

IN all countries of the Old World the Jews have ever been a despised and persecuted people. Even England has not been guiltless in this respect; one has read of cruelties to the Jews at York, and for several centuries they were banished the land. Spain, too, has been notorious for its ill-treatment of this race. But I suppose Russia has been the arch-criminal; even in our own times tens of thousands have been slaughtered there. Perhaps no other people have been so generally obnoxious to mankind. Tacitus, the Roman historian, said regarding the banishment of Jews to Sardinia, "If they all died in that unhealthy climate, no matter." Said Dreyfus some 40 years ago after being sentenced by the French court-martial, "My only crime is that of being born a Jew." And Lord Byron wrote of them, "Suffering is the badge of all their tribe." Yet they have been indestructible. Dispersed over the earth, often persecuted to the death, yet wonderfully preserved—yes, notwithstanding.

The torture prolonged from age to age,
The infamy—Israel's heritage;
The ghetto's plague, and the garb's disgrace,
The badge of shame, and the felon's place.
The branding stool, and the fearful whip,
And the summons to Christian fellowship."

According to Artemus Ward that last line is "meant sarcastic."

But while the Jew is in some respects the most pathetic figure in history, he is also from some viewpoints the most terrible. Nationally, no weapon that has been turned against him, flagrantly and persistently, has prospered. He has out-lived every empire that has attempted his destruction—Egypt, Assyria, Rome of the Caesars, Spain, and imperial Russia. The Jew is the anvil on which many hammers have been broken. As Olive Schreiner said: "The study of history teaches us one uniform lesson, that the nations which have received and in any way dealt fairly and mercifully with the Jew have prospered; and that the nations which have tortured and oppressed him have written down their own curse."

That Abraham's seed have large and lasting claims on humankind for offices of kindly service, instead of contempt and persecution, may be gathered from Holy Writ and from the facts of history. Nowhere does the Bible support the idea that they should be despised and oppressed because of their part in the rejection and crucifixion of the Messiah. But it does clearly indicate the world's great indebtedness to the Jew in various ways.

For one thing, the Jews were for many centuries the moral salt of the earth.

They were the custodians of a religion characterised by monotheism, righteousness, and brotherhood. They probably exercised a greater influence in the Gentile world than we are apt to think. Of this we have hints in the cases of Job and his friends, the Kenites, Ruth, Naaman, the Rechabites, Cyrus, the Magi, the centurions of Capernaum and Caesarea, and so on. And what examples of moral heroism they have given to the world, as in the instances of prophets and apostles, to say nothing of the Maccabees and others. Often they have accepted persecution and death rather than abjure or dishonor their religion.

Then again, "to them were committed the oracles of God." Through them the world received the divine revelation, the writings of the great lawgiver, the histories of their nation, the sweet psalms of David and wise sayings of Solomon, the writings of their prophets. And how carefully they preserved them and transcribed them! Even the N.T. we owe almost entirely to Jewish writers. What would the world's literature be without the sacred volume? What would the world's art be without it? Said a gentleman to a Christian minister who was calling on him: "I've such a hatred of the Jew I'll have nothing Jewish in my house." Whereupon the minister took the Bible from the table, and began taking some pictures from the walls. "What are you doing?" said the owner. "Why, you said you would have nothing Jewish in your house, so I was just beginning to take away the many Jewish things there are in this room." Yes, how immeasurably poorer would the world be if somehow suddenly deprived of everything Jewish! Said Olive Schreiner again: "When I consider the mighty and almost inconceivable hiatus which the subtraction of the Jew and his intellectual and spiritual influence would leave in the life of the world, I am filled with astonishment that the entire civilised world is not domin-

ated by the consciousness of the magnitude of the debt which it owes to the Jewish race!"

But above all, "of them according to the flesh Christ came." God said to Abraham, "In thy seed shall all nations of the earth be blessed." That included, above all else, a greater Prophet than Moses, great David's far greater Son, God's Anointed, the Saviour of the world. "Salvation is of the Jews" was the dictum of Jesus himself. A little girl once said, when the matter had been explained to her, she was sorry Jesus was a Jew, she had always thought he was a Presbyterian. Even more inexcusable was a lady Mr. Spurgeon once met, who said she regretted our Lord was a Jew; it would have been far better if he had been a Christian like ourselves! Yes, not only prophets and apostles, but the world's Redeemer himself was a Jew. That fact alone should make us hesitate to use the word Jew as a term of reproach. So to the Jews we owe all our present spiritual blessings and all our dearest hopes.

"They, and they only, amongst all mankind
Received the transcript of the Eternal Mind,
Were trusted with his own engraven laws,
And constituted guardians of his cause;
Theirs were the prophets, theirs the priestly
call,
And theirs by birth the Saviour of us all."

Now if God so honored them, honored them above all nations, as we have seen he did; and if the world is so indebted to them as a people, as it is; they ought not to be despised or persecuted, but to be treated kindly and generously.

The old blind hatred of the name of Jesus by the Jews is vanishing, and many of their leaders speak of him with reverence and admiration. Some of them have even proposed that the N.T. shall be taught in Jewish schools, so that the children may learn something of the character and teaching of Jesus, as the most influential Jew that ever lived. That Jesus of Nazareth was not merely one of the prophets, but the greatest of the prophets, has long been held by many thinking Jews. Many years ago an influential committee of Russian Jews investigated the evidence for and against Jesus, and adjudged the crucifixion a judicial murder of God's Anointed!

Then as we have opportunity let us present the gospel to Jews as well as to Gentiles. Let us be kind to them, and it may be that Jesus will one day say to us: "Inasmuch as you have done it unto one of the least of these my brethren, you have done it unto me."

"I Have Felt."

I FOUND him not in world or sun,
In eagle's wing or insect's eye;
Nor thro' the questions men may try,
The petty cobwebs we have spun.

If e'er when faith hath fallen asleep
I heard a voice, "Believe no more,"
And heard an ever-breaking shore
That trembled in the Godless deep;

A warmth within the breast would melt
The freezing reason's colder part,
And like a man in wrath, the heart
Stood up and answered, "I have felt."

—Alfred Tennyson.

The World in Conflict.

4. WHAT HAS CHRISTIANITY TO OFFER?

Dr. A. J. Saunders.

THE following books on the general theme, "What has Christianity to offer in the situation of the world in conflict," are suggested for reading:—Sidney Dark, R. S. Essex, *The War Against God*; Various authors, *Religion in Transition*; Kenneth Ingram, *Christianity—Right or Left?* Various authors, *Church, Community and State in Relation to Education*; Wilson Harris, *Christianity and Communism*; John Bennett, *Christianity and our World*.

In this last lecture I discuss the important question, in view of what we have already considered, "What has Christianity to Offer?" I remember towards the end of the great war Mr. Lloyd George, Prime Minister of England, was invited to address a meeting of ministers of religion in London. In his speech he said that only Christianity could solve the problems which the war had raised. In this aftermath of the world upheaval through the repercussions of war, reconstruction and depression, the same advice is true that the only really constructive solution of our many and serious problems is the teaching and example of Jesus Christ in reference to mutual recognition and co-operation, social justice, and our obligations to each other, individually and nationally, as we try to live together in a world community. The Oxford Conference on Life and Work in the summer of 1937 laid strong emphasis upon the Christian church—a united church to meet the challenge of our times.

The state of the world to-day presents a clarion call to the church to unite and to formulate a definite and aggressive policy dealing with the problems of our time. The church needs to recover its initiative and leadership. As Christians we are too complacent; we need to organise a campaign against the deterioration which has set in all around us. We have a message of hope and peace and Christian idealism which the world sadly needs to-day, but we must broadcast it throughout the world; not as an apologetic but as a message from God delivered like the prophets of old with passion and as an aggressive and well-planned mission to men.

As I see the situation to-day the church has two arch-enemies: the campaign against the idea and reality of God, and secular materialism against Christian idealism. That book of Sidney Dark and Essex, "The War against God," is a terrible revelation of what is going on in the thinking of many in different parts of the world. People are losing their belief and confidence in God because of the selfishness and wickedness of men. In the ancient world this kind of a situation drove men back to God, but in our day it is driving men away from God. It will be your responsibility as ministers of religion to call men back to a realisation of God in the affairs of men. We have seen the terrible effects of a civilisation which does not believe in God; we know in our own day men reduced to savages with no higher motives than the law of the jungle. The nations are arming again for another Armageddon; when that war takes place it will be hell let loose. The only thing that can save us is our belief in, and the realisation of, our need and dependence upon the spirit and direction of God. The kind of a life that God wants men to live is illustrated in the character of Jesus Christ; he is to be our Guru—our Guide. Do you think for one moment that the world would be in the mess it is if men were living a Christ-filled and a Christ-directed life? As Leo Tolstoy

used to say: Christianity has not failed; it has not yet been tried.

I am not sure which is the cause and which is the effect of the drift from God and secular materialism, but I am perfectly convinced that they are intimately connected. The menace to the Christian life in our time is materialism. Eat, drink and be merry to-day, for tomorrow we die; there is no God, there is no moral value in life, no hereafter, why worry; the only things that matter are money, material prosperity, and the pleasures that money can buy. And yet there is ringing in our ears all the time if we will but hear, "Man shall



Bro. A. C. Rankine.

Whose fifty years' ministry of the Word has been celebrated by special services at Norwood, S.A., as reported in last week's issue. He is now preaching for the church at Fullarton.

not live by bread alone." Though they are being stifled there are higher values in human life; it is for you to emphasise Christian idealism—love, joy, peace, brotherhood and righteous living as over against the selfish savagery of modern secular materialism.

The troubling question for us is, "What are we going to do about it? What has Christianity which we profess and preach to offer in a world gone mad? Christianity offers:—

(a) *Individual freedom.* Ye shall know the truth, and the truth shall make you free. In both communism and fascism the individual does not count; the State is supreme. Individual rights and even liberty are sacrificed to the State policy. The only countries where individual freedom is still allowed are the Christian nations—Britain, United States and the smaller democracies of Europe. Christianity is democratic, and democracy recognises individual rights and liberty.

(b) *Economic equality.* That, of course, is the ideal; we have not yet attained the ideal, but the Master's great discourse on the mount and Paul's essay on love teach unmistakably

that Christianity stands foursquare for social justice, for the abolition of all forms of slavery, for economic opportunity and equality against the exploitation of the weak. It is against the social gospel that you must preach because it is so needed in our time.

(c) *Value of human personality.* A foreigner visiting our College in Madura on one occasion asked to be allowed to interview some members of the staff. He was greatly impressed with the answer of a non-Christian teacher of the philosophy to the question: "What do you regard as the greatest contribution that Christianity has made to India?" The answer given was, "The value of human personality." I ask, "Could you have given a better answer? What a contrast between the attitude of Jesus Christ and Fascist leaders in their regard for human personality! Jesus looked upon all men as potential sons of God; we each are our brother's keeper. What a wealth of meaning there is in that incomparable Good Samaritan story. If we would only value each other as Jesus regarded human personality, do you think we would allow war to continue, or economic exploitation, or unemployment and poverty, or drink and slums, and all the misery of our modern life? Man's inhumanity to man cries for redress; religion and Christianity in particular is the only message that can effect reform and bring men into right relations with their fellowmen."

(d) *The leadership of Christ.* Modern science and philosophy have made great contributions to knowledge and progress, but it is religion that has a living and driving personality in the man Christ Jesus, and it is ethical and religious leadership that the world needs to-day more than anything else. Christ sets before us a programme of high moral and religious values. We would see Jesus amid the turmoil that is in the world to-day is the prayer of many a troubled soul.

