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Conversions, Reconversions, Reconsecrations

CONSIDERING our great use of the word "conversion," it is somewhat surprising to find that it is found only in a Bible concordance. The verb "convert" appears only twice, but "converted" is more frequent. A study of the passages makes it appear that we have given a modified and technical meaning to the word.

We are agreed that conversion is essential to discipleship, forgiveness, entrance to the kingdom and eternal life. The greatness of this essential prerequisite is stated in varied terms. A birth from above, a new creation, a quickening or making alive of those who have been dead in sin, are amongst the most familiar scripture ways of referring to the change which must have taken place before anyone can enter the kingdom or be "in Christ."

God's Act and Man's.

Conversion can be looked at from two sides. Where the common version has "be converted," the revised has "turn" (see Matt. 18: 3; Acts 3: 19; cf. Luke 22: 32). It is man's act. "Whatever the causes lying behind the act of turning, the act itself is man's." But as explicitly God is said to turn men from their iniquities (Acts 3: 26). No Christian questions the necessity of divine grace and the operation of the Spirit of God. Men are made alive by God. None can come to Christ except the Father draw him. The Spirit it is who convicts the world in respect of sin. Hence we say, as Alexander Campbell wrote long ago, that we "could not esteem as of any value the religion of any man, as respects the grand affair of eternal life, whose religion is not begun, carried on, and completed by the personal agency of the Holy Spirit."

We think of the church as a company of people who have heard and obeyed the call of God. It is composed of genuinely converted people, who have turned from sin to serve the living God, who have made the great surrender to the Lord Jesus and given him the homage of their lives, who regard themselves as no longer their own but his who purchased them with his own

precious blood. As we look at the church as it appears to-day, we feel that there is a great difference between the real and the ideal. To bridge the gulf that separates the two is one of our most pressing needs. If we could make sure that those admitted to baptism and church membership have really died to sin and been born of God, our church life would be transformed and our work immeasurably more effective than it is.

Reconversion.

The word reconversion is one very rarely used by us, and it is never found in the scriptures. The really converted man does not want a reconversion. Were a man to go back from his allegiance to Christ, however, his return to it might appropriately be called reconversion. When we keep in mind the fact that conversion is turning, we may justify the thought of reconversion. Undoubtedly Christians fall short of their ideals and are overtaken by sin. They are then called upon to turn back with a penitent heart, and confessing their sin to God, who has promised to forgive. Such sin does not deny the reality of the original conversion; and God has a

plan of forgiveness for his erring children as truly as he had for rebel sinners who have yet to receive the adoption of sons. Even the apostles had to be told to turn from self-seeking ambition and become as little children. Simon fell into grievous sin, from which he had to turn. Neither of these occasions warrants our looking upon the apostles as being in our modern sense of the word "unconverted" persons. Simply they, having sinned, had to turn away from it. So must we do whenever we commit any sin.

Reconsecration.

The Christian life admits of degrees of holiness. Not all believers are on the same level of devotion to the Lord. Not all are filled with the Spirit. We do not individually maintain our highest standards. Conscious of failure and weakness, and sincerely desiring to serve the Lord more zealously and with less imperfection, we make new resolves and seek a more complete dedication. The aspiration and experience are common, and "reconsecration"—the word intended to express the idea—is being used with increasing frequency in our church life.

It must be good for a person to seek a richer spiritual experience and a more devoted service. We think that the preacher who can induce men and women to do this and so increase the spirituality of the church is worthy of as much honor as the earnest evangelist who wins people to initial discipleship. It will at times be quite appropriate for this determination to live on a higher level to be indicated in a public way. When men have as it were turned their back on Christ, and given up discipleship, it will be good for them and for others to make their return known.

We wonder, however, if there is good occasion for some of the "reconsecrations" which are now so commonly reported as sharing the honors at Gospel services with the confessions of Christ by newly converted sinners. The best Christian we know might in such a service have his heart touched and be aroused to greater devotion. Must he therefore come

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to the front and be "reconsecrated"? Will not any Christian who is stirred to holier living and higher discipleship manifest that in a better way by faithful attendance, regular use of the means of grace, and quiet, humble service, than by a spectacular public stand in response to an invitation?

Some of the old-time high-pressure evangelists received a good deal of not unmerited criticism for their methods. Some forced their way into Sunday schools and persuaded crowds of children (the little dears would do almost anything to oblige) to make a public confession. Some of them traded also on the susceptibilities of humble, trustful disciples. Did these not wish to live a better life? If so, let them hold up the hand or stand. Some had no desire to stand, but, fearful lest not to comply might be taken as a vote against the better life, they fell into line—to be later astonished at being included with other converts as fruits of the mission; whereas all the time many were better Christians than the missionary! There were worse things—such as getting the company to indicate their preference for the Christian way by lining past the preacher and shaking his hand (again counted as mission gains); or raising hands if they had the desire to go to heaven some day; or—worse, because of the implication of a double entrance—to raise the hand or stand if they hoped some day to meet the preacher in heaven. No wonder there were reactions against such things. A better way of evoking or registering reconsecrations was desired. We trust that the sane and quieter way will everywhere be adopted and maintained. In addition, we may remark that nobody knows how many reconsecrations take place in a service.

For More Than Victory.

DR. JOHN MACKENZIE was speaker at the first of the citizens' war-time intercession services in Melbourne Town Hall. His theme was "Prayer and the Crisis." "The Messenger" reports Dr. Mackenzie as saying that they felt confident of the consummation of God's great promises. Napoleon had said that God was on the side of the big battalions; but at St. Helena he had had time to think. Nearly 25 years ago President Wilson had said that America was entering the war to make the world safe for democracy. What had democracy been doing during the past 25 years? The democracies had not been faithful to the trust reposed in them by God when he gave them victory. Young men to-day were fully appreciative of their responsibilities, and were showing a willingness to give their utmost in the hour of crisis. We were praying, not simply for victory, but for something greater than that. We were praying for that which made victory worth while, namely, right-

eousness, peace, brotherhood and love of the kingdom of God.

Hospital Appeal.

A VERY beautiful full-page advertisement, urging a liberal response to the Lord Mayor of Melbourne's appeal for the hospitals, appeared in last Saturday's newspaper. It was issued in the name of the Lord Mayor and the secretary of the fund, the cost being defrayed by a number of business firms. "Help Thy Neighbor" was the plea, which was enforced by an appropriate picture and also by the apt quotation of the words of Christ and his apostle. The high plane on which the appeal was made deserves commendation. Perhaps the advertisement was also a recognition of the fact that our hospitals are most largely supported by those in whom the spirit of the Master dwells. We venture to reprint the essence of the appeal:

Jesus said, "Love thy neighbor as thyself." Indeed, he placed this as the second commandment, and quoted it a number of times. He said too, "Into whatsoever city ye enter . . . heal the sick that are therein."

So we ask you to pause for a moment and reflect compassionately upon those less fortunate than yourself. We ask you to show love for thy neighbor and to help heal the sick who are in our midst, by giving generously to the Lord Mayor's Fund.

By giving a few pence, a few shillings or a cheque . . . whichever you feel you can afford . . . you will be obeying the Golden Rule—"Whatsoever ye would that men should do to you, do ye even so to them." And the divine blessing that will flow into your heart and mind will be reward beyond price.

To carry on their great and noble work our hospitals are in dire need of funds. . . . £45,000 are needed desperately to heal and feed back to health the despairing and destitute who seek sanctuary and respite from their pain and suffering. Be merciful and out of gratitude for your own health and strength, give, give generously so that many brave sufferers may receive alleviation and skilled attention . . . so that broken bodies may be mended again and lives may be saved for a useful, happy future. The scriptures promise that "In what measure ye mete, it shall be measured to you again, brim full, pressed down and running over." We are assured too, that "The Lord loveth a cheerful giver." Here, then, is your opportunity to fulfil the scriptures . . . to give cheerfully . . . to mete out charity to the needy . . . to heal the sick . . . to help thy neighbor . . . by responding immediately to this urgent appeal.

We know that you will not "pass by" on the other side. We know that you will give with a glad heart. "Seeking not reward, yet shall you be rewarded," for giving "blesseth him that gives and him that receives." Send your contribution to-day.

A PRAYER FOR BRAVERY.

God make me brave for Life—
Oh, braver than this!
Let me straighten after pain,
As a tree straightens after the rain,
Shining and lovely again.

God make me brave for Life,
Much braver than this!
As the blown grass lifts, let us rise
From sorrow with quiet eyes,
Knowing thy way is wise.

God make me brave—Life brings
Such blinding things,
Help me to keep my sight,
Help me to see aright
That out of the dark comes Light.

—Grace Noll Crowell.

Mr. and Mrs. G. Percy Pittman.

AS announced in our last issue, Mr. and Mrs. G. Percy Pittman arrived in Australia from India at the beginning of last week. Older brethren and sisters recall with pleasure their



Mr. and Mrs. G. P. Pittman.

(Enlarged from a Group Taken in India.)

splendid service to the churches in Australia, and many more have followed with deep interest their thirty years' faithful and successful work in India. Our brother and sister are not planning to return to India, but expect to live quietly in Australia.

Mr. and Mrs. Pittman served in the gospel

with the church at Berwick, Victoria, from 1892 to 1895, then went to England and were associated with Sydney Black in the work at Chelsea and Twynholm, London. They returned to Australia in 1900 under engagement with the church at North Adelaide and remained there for three years. From 1903 to 1906 they were located with the church at Ascot Vale, Victoria. On the death of A. B. Maston, G. P. Pittman became manager of the Austral Publishing Company till October, 1909, when he and Mrs. Pittman left for India to open up foreign mission work for the British Churches of Christ. They served in India for 30 years, but when on furlough in 1922 they worked with the church at Saint Morris, S.A., and in 1923 with the church at Cheltenham, Victoria, while in 1934 Mr. Pittman acted as secretary to the Federal Board in Adelaide in succession to Mr. G. T. Walden.

In the British mission in Bihar, India, eleven churches have been established, with a Christian community, including children, of about 1000. A promising movement is going on among the aboriginal tribes. Seven missionaries are at work, with a staff of Indian preachers, teachers and Bible-women. The district is a large one, with 3260 villages, and the British mission is the only one at work, with the exception of the Roman Catholics, who occupy one section, and there are more than a million inhabitants in the whole area.

Pictures in Words.

(6)

Randall T. Pittman, B.A., Dip. Ed.

THERE is a word used in Luke 12: 29, and nowhere else in the New Testament, which has presented a problem to translators, as a comparison of the versions will show. It is a passive form of *meteorizo*, translated in the Authorised and Revised Versions "be of doubtful mind." Moffatt gives "be worried," Goodspeed "be anxious," Rotherham "be held in suspense," while Weymouth has "waver between hope and fear."

A study of the history of the verb will help us to appreciate the translator's problem. The word is associated with *meteoros*, "in mid-air" (compare our word "meteor"), and its primary meaning was "to raise on high." It was used of a ship on the crest of a wave, and of fortifications with high walls. Metaphorically, the meaning "to buoy up with hope" was used, as when Thucydides said that "all Hellas was excited by the coming conflict." Another use of the verb was "to be elated" or "inflated with pride." Thus in a play of Aristophanes entitled "The Birds," the following occurs:

Sycophant: So, words are wings, you say?

Peisthetairoi:

No doubt of it.

I say it, and I repeat it; human nature
Is marvellously raised and elevated
By words.

Later writers used the word in the sense "to be of unsettled mind," and also "to be anxious." Josephus employed it of a criminal awaiting punishment. In the papyri the literal sense is found where a certain Flavius complains that he has been maltreated, "being daily suspended by ropes and having my body belabored with blows." The metaphorical sense is supported by a third century papyrus, "Do not be anxious, we are well."

Support can be found, then, for the renderings of Luke 12: 29 cited above, though it may be difficult to make a choice between them. The context seems to favor the view that the words are a warning against undue anxiety. There is evidence for another translation, however, which cannot be set aside without consideration. The Greek Version of the Old Testament has exerted a strong influence upon the vocabulary of the New Testament. Now the word we are discussing occurs in the literal sense in the Septuagint, and also in the sense "to be elated with pride," but not in the sense "be anxious." For the meaning "elated with pride," see Psalm 131: 1, where the Septuagint has, "Neither have mine eyes been haughtily raised." Similarly Obadiah 1: 4, "If thou shouldst mount up as the eagle, and if thou should-

est make thy nest among the stars, thence will I bring thee down, saith the Lord." Instances in the second Book of Maccabees have a similar meaning. Further, the Latin Vulgate gives as the equivalent of the words in Luke 12: 29, *Nolite in sublime tolli*, "lift not yourselves up to lofty claims." Luther favored the rendering, "Be not high-minded," and the learned German commentator Meyer gives his support by saying that the Vulgate is right in its translation.

Still, the majority of scholars to-day, it seems, favor the rendering which makes the words a warning against distracting worry. Some years ago the picture in the word *meteorizo* caught the imagination of Samuel Cox, who at the time was editor of "The Expositor." He saw in the word "a new parable," which he stated thus, "Do not toss about on the wide dangerous sea of Care, on which so many make shipwreck, but rather take shelter in the safe and tranquil harbor of Trust in God."

All For Christ.

DEAR Lord, I give myself to thee
Without reserve.

I will not hold back aught to-night,
My loves, my friendships, in thy sight;
Do thou remake for service bright;
My all for thee.

No longer will I shun the cross,
With all its shame.
I choose the hard, the stern, the real;
The path of Christ, for woe or weal;
My all for thee.

Oft have I compromised with sin
Which thou dost hate.
To-night, I vow, before thy throne,
I'll trust thee, give thee all thine own,
Of life for thee.

Record in heaven my heart's resolve,
To live for thee;
No shrinking back, or wandering into paths
Where open sin or even signs of evil lurk;
From this day forth.

O God! O Christ! My heart is fixed
On thee alone.
Empty me now of all that is dross;
Give me the true spirit of the cross;
Which carries burdens, counting all loss,
That is not for thee.

—G. Mathison.

Making Money Talk.

"Studio."

NO, I don't like preaching about finance, for I have no desire to even appear to emphasise material things above the spiritual. But it is necessary sometimes to refer to money, for our offerings to the Lord are often expressions of our love for him, and we remember the words of our Lord how he said, "It is more blessed to give than to receive."

It was with hesitation that I recently referred to money matters, but local circumstances made it necessary, and taking as my text Malachi 3: 10, I sought to emphasise our obligation to the Lord. Naturally this text led to a reference to the tithe system, and after the service a copy of a tract, written many years ago by another preacher, entitled "Will a Man Rob God?" was handed to each member.

The matter then passed from my mind, for I imagined that it, like so many other sermons, would have no immediate or definite result.

But some days after a thrill awaited me! One of our officers, an elderly brother in comfortable circumstances, entered my study. In a straightforward manner he referred to the sermon, said that the tithe system was something new to him, but that now he was convinced that it was right.

"I want to carry it out," he said, "for I am well able to do it! I will increase my regular contributions to the church and

also give a weekly amount to other brotherhood work. And," he added, "I will pay my tithe from the date of my conversion."

Can you imagine my joy, and the happy fellowship we had as we discussed the matter for a while, commending our brother's decision to our heavenly Father. Truly his money was telling us of the sincerity of his conversion. A few days later the church secretary received a substantial cheque which included the past amounts, and was for distribution among the church and brotherhood funds. The thrill of gratitude spread to the officers, the church, the conference committees, and through them its echoes will reach the foreign fields and will radiate in our own homeland.

But why should this action be so unusual? It is the natural result of the scripture teaching. We verily believe that a simple acceptance of both Old and New Testament will lead in the same direction, so that the payment of one-tenth of our income to the Lord will be the practice of his people, not as an act of compulsion under the law, but as a freewill offering under grace. We who have received more manifold blessings through Christ than ever the Jews received through Moses should certainly make the giving of one-tenth the very minimum of our offering and ever strive to "abound in this grace also."

How To Beat Communism.

WHEN it comes to fighting communists I am a battle-scarred veteran. Yet after twenty years I cannot tell one by looking at him. If only he were a tall dark man with bushy black whiskers, a bomb in his hand, a knife in his teeth, and a hand grenade in each pocket of his smock, I could recognise him. However, only the leaders proclaim their membership. The clever are silent, hidden, anonymous, boring from within. You can only tell a communist by his ideas.

Now the American Legion loves loyalty. It upholds the American Way. It seeks to perpetuate democracy. As a patriotic power, alert to alien "isms," it justly considers communism subversive, and has taken up the fight. What tactics should we adopt? What plan of campaign should we map? The answer, as I see it, is to note the conditions under which communism has come to flourish in foreign lands and then do our best to see to it that these conditions never obtain here.

How Communism Flourishes.

Now what were the conditions that gave communism its chance in Russia? These were, I think, three. First, widespread misery, poverty and distress; second, suppression of freedom of speech and the right of meeting and assembly; third, general ignorance. These are the three conditions that give communism a chance to flower and flourish.