I close with this message of hope from John Bennett's little book "Christianity and our World": "There is an old letter, coming from the second century of the life of the church, the 'Epistle to Diognetus.' The unknown writer says of the Christians in his time that 'they hold the world together.' To his contemporaries those words must have seemed to be absurd enough, but they have turned out to be true. It was Christianity which did hold the world together during a period of disintegration, and it was Christianity which preserved for the future the best in the civilisation which collapsed. In our day, to say that Christianity may hold the world together cannot seem quite so absurd as it did then, but it may be hard enough to believe. Yet, if Christianity is true and if its truth is the correction for the specific perversions of our time, it is the most solid hope we have in the world, and from the perspective of a distant future it may be seen that Christianity has in fact held the world together in one of the most trying periods in the long history of the human race."

Those well-known lines of John Oxenham have a message for our times:—

"In Christ there is no East nor West,
In him no South nor North;
But one great fellowship of love
Throughout the whole wide earth."

CHRIST'S life was outwardly one of the most troubled lives that was ever lived; tempest and tumult, tumult and tempest, the waves breaking over it all the time, till the worn body was laid in the grave; but the inner life was a sea of glass; the great calm was always there; at any moment you might have gone to him and found rest.—Henry Drummond.

Our Book Table.

HERE are two books from the great publishing firm of Hodder and Stoughton which has enriched the religious world so considerably by the excellence and variety of its books on the religious life— theology, devotion, biography, etc. To say that we can wholeheartedly recommend the two following volumes which have just reached us is an understatement.

A NEW "MOFFATT."

The title "The New Testament in the Moffatt Translation" is familiar the world over, and hosts of our readers have benefited by this most popular of all the modern translations, which was first issued in 1913, and which has since been reprinted in various editions no less than seventy-three times, an average of once in every four months. This marvellous record shows how Dr. James Moffatt's translation has met the needs of readers.

We are not vouching for everything in Moffatt's translation of either Old Testament or New. Departures from the received text, alterations of order, occasional interpretations (in translating one can hardly avoid interpreting), even unexpected words, might at times be objected to. Those not born north of the Tweed, for instance, might wonder why "the bagpipes" appear in the book of Daniel, and more serious problems or critical thoughts suggest themselves at times, whether in Old Testament or New. It is with the New Testament we are now concerned.

Rightly used, Dr. Moffatt's translation is a great boon, as useful as it is delightful.

Its proper use is not for public reading in the churches—the standard versions had better there be employed. The translator has himself made it quite clear that it was not his intention that his book be made a substitute for these great versions. But as a supplement to them Moffatt's translation fills a most worthy place and supplies a real want. A preacher can read it and on almost any page find new material for sermons. The ordinary reader, too, has a new joy and better understanding of the Scriptures. Familiar passages are made new, they are lit up, and appear in a new beauty. Dr. Moffatt is a great scholar as well as a writer of charm, which gives confidence as well as interest to the student.

Every time we meet a new translation we try it out on certain of the great passages and see how it stands comparison with the English of the common version. Paul's hymn of love (1 Corinthians 13) is one of the best of passages for this test. It is the glory of Moffatt's translation that even in this incomparable chapter he passes with honors. That passage about the love which is "very patient, very kind," "knows no jealousy," "makes no parade," and is "never glad when others go wrong" is of itself worth the price of the book.

The present edition which we are briefly reviewing and commending is a wonderful new edition—a Silver Jubilee Edition—in which the publishers are offering incomparable value to the reader. It is both the newest and the most beautiful of all the editions, splendidly printed on excellent paper, in large modern type running across the page (size 9 in. x 6 1/2 in.), bound attractively in blue cloth, and illustrated by sixteen very remarkable etchings by William Strang. These etchings add considerable value to the volume. We have nothing but praise for the way in which the book is produced. It is a delight to handle and a joy to read, and it is most remarkably cheap. It may be obtained at any bookshop. The price is 7/-; posted, 7/10. It would be difficult to imagine a better or more acceptable Christmas

gift. Perhaps the tribute paid to Moffatt's Translation by H. V. Morton may be more effective than eulogy of ours: "There is no other book like it. Every scholar knows it, and every reader of the scriptures should possess it."

"HEAR MY PRAYER."

ANOTHER very remarkable volume, which seems certain to appeal to very many Christians who will find in it help for their own prayer life as well as a useful gift book for the enrichment of the devotional life of friends, comes from the house of Hodder and Stoughton. "Hear My Prayer" is a volume of over 500 pages, edited by Mr. F. E. Christmas, who has drawn upon a great variety of sources and has classified the selections from the writings of great men on prayer, this "most vital of all subjects." The Christian anxious to advance his own devotional life and learn from experts, with practical as well as theoretical knowledge, something more of the value and art of prayer, will find this book a most helpful vade-mecum. After a prologue on "The Naturalness of Prayer," taken from Dr. H. E. Fosdick's "Meaning of Prayer," the book is divided into three parts: "The Answers That Come," "The Difficulties that hinder," and

"The Art of Prayer." In the first part striking instances of answered prayer are recorded. Intellectual and moral difficulties are discussed and objections to prayer answered in the second part. The chapters of the third part deal with Jesus' teaching about prayer; times and seasons; method, discipline and unselfishness in prayer.

We have no room to quote, or even to give a list of the numerous writers from whose works selections have been made. The value of the quotations and the representative nature of the writers will be seen if we mention some of the authors from whose works selections have been made: H. E. Fosdick, Marshall Broomhall, Samuel Chadwick, Hugh Redwood, C. F. Andrews, Leslie D. Weatherhead, E. Stanley Jones, James Moffatt, Studdert Kennedy, Alexander Whyte, Mollnes, Evelyn Underhill, Thomas a Kempis, Brother Lawrence. These names speak for themselves. There is a rich variety and a wonderful comprehensiveness about this book, which we very cordially recommend. It should have a wide reading. It is well printed and bound in cloth, and the price is 5/-; posted, 5/8. It is delightful to read, but it is a book not to be read and put aside; rather is it to be kept and studied—for, as the sub-title says, it is "a book to help you to pray."

Dr. F. W. Norwood: "A man cannot live for two sermons a week; they should be the mere spill-over from a full thought-life."

College of the Bible.

THE closing sessions of the College year were held on Thursday and Friday, Nov. 17 and 18. A special interest attached to the gatherings because they marked the close of Principal A. R. Main's long association with the College.

The final examinations were held during the last two weeks. Students doing intermediate and leaving subjects at the university will be busy for two or three weeks longer.

A pleasant function was a farewell tea given by former students and provided by the ladies of Lygon-st. to Mr. and Mrs. Main. Members of the faculty and other friends were invited, and about forty former students were present. Mr. W. F. Nankivell presided, and messages of affection and appreciation were given by Mrs. Waterman and Messrs. H. A. G. Clark and S. R. Baker. Mr. and Mrs. Main were the recipients of gifts which expressed the love and esteem of a large number of former students from all over Australia.

The demonstration was largely attended. There were three graduates, all of whom took part in the service. The scripture lesson was read by Mr. L. G. Read, and Mr. F. T. Morgan responded on behalf of exits when the diplomas had been conferred, using the opportunity to make a presentation to the principal on behalf of the present students. Mr. C. G. Taylor gave an address. Mr. Main spoke in high terms of the work of the graduates. Each had maintained a high standard throughout the year, with a grade of well over the honor mark.

Two lady students, Miss M. Cedergreen and Miss E. M. Bentley, have concluded their work at the College this year.

Principal Main has been in association with the College for nearly 32 years, and has been principal for 28 years. In a beautiful illuminated address the Board of Management expressed its high appreciation of Mr. Main, and of the service he has been able to render to the College and the brotherhood. Messrs. H. J. Patterson, T. H. Scambler and T. R. Morris each gave a brief message, and Mr. Main de-

livered his valedictory address. The chairman, Mr. Robert Lyall, presided over the meeting, and Mrs. F. L. Mitchell, Mr. W. Hayden McCallum and Mr. W. F. Nankivell contributed musical numbers. Miss M. E. Pittman was accompanist.

On Friday morning, Nov. 18, students and faculty, together with a few friends, gathered for the closing exercises. Prizes were presented to the sports champion, Mr. J. C. Cunningham, who is also the tennis champion, and to Mr. R. W. Marshall, the runner-up. Messages of greeting and farewell were given by various speakers.

A devotional meeting was then held in the College chapel, at which the retiring principal gave his final message to the students, based on 1 Cor. 14: 26, "Let everything be done with a view to the building up of faith and character" (Weymouth's translation).

Miss E. M. Bentley expects to take up work among the aborigines at Norseman, W.A.; Miss M. Cedergreen is to return to Melbourne after the holidays to train as a nurse; Messrs. Taylor and Read will continue their studies at the university, preaching at Parkdale and Moutrose respectively; and Mr. Morgan will become the preacher at Invermay, Tasmania.

Mr. Scambler will be glad to hear from churches who may need the services of students for the coming year.—T.H.S.

Mrs. Main and I wish to acknowledge with cordial thanks the numerous messages which came from all parts of Australia last week, expressing good wishes to us as we are on the point of retiring from the College. To the Board of Management, faculty, present students, past students in all the States, conference committees, and a host of other friends who have sent messages of goodwill, we are grateful. We thank all, and reciprocate the kind wishes conveyed. We pray that the College will continue to be blessed in its work.—A. R. Main.

The Home Circle.

Conducted by J. C. F. Pittman.

NOT till the loom is silent
And the shuttles cease to fly,
Shall God unroll the pattern
Or explain the reason why
The dark threads were as needful,
In the skillful Weaver's hand,
As the threads of gold and silver
For the pattern he has planned."

RUNNING FOR THE TRAIN.

NEARLY everyone nowadays, who can run at all, has had the experience of running against time to be at the station when a train should depart, or of being winded by a stern chase in which the odds are largely against the runner and in favor of the train. To have even boarded the fugitive cars, and then to drop into a seat panting and exhausted, unfit for conversation and perhaps for business, is not very satisfactory, nor commendable as a matter of economy or bodily prudence; while the not uncommon result of getting to the station just too late, or of having failed to overtake the remorseless iron roadster, and having all the exertion and exhaustion for nothing, is perhaps one of the rarities of vexation and exasperation which often finds vent in words "not loud but deep."

The story goes that one of this latter class, "who ran well but did not obtain," was addressed by a member of that fraternity which is always on hand to administer consolation on such occasions: "Well, Patrick, you didn't run fast enough." "Yes," said the Hibernian, fetching a word with each breath, "I ran fast enough, but I didn't start soon enough!" And herein is both the witty and the wise solution of the whole business: we need simply to make an earlier start.

There is a journey to be performed, a train to be taken, a city to be reached, of greater importance than any with which men have to do in their worldly affairs. Our attention is invited to it, its value is enforced upon our minds, and the danger of delaying our preparation for it is demonstrated by the most direct and unanswerable language by the highest authority in the universe. Nearly everybody concedes that these things must be attended to; that the city must be reached; and that only by the road and the train which God has revealed. Yet multitudes delay their preparation for starting until too late; they think to catch up their effects and run at the last moment and clamber aboard, having held on to their own desires until they have finally not time to get there even by running. They don't start soon enough.—Selected.

WHAT WOULD YOU HAVE DONE?

R. J. CAMPBELL, M.A., always makes a point of introducing some personal incident into his sermons, by way of illustration. This little habit of his has contributed in no small degree to his great popularity.

In one discourse Mr. Campbell told of his experience with a young man—a clerk in an antique furniture shop—who went to him at the close of a recent Thursday morning service and submitted the following case:—

He was selling an antique cabinet to a gentleman. The cabinet was genuine, with the exception of one corner, which was a modern addition. When the customer was about to decide, he asked the assistant if it was entirely genuine. The latter hesitated, but seeing the master's eye upon him and knowing that failure to effect a sale meant,

under the circumstances, instant dismissal, he replied, "Yes, it is quite genuine," and sold it. "Now," said he, "what would you have done, Mr. Campbell?"

"I don't know," was the reply; and the vast congregation sat spellbound at the ingenuous confession. "But," continued the speaker, with inimitable effect, "I know what you ought to have done, and so do you! You told a lie!" —Selected.

THE ART OF SELF-DEFENCE.

DO you think it would be wrong for me to learn the noble art of self-defence?" a religiously-inclined young man inquired of his pastor.

"Certainly not," answered the minister. "I learnt it myself when I was young, and have found it of great value during my life."

"Indeed, sir! Did you learn the Old English system or Sullivan's system?"

"Neither," replied the minister, "I learned Solomon's system."

"Solomon's system?"

"Yes; you will find it laid down in the first verse of the fifteenth chapter of Proverbs, 'A soft answer turneth away wrath.' It is the best system of self-defence of which I know." —Selected.

"HERO POISON."

A WARNING written by an athlete to young people is worth reading. He warns them to beware of "hero poison," composed of printer's ink which, "administered in the press to footballers, cricketers, tennis players and golfers, gives them athlete's head and ruins them." "You, my dear child," he writes, "are just an ordinary little chap, with no more than usual of courage and brains, who has developed a physical knack which, except for purposes of exercise, will be useless to you in after life. And even that pleasure will be lost if you get too good, because you won't have any fun playing afterwards except with top-notchers, who may not be available.—Selected.

AN APPROPRIATE TEXT.

IN Naomi Jacob's "Me—a Chronicle About Other People," is found the following:—

"In the North Riding there lived a country vicar with a very large sprawling parish. This gentleman hunted the fox with considerably more spirit than he hunted souls, and as he possessed a more than adequate private income, he kept two curates—one was an elderly man, the other a young, energetic fellow only recently ordained. Both of them worked magnificently in the parish, and at the end of three months the church was always crowded—when either of the curates preached. Although the vicar cared precious little for the flock, this nettled him, and before long he sacked the pair of admirable curates, preferring to engage others who behaved more in accordance with his own method of running a parish.

The Sunday before he left the elder curate preached. He took for his text, "Tarry ye here with the ass while I and the lad go yonder and worship."

A LAME TALE.

Magistrate: "You are charged with being drunk. Have you anything to say?" Prisoner: "I've never been drunk in my life, sir, and never intend to be, for it always makes me feel so bad in the morning."

The Family Altar.

J.C.F.P.

TOPIC.—RETROGRADE PROFESSORS.

Monday, November 28.

THERE shall arise false Christs, and false teachers.—Matt. 24: 24.

Josephus wrote of lying prophets who appeared prior to the destruction of Jerusalem or during the siege. False teachers had already troubled the churches, and false Christs had no doubt made their appearance, as they have since and will again until Christ himself appears, when all false claims shall be shattered for ever.

Reading—Matthew 24: 15-28.

Tuesday, November 29.

Professing themselves to be wise, they became fools.—Rom. 1: 22.

"We are wise, and the law of the Lord is with us." So claimed the Jews of old and the heathen philosophers, and so claim the self-righteous of all lands and times. Such are fools, says the apostle, a cutting accusation, yet not too strong language to apply to those who, in spite of their preposterous boasts and claims, were void of understanding and destitute of moral sense.

Reading—Romans 1: 18-25.

Wednesday, November 30.

In perils amongst false brethren.—2 Cor. 11: 26.

Paul's greatest enemies were from within. "This was the crowning danger and trial of Paul. A man can better bear danger by land and water, among robbers and in deserts, than he can bear to have his confidence abused, and to be subjected to the action and the arts of spies upon his conduct."

Reading—2 Corinthians 11: 16-33.

Thursday, December 1.

False brethren privily brought in to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage.—Gal. 2: 4.

Judaizing teachers endeavored to "spy out" Paul's liberty, which meant freedom from the burdensome ceremonies of the Mosaic law. These spies desired to be witnesses of the apostle's non-observance of such rites, that their report to others might result in his being forced to comply with the law's requirements. They would bind again this man of God who was made free indeed by Christ.

Reading—Galatians 2.

Friday, December 2.

Some professing have erred concerning the faith.—1 Tim. 6: 21.

They "missed the mark"; "turned aside unto vain talking, desiring to be teachers of the law, though they understand neither what they say nor whereof they confidently affirm."

Reading—1 Timothy 6.

Saturday, December 3.

Among you also there shall be false teachers.—2 Pet. 2: 1.

We should not be surprised when such make their appearance even now, or be unready to defend the faith. "To be forewarned is to be forearmed." Destructive heresies are still taught.

Reading—2 Peter 2: 1-10.

Sunday, December 4.

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

In spite of their profession, claiming as they did to possess a peculiar knowledge of God, the conduct of these false teachers evidenced non-acquaintance with him.

Readings—Job 8; Titus 1.

"All Have Sinned."

Romans 3: 9-31.

Prayer Meeting Topic for November 30.

H. J. Patterson, M.A.

"ALL have sinned and fall short of the glory of God." "All the world . . . brought under the judgment of God." The trend of the argument was to show that there is not one who can escape the condemnation of God, and in consequence, if a man is to be saved, it will be only by the grace of God and through faith in Jesus Christ "whom God set forth to be a propitiation." Man falls and God alone can save.

The Logical Deduction.

Some have forgotten or neglected Paul's argument, and a great apathy has taken many in the Christian church to-day. Is Paul correct in his argument? Are some saved by works and not by faith? If we accept Paul's declaration of the gospel and its reception is man's only hope. It might be a good thing for every man to memorise this section.

If we accept sincerely Paul's argument and conclusion, we must be driven to a real missionary activity. No one could rest while husbands, wives, children, friends are out of the kingdom. Unless they be justified through faith in Christ's shed blood they shall be brought under the judgment of God with all that such implies. It was this that was the impelling motive in God's greatest missionaries of the cross. We must save the lost.

It is Our Task.

If it is not ours then whose is it? There is not another group on the face of the earth who could rightly undertake it. It is not Christian to remain indifferent while our very own are perishing. A certain people were responsible for a slogan, "Millions now living will never die." We ought to remember that millions now dying will never live. Paul was true and consistent with his own reasoning. That was why he endured the things he did and finally suffered martyrdom. It was to save men whom he believed to be lost. If it were Paul's task so is it ours. A selfish Christianity is a most dangerous thing. "Whosoever would save his life shall lose it, and whosoever shall lose his life for my sake shall find it."

An Avenue of Service.

Jesus was first a home missionary, and so also were the apostles, and the work in the homeland must always be dear to our hearts. It is the basis and foundation of all missionary activity. Paul preached first to the Jew, and confessed that his heart's desire and prayer to God for Israel was that they might be saved. Do not leave it to somebody else. Dr. Bader said, "We do by proxy what we ought to do by proximity. We camp when we should campaign. The great commission holds our marching order. We sing lullabies instead of blowing a blast on the gospel trumpet that shall wake the dead." That avenue of service to our own people must be ourselves. "Evangelism is not a method; it is a spirit," and it must be not the spirit of one or two godly men but of the whole church. "What spring is to the earth, what the sun is to flowers, what a physician is to the sick, what a boat is to a drowning man, that true evangelism is to a lost soul and a sinful world."

You preach the gospel to a perishing people by your money and your life. How much are you doing? How much are you giving? That man next door is dying without Christ.

TOPIC FOR DECEMBER 7.—THE THORN REMAINS.—2 Corinthians 12: 1-10.

Our Young People.

Conducted by Keith A. Jones.

A Commission's Findings.

Report of Commission appointed by our South Australian Brethren to Investigate the Question of 'Decreasing Statistics' in Bible Schools.

THE commission consisted of the following brethren:—W. T. Matthews, C. L. Johnston, W. W. Saunders, A. C. McLean, A. E. Mauger and Will Beller.

The commission was appointed on Oct. 3, 1937, and has since held numerous sessions, giving much prayerful and earnest consideration to the important question referred to it.

The conclusions are not intended to be directed at any particular individual or school, but it is hoped that every worker and each school will carefully and open-mindedly consider the findings.

The question submitted to the commission was divided into two sections: 1. Causes of decreased statistics; 2. Remedies for decreased statistics.

CAUSES.

1. The Home.

The home plays a most important part in the training and habits of young people. Nothing else can take its place. In recent years there has been an increasing: (1) Lack of home training and parental care; (2) Absence of the family altar; (3) Use of motor car on Lord's day afternoons.

2. The Church.

Many church members have become indifferent to the Bible school as a definite teaching function of the church among the young people.

3. The School.

1. Many schools have been lacking in the visitation of homes and parents of scholars, especially in times of sickness.

2. There has been a hasty removal of names from the rolls without sufficient enquiry.

3. Schools have not co-operated regarding removals from one district to another.

4. There is an inability of teachers to gain contact with scholars because classes are too large, particularly in the junior and intermediate divisions.

5. The order of service in some schools is too stereotyped and not sufficiently bright and varied.

4. The Teacher.

Mention is here made of the types of teachers that hinder rather than help the school.

1. The unprepared teacher, who lacks the preparation of himself and his lesson.

2. The untrained teacher, who lacks ability to suitably express and apply lessons to the life of scholars.

3. The inconsistent teacher, who is irregular in attendance or lacks in punctuality.

4. The indifferent teacher, whose church attendance is irregular.

5. The preoccupied teacher, who has insufficient association with the scholars during the week.

6. The passionless teacher. Scholars are lost because some teachers have failed to awaken in them the need for a definite acceptance of Christ.

5. Outside Organisations.

1. On Sundays—such as organised sports, picnics and outings.

2. On week nights—the lure of the public dance halls.

3. Material tendency in secular teaching to-day is a menace.

6. General.

We note the following as having a distinct bearing upon the decreased enrolment of scholars in the schools: (1) The lower birth-rate for some years past; (2) No immigration for some years past.

There may be many more reasons for the decline in Bible school statistics, but all the foregoing seemed to the commission to be the outstanding causes.

REMEDIES.

The commission realises that there is no easy road to success in the solving of the statistical problem, and believes that the question must be viewed from many standpoints. These will be summarised in the suggestions which will follow.

1. The Home.

The commission believes that we must begin with the home. Homes should be made more Christian. Family devotions should be restored in the home, and used discreetly so that they make an appeal to the young people. It must, therefore, not be an irksome, cumbersome practice, but practical, bright and interesting. Then parents should be encouraged to be interested in the church and the Bible school, giving every attention to the children's spiritual welfare, manifesting a deeper interest in their children's weekly lessons. The interest and help of parents in the Bible school can be won:—

1. By forming a team of school visitors to visit homes constantly.

2. By arranging quarterly services and visits to the school. Have a special speaker for the parents' class that day.

3. By holding quarterly fellowship gatherings.

4. By winning the parents to Christ's way.

5. By arranging the formation of a parents' association or club to associate with the school in all its special functions, etc.

(These parents' functions and associations, as in the State schools, should accomplish much good, and the co-operation would be most helpful to home and school.)

2. The Church and the Brotherhood.

The commission believes that a far deeper church and brotherhood conscience as to the value and place of the Bible school should be created.

To deepen the church's interest the following suggestions are made:—

1. A church and Bible school bulletin is a good thing.

2. Regular meetings and conference of church officers and all youth leaders for mutual encouragement and co-operation would prove of great value.

3. A larger attendance of parents at the school should be aimed at and planned for.

4. Anniversaries should be made occasions for: (a) Presenting the claims of the school, and (b) Realising our objective to win our scholars to Christ.