When you have abject poverty widespread, when people are out of work, when houses are damp, dirty, cold and crowded, when children cry for food, there you have a soil fertile for communism. It is no accident that there are communists in the suburbs of Paris and London, in Harlem, or along the water front in New York and San Francisco.

Poverty and Distress Breed Communism.

One way, then, to fight communism is to go into the root of poverty and distress. Whatever you may think of certain aspects of the work of the present administration, you must see that in the programme of resettlement, in the W.P.A., in the C.C.C. Camps, and in the National Youth Administration, President Roosevelt and his advisers have been helping the poor and distressed. Some think we can never pay for it. Some think that conditions will be worse in the long run. We must admit, however, that what they have done for the poor has been the most powerful blow against communism. No matter what the national government does, whether you agree with this programme or not, the good American who wishes to fight communism must lend every effort to clean up the slums, to assist the unlucky, to cure the sick, to care for the widow and the orphan.

It is at this point that I wish to point out to you a misunderstanding, a mistake, that many loyal citizens commonly make. There are among us a good many people who by training, taste, inclination or vocation, see much of the poor, under-privileged and the sick. These are ministers and priests, social workers, Y.M.C.A. leaders, doctors, nurses, teachers and professors. They see the effect of the slum. They know what the sweat-shop does to body and soul. Their wrath and indignation rises at the practices of some of the worst of us. Then these men and women who know the seamy side of life, from the pulpit, in the press, from the lecture platform, in the college and university class, point out these evils and struggle to find some way of improving these conditions. Some are wise and advocate gentle and gradual improvement. Some are in a hurry and urge quick reform. You and I

are apt to think that they are communists, that their ideas are subversive. We may call them "red." But whenever we do this we had better back up and think. They are not the communists. The communists get a lot of pleasure out of our mistake. The communists are glad to see us attack them, to quiz them, to hamper them, to persecute them. Because in a way these zealots are the worst enemy of communism. If we could clear up the worst of the slums and give help to that part of the population which is in genuine distress, which is what these zealots want, we should in one step have removed the most likely converts from the contamination of communism.

Suppression of Freedom.

You have a second condition favorable to communism when people dare not speak their minds. Let the right of assembly become abridged and sympathy follows the supposedly injured party. If an idea is so subversive that it cannot be talked about openly, how alluring it is likely to be when it is heard in a whisper. When you cannot speak on the public square, you gossip down the alley. When you cannot meet in the open, you conspire in the cellar. Then you hear only one side. Then you think you are a martyr, and you may be willing to die for a belief which, because it has never been effectively opposed, may be half-formed and ill-considered. Ideas expressed openly are, of course, subject to the law of treason, slander or morality. The people of the United States would not approve and adopt the Constitution until it was explicitly stated that the rights of "freedom of speech, or of the press; or the right of the people peaceably to assemble" should not be abridged; and so far as fighting communism is concerned, I think they are right. Nothing pleases the communists more, nothing advertises them so much, nothing wins them more converts, than violation of these rights.

Ignorance Makes for Communism.

But what the communist is most afraid of is education. I do not mean any kind of education, because you will naturally think at once of this communist who is a college graduate, that communist who is a Doctor of Philosophy, groups of college students who support and uphold communism. Conversely, you can recall at once many an unschooled illiterate who holds to the American Way. There will always be impractical intellectuals who look to the speedometer, not to the brakes. But communism cannot flourish where all, or almost all, the people know a good deal about history, political science and sociology. Communists advance their ideas as if they were new. They try to make people think that their plans are practical and workable. They don't see the sheep's clothing of democracy trying to deceive the ignorant, when they have not the slightest belief in democracy at all. The person who knows history will know better. The fallacy in communism is not in the ultimate goals which they borrow, like peace, prosperity, social justice and human brotherhood, as in their practical plans for realising these goals. The person who knows history and political science and economics knows that these plans have been tried repeatedly, and repeatedly they have failed.

The person who is educated in the manner I describe learns to take a long look at the world. He sees the age-old aspirations of man for prosperity and well-being, for liberty of conscience, speech, property, freedom to earn and to spend, for equality before the law, and an equal opportunity for youth. He has watched the gradual development of these ideals, now advancing, now retreating, now advancing

again. He knows how the fathers of our country caught a new vision, how by compromise and adjustment they devised a new form of government and a new form of relationship between man and man. Of course, it was not perfect. The idea was to build a little at a time in the hope that what they had done would persist. The educated person knows that social changes come very slowly. If you are in a hurry, as in Germany from 1919 to 1933, or in Spain, there is revolution and reaction. If you try dictatorship, as in Nazi Germany or Italy or Soviet Russia, of course everybody has work but then you are only a serf.

So to hit communism at its weakest point you must have education. You cannot fight an idea by banishing it. You cannot fight an idea by shooting it. Purges, "red scares," teachers' oaths, discharging professors, never stopped communism. The only way you can fight an idea is by meeting it with another idea; and the only way you can meet it with another idea is by proper education.

There is one additional consideration. Communism, I am convinced, can flourish only when the soul of a people is dead. The wisest men from the time of the Greeks have sensed that we really live in two worlds, the world of sticks and stones, and the world of the intellect, the world of the spirit. When I was a boy I used to walk down the halls of Teachers' College, and there on the wall was an old engraving of the New Jerusalem. There were high walls, closed gates, and up the steep sides, out of the mud and muck crawled and climbed the poor mortals in search of heavenly bliss. When I see that picture it makes me think of what education should do. There is one world, a dog's world, a world of bones and kennels and chains and muzzles, and hunts and fights; and there is a man's world, a world of ideas, of beauty, of thought. The one is base, the other good. In one, men are slaves, in the other they are free. In one, there are oppressed and oppressors, in the other, all are equal. There is a land of the slave and there is a land of the free, and the passport to this happy land is a liberal education and a belief in power beyond one's self.

I hope for a world with bigger bones and better kennels, but I despair if that is all men want. Our people will perish unless we re-incorporate in our life the statement made one hundred and fifty years ago in our Northwest Ordinance, "Religion, knowledge, and morality, being necessary to the welfare of mankind, schools and the means of education should forever be encouraged." This accomplished, in this spirit, by the schools and by all other means of education—colleges, churches, clubs, organisations, museums, libraries, theatre and the press—we shall have a happy people. We shall never be communists.

How shall we beat the enemy? Relieve poverty and distress. Stand up for the rights of meeting and assembly and freedom of speech, particularly when you do not agree. Support the schools and foster in every way the study of history, government and social life. Above all, support a liberal education, an education for men, not dogs, that we may enter and live in a world of ideas, of beauty, of thought.—William F. Russell, in an address at the Convention of the N.S.W. York State American Legion.

"Each man is gifted with a head;
Although he did not choose it.
And if with winners he would tread
He's simply got to use it.
And he should keep it calm and cool
That he may see things clearly;
His head should be a trusty tool
And not a hatrack merely."

Knowles Shaw: Singing Evangelist.

Thomas Hagger.

DISCIPLES of Christ in the State of Indiana, U.S.A., are planning to erect a fitting monument to the memory of Knowles Shaw. Reading of this in American papers suggested to the writer that all too little is known by present-day disciples of this worthy man. We sing "Bringing in the Sheaves," "At the Feast of Belshazzar," "Not Far from the Kingdom," and do not realise that they were written by a preacher associated with the Restoration Movement in America.

Early Years.

Knowles Shaw was born in Ohio on Oct. 13, 1834—105 years ago. Soon after his birth his parents moved to Indiana. They were people in humble circumstances, hard working, and full of the pioneering spirit. To the families of all such toil and privations usually come, and they came to young Knowles. When he was a boy it would appear that he would be a toiler who would live and work, and pass on, without leaving much influence behind.

When the boy was twelve years old his father died. Before his departure he called Knowles to his bedside and said, "My son, be good to your mother, and prepare to meet your God." The dying man gave the boy his violin, which became a very great treasure to him as the years went by. Faithfully the boy tried to carry out the first part of his father's dying wish, often doing a man's work to keep things going for his mother.

Practically all the boy's spare time was given to the violin, and music became a passion to him. The neighbors delighted to hear him play, and no social function was complete without Knowles and his violin.

Conversion.

Unfortunately his musical ability, at this stage in his life, did not help him to carry out the second part of his father's dying injunction. He was called upon to play for the dances in the district, and often at these intoxicating drink was consumed, and Knowles learned to drink.

But one night while playing at a dance the words of his father—"and prepare to meet your God"—came flashing through his mind. He played on, but the gayer the crowd became the more serious became the violinist. When called upon to "strike up" for the next dance he calmly announced that he could play no more, and stepping into the middle of the floor he told the company that his old life was ended.