5. Recognition of teachers by the church, (a) Dedication and recognition services on Lord's day morning of church or Bible school anniversary or Bible school day to specially bring the school and its work before the church; (b) Have some suitable function in recognition and encouragement of the teachers by the church.

To Deepen the Brotherhood Interest.

1. The continuance and development of the conference idea in both country and suburban areas.

2. The issue by the Bible School Department of a quarterly bulletin to church secretaries and Bible school superintendents.

(To be concluded.)

Here and There.

FROM notices in the daily papers we learn that one of our faithful Western Australian sisters, Mrs. John Ewers, passed away at Leederville, W.A., on Nov. 21.

The editor regrets that a slight indisposition has prevented the appearance of the usual editorial articles this week. He hopes to be quite well again in a day or two.

The missionary articles in last week's issue were kindly collected by Bro. Wm. Gale, our Victorian H.M. secretary and organiser. Members in different States are reminded that Dec. 4 is Home Mission Sunday, when a generous offering is hoped for.

The "Christian Evangelist" of Oct. 13 says: "S. J. Mathieson, of Denver, Colo., has postponed the start of his tour to New Zealand and Australia from Nov. 9 to Dec. 7. His party will sail on the 'Monterey' from Los Angeles, Calif., on Dec. 7, visiting Honolulu, Samoa, and Fiji Islands, New Zealand, and Australia."

Bro. G. M. Mathieson continues in a mission with the church at Castlemaine, Vic. Attendances are good. On Nov. 20 his messages were: morning, "Will a Man Rob God?"; afternoon, "Toys that Talk"; evening, "What is the Unpardonable Sin?" There were two confessions at night. Brethren from Harcourt were present. Bible school picnic was held at Maldon on Nov. 19.

Bro. W. H. Clay intimates that the Victorian Social Service Committee and Women's Auxiliary have arranged to meet in Fitzroy Gardens, near kiosk, on Saturday, Dec. 10, at 3 p.m. Afternoon tea at 1/- supplied at kiosk; basket tea if desired. Friends are invited. The gathering offers an opportunity to friends to meet under happy circumstances before the close of the year.

A very successful half-yearly grocery evening was conducted in the South Yarra church, Melbourne, on Saturday evening, Nov. 12. The Endeavorers spent a very happy time. They had accumulated groceries to the value of about £8. Bro. Chas. Young expressed the thanks of the Social Service Department, to which the groceries would be given, and Bro. A. R. Main delivered an address. Sister Rita Roberts organised the occasion, and thanks are tendered to her and to all who contributed.

At Mitcham, Vic., Bren. Jackel and Burns are entering on the third week of the tent mission. Bro. Jackel's straightforward messages have aroused much interest, and prospects are very good. Churches are thanked for their splendid delegations and for providing helpful items. On Nov. 19 the church business meeting and election of officers was held. At unanimous request of the church Bro. Walmsley has extended his time of service for another year. On Nov. 20 Bro. Collis, of Blackburn, presided and Bro. Jackel gave a very helpful address to the church.

The churches at Berri and Winkie, S.A., have experienced a week of refreshing with Bro. and Sister B. W. Manning, of Victor Harbour. At K.S.P. meeting on Nov. 15 Bro. Manning gave a challenging five minutes' talk. On the 16th about 40 persons, 25 of whom were men, attended to listen to his splendid message. At Winkie Bro. Manning gave a fine address to C.E. society on the Thursday. Sunday proved a great day of witness. Bro. Manning addressed Winkie brethren at the table, and at night excelled himself in speaking on "The Simplicity that is in Christ." The building was full. Bro. Manger rendered a solo. Afterwards the folk assembled outside the building and sang several old favorites. Bro. Manning's presence and help have been a spiritual impetus. Although on holiday he has not spared himself.

Arranged by the Eastern Suburbs Churches of Christ Officers' Association, a working bee was held on Nov. 12 at Mont Albert, Vic., to paint the chapel and do up the garden, etc. There was an attendance of about 35 men and a good number of ladies from ten churches in the group. The work was finished in the day. This officers' association was formed to further the work of the churches, and is helping Mont Albert and East Doncaster. Each church in the group in turn becomes responsible for services on the Lord's days, and preachers are released for the purpose. As a result of the help rendered the church at Mont Albert is experiencing a great uplift.

We have received from Mr. J. Edwards, of Royapettah, Madras, South India, a letter requesting the "Christian" to be sent regularly to him. Our brother writes in part as follows: "We have newly come to know of the restoration plea, and have become Christians only. We are so glad to know that the Church of Christ is working all over the world to restore the denominationalists to the original church. I am an Indian, and a few others with me are helping me in our new campaign. I have a copy of your paper of May 19, 1938, sent to me by Bro. C. R. Bolduan, missionary, Baramati, Poona Dist., India. Yours faithfully, J. Edwards, missionary pioneer."

Bro. Roy Raymond, W.A. home mission organiser, writes: "W.A. home mission offering was taken on Nov. 6. Almost every church reached its apportionment. Information to hand reveals we have passed our State aim with several churches still to report. The committee is delighted, and accepts this generous giving to home missions as an endorsement of its aggressive policy. At present I am in a tent mission with the church at Hollywood, where we commenced Nov. 13. Hollywood is a small church under care of Subasio church. Bro. L. G. Burgin is resident preacher. It is a difficult field because of the lack of local members. Bro. Burgin is highly esteemed in the district. Bro. Jefferson Gordon is doing good work as song-leader.

On Nov. 20 the 85th anniversary and homecoming services of Prahran church, Vic., were celebrated. Large congregations attended all services. Bro. S. B. Baker (Lygon-st.) at the morning service inspired with a message on "Jesus in Relation to the Church." At "back to Bible school" session in afternoon Bro. A. W. Connor (Doncaster) delighted with an unusual treatment of "Back to Bible School Days." Several loved friends spoke in reminiscent vein, and scholars sang some favorite pieces. Bro. Webb inspired with his message at gospel service. The baptistery, which has been tiled and will now remain open, was dedicated to the service of our Lord. This fine piece of work was done to the memory of the late Bro. and Sister Geo. Quelch, two highly esteemed members of the church. The choir delighted with two splendid anthems, and Bro. Val. Wolf sang two excellent solos. Thank-offering for day amounted to over £40. Ladies of the church provided hospitality for friends.

The church at Hamilton, Vic., is rejoicing in the continuation of the Hinrichsen-Morris mission for an extended period. Already some very fine people have been added to the church during the campaign, and by the co-operation and the prayers of the brotherhood it is expected that many more will come before the conclusion of the effort. Bro. E. C. Hinrichsen by his clear and forceful preaching is winning his way with thinking people, while the gospel singing of Bro. Morris has made a fine appeal to many. All who have accepted Christ to the time of writing have been adults, while six

times so far the sight of husband and wife together confessing Christ has been witnessed. Sixty-seven broke bread in the new chapel last Lord's day, and enjoyed the message on "A Helpful Friend." At night the marquee was full. Eight new scholars were added to the Sunday school, which met for first time in new school hall. The outlook is exceedingly bright. On Tuesday morning we received the following telegram: "Hinrichsen-Morris mission having happy experiences; twenty decisions last week, including eight married couples; continuing.—Garland."

BRO. J. WHELAN.

NUMEROUS tributes have been paid to the work and influence of Bro. J. Whelan, M.A., of Chatswood church, N.S.W. The following story, not known to many, is published at the request of our departed brother. At the monthly meeting of the Chatswood officers held at the beginning of November, Bro. Whelan definitely announced that he would relinquish his work on December 11. The officers felt bound to accept this notice, and resolved that they would continue to grant a full salary allowance for three months beyond that date. This spontaneous offer was highly appreciated by our brother and gratefully accepted by him; and he suggested that we might make mention of it in "The Australian Christian" in the interest of other preachers, as he thought other churches might be stimulated to kindly thought and action. Soon after this announced resignation, as we all sadly know, our brother went into hospital and passed away from us. At the first meeting of the church officers after his death, the brethren resolved that the promise made to our brother would be carried out by a gift to Mrs. Whelan. We are glad to record this kind arrangement expressive of love and sympathy.

The Federal President, Bro. C. J. Garland, writes: "It is with profound regret we learn of the passing of Bro. J. Whelan, M.A., of Chatswood church, N.S.W. On behalf of myself and Federal Executive and the Australian brotherhood I desire to say how we deeply mourn the loss of such a greatly esteemed brother and preacher. As recently as last August the delegates from all over the Commonwealth had delightful fellowship with Bro. Whelan, our late vice-president of the 1938 Federal Conference. Our prayers and deep sympathy go out to all who mourn, especially our Sister Whelan. We commend them to the loving care of our heavenly Father."

ADDRESSES.

- A. R. Ditterich (secretary Mitcham church, Vic.)—89 Dunlaven-rd., Mitcham.
- A. E. Hillingworth (preacher Essendon church, Vic.)—7 Brewster-st., Essendon, W.5.
- A. Shepherd (secretary Balaklava church, S.A.)—Box 102, Balaklava.

FOR SALE.

Movie Camera, 16 MM, German make, as new with case. Demonstration given of pictures taken. Ring UY 6053.

Few pieces of surplus furniture, including large cedar bookcase, carved walnut secretaire bookcase, walnut pedestal desk with nine drawers and two cupboards (5 ft. by 3 ft.), cedar chest of drawers, oval cedar extension table (closes to 5 ft. by 4 ft.).—A. R. Main, College of the Bible, York-rd., Glen Iris, S.E.6.

SORRENTO, VICTORIA.

House, furnished, diningroom, breakfastroom, kitchen, 3 bedrooms, bathroom, every convenience, garage, close front beach. "Earlsden," Kerferd-rd., Sorrento. Phone, WX 2343.

News of the Churches.

TASMANIA.

Invermay.—On Nov. 7 the Sunday school picnic was held at Evandale. During past week a series of meetings was held. Bro. Thomas speaking on "The Victorious Life." Miss Meg Pitt is still indisposed, but home from hospital.

Launceston.—Bible school anniversary services were continued on Nov. 20. In the afternoon the cradle roll department was featured, a large number of babies with parents and friends being present. Prizes were distributed by Bro. J. E. Thomas. At evening service over 350 were present. The school under leadership of Bro. T. Wilmot sang splendidly. Bro. Lowe spoke to the children on "Motor Cars," and delivered a timely and forceful address to the congregation. Bro. Lowe has entered hospital for a minor throat operation.

QUEENSLAND.

Maryborough.—Bro. Mason gives messages over the air from 4MB every Monday at 10 a.m., which are very appreciated. On evening of Nov. 6 a combined Protestant rally was held after church services in city hall. Bro. Mason speaking on "The Restored Church." Between 700 and 800 people were present. The church sympathises with Sister Nurse Warwick in the home-call of her mother, of Boonah church.

Annerley.—Much improved annual offering (£3/15/-) to College of Bible on Oct. 2. Happy fellowship social on Nov. 5 in home of Bro. and Sister Finger, towards Y.P.S.C.E. support of Indian orphan "Petrus." On Nov. 11 Bro. W. J. Campbell addressed circuit rally in chapel. Bro. F. Collins, of H.M.C., presided. Bible school attended State Y.P.D. annual demonstration in Ann-st. chapel on Nov. 13, and received a shield, a medal and many prizes and certificates.

WESTERN AUSTRALIA.

Kalgoorlie.—Boulder and Kalgoorlie anniversaries were successful. At evening service at Kalgoorlie anniversary a 12-year-old girl made the confession. A record attendance of 38 at J.C.E. was attained on Nov. 13. Much interest is maintained in Y.P.S.C.E. meetings. On Nov. 4 its members journeyed to Ora Banda and conducted a meeting in the public hall. Many local residents attended. Mrs. Cratchett, an isolated member, conducts Sunday school for children of that district who have no religious training. Sister Mrs. Lindsay, who for some years has been in hospital, grows in spiritual strength in spite of sufferings.

Brookton.—Bible school anniversary on Nov. 13 was well attended and the programme splendidly presented. A special service of song was arranged for the occasion entitled "Building for God," each scholar making some contribution to erection of a model church and its Bible school. At night a feature was the reception of a greeting from Mr. Allan Brooke, broadcast through the national station from Lake-st., Perth. Mr. C. H. Hunt spoke on "Love's Response." Demonstration and prize distribution followed on Nov. 15. Mrs. J. Pridaux, church and Bible school organist for over 30 years, has left for a short holiday in S.A. Response to home mission offering on Nov. 6 is reported to be best in State—£38/6/5. Bro. E. Mott is still unable to attend services. Sister M. Graham, in her 90th year, has transferred membership to Maylands, where she now resides.

VICTORIA.

Drumcondra.—Services were well maintained on Nov. 13. Bro. C. W. Jackel gave an inspiring evening address. A series of chart addresses is being given by him on "The Course of Time from Eternity to Eternity."

Ivanhoe.—Bro. Keith Jones brought a message to the church on Nov. 20. Bro. H. McCallum spoke at evening meeting. C.E. members paid their periodical visit to Austin Hospital on evening of Nov. 15.

Dimboola.—Bro. F. J. Sherriff was preacher on Nov. 13. At gospel meeting on 20th there was a good attendance. All the congregation had travelled from six to nine miles. Bro. G. Miller, of Horsham, was preacher.

Gardenvale.—There were good meetings all day on Nov. 20. Bro. McCullough spoke at both meetings, his messages being appreciated. The church extends sympathy to Bro. and Sister Saunders and family in their bereavement.

Ormond.—On Nov. 14 the officers of the church led and sang at Y.C.E. meeting; Bro. J. Ritchie gave the address. Ladies' aid held a fine meeting on afternoon of Nov. 17. On Nov. 20 Bro. C. L. Lang gave very good messages.

Essendon.—On Nov. 20 there were good meetings. Bro. and Sister Illingworth were welcomed back after their holiday. Sister Mrs. Goldworthy was received into membership by transfer from Ballarat. Visitors were welcomed.

Red Cliffs.—Three carloads of Endeavorers went to a C.E. social at Coomealla, on Nov. 10. Bro. Lloyd Brown was speaker on Nov. 13. At C.E. on Nov. 19, 21 were present. Bro. J. K. Martin has returned from Queensland, and gave appreciated messages on Nov. 20.

Dandenong.—On Nov. 20 Bro. Lewis addressed both services with messages entitled, "The Challenge of the H.M. Field" and "Jesus through Experience." A young lady made her decision at night. There was a fair attendance at C.E. rally held in chapel, conducted by district union.

Ballarat (Dawson-st.).—Two young people from Bible school confessed Christ last week. The church has concluded a series of meetings extending over a week, the object being encouragement of the brethren. Attendances were good, and the spiritual joy of the services left nothing to be desired.

Croydon.—Morning service on Nov. 13 was best attended for year. At night Bro. Burns spoke on "The Butterfly Man." Bro. Ammon and his grandson rendered a message in song. Meetings on Nov. 20 were satisfactory. Bro. Larkin, from Dandenong, was received into fellowship. Visitors have been welcomed.

Misyip.—At anniversary on Nov. 20 the children sang well under leadership of Mrs. H. Newell, and Miss L. Smith at organ. Bro. Methven, of Horsham, interested the children in his helpful messages. Many visitors were present. C.E. held wind-up social on Nov. 14. Ladies' guild has donated £8 for repainting chapel.

Hawthorn.—Annual sale of work on Nov. 18 and 19 was a great success. Mrs. Bower and the ladies are complimented upon their work throughout the year. Auxiliaries are progressing favorably. Mrs. Abercrombie addressed women's mission band at last meeting. Bro. Neighbour's addresses both morning and evening are most helpful and inspiring.

Horsham.—Bro. H. R. Coventry has been well received in connection with C.F.A., and was speaker at both services on Nov. 20. On Nov. 19 the Wimmera Victorious Life Convention held meetings in the chapel. Members of various churches came from a long distance. Bro. H. R. Coventry gave an address, and the sisters of the church supplied tea in school hall.

Ararat.—After evening service on Nov. 6 Bro. and Sister Argent were baptised; they were received into fellowship on 13th. On Nov. 9 a successful Sunday school picnic was held at Langi Logga. On evening of Nov. 13

Mr. Fisher gave an impressive address on "Can We Afford War?" Senior Endeavor commenced on Nov. 16, when a number of scholars were present. Attendance on Nov. 13 was 56.

Hampton.—The ladies' guild conducted a successful sale of work and gifts on Nov. 18. On morning of 20th Bro. Schurmann, of Black Rock, was speaker. At night a foreign mission service was held. The children's boxes were returned and a collection was taken. On behalf of the F.M. committee Bro. L. Gole received the year's giving from the S.S. for Dhond Hospital (£12/8/4). He also showed and explained pictures of our Indian mission work.

Fitzroy (Gore-st.).—Helpful services were conducted on Nov. 20, Bro. Streder being speaker. Bro. Shephard rendered a solo. Several visitors were welcomed. Attendance at Saturday evening prayer meetings is encouraging. Sister Mrs. Bateman has met with a slight accident. Bro. H. Hince is bringing new ideas into Sunday school with great success. Sister Mrs. Sutton at piano and Bro. W. Johnson at organ are making song services bright.

Middle Park.—Bible school anniversary services were continued on Nov. 13 with excellent attendances. Interesting illustrated addresses were given by Bren. A. Hughes and Robinson. Prizes were distributed at annual concert given by scholars and teachers on Nov. 16. At morning service on Nov. 20 an address by Bro. C. P. Hughes, of St. Kilda, was appreciated. Bro. Robinson based his gospel address on "I am not ashamed of the gospel of Christ."

Carlton (Lygon-st.).—There was a good attendance on morning of Nov. 20, when Bro. Hayden McCallum addressed the church. 24 young people who attended Easter camp were present to renew acquaintance with Bro. McCallum, who led one of the camp study groups. Nearly 100 came to the New Century Bible Class. Bro. Baker's talk was on "The Relatives of Jesus." At close of gospel service, addressed by Bro. Baker, a young lady was baptised.

Echuca.—An enjoyable concert was given by girls' fellowship club on Nov. 9. Bro. Hargreaves gave helpful addresses on Nov. 13. At Bible school anniversary services on Nov. 20 Bro. G. Woolnough gave morning exhortation. There were several visitors. Special singing by school under leadership of Sister Mrs. Rosendale, and addresses from Bro. Hargreaves afternoon and evening, were appreciated. Good attendance in the evening, including brethren from Rochester.

Ringwood.—The mission has strengthened and encouraged members. All are entering into the work wholeheartedly. Ladies' guild, I.C.E. and Bible school show marked increase. On Nov. 13 Bro. Taylor gave farewell messages. Over 50 attended the Lord's supper. Over 80 were present at gospel meeting, when one responded to the invitation. The meeting concluded with a baptismal service, when five were immersed. These were received into fellowship on Nov. 20, when Bro. Rasmussen conducted services. Bro. and Sister Brooke have moved into the district. Bro. Brooke's ministry commences on Nov. 27. Bible school is practising for anniversary.

Gardiner.—At annual meeting of Gardiner auxiliary of B. and F. Bible Society on Nov. 9, Bro. Hagger was elected president for ensuing twelve months. Bro. P. D. McCallum, B.D., of Malvern, was morning speaker on Nov. 13, when Bro. and Sister O'Shea, from Prahran, were received into membership. Visitors included Bro. and Sister D. Main, of Port Kembla, N.S.W. Bro. Hagger preached at night on "The Christian and International Peace." Bro. S. H. Mudge, of Oakleigh, addressed morning meeting on Nov. 20, "A Solemn Warning" was Bro. Hagger's theme at night. Sympathy of the church is extended to the relatives of Sister Mrs. Sharp, sen., who has passed away in her 86th year.

(Continued on page 748.)

Foreign Missions.

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

A PERSONAL CHALLENGE.

THE problem of securing sufficient money to carry out missionary work is by no means new, nor is it confined to one missionary society. Mr. J. W. Burton, M.A., general secretary of the Methodist Overseas Board, had something to say to Methodists recently about their giving and the present insistent demand to do more aggressive evangelism:

"There is only one way out of the difficulty. It is that we should increase our ordinary missionary income. How can this be done? There are those who say that we must put more business method into it—increase our output of propaganda; provide up-to-date equipment for our deputations; use more fully the radio and the secular papers; and generally 'sell' missions as people of the world 'sell' other things.

"No one will suggest that we should not employ to the full any appropriate method of letting our people know the need, but we fear that there are many who do know the need, but who are not prepared to make the sacrifice involved. We are convinced that the fall in missionary income is not due primarily to shortage of money but to the fact that our people are spending so much more upon luxury and selfish pleasure. A graph of our voluntary income shows that the fall commenced before the depression seriously affected our people, and has not risen with the coming of good times.

"This would seem to indicate that the problem of increased contribution, and therefore of increased evangelistic activity on the field, is a spiritual one. It is the 'warmed heart' that is the secret. If only our church as a whole could be called to prayer and to real concern for those millions who know not Christ, we should have not only a revival of religion here at home, but a great advance on our mission fields.

"This resolves itself into a personal challenge. We say the church ought to do more. Often that word church is merely a moral umbrella to keep the raindrops of responsibility off ourselves. We are the church, and the responsibility rests not on some impersonal institution but upon individual men and women who have vowed to serve Christ and to obey his commands. It is for those of us who read these lines to ask whether or not we have discharged our responsibility in relation to this great task of winning the whole world for Christ."

THE IMMEDIATE FUTURE OF INDIA.

THE situation at the present time in India has in no way discouraged our loyal band of workers. The shortage of workers and the difficulties that are likely to come in the very near future because of that shortage might well cause us all to ponder and pray concerning the position.

When Dr. and Mrs. Michael went out early this year, it was felt that the field was nearly in a satisfactory position for present requirements. Owing to Bro. and Sister Coventry's decision to remain for a longer period in Australia and the unexpected return of Miss Grace Lambert owing to illness, the staff has been considerably weakened. Dr. and Mrs. Oldfield will be in Australia early in the new year; Miss Cameron is due for furlough June, 1939, and Miss Foreman six months later. This will mean that four experienced workers will be away from the field. The only missionary to return during this period will be Miss Vawser, who is even now returning some weeks earlier to take over the treasurership, one of

the very important parts of our work. Miss Cameron has worked hard, and during the past year with no missionary companion; therefore she must return when her furlough is due. The same applies to Miss Foreman. The work at Dhond is exacting, and responsibility falls heavily upon the one white nurse stationed there. Taking a longer range view we find that, shortly after the group mentioned as due for furlough return to the field, others are pending and are likely to cause more serious complications and shortages. Bro. and Sister Bolduan will be due to return, and before their furlough period is over two married couples, Bro. and Sister Escott and Bro. and Sister Thomas, will be due to return—unfortunately at the same time. The expansion of the work and the new demands reveal that we have some serious weaknesses. There are enough workers when all are on the field at the same time (a situation that seldom occurs), but we have no margins when sickness calls a worker home or when furloughs are due. Under such circumstances it is natural the field are making a strong plea that adequate reinforcements be sent—a nurse almost at once, a married couple in the very near future.