For days he passed through agony of mind. His mother enquired as to what was wrong and he replied that he was having a battle with the devil. He now began to attend the services of the Flat Run Church of Christ, and one day, after a sermon by Gabriel McDuffie, and an exhortation by George Campbell, he confessed his faith in Christ. He was baptised by George Thomas on Sept. 13, 1852. Joy filled the heart of the young convert; but critics said that it would not last long, and that he would soon be the same as ever.

Preaching.

Some two years after his conversion he was working on the farm of George R. Finley, and while doing so fell in love with the farmer's daughter, Martha. The young couple were married on January 11, 1855. By this time Knowles was taking part in the services of the church. When first called upon to say something in one of the meetings, he gave a splendid testimony in which he expressed

thanks to the Lord for what he had done for him. In October, 1858, he preached his first sermon, being then 24 years of age. The hearers were convinced that in this young man there were all the elements of a successful preacher. He was advised to devote his life to the preaching of the gospel, and finally he decided to do so.

He now studied hard, taught school while he was doing it, and preached as he had opportunity. Soon he was in the thick of evangelistic work, and as he was a sweet singer and sang much in his meetings, he became known as a singing evangelist. In writing to the "Millennial Harbinger" in 1861, he declared that he was determined to preach the gospel, the whole gospel, and nothing but the gospel to the best of his ability. That year was really the beginning of his full-time ministry in the gospel.

Methods.

Knowles had no idea that the gospel should be preached at a stated hour on the Lord's day only. He preached, in his missions, often twice each day. But his work did not begin and end on the platform. He did a great work on the streets, and from house to house, and farm to farm. He just sought out the people at all times and told them the gospel. In doing this he helped them with whatever work they had in hand. In this he is a splendid example to preachers to-day.

His missions, or protracted meetings, as the Americans call them, were very successful; in one there were no less than 252 decisions for Christ. He always felt that none were too far away and none were too bad for the gospel, and many marvelous conversions took place under his ministrations.

Temperance.

He became a great temperance advocate, and held many temperance meetings, in one of which over 100 people signed the pledge. Towards the end of his life he felt more and more the importance of this work.

His Last Mission.

During the seventeen years of his full-time gospel ministry there were some 11,000 conversions. They were not all won through his public preaching, but many of them by his work with individuals.

His last mission was at Dallas, Texas. This lasted for five weeks, during which there were 112 decisions for Christ. In his last morning sermon, which was on "The Death of Moses," he said that he hoped God would not permit him to outlive his usefulness; that he wanted to die in the full strength of manhood, with the harness on; that if he could have his wish he would like to go from the pulpit to glory; but if not, he wanted to die suddenly.

The last night service was crowded, and the sermon was a great effort. In it he said, "Some of us may be dead in less than twenty-four hours." At the close he asked forgiveness if in his zeal for the truth he had hurt the feelings of anyone. Then he knelt and offered a most beautiful prayer, and finally sang as a solo the hymn, "When my final farewell to the world I have said" Many of those present left the building in tears.

His Death.

There was heavy rain in the early hours of the next morning, and the brethren tried to prevail on him not to go on to his next appointment that day because of the weather

conditions. But he would not hear of it as he had promised to reach McKinney that day to start a mission. Soon after seven o'clock he and Bro. Kirk Baxter boarded the train. As they journeyed on he was introduced to a Methodist preacher, who asked him the secret of his success. Knowles Shaw told him that he depended much on the power of song, that he preached Christ, that he always kept the Lord before the people, that he sought to make his hearers realise that they were sinners and needed the Saviour he preached, that he had confidence in gospel truth, that he loved his work, and never became discouraged. Then he added, "It is a grand thing to rally people to the cross of Christ." Those were his last words, for just then the accident happened. When Kirk Baxter came to himself the carriage was at the bottom of an embankment. As soon as he got free himself he began enquiring for Bro. Shaw. He was found partly covered by water, and pinned beneath the wreckage. It took fifteen minutes to extricate him, and then he was found to be dead. His was the only death; but twenty-seven others were injured.

Home Life.

Travelling about preaching, he had very little home life; but went home whenever possible, but not to rest, for he generally preached for his home church when there. His wife and family were partners in his work, sacrificing much that he might go on with the efforts to win men to Christ. Such wives and children will surely have great reward in the great day.

Thus went this man of God from pulpit to glory as he desired. But his work still goes on. Through such a hymn as "Bringing in the Sheaves" he still influences men towards the things of the kingdom.

May his life and work be an inspiration to the preachers of to-day, and may we all realise that "it is a grand thing to rally people to the cross of Christ," and dedicate ourselves to the task.

The Pharisaism of the Publican.

BISHOP GORE once said that a great need in our day is to preach against "the Pharisaism of the publican." Pharisaism, he went on to explain, is being satisfied with ourselves, and he added that the Pharisaism of the man who makes no religious professions is at least as bad as the Pharisaism of the man who abounds in them. It is a sound point. The Pharisaism of those inside the churches comes in for a lot of slating, and deserves it. But the Pharisaism of those outside—the Pharisaism of the publican—is equally noxious, and equally dangerous.

This sort of thing: "No, I don't go to church, but I'm every bit as good as those who do." "I repeat no creed, but my life will bear comparison with the most orthodox." "I pay twenty shillings in the pound, I'm always ready to help anybody in need, and none of your psalm-singers can throw a stone at me."

This self-satisfaction, which, as Dr. Gore says, is the essence of Pharisaism, is the greatest of all spiritual perils, and nowadays it has its stronghold outside church doors. A couple of generations ago, when it was the fashion to go to church, Pharisaism was an inside phenomenon. In our day, when it is the fashion not to go, it has become extra-ecclasiastical. The recognition of this fact is long overdue. —A.G.C. in "Christian World" (London).

"The heart that trusts for ever sings
And feels as light as it had wings;
A well of peace within its springs;
Come good or ill,
Whatever to-day, to-morrow brings,
It is his will."

The Home Circle.

Conducted by J. C. F. Pittman.

CHEERFULNESS.

IF every one were kind and sweet,
And every one were jolly;
If every heart with gladness beat,
And none were melancholy;
If none should murmur or complain
And every one should labor
In useful work, and each were fair
To help and cheer his neighbor—
Then what a blessed world 'twould be,
For you and me, just you and me!
And if, perhaps, we both should try
That glorious time to hurry;
If you and I, just you and I,
Should smile and never worry;
If we should grow, just you and I,
Kinder and sweeter-hearted—
Perhaps in some near-by-and-bye
That good time might get started,
Then what a blessed world 'twould be,
For you and me, just you and me!

AN ABUNDANT ENTRANCE.

"Safe home, safe home in port,
Rent cordage, shattered deck,
Torn sails, provisions short,
And only not a wreck."

"IS that the way you are going into port?" asked Mr. Fullerton—"rent cordage, shattered deck, torn sails, provisions short, and only not a wreck? Please God, I am not going that way. No; Peter tells you that if you will add courage to your faith, and all the rest of them, then entrance shall be ministered unto you abundantly into that everlasting glory of our Lord and Saviour—an entrance under full sail; you will not even shorten sail as you get near the port; there will be a hand on the helm that will guide you straight in, and you will go in in triumph."—Selected.

NO CHARM FOR HIM.

WHEN I was in my teens I heard Jenny Lind. Passionately fond of music, I put all my pocket-money for a month into a concert ticket. The concert was a performance of Handel's "Messiah." There sat at my side a hard featured old sea captain, who asked me to point to him the singer whose newspaper fame had drawn him to the concert-room. Jenny Lind rose to sing "Come unto Him." The house hushed itself to listen. As she sang it seemed to me I heard the invitation of the Master floating down through the ages. All the experience of eighteen centuries of consolation, repose, inspiring strength, was in that song. When she ceased the silence was more responsive to her message than any applause could have been. It was broken by a strange rasping sound at my side. I turned about; the poor sea captain was fast asleep and snoring. He could buy the ticket, but not the capacity to enjoy the music.—Lyman Abbott.

THE PICTURE IN THE WORD "SIN."

HERE is a man. He has bow and arrow. Yonder is a target. He is about to shoot the arrow into the heart of the target. He lays the arrow on the bow, fits arrow-notch upon the string, takes aim, lets the arrow fly. But for some reason—because the bow was not tense enough, or his arm was not strong enough, or his aim was not careful enough—the flying arrow does not even touch the target; it falls this side of it, lying helplessly there upon the ground. The arrow falls, and so the man behind it falls, by coming short.