A few weeks ago we stated that our estimated expenditure for the coming year was £7200—more than £100 in advance of last year's income. If workers are sent it will mean several hundred pounds more. The Board are pledged, as far as lieth within them, not to commit themselves and cause an increased overdraft. Before any permanent success can be achieved the giving for maintenance must be increased.

Special giving to send out new workers has ever a ready response by the brotherhood, but we are always faced with the maintenance of any new move. The situation when analysed carefully is serious, and might well cause our staff in India much concern. Despite all that might discourage, we have had several very cheerful letters of late showing that they face their tasks with Christian optimism.

Bro. Bolduan has written saying that plans are well under way, and it was expected that an immediate start would be made on the special evangelistic work. Such an announcement should encourage all zealous workers of the Master and help to spur them on and thus thrust out workers into this needy field. The paragraph on this page by Miss Caldicott should also hearten us as we realise how the Indian church is assuming responsibility for its own work. There are four or five centres now in "Our India" where the native evangelist is supported by the native church.

INDIAN CHURCH MAKES PROGRESS.

IT has been a busy week for us at Baramati. First we had to prepare for an influx of visitors, then for our own India church conference meetings, Oct. 18 and 19, and the Nera-Bhima Valley Christian Mela (annual convention meetings). It is fitting to remember that Mr. Coventry was one of the leaders that brought the mela into existence. Five or six different missions join in these convention meetings, and quite 400 to 500 Christians must have been present this year. It is a great event for all Indian Christians who attend.

Our own conference sessions were a splendid success under the presidency of Mr. Bolduan. As we listened to our Indian Christians discussing and planning, as a conference body, their work, we could not help but feel they were advancing in a remarkable way. No hindrance these days to self-expression! Our Indian brethren and sisters realise it is their own work as never before. They want to carry out their own conference work without any financial help from the mission. They decided to give up the school work they have been doing and support a preacher for definite evangelistic work in a village separated entirely from any work of the mission. This we feel is a healthy sign, and we are pleased to see their desire to emphasise evangelistic work. Pray with us for them that God will guide them in deciding where they should send the evangelist.

The sisters' meeting of the conference was also a great success. To see 50 Indian Christian women gathered together gave us quite a thrill. An Indian Bible-woman acted as chairman, and the reports of their work were prepared and read by women delegates. The excellent message of "Women's Work and Place in the Church," delivered by a well-educated Indian Christian woman, made us feel that our Indian Christian women are a growing force in the church.

Before closing I would like to say how we enjoyed the spiritual feast we had during the days of the convention. The four special speakers gave inspiring, thought-provoking messages. One felt that four days of such spiritual fellowship would surely result in lasting benefit to all privileged to attend. Many of our settlement people who are wavering between two desires have, through these meetings, been brought face to face with their soul's condition in such a way that they are talking about it. We long to see a wave of power pass through our midst and sweep them into the kingdom. We also hear how Satan is working through a young man named Mularie and hindering these young men who are almost persuaded to accept Christ. Do pray with us that Satan's power may come to naught, and that those who are facing these issues may come through victorious for Jesus Christ.—E. M. Caldicott.

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Queensland News-letter.

H. G. Payne.

Brisbane Mourns a Lost Leader.

ON Oct. 24 Norman Miller, of St. Andrew's Presbyterian church, passed away after an illness of two years, during most of which time he engaged in his ministry for the church and took part in other public activities, awaiting bravely the inevitable end. He was an outstanding leader in religious, social and Protestant movements, with exceptional ability as a preacher. Mr. Miller was a native of Newcastle, N.S.W. He was educated at St. Andrew's College, Sydney, taking his M.A. degree. He was for 14 years at St. Andrew's church, Brisbane. His funeral was a State funeral in all but name, and was one of the largest ever seen in Brisbane.

Ambulance Disaster.

4BH conducts an ambulance picnic annually at Redcliffe on a Sunday, about 10,000 being transported by motor trucks. One was held on Oct. 30. Precautions were taken against the disorders of past picnics, police being placed at hotels to prevent the disgraceful drinking of past years, and the beauty contest for the selection of "Miss Redcliffe" and fellowship at Railwaytown and spoke to Bible class in afternoon at Wolfram-st. In the evening he spoke to the children, and Bro. Elliott Arnold's subject was "A Broken-hearted Lover." Two young men from Bible class made the good confession. Farewell was said to a Chinese brother, Ah Hin, who is leaving to join his family in China. The church sympathises with Sister Les. Warren in the death of her father, of Adelaide. Ladies of Railwaytown church held a drawingroom afternoon to celebrate opening of mission band on Nov. 17. In evening a spiritual rally was held at Wolfram-st., Mr. W. J. Wiley (Baptist) being speaker.

revenue. An annual contribution of 10/- per family will be sought, which will entitle to free service. Non-contributors will be charged for all services other than accidents, which will still be free. In appealing to the public to support the scheme, they say that art unions, picnics and other public functions are costly, sometimes taking up to 50 per cent. of the receipts to pay expenses.

One encouraging feature of the Sunday amusement question is that at Southport (the most popular ocean resort accessible to Brisbane by road) a poll of those on the municipal roll decided by two to one against repeal of the council's by-law prohibiting public amusements on Sundays, Christmas Day and Good Friday on premises licensed by the council.

Protestants at the Poll.

Last month's letter mentioned the winning of Wynnum by-election by a Protestant candidate, but did not make it clear that this was a City Council election. These elections are keenly contested, being conducted on party lines, an added zest being in the salary of £400 per annum awaiting the successful candidate. Another by-election has been held for the Council, this time for Baroons, a "safe" official Labor seat with a strong R.C. vote. Extraordinary precautions were taken to check votes, the Protestant Labor Party even having a handwriting expert present at the count of the postal and absent votes, and the count was held up that legal advice might be obtained by the returning officer on a point raised in a challenge by them. There were three candidates, and Protestant Labor (Mr. R. A. Powell) won by 28 votes.

New Zealand News-letter.

W. R. Hibbert.

Our Work in Rhodesia.

THE annual foreign mission offering was taken on Sunday, Oct. 9. The membership of the 24 churches on our reserve in Southern Rhodesia is 2100, of whom 1734 can be classed as active members. For the six months of this year ended June 30, there were 109 decisions for Christ, of whom 97 were baptised. There were also 29 restorations of members who had fallen away. The churches are ministered to by native preachers, who, with other workers, meet together once a month to review and plan out the work.

Routledge Memorial.

On Sunday, Oct. 9, the churches in the Dominion planned the morning service that simultaneously the congregations sang the doxology and gave themselves to prayers of thanksgiving because on this day F. L. Hadfield was opening the Routledge Memorial at the mission station, Dadasa, Southern Rhodesia. The memorial is a building with an assembly room, class rooms, dormitories and offices. Garfield Todd, superintendent of the mission, has acted as architect and builder, supported by Ndabambi, a native preacher and a very practical man. Bro. and Sister James Routledge bequeathed money for this purpose. Not only will the building be a memorial to these lives, but a perpetual reminder of what God can do with humble personalities. They never enjoyed a large income, but by a stewardship of life they were able to bequeath £2306 to the Lord's work.

Prohibition.

The prohibition vote taken on election day was practically a two to one vote in favor of continuance. Since a two-thirds majority is required, the position remains unaltered, but the Licensed Victuallers' Association are using every opportunity to persuade the public that prohibition is a dead issue. There was a substantial increase in the vote for State control.

Convention Time.

The last week-end in October is holiday time, as New Zealand celebrates Labor Day on the Monday. The Young People's Department endeavors to capitalise on this holiday period. A camp convention was held at Whangarei, North Auckland, and at Hokitika on the west coast of the South Island. Both these centres are off the main highway, and the conventions brought them much fellowship. A third convention was held at Palmerston North. The studies were based on the eighth chapter of Romans. The writer directed the west coast convention, E. L. Williams the northern convention and G. Stirling the central convention at Palmerston. A pleasing feature of the conventions was the splendid leadership given by a number of capable young men and women.

Fragments of News.

During the month Bro. H. Cave left the Dominion to minister at Naracoorte, S.A. Bro. Thos. Todd, of Dunedin, father of Garfield Todd, our missionary in Rhodesia, passed away after several months of failing health. These notes are being prepared in the home of Bro. Matthew Bell, at Gore, Southland. We regret to report that ill-health has compelled him to relinquish the ministry. He purposes retiring to his farm even though he will not be able to live an active life. Bro. Bell was the first New Zealander to leave for the College of the Bible in Melbourne when the College was in Rathdown-st.

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News of the Churches.

(Continued from page 745.)

Geelong.—Splendid services were conducted by Bro. D. Stewart on Nov. 13. On morning of Nov. 20 Bro. Stewart spoke on "The Missionary Vision." At night he commenced the mission at Meredith which for two weeks will be conducted in conjunction with Bro. C. W. Jackel, of Drumcondra. Geelong speaker at night was Bro. T. Pope, who gave a thrilling address on "Commendation and Condemnation." Hospital Sunday collection was received.

Stawell.—Bible school anniversary concert was held successfully on Nov. 7. Y.P.S.C.E. enjoyed a visit from Methodist Y.P. society on Nov. 8. The church has suffered a great loss in the departure of Bro. Alec. Arnel for Dimboola. Best wishes go with him as he begins his life's work. At Sunday services Bro. Thurrowgood delivers impressive messages to fair audiences. Ladies' aid held an afternoon at home of Sister Pritchard in aid of Christmas tree. Mrs. Holmes is ill.

Ballarat (Peel-st.).—Meetings on Nov. 13 were well attended, and Bro. Randall's messages were very helpful. At half-yearly business meeting on Nov. 14, Bro. Luke and Theobald were elected to official board. A recommendation from officers that preacher's salary be increased was agreed to by all. Members referred to the valued service rendered by Bro. Randall during his ministry as full-time preacher. Bro. McLeod and Randall expressed thanks of officers to all for their help and co-operation.

West Preston.—A happy time was experienced on Nov. 8, when 60 young people from Prahran church visited local Y.P. fellowship. Opportunity was taken to congratulate West Preston basketball team on winning premiership, and four members of team were recipients of trophies donated by members of church. Bro. Wigney was speaker on Nov. 20. At night his subject was "Is Repentance Necessary?" Sister Miss Lang (Hampton) assisted with a message in song. At the close Bro. Wigney baptised his daughter Gwendoline, who had owned her Lord the previous Sunday.

South Melbourne.—Bible school celebrations on Oct. 30 and Nov. 6 and 9 were very successful. Scholars under baton of Bro. J. E. Brooke sang splendidly. Visiting speakers were Les Brooker and H. Campbell and Mr. Fisher (Park-st. Methodist youth worker). On Nov. 20 the kinders, led by Sister Miss R. Duncan, Mrs. G. Newman (superintendent) at organ and Bro. Brooke as speaker, delighted a good audience with items and singing. Prize-giving was a joyous time. At gospel service Bro. Brooke preached a farewell sermon. Bro. Tom Craig was baptised, and a young lady made the good confession.

Brim.—Attendances at afternoon services for communion are fairly good, but at gospel services not so good. During recent weeks the school has held its anniversary, at which good attendances were recorded and much inspiration received. This was followed by the tea meeting concert by the scholars, and distribution of prizes. The picnic was held early in October. A successful working bee was held at the manse on Nov. 2 and 3 for erection of a cyclone fence, completed later along with other improvements. On Nov. 12 the sisters held a successful fair and sale of works. Over £30 profit was made.