Of all the words for sin in the scripture, the word which has this picture in it is the most usual. Sin is a missing of the mark by coming short.

How the word for sin, bearing this picture, condemns us, every one! Who of us are not real sinners in this meaning? Who of us has not missed the mark by coming short? Ah, me, what a dreary chasm that is between what one is and what he ought to be, between what one is and what he might be! Who of us has not often been startled at that chasm's depth and width?

"And ye are complete in him." What a gracious word! This glorious Christ can and will fill full my failure, if I will trust him. Let me trust him. Let me thankfully hide my coming short in his to the last limit, hitting the mark of the searching and shining law of God.—Wayland Hoyt.

CONFIDENCE AND TRUST.

LET us banish the word "hurry" from our lives. Let us cultivate calmness, restfulness, poise, sweetness—doing our best, bearing all things as bravely as we can; living our life undisturbed by the prosperity of the wicked or the malice of the envious. Let us not be impatient, chafing at delay, fretting over failure, wearying over results, and weakening under opposition. Let us ever turn our face toward the future with confidence and trust, with the calmness of a life in harmony with itself, true to its ideals, and slowly and constantly progressing toward their realisation.—William George Jordan.

THE FAMILY BIBLE.

USE your Bible. I think there are some persons who imagine that there is a sacred quality in a family Bible lying on the centre-table, and who have the same sort of regard for the book that lies there that some other people have for the value of a horseshoe nailed over the door; and the one is as good as the other. The Bible that is uncopied is at best of value only as a respectful profession that you are not exactly an infidel. The Bible that is to lay hold on you is a Bible that you may lay hold upon.—Lyman Abbott.

HIS IDENTITY.

An old darkie was charged with chicken stealing. He was at the court early, and before the case was called the judge saw him and asked his name.

"My name is Johnsing, yo' honah," said the negro.

"Are you the defendant in this case?" inquired the judge.

"No, sah," replied the darkie, "I've got a lawyer to do my defending; I've de gentleman what stole de chickens."

THE EAR.

The medical officer on duty in the eye, ear and throat department of one of the great London hospitals was about to examine a man who complained of severe pain.

"Now, then, my friend, is it this ear that's causing the trouble?" he asked.

"This 'ere what?" enquired the patient.

How much lies in laughter; the cipher-key, wherewith we decipher the whole man.—Carlyle.

The Family Altar.

J.C.F.P.

TOPIC.—AN INDISSOLUBLE UNION.

Monday, October 23.

AND the glory which thou hast given me I have given unto them.—John 17: 22.

The glory which Jesus obtained he bestows upon others. As he was the Son of God, so we, being his brethren, have become sons of God. "A true comprehension of the Fatherhood of God and our brotherhood in Christ must result in unity."

Reading—John 17: 15-26.

Tuesday, October 24.

Who shall separate us from the love of Christ?—Rom. 8: 35.

There is no power on earth or in hell which can do this, unless we ourselves desire separation. Unlike saplings which can be uprooted by severe winds, no storms can overthrow the Christian, for his roots are in heaven and not upon earth.

Reading—Romans 8: 31-39.

Wednesday, October 25.

But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ.—Eph. 2: 13.

Once "far off," but now "made nigh." Aliens by nature, but by grace made fellow-citizens with the saints. One has only to consider what we were to appreciate what we are. And the wonder of it all is that no merit in us is required, but simply the yielding of ourselves to God, for it is "not of ourselves; it is the gift of God."

Reading—Ephesians 2: 11-22.

Thursday, October 26.

I am persuaded that he is able to guard that which I have committed unto him against that day.—2 Tim. 1: 12.

In the great transformation our part is simply to commit ourselves to God, with the assurance that he will guard that which is committed. And if only the soul is safe, what have we to fear? Loss of health or wealth, or any material discomforts is of insignificance as compared with the stupendous gain of obtaining an immortal soul, with the consciousness that it is kept and guarded by the divine benefactor.

Reading—2 Timothy 1: 1-14.

Friday, October 27.

Wherefore let them also that suffer according to the will of God commit their souls in well-doing unto a faithful Creator.—1 Pet. 4: 19.

As a Christian is a partaker of the divine nature, he must share both the joys and sufferings of his Lord, not thinking it a strange thing when trials come, but glorifying God because he is accounted worthy of sharing the varied experiences of his Saviour, so that "at the revelation of his glory he may rejoice with exceeding joy."

Reading—1 Peter 4: 12-19.

Saturday, October 28.

Him that is able to guard you from stumbling.—Jude 24.

No wonder the scripture from which these words are selected has been used and is still being used so frequently in church services, for it is an ascription of praise to him who is able to guard that which has been committed to him, and finally present redeemed souls before the presence of his glory, and a recognition that glory, majesty, dominion and power have always been his and will be for evermore.

Reading—Jude.

Sunday, October 29.

If God is for us, who can be against us?—Rom. 8: 31.

We can triumphantly exclaim, as the psalmist, "The Lord is on my side; I will not fear what man can do unto me."

Readings—Psalm 44: 1-4, 15-26; Romans 8: 28-39.

The Testimony of Experience.

Psalm 9.

Prayer Meeting Topic for October 25.

H. J. Patterson, M.A.

TRUTH is given us in the scriptures, not in bare doctrine, but clothed in living experience; not as an anatomical preparation for intellect to dissect and anatomise, but as food to nourish; nay, more—as a friend to talk with us. The whole Bible, from end to end, is full of human life and history. It is the story of spiritual experience.

Knowing God.

"And they that know thy name will put their trust in thee" (v. 10). Knowing God is more than knowing about God. Some folk know about God and think they know him. To know God's name means more than appears at first reading. Names are more than bare signs of thought. "Our power of naming is the measure of our knowledge." And the "name" of God stands for all we can know of him. To know him as our Father in heaven, to know his character of perfect righteousness, truth, holiness and love is to know his name. And we Christians know God as the greatest lover of mankind and the Father of our Lord Jesus Christ. Do we know God?

Trusting God.

"And they will put their trust in thee." That is, if they know God. Paul was able to say, "I know in whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day." The one dominant note of the Psalmist in all his trouble and affliction is his trust in God. Those who know him best trust him most; and those who have trusted him most bear witness to his faithfulness. The Bible from beginning to end is an invitation to trust God, and the reasons are given for doing this. You may say, "But Christianity is all a matter of faith." No, it is not. It is that, but it is more.

Our Experience.

Dr. Dale in writing on this subject said, "Why is it that those who believe in Christ continue to believe?" and answered, "Whatever may have been the original ground of their faith, their faith has been verified in their own personal experience." That is the testimony of all great men of God. We believed,

Our Young People.

Conducted by Keith A. Jones.

Youth at Amsterdam

LEAVE CONFERENCE DETERMINED TO SEEK UNITY.

ONE of the greatest events in history for Christian youth took place in Amsterdam recently. It was a World Convention of Christian Youth. More delegates from more countries than ever before were brought together to seek a way for Christian unity. There was a full delegation from Australia. Our brethren in U.S.A. sent a large group. All official delegates were under 25 years of age. A limited number of "observers" up to the age of 35 years were permitted to attend, in addition to the leaders of the convention. So in a very real sense it was youth convention. A full report in book form will be available shortly.

An interesting resume of the convention by Mr. Woodford Boebinger, one of our American brethren, is given here. Mr. Boebinger represented the International Society of Christian Endeavor. He is an active worker in one of our Bible schools in Cincinnati.

Sixty-five Countries Represented.

More than seventeen hundred delegates and visitors from sixty-five countries attended the conference in Amsterdam. Half the delegates at the conference represented such organisations as the Y.M.C.A., the Y.W.C.A., the World Sunday School Federation, the World Student Christian Fellowship, the World Christian Endeavor, and similar groups while the remaining half came from the churches. This was a truly representative meeting, and never before under any auspices had there been brought together as great a number of delegates from as many countries.

The programme of the conference consisted of ten sessions, during which men of world-wide reputation addressed the entire group. Some of the outstanding speakers were Dr. John R. Mott, who has been actively associated with the Y.M.C.A., the Student Volunteer Movement, and the World Student Christian Fellowship; D. T. Niles, of India, who is now associated with the world Y.M.C.A., doing evangelistic work; Dr. T. Z. Koo, of China, a world-wide traveller and authority on international questions, and Dr. W. A. Visser't Hooft, general chairman of the conference, author, and secretary of the World Council of Churches.

The Daily Programme.

Preceding each morning session, a worship service typical of some church or national group was conducted by some of the delegates. The representatives at the conference were then divided into forty-three groups for Bible study and discussion on the following subjects: "Christian Marriage and Family Life," "Christian Youth and Race," "Christian Youth and Education," "Christian Youth, the Nation and State," "Christian Youth in the Economic Order," and "The Church: Its Nature and Mission."

On the Saturday evening of the conference, a communion preparation service was conducted in the concert hall, and at 8.30 on Sunday morning the communion according to the rite of the Church of England was observed. At 10.30 on Sunday, the main communion service was celebrated in the Nieuwe Kerk. Dr. H. Kraemer, the Dutch missionary writer, preached the sermon, and then over nine hundred young people partook of the communion, sitting down in groups of a hundred at a time, at the long white table set in the middle of the nave.

In the evening the Danish High Mass was celebrated in the Lutheran Church, and the preaching was by Dr. Molland, professor of church history at the University of Oslo.

On Monday morning the conference delegates had the unusual privilege of observing the Holy Litany as practised by the Greek Orthodox Church. The dignity of the service, the beautiful robes, and the involved symbolism of the service were quite expressive.

Language is No Barrier.

As the young people gathered about the tables at mealtime, it was interesting to see the fine spirit that existed among them. Creeds, races, nationalities, all disappeared. Even language was no barrier, for there was always somebody nearby who could interpret for you. Chinese and Japanese, English and Indian, German and French, African and Swiss, American and Estonian, all ate together and discussed problems which their countries faced.

But it was amazing to see the division that arose among these very people who had seemed so united in spirit at mealtime when they went into their Bible study and discussion groups, and began to talk about the doctrines of their various churches. And perhaps the greatest differences arose over the Lord's supper and baptism.

Out of this confusion came the realisation that if unity among the churches is to be achieved, there is a need for an authority to which the churches can appeal for the settlement of these problems.

It was urged that the members of the conference return to their homes with a desire to study the scriptures more carefully, trying to seek the will of God. It was suggested that they look at the practices of their churches with a critical eye, trying to see whether they are unnecessary and causing division.

It was also urged that the delegates pray daily for the unity of the church, and attempt to impress upon others the need for a united church.

Emphasising the Gospel.

In order to bring about unity it was suggested that we emphasise the gospel more fully, stress the missionary movement of the church and broaden the outreach of the gospel, stress the need for the practical application of Christianity, and try to interpret theology in understandable and practical terms.

The majority of the young people at the conference left Amsterdam with a feeling of humility and shame for the divisions which separated them. Many were disappointed that more specific action could not be taken, but realised the tremendous gulf that exists between the churches of to-day and the united church. But practically everyone went home with a deeper knowledge of the scriptures and the problems confronting the Christians, with a vision of the united church and its possibilities, and with a genuine desire to do all in his power with the help of God to make the church for which Christ prayed a reality.

"Just as I am, young, strong and free,
To be the best that I can be,
For truth, and righteousness and thee,
Lord of my life, I come."

Here and There.

I WOULD stake the whole case against strong drink on the simple fact that it is the enemy of the children, who are the living hope of the future.—Mr. Henry Carter, C.B.E.

We learn that Bro. Alf. Hinrichsen, who for some years past has been preaching in New Zealand, has accepted an invitation to labor with the church in Rockdale, N.S.W., and will commence his new work early in 1940.

We hear that Bro. A. E. Hurren, preacher of Subiaco church, W.A., has accepted an invitation to labor with Grote-st. church, Adelaide, in succession to Bro. Chas. Schwab, who will shortly commence service with Marrickville church, N.S.W.

The annual council meeting of the Methodist Local Preachers' Association of Victoria was recently held at Ballarat. Present membership of the association is 494, but there are over 1000 local preachers associated with the Methodist church in the State, carrying on a work that is deemed invaluable to the church.

The N.S.W. "Christian Messenger" states that word has been received by the N.S.W. home mission committee that E. C. Hinrichsen, Australia's outstanding missionary, has left England for his homeland. It is anticipated that upon arrival he will enter upon an engagement with the committee to conduct a series of missions in the mother State.

On October 12 Bro. and Sister Hughes and family were welcomed to Swan Hill, Vic., at a social gathering. Bro. Hughes began his ministry with the district on Oct. 15, when he was speaker at each of three meetings—at Swan Hill in the morning, at a combined meeting of Woorinen and Swan Hill churches at night, and at a youth rally in the afternoon.

At West Preston, Vic., on Oct. 15 Bro. Illingworth addressed morning meeting. At night Bro. Hagger commenced a fortnight's mission, speaking on "Is Christianity Dying?" 137 were present. A special building fund offering received at morning meeting amounted to £54. Miss Dorothy Ferris has been appointed kindergarten superintendent and Mrs. Brown guide companion to Good Companions' Club.

The south-eastern district conference was held at Dandenong, Vic., on Oct. 14, Bro. Wilson, of Berwick, being speaker at afternoon service, and Bro. L. Williams, of Ivanhoe, speaking at evening session on "The Relevance of the Church." Bro. Lewis addressed both services on Oct. 15, at gospel service giving an appreciated address on "Obedience." The church is planning for a "victorious life campaign," to be led by Bro. H. Earle.

Helpful services were held at Hampton, Vic., from Monday to Thursday last week in a mission conducted by Bro. A. W. C. Candy. The song-leader, Bro. J. Machin, and other singers, gave much help. Prior to each evening meeting a prayer service was conducted. A children's session was held on the Tuesday afternoon. That night a party came from South Yarra church. Services on Oct. 15 were well attended. Amongst visitors were Bro. and Sister G. P. Pittman, from India. Bro. Candy spoke in morning and preached at night. The church is receiving much spiritual help from the special effort. A young man confessed Christ on Monday, Oct. 16.

Young people to-day were talking freely about many things on which young people in the days of his youth had been generally reticent. What made them reticent in his day was a habit of decency, mistaken or not as the case might be. To hear people talking and to read what was written in novels one might think that the habit of decency had been lost. But if one looked beneath the surface he thought that one would find it just as active as ever it was. The habit of decency was one of those good old habits

which held their own in spite of the rotten theories which sought to undermine them.—Dr. L. P. Jacks, addressing an Oxford Conference on new ideals in education.

A farewell meeting to Miss Nancy Watson was conducted at Mont Albert, Vic., on Oct. 8 at 3 p.m. Bro. Morris (Brighton) presided. Mrs. Nankivell gave a beautiful message, and handed a travelling cushion to Sister Watson on behalf of the school. The children displayed toys and scrap-books made in recognition of Miss Watson's life surrender to the call of Jesus to India. There was a splendid attendance at gospel service, at which Bro. Watson preached a missionary sermon. Attendances increase weekly. Miss Zilla Lake continues to improve slowly from injuries caused by a motor accident recently.

A man's money is an extension of his body, an enlargement of that material, physical equipment through which his spirit works. Money is another pair of legs and, lo! it can go where otherwise we could never go, walking amid the need of China to-day or ministering in India and the islands of the sea. Money is another pair of hands and it can carry burdens that our own fingers cannot touch in our community, our nation, and around the world. Money is another pair of vocal chords and it can speak where our voice could not be heard, teaching and preaching where in personal presence we may never go. What a man does with his money he is in a real sense doing with himself.—Dr. Harry Emerson Fosdick.

W. Gale writes: "Clarence L. Lang (taking the place of the president) and the writer had a delightful time with the Albury church on Oct. 11, the occasion being the anniversary banquet. The note offering in cash and promises totalled £18; to this was added £26 which the sisters have raised in several functions. Despite local 'back to Echuca' celebrations on the 12th, a good audience assembled to greet the travellers and to hear the writer's lantern lecture on the romance of home missions. After travelling nearly 300 miles, we arrived in Sunraysia and Mr. Lang and the writer spoke in the C.E. rally at Merbein. This was a very happy function. Christian Endeavor has been a very prominent feature of the work at Merbein for many years, and has much to do with the splendid spiritual witness which this church has made for many years. To-day, the 15th, Mr. Lang spoke at Red Cliffs. The home missionary secretary has fellowship with the combined congregations of Merbein and Dareton in the Merbein chapels. Dareton is the baby church, which has been opened by Merbein members going over the river into N.S.W. to establish a new dried fruits area. Mildura is to-day celebrating its Bible school anniversary. Mr. J. K. Martin, our home mission preacher, gave the morning broadcast address; Mr. Lang delivered the afternoon illustrated children's address; to-night the writer is to give the evening message in connection with the anniversary. To-morrow the Sunraysia district conference picnic will be held in Kenny Park, Merbein, and the home mission lantern lecture will be given in the chapel after the picnic tea. Wednesday will be devoted to the Swan Hill district conference. Mr. Lang has been given a splendid welcome at Echuca, where he was once a home mission preacher, and at Merbein, where some 13 years ago he conducted a mission. Home mission work has in these centres led hundreds to Christ. The maintenance of most of the work in the Murray River Valley is dependent upon home missions still. Our funds are so low that it will only be with difficulty that we can pay our preachers' salaries until the December 31 offering is received. Your gifts are urgently needed."