Maryborough.—Work is in splendid heart. On Nov. 3 Peace Sunday was observed. Bro. Searle delivered a splendid address on "The League of Christ." Special singing by choir was appreciated. On Nov. 20 meetings were excellent. Bro. Searle spoke in morning on "Such as I Have" and at night on "The Peerless Christ." On Nov. 15 the annual talent fund social was a success, aim for year, £30, being almost reached. Opportunity was taken to say farewell to Sister and Mr. Thomas and

family; presentations from church, choir and ladies' aid were made. Midweek prayer meetings are splendidly attended. Bro. Searle concludes his ministry with the church on Nov. 27, and Bro. C. Cole takes up the work on Dec. 18.

Hartwell.—Bible school anniversary on Oct. 30 and Nov. 6 was a wonderful time, with large attendances and bright singing. Sixteenth church anniversary service and first in new chapel were held on Nov. 20. In morning Bro. Reg. Ennis spoke splendidly on "The Spirit of Christianity"; 120 present. In the afternoon Bro. C. J. Robinson gave an interesting talk to Bible school, when a large number were present. Bro. E. Hammond was song-leader, 100 attended the fellowship tea. 160 were present at a wonderful meeting at night. After a fine address by Bro. F. E. Buckingham a Bible school girl and two ladies made the good confession. The six months' building fund appeal (aim £80) raised £100/3/3. The outlook is bright for new year's work.

SOUTH AUSTRALIA.

Queenstown.—On Nov. 13 Bro. Brooker exhorted the church and preached at night, continuing subject of week before. On Nov. 20 Bro. Cox gave the church an appreciated address. Numbers at school were encouraging. Bro. Brooker preached in the evening. Nov. 19 the girls' club held an enjoyable "C. tentinal" in aid of Christmas cheer fund.

Henley Beach.—A series of special meetings with Bro. Ewers as speaker has concluded. The church has been encouraged to greater effort. There was one decision. Mr. Middleton was baptised on Oct. 5. The church anniversary was celebrated on Oct. 9, followed by a fellowship meeting on Oct. 18, Bro. Beiler giving an interesting message. Ladies' guild has been working on articles for Estcourt House, and has given 12/- for Spanish relief. On Oct. 2 the C.E. society visited Semaphore mission.

Victor Harbour.—Bro. Viv. Deboo is bringing a truck-load of young people from Port Elliot to Victor Harbour every Sunday evening while he is working in the district. Another young man and a young woman have made confession of Christ from that centre recently. Miss A. Cooke was immersed at Goolwa recently, and a married lady renewed her vow. Bro. Manning is spending a week amongst River Murray churches around Berri. Bro. Cliff. Manning and Doug. Swincer have led the services here very acceptably.

Semaphore.—Bro. J. C. Stanley conducted meetings on Nov. 13. Bro. Oram received an urgent message from Victoria. His only sister had passed away suddenly in her home at Minyip with nobody present. Bro. Oram was reading a letter from her at the time, in which she said she was well. On Nov. 20 the church tennis club occupied the platform and sang two numbers. A man confessed Christ. Ladies' guild held a successful annual meeting on Nov. 15. Sister Schwab, from Grote-st., gave an excellent address to over 40 ladies. Mrs. Bray is the energetic secretary.

Hindmarsh.—Anniversary services of Bible school were repeated on Nov. 20. In the morning Bro. W. W. Saunders spoke on "Called Christians." In the afternoon Bro. A. R. Jones, from Henley Beach, brought a very good message to the young people. Bro. G. T. Fitzgerald, from Maylands, was evening speaker. His message on "What shall this Child be?" was a fitting climax to the anniversary meetings. After the gospel service members met in the school hall to do honor to Sister Miss Doreen Richardson and Bro. Reg. Price, who have been very active and esteemed workers and are to be married. On behalf of auxiliaries of church Bro. C. H. Trembath presented them with a clock. On Nov. 15 a very successful Bible school concert was given.

Berri-Winkle.—Meetings have been well attended. Bible schools are in splendid con-

dition. Berri has gained ten new scholars since anniversary in October. Attendances at Berri school average over 90. On Oct. 26 Miss Vawser addressed the sisters in the afternoon and showed pictures at a crowded meeting at night. On Nov. 6 Bro. Hollar spoke at Winkle at both services; morning subject was "The First Church of Christ"; evening, "The Suffering Servant." P.B.P. conducted a successful banquet on Nov. 7, the girls entertaining mothers and deaconesses. The girls had submitted an essay on missions, and Gwen Clark's effort was considered the best by Bro. A. Anderson, the adjudicator. An excellent evening was spent. Services on Nov. 13 were well attended. At Winkle Bro. Manger and Hunt spoke; Bro. Hollar addressed both services at Berri. Evening sermon was on "What the Lord's Supper Means to Me." Two recent innovations have been the conducting of an after-meeting and a successful copper collection for building fund. Sister Campbell and Bro. Bert Gray are both home after hospital, also Dorothy Jaensch. Sister Morrell is an inmate of Barmera Hospital.

NEW SOUTH WALES.

Taree.—The visit of conference president, Bro. F. E. Alcorn, on evening of Nov. 16 was enjoyed and his message appreciated. Follow-

ing their desire to emphasize evangelistic work. Pray with us for them that God will guide them in deciding where they should send the evangelist.

The sisters' meeting of the conference was also a great success. To see 50 Indian Christian women gathered together gave us quite a thrill. An Indian Bible-woman acted as chairman, and the reports of their work were prepared and read by women delegates. The excellent message of "Women's Work and Place in the Church," delivered by a well-educated Indian Christian woman, made us feel that our Indian Christian women are a growing force in the church.

Before closing I would like to say how we enjoyed the spiritual feast we had during the conference. The four special

ing attendances on Nov. 13 were in four deciding for Christ; these have been received into the church. On Nov. 6 Bro. Davis commenced his second year with the church, and on 18th a social celebrating the event was held. The church presented the preacher with a set of books, and Mrs. Davis with a sheaf of flowers. A feature of gospel meetings is assistance rendered by choir.

Tempe.—During past few weeks meetings have maintained good attendances in spite of much sickness. Open-air meetings and Bible school are well supported. On Oct. 29 the Bible school picnic was held at Carr's Park. On Nov. 15 Sister Mrs. Woolmans was called to higher service. She had had fellowship with the church from its inception. Sympathy is extended to husband and sons and all who mourn. On Nov. 20 a large crowd attended a memorial service conducted by Bro. Everett, whose subject was "Saved by Grace."

Wingham.—Meetings are encouraging, and work at this centre receives care and oversight of Taree congregation. Bro. L. A. Trezise visiting the church each Sunday. A successful Bible school anniversary was held on Nov. 13, Taree Bible school being represented by a party of scholars, the secretary, Bro. G. D. Saxby, and superintendent. Bro. L. A. Trezise gave an address to a good congregation. Public meeting and presentation of prizes was held on Nov. 14. The church was pleased to receive a visit from conference president, Bro. F. E. Alcorn, on Nov. 17.

Granville-Parramatta Circuit.—There were good meetings on Nov. 20. Bro. Hammer preached at Seven Hills in morning and Bro. Acland at Doonside. The mission there continues with encouraging meetings; two decisions to date and a number of baptised believers interested.

Church building is nearly completed, and the opening is expected at close of mission. At Granville, Bro. Laney, from Burwood, addressed the church in the morning. At night Bro. Ron. Wilson gave an interesting gospel address to a good meeting. Plans are in hand to extend the work at Westmead early next month.

Marrickville.—Bro. Wakeley was speaker at a good meeting on Nov. 13. The drive for new scholars for Bible school, started last February, has resulted in 100 scholars being added to the roll. S.S. anniversary services were concluded in the evening, when the children sang splendidly. Mr. J. J. Mountain, of Manly Congregational church, gave a splendid talk, which was enjoyed by both school and church members. At the chapel on Nov. 19 Bro. Wakeley officiated at the marriage of the choir conductor, Bro. Nutt, with Sister Beth Shorey. At a good meeting on morning of Nov. 20 Bro. Eager was speaker. Bro. Wakeley gave a stirring message in the evening on "The World To-day." Two young lads from Bible school made the good confession.

Broken Hill.—Bro. Arnold's address at Wolfram-st. on morning of Nov. 6 was on "The Lordship of Man." At night he gave second of a series on "The Church in Prophecy and History." Bro. W. Harris exhorted in morning. Bro. A. Thurgood spoke on morning of Nov. 13. Bro. R. J. Clow, of Canberra, had fellowship at Railwaytown and spoke to Bible class in afternoon at Wolfram-st. In the evening he spoke to the children, and Bro. Elliott Arnold's subject was "A Broken-hearted Lover." Two young men from Bible class made the good confession. Farewell was said to a Chinese brother, Ah Hin, who is leaving to join his family in China. The church sympathises with Sister Les. Warren in the death of her father, of Adelaide. Ladies of Railwaytown church held a drawingroom afternoon to celebrate opening of mission band on Nov. 17. In evening a spiritual rally was held at Wolfram-st., Mr. W. J. Wiley (Baptist) being speaker.

Sentenced To Two Months Hard Labor.

THAT sounds bad, but it may attract attention. The conference president and secretary visited the mission at Hamilton and said, "You are having great audiences; you had better stay on a little longer than usual and win out in this conservative town. If you get in a dozen extra that will be equal to about two years of work in the ordinary way."

Hence the decision to remain, not because things were flourishing, but because they were not. A new experience.

That this field would be difficult was patent to all prior to our coming. No, we are not going to enumerate the difficulties. It looks like an excuse to justify failure. Some who are praying very fervently will be glad to know that it will not be a failure. In the last few nights we have had five fine couples step out, as well as others. By the time the mission is over, unless something unusual happens, counting the original members and new members and restorations, there will be a church with well over one hundred members.

But the extra time costs extra money. We had been much helped in the very disappointing days by the thought that the missionaries were not costing the church or committee anything, as the surplus from the Mildura district mission offering was covering that. Would anybody else like to help us with the extra? The local people will not be able to help much, as there is the new building to be considered.

The week-end, Nov. 12, 13 was a time of rejoicing when the new building was opened. Easily a hundred members came from churches

80, and 100 and 200 miles away. They bought windows, doors, seats, and made donations to the building fund. Wasn't that fine? Bro. Vic. Morris and I watched with delight. We would have fainted if any one of the one hundred visitors had turned to us and said, "This is a pretty difficult field for a mission. However do you manage to get money to pay for it? Here is a cheque for the thankoffering—it will save a little anxiety." However, we were not called upon to exercise self-control.

Now there is no need for anyone to feel bad about it. We don't ourselves; we are used to it. But it furnishes me with an excuse for writing something which has been on my mind for years.

Every now and then someone will leave some hundreds of pounds for dead bricks and mortar when it could be invested in living souls. For real profit there is nothing like evangelism.

Here is proof. Some years ago someone did the very rare but very wise thing in N.S.W. to leave £500 for evangelism. The H.M.C. encouraged us by earmarking that for "Hinrichsen missions." That £500 will bring about at least ten missions because if £50 is thus found the offering will usually more than provide the rest. These ten missions will bring about a thousand baptisms—probably more. Ever since leaving College the average has been well over 100 for every six weeks. A few will not stand, but given right treatment the great majority will. One of the fields thus entered was Mayfield. There is a letter before me from Bro. Wilson, the preacher. He says, "Last night there must have been 180 in and around the chapel, so you see your efforts in Mayfield are still bearing fruit. These added since your departure total 39 for the year. Not twelve of our membership were originally members. The church is saved financially, and ere long should be self-supporting." Granville report would be similar, for prior to the mission there was only one preacher. Now there are two full-time preachers in the circuit. In these cases the new members would be giving at least £4 per week. Let us say the average is £2 per week given by new members. That is very conservative. In each field that would be £100 per year, but from ten missions it would be £1000 per year. Hence by investing in souls that £500 would bring into the King's treasury £1000 per year. If put into a church building it would save £25 per year in interest. Is there any comparison?