Council of Churches, Victoria MANIFESTO RE WAR.

IN this hour of world calamity and bewildering international change, the Council sends this greeting to all people of goodwill.

- We declare our belief:
- (1) That this unparalleled tragedy cannot be conceived as a part of the divine plan for the world, but that it is the inevitable result of man's neglect and defiance of God's laws.
 - (2) That the purpose of God in Jesus Christ is that men everywhere should live as one great redeemed family under the control of the eternal Father.
 - (3) That sanity will prevail over insanity, that righteousness and justice will triumph over hatred and greed, and that the kingdoms of this world will become the kingdom of our Lord and of his Christ.

We therefore call on all men of goodwill, by repentance and faith, earnestly to seek to possess the Spirit of Christ, and to implement the teaching of Christ in every realm touched by their lives. Let us remember what is best to remember, and forget what is best forgotten. Let us bitterness possess us. Let us refrain from anything which will weaken our morale. Let us cheer those around us, casting out fear. Let nothing warp our judgment. Let no fretfulness or pessimism bring about evils we wish to avoid, and let us remember this above all, that for the saving of civilisation from the otherwise inevitable and blighting effects of war, men must take the adventure of following Christ.

We plead with our fellow citizens in this crisis:—

- (1) To keep faith in God, and in quietness and confidence to find their strength;
 - (2) To unite with those who, because they believe in God, pray for peace based on the righteousness of God;
 - (3) To seek the divine forgiveness for, and to forsake irrevocably all that is national and individual life is contrary to God's will;
 - (4) To make the house of God on the Lord's day the meeting place with those who seek to free the soul from all bitterness and unworthiness, and who seek to make this land and the world a Christian Commonwealth.
- We remind our fellows that war can never produce peace, but Christ can; that war can never break down the barriers that prevent that unity of spirit which is essential to peace, but Christ can. We plead for a return to God, confident that only thus can we be saved from the sins which degrade and disgrace.

News of the Churches.

TASMANIA.

Hobart (Collins-st.)—Bible school anniversary was held on Oct. 1. Bro. Bowes was preacher throughout the day. Scholars rendered special singing at both afternoon and evening services. There were large attendances at each service. On Oct. 4 a concert was held, scholars again leading in song, assisted by other artists. Prizes were presented. On Oct. 8 Bro. Bowes spoke at both services. Sickness and military duties are affecting attendances. Sister Rita Williams, in hospital, is progressing favorably. Junior mission band met at the home of Sister Bowes on Oct. 10.

QUEENSLAND.

Charters Towers.—Members were pleased to have the conference president, Bro. Burdeu, present from Sept. 30 to Oct. 2. His messages were helpful. One baptism and another decision for Christ are reported. In spite of much sickness the work continues in good heart. Aged Sister McKinley is very ill.

Albion.—On Sept. 30 the members entertained Mr. and Mrs. Stirling at a tea meeting to celebrate the fourth anniversary of their ministry with the church. On evening of Oct. 8 scholars gave the Children's Day service to a large congregation; collection was about 16. Mr. Collins donated prizes to all gaining over 75 per cent. in the recent S.S. examinations. On Oct. 15 the girls' club conducted evening service creditably. Mr. Stirling spoke at all meetings.

Maryborough.—On Sept. 17 a senior Bible class was formed. Several new scholars have been added to the school. On Sept. 20 Mr. S. M. Bryson, a missionary, delivered an interesting address on the work of the B. and F. Bible Society in Africa. Mr. Bryson translated the whole Bible into Nandi. Sickness has interfered with meetings. Gospel services are well attended. Bro. van Eerde continues to give helpful messages. Ladies' guild and C.E. give the church helpful assistance.

Brisbane (Ann-st.)—All services on Oct. 14 were well attended. Bro. Allen Brooke exhorted the church on "Will a Man Rob God?" Youth fellowship tea was a happy, helpful session. Bro. A. Burdeu presented a lantern lecture on the work of the Aborigine Uplift Society. Items were rendered by Miss Leah Tomayne and Miss Muriel Stocks. Bro. Allen Brooke delivered the gospel message on "God is Able." The choir assisted with an anthem and Bro. V. B. Morris sang a solo.

Gympie.—Attendances and interest are well maintained. On Oct. 1 Bro. Westwood preached on "Highest Priced Paid for Scrap," based on John 3: 16, and two young people reconsecrated their lives. Monkland C.E. attendance has increased to over 20. College of the Bible offering has to date reached £12/9/-, a great increase on previous year. The old State school building at Goomborian in which the church held services has been sold, and it has been decided to remove Veteran building to Goomborian.

Rockhampton.—During November, Bro. Greenwood will exchange with Bro. Stirling, of Albion. Offering for College of the Bible is more than double that of previous year. On Oct. 1 after Bro. Greenwood's address on Phil. 3: 13, 14, a large number of members renewed their consecration to Christ. Bro. Stabe gave an appreciated message on Sept. 24. Christian Endeavorers enjoyed a picnic on Sept. 30. Bro. Chapman, in hospital, is making a good recovery. Fortnightly services are maintained in M. Morgan district. On alternate Sundays members often travel 25 miles to gospel services at Rockhampton.

Roma.—All meetings are well attended and interest is maintained; on Oct. 8 fifty broke bread. Evening service took the form of Children's Day service, when several children of the school gave recitations and the school

rendered special singing. Bro. L. R. Pittman (superintendent) told a missionary story on the life of Dr. David Livingstone. This service was broadcast by courtesy of 4ZR. £3/2/6 was contributed by the children toward Children's Day fund. At morning service a brother recently baptised was welcomed into the church. The Lord's supper has been arranged each Sunday evening at conclusion of gospel service for those unable to attend in the morning. Sisters' guild held a social afternoon at the manse on afternoon of Oct. 6 which was successful socially and financially. C.E. society held its meeting on Oct. 5 at the home of Bro. and Sister Boettcher, after which refreshments were provided. The C.E. has undertaken responsibility of first year's rental of telephone at manse. Bible school work is very encouraging, over fifty being present each Sunday. Bro. Boettcher conducts senior Bible class. Visitors to Roma recently included Bro. and Sister Boettcher, sen., of Marburg, parents of the preacher, also Bro. Butler, sen., of Mungindi, N.S.W.

SOUTH AUSTRALIA.

Pl. Pirie.—S.S. anniversary services were held on Oct. 8 and 9. Bren. Cook and A. Hutson were the speakers. A Biblical drama, "Ruth," was given at concluding meeting. Distribution of prizes and certificates took place. The picnic was held on Bro. Davies' farm at Napperby on Oct. 11. Bro. R. O. Bottrall conducted singing for anniversary. Bro. Hutson had charge of both services on Oct. 15.

Forestville.—Two were received into fellowship by transfer on Oct. 8. On Sept. 27 the Dorcas society held its annual overseas missions meeting. Miss Florence Cameron gave an instructive and inspiring address. The superintendent of overseas missions committee (Mrs. A. Downs) spoke a few words. Goods for Indian mission boxes were displayed. At annual social of basket ball club on Sept. 25 presentations were made to various players.

Semaphore.—A young woman was received by faith and baptism on Oct. 15. A fine congregation came at night, when tennis and table tennis clubs were on parade. Bro. Oram's subject was "The Glory of the Cross." Miss M. Pell sang a solo. S.S. annual picnic on Oct. 11 was marred to some extent by an accident that happened to one of our girls, Grace Taylor. She is making slow but good recovery.

Nailsworth.—Attendances and interest were well maintained during past month, all auxiliaries working well. One man reconsecrated his life and a Bible school scholar confessed Christ at close of Bro. Shipway's address on Oct. 15. Five new scholars have been enrolled for month. S.S. picnic held at Glen Roy oval proved a great success. There is much sickness among scholars at present. Many older members are still very sick.

Berri.—At last meeting the ladies' Dorcas displayed articles made for foreign missions; about 30 ladies were present. Bible school at Lyrup is making splendid progress; eight new scholars reported on Oct. 15. On Oct. 12, Endeavorers at Berri conducted a "College Night," when offering was donated to the College of the Bible. Phi Betas entertained church at a social on Oct. 10, and acted the scriptural drama, "Now I See." The church had fellowship with Bro. and Sister Edwards, who are spending a holiday at Monash.