That is why the home mission offering should be kept in mind. So far our missions have not been a charge on the committee. In fact, we have a little to our credit. Would anyone like to help the new work at Hamilton so that our last mission shall not incur a debt? Thank you for reading the article, whether you help or not. Only why not? It is definitely God's work and in harmony with his will. Someone wrote a letter of encouragement and said: "Dear Mr. H., I have nothing but admiration for you and your splendid work." Have you anything beyond that? Admiration won't pay the printer. Thank you, all who have helped. This will be my last appeal in Australia for some time.—E. C. Hinrichsen.

WANTED.

To buy, a folding organ for use in kindergarten.—Miss J. Pratt, Sackville-st., Albany.

Girls for guest house. Apply Mrs. Dack, "Ophir," Sorrento, or 'phone Sorrento 79.

The Committee of the Burwood Boys' Home is endeavoring to arrange to place the boys in private homes for a fortnight's holiday during Christmas and New Year. Any friends of the Home who would be willing to assist in this direction are requested to communicate as soon as possible with the secretary at 422 Collins-st., Melbourne.

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IN MEMORIAM.

HARDING.—In loving memory of Wilfred, loved husband of Ruby, and loving father of Don and Ken, passed away Nov. 25, 1921. Always remembered.

—Inserted by his wife, "Kendon," Plenty-rd., Preston.

LENG.—In loving memory of our dear mother and grandmother, who passed away on Nov. 27, 1937.

Beautiful memories treasured ever,
Of happy hours we spent together.
—Inserted by her loving daughter and son-in-law, Mary and Stan, and grandchildren Max and Margaret.

COMING EVENTS.

DECEMBER 11.—Cheltenham (Vic.) "Back to the Old Chapel" services to celebrate the Diamond Jubilee of opening of Chesterville-rd. chapel. 11 a.m., Lord's Supper; Principal A. H. Main, M.A. 3 p.m., B.S. Reunion; Bro. R. T. Pittman, B.A., Dip. Ed. 7 p.m., gospel service, Bro. A. W. Connor. Hospitality provided for day. Reunion tea, 5.15. All past members and B.S. scholars invited. Please advise the secretary, P. E. J. Smith, Pt. Nepean-rd., Highett, S.21.

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10th "HOME-COMING" DAY,

SUNDAY, NOVEMBER 27, 1938.

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Pray! Come!

Bro. Cliff G. Taylor, Speaker.

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Speaker, Professor Woodruff.

Song-leader, L. E. Brooker. Box Hill Quartette Party.

Meeting arranged by Eastern Suburbs Officers' Association.

NORTHCOTE CHURCH.

Home-Coming Sunday, December 11.

11 a.m., Mr. Reg. Ennis.

7 p.m., Mr. W. T. Atkin.

Former members and friends cordially invited to spend the day with the church. For hospitality write A. E. Guyas, secretary, 15 Oakhill-ave., Preston.

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Obituary.

J. Daniel.

ON Oct. 13 Bro. J. Daniel, after a long period of suffering, fell asleep in Christ. He and his wife were won for the Lord at the Kellems-Richards mission held at Ballarat, Vic., fifteen years ago, and were baptised by Bro. Connor. Prior to coming to Footscray Bro. Daniel was associated with the church at Collingwood. He was held in great esteem by the church at Footscray. He loved to be at the prayer meeting and in the Lord's house. He indeed was a brother greatly beloved. The writer conducted the services at the home and the graveside. We commend the sorrowing ones to the God of all consolation.—W.H.G.W.

Mrs. Emily Geeves.

MRS. EMILY GEEVES, an old and faithful member of the church at Geeveston, Huon, Tasmania, passed away on Oct. 11. She was a teacher in the Sunday school for many years, only giving up recently through illness, leader of junior C.E. for a long period, and president of the women's auxiliary since its inception about eight years ago. Owing to her own illness and that of her son who passed away five weeks before her, she had not been able to attend meetings for some months. Our sympathy goes out to her loved ones, but they sorrow not as those without hope. The funeral service was conducted by Bro. Harper Knight, of Dover.

S. M. Steffensen.

AN old and faithful disciple in the person of Bro. S. M. Steffensen, of Drummond church, Vic., passed peacefully away on Sept. 20. Bro. Steffensen, with his wife, who pre-deceased him eight years ago, came into the church about 46 years ago under the preaching of the late Bro. James Park. The sympathy of the church goes out to the daughters, Mrs. Turnbull (Rochester), Mrs. Saunders and Miss Elsie (Drummond), in the loss of a kind and loving father. The remains were laid to rest in Rochester cemetery, Bro. A. C. Mudford, assisted by Bro. Hargreaves and Woolnough, officiating.—H.B.

Mrs. Tyrrell.

ON Oct. 23, at her residence, 27 Park-gve., Middle Park, Vic., Sister Tyrrell passed to be with her Lord. Coming to Australia from Tipperary, Ireland, 70 years ago, Mrs. Tyrrell was at first associated with the work of the Anglican church, but with her daughter (Mrs. Johnston) confessed Christ under the preaching of Bro. G. T. Walden in 1888. The family removed to Collingwood in 1899, and to Middle Park in 1907, where they found a few members meeting in a hall. From the time of her baptism, our sister was an ardent worker for the church and endeared herself to young and old by her loyalty, her strong faith in her Lord and her patient, sympathetic manner. After a brief service in the home her tired body was laid to rest in Melbourne Cemetery on October 25. "Forever with the Lord."—C.J.R.

Miss Vena Walker.

THE church at Bambra-rd., Caulfield, Vic., has suffered a great loss in the passing away of Sister Miss Vena Walker on Nov. 2 at the age of 37 years. Five years ago she united with the church and took a keen interest in the work of the Lord. Twelve months last September she was taken ill; confined to her bed she bore her suffering patiently and cheerfully. Many friends visited her regularly, and were all helped by her beautiful Christian life. Only one Lord's day during her illness was she unable to remember her Lord in partaking of the Lord's supper. Jesus was real to her. About two hours before she

passed away she asked for all members of the family to gather in her room, and gave to them her farewell message, telling them not to mourn, for she was perfectly happy, and was going to be with the Lord. She closed her eyes and passed peacefully away. Her remains were laid to rest in the Springvale Cemetery, in the presence of a large number of relatives and friends. We commend her dear ones to our heavenly Father, the "God of all comfort."—H.M.C.

Mrs. Caroline Waring.

IN the passing of Sister Mrs. Caroline Waring there went hence to the Lord one of our oldest members in N.S.W. She was immersed 66 years ago by Bro. Wright at Elizabeth-st., Sydney, and remembered the meetings in the Polytechnic Hall, Pitt-st., and Riley-st., Surrey Hills, Sydney, which constituted the foundation of the work at City Temple. Her mother, Sister Grace James, was a foundation member in N.S.W. Subsequently our sister had membership at Newtown (which became Emmore Tabernacle in 1880). There she was active in the school and taught some who to-day are prominent. In 1918, when Rockdale work was developing, she became attached there. It is gratifying to recall that all the family became disciples. In recent years, till she died at 83, she was cared for by her affectionate family, who were comforted by her loving and appreciative response and evidence of her unfeigned faith and serene witness to Christ. The departure of a true Christian mother is balanced by a sure hope of re-union. In this assurance the family continues to serve the Christ of the church. May his grace sustain till the great day of consummation.—Stuart Stevens.

Open Forum For "Christian" Readers.

[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.]

ACTS 20: 7.

AS the above text is often quoted as evidence for our practice of breaking bread on the first day of the week, often called the Lord's day, I would be thankful for an expression of belief on it, as I have the liberty to express the reason for mine. In the first place, we ask, When did this meeting occur? It was a night meeting, for "there were many lights in the upper chamber where they were gathered together," and it was "upon the first day of the week." When did this first day begin? The way God started the weekly cycle for this earth was "And the evening and the morning were the first day." The command was "from even unto even shall ye celebrate your sabbath." Hence there could not have been a night meeting on the first day of the week except on the night following the seventh. This was the apostle's farewell meeting with the church at Troas. He preached all night, and on Sunday morning started on his long journey of nineteen miles to meet the ship which had gone before to Assos. In support of the time the meeting recorded in Luke's account, Acts 20: 7, was held, I would like to call two witnesses. The first Conybeare and Howson's "Life of Paul": "It was the evening which succeeded the Jewish sabbath." Secondly Professor McGarvey in his commentary on Acts writes, "The brethren met on the night after the Jewish sabbath. On Sunday morning

Paul and his companions resumed their journey." It will readily be seen that the meeting was not held at a time answering to our Sunday evening. The day ever beginning and ending at even, in Luke's scriptural account, makes our Sunday evening no part of the first but of the second day.—Thomas J. Johnston.

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Cause me to hear thy loving-kindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee.

Deliver me, O Lord, from mine enemies: I flee unto thee to hide me.

Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness.

Quicken me, O Lord, for thy name's sake: for thy righteousness' sake bring my soul out of trouble, for I am thy servant" (Psa. 143).

⊙

"DEAR-BOUGHT EXPERIENCE."

In a private common-place book, Robert Burns made this entry, dated October, 1785: "If ever any young man, in the vestibule of the world, chance to throw his eye over these pages, let him pay a warm attention to the following observations, as I assure him they are the fruit of a poor devil's dear-bought experience. I have literally, like that great poet and gallant, and by consequence that great fool, Solomon, 'turned my eyes to behold madness and folly.' Nay, I have, with all the ardor of a lively, fanciful and whimsical imagination, accompanied with warm feeling, poetic heart, shaken hands with their intoxicating friendship. In the first place, let my pupil, as he tenders his own peace, keep up a regular, warm intercourse with the Deity . . ." But here the entry broke off, the more touching because it was never finished.

⊙

THE PRAYING CHRIST.

Does someone say, "Oh, prayer! That is just the old advice—not much help in that, prayer does not get things done"? My friend, do you think that all the saints of all the ages have been fools? Was Christ, climbing to the mountain-top or kneeling in Gethsemane, deluded? Does the man who says there is no such thing as an answer to prayer know better than Jesus? Ah, how the praying Christ rebukes our prayerlessness!—J. S. Stewart.

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ceived into fellowship. He also addressed
the afternoon public meeting and service at
night. Bordertown choir rendered appreciated
items afternoon and evening under baton of
Bro. Harold Howell.Services were continued on Wednesday, when
a large contingent of visitors came from Nar-
acoorte and Kaniva. Meals were served all day
in Bordertown Showground refreshment rooms
under supervision of Sister Mrs. Russell.At 11 o'clock devotional service, Bro. Leng
addressed the gathering, which was presided**THOUGHT FOR THE WEEK.**"THE church never really
claims the truth until
she has proclaimed it."

—J. H. Jowett.

over by Bro. Ern Killmier, of Adelaide. The
afternoon business session was preceded by
pioneer members' reminiscences. This session
was presided over by Bro. D. Welsh, conference
president. An item of song was given by Bro.
Cave, of Naracoorte.Bren. Withers (Kaniva) and Leng preached
gospel messages at night. Bordertown choir
and Miss A. Williams (Kaniva) contributed
musical items. At conclusion of the meeting
Bro. Russell spoke words of farewell to Bro.
and Sister Leng.To God we give thanks for such lives as
Bro. and Sister Leng, and wish them Godspeed
on their return to New Zealand.—J. E. Mac-
donald.**Australian Christian**Published Weekly by
Austral Printing & Publishing Co. Ltd.528, 530 Elizabeth St., Melbourne,
Victoria, Australia.

Phone, F2524.

Editor: A. R. MAIN, M.A.

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