Glencig.—Dr. Jas. Johnston has resigned his position as preacher, and is at present on leave. Pending the appointment of another preacher, supply is being provided with assistance of interested brethren. Bible school annual picnic at Blackwood on Oct. 11 was well attended. A kitchen evening was tendered to Sister Iris Pascoe on Oct. 7, on the eve of her marriage to Bro. Arthur Bawden (secretary Bible school).

The ladies of the church have formed a circle, and are busily engaged in sewing and knitting for local Red Cross committee.

Dulwich.—Bro. Wakeley, of Maylands, spoke at morning service on Oct. 2. Visitors at night were Bro. and Sister Butler, from East Kew, Vic. At night services on Oct. 9 and 16 Bro. Collins gave impressive addresses, touching on the international situation, entitled "Why Does not God Stop the War?" and "International Christianity." Bro. Kentish, Bible school superintendent, suffered painful injuries when knocked from a bicycle by a motor cycle, but has practically recovered, as has Bro. E. A. Riebes, who injured a leg in a fall at conference gatherings.

Brooklyn Park.—On Oct. 8 Bro. Hinde gave a helpful message to the church and Bro. A. E. Brown preached a fine gospel message. Bible school picnic on Oct. 11 passed off successfully; it was held at Hawthorndene. On Oct. 15 there were helpful services, Bro. Beller speaking morning and evening. His daughter Gwenda was soloist. The church is glad to welcome Bro. and Sister Whyatt, from Broken Hill, and Miss Logan, from North Perth. Mrs. Sherriff was present after serious illness. Mrs. Welling is ill. Others are recovering. Finances are somewhat improved.

Maylands.—Bible school anniversary services were held on Oct. 1 and 8. Helpful messages were given by Bren. F. Collins, A. E. Brown and D. Wakeley. School concerts were held on Oct. 2 and 4. The annual picnic on Oct. 11 was a very happy finish to anniversary celebrations. Bro. H. L. Rodda was received by letter from Dulwich on Oct. 15. A presentation from Mrs. Palmer, of Belfast (formerly Miss Josie Whitfield, of Maylands church) of an Irish linen cloth for a communion table was brought back by Bro. and Sister Read, whom all are pleased to welcome back after their trip abroad.

Hindmarsh.—On Oct. 11 the Y.P.S.C.E. held a picnic at Blackwood, with a hike in the afternoon about six miles along Sturt Creek and thence to Eden. About 20 young people thus had a most enjoyable time. Members of J.C.E. participated. On Oct. 15 there was a very good morning attendance, when Bro. W. L. Ewers gave a fine address on "Christ and His Church." Gospel service was fairly well attended; a number of visitors were present. The choir rendered an anthem and Miss Lilian Duncan sang a solo with violin obligato. Bro. W. L. Ewers preached a stirring message on "The World's Most Remarkable Conversion." Mrs. Whitford made the good confession.

Unley.—It was a pleasure to have with us at the Lord's table on Oct. 15 Bro. and Sister Dr. Clement Verco and their daughter, of Enmore church, N.S.W., who are visiting friends in this State. Five youths who were baptised on previous Sunday, were welcomed into membership; also three received by transfer. Bible school is showing marked improvement in numbers and efficiency. Very successful picnic at Long Gully on 11th; record number of visitors. Brief social followed consecration meeting of Y.P. Endeavorers on 9th, when a travelling case was presented to Mr. Bob Redman (retiring secretary), who has been transferred to country. Bro. and Sister Taylor have vacated manse, and are now residing at 23 Robert-st., North Unley.

Wallaroo.—On Sept. 24 the Bible school held its anniversary. Bro. Bartlett, of Balaklava, was speaker. There were good congregations. On Tuesday the scholars again delighted with their singing; Bro. F. G. Banks was chairman. Bro. L. Jackson conducted the anniversary, assisted by orchestra. Bro. Jackson has looked after the musical part of the church for years. On morning of Sept. 25 the church and the whole town were shocked to know that Bro. Jackson had been called home. The funeral took place on Sept. 26. Bro. Banks officiated at the graveside. Deepest sympathy goes out to Sister Jackson in her loss. On Oct. 15 Bro. Banks exhorted in the morning and Bro. Andrews preached at night. School is in good

Foreign Missions.

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

GOOD NEWS FROM CHINA.

MR. LOH, the writer of this letter, was our first Chinese evangelist among the tribes. He pioneered the work, and as a result the work continues in good heart to this day. Other workers have succeeded Mr. Loh in the tribes centre, but he continues to preach and witness in the city of Huell.

Translation.

To Pastor Anderson,—

From the time you left Huell for home, we brothers and sisters who believe in the Lord have not had a time when we did not think of you, Mrs. Anderson, Mrs. Waterman, and all the children. There is not one of us who have not thanked the Lord for your grace towards us. Those outside the church, too, acclaim your loving hearts. There is constant enquiry concerning you, and the wistful hope that you will come back and help them; to this I have no words to reply. Coming nearer to the point. There are none of the old workers, either a brother or a sister, who does not, above all these others, constantly think of you as a filial son thinks of his father and mother. So that, although your bodies have left here your great love still overflows in our presence and causes us not to forget. Thus, because of this, we constantly give praise and sing aloud Alleluiah. We thank the Lord Jesus that his wonderful mercy brought you over the great seas to us these several times to assist us, and to preach the gospel of saving grace to us and to establish the church here.

It is now five years since you left us; but during that time we have never ceased to preach the gospel and to witness, and during these years we are grateful to you for your continued prayers and monetary help.

Although we have experienced great difficulties and been in straits, yet the Lord has seen it all, protected us, and given happiness to his church. He has been with us all the time, so that the church has flourished more and more each day. Those of us in the work all receive great uplift from the ministry of Pastor Cheng, and all are very zealous in carrying out the allotted tasks with their whole strength. Early each morning services are held. Regular prayer services are also held, Bible study circles, training for service, as well as women's meetings. There are also frequent meetings on the streets and in the homes of the members. We are also out on the Sunday giving invitations to people to attend the services that day. We also have the Sunday school. We can say that there is not a day passes but what some work is done for the Lord. Though we are at war with Japan, and our strength has been sapped, the church itself has gained in strength and increased in numbers. So, although we are in difficulties, we say we must exert our strength to the utmost, take up the cross and suffer, even as Christ did at the time of his crucifixion, for it seems as if the day of the Lord is near.

The former workers who labored together in the gospel with the exception of a few who have passed on are still serving. Tsing Wei Chin (old evangelist) and Fu Teh An (tribes helper) are both among the tribes people at Shao Heh Chin conducting the school and doing the evangelistic work. Ching Hua Chin is out in the country parts selling gospels, whilst I have been at an outstation since May of this year. This place has already been established two years and a half. We are kept busy, and those who believe on the Lord are many. I am engaged all the time, and have extreme happiness in this work.

Unfortunately sorrow has come upon me. On

the second of June my wife fell sick, and in five days left this world to be in the presence of the Lord in heaven, and I am left with an aching heart. I have three children, the last being a girl of only two months, the other two children being boys. I also have other troubles as well as the loss of my wife. As you are aware I have been a preacher for many years, and during the past few years living has considerably increased; and since you were here the costs are three and a half times as high again; and though I am receiving each month the same salary as when you were here, I have not been able to save anything. When my wife died I did not have the money for the burial. I had no resource but to seek the help of my brethren and sisters who labor in the gospel and ask them to pity me. They helped me to the extent of several dollars, but it was insufficient. I then approached the church and received some help, and was thus enabled to bury my wife. The money from the ordinary church members was borrowed, so I am in great difficulty, and I must at the same time support my family, and without a wife look after them. Because I could not manage the outstation and care for the family, I have had to return to Huell, but it has not helped me much in my perplexity. The church has now fixed my appointment. There is a newly-opened preaching place on the main street of the city, and every day the doors are opened and the gospel is preached; and because of my occupation in this task my heart is a little easier, though the loss of my wife is severe and the care of the children and financial difficulties press me.

It is because I have suffered all these things that I write this letter to acquaint you with the facts. Will you, my pastor, bring my name in prayer before the Lord that he might help me, that I might have peace and be a valiant soldier for the Lord and find grace and favor in his sight?

Are you and your family well, my pastor? May all mercy and grace come down upon you from our heavenly Father. I also wish to thank you for the many times you have written and made enquiry concerning me and my affairs. At the present time, because of the Japanese hostilities the suffering of our people has been great, and what we strive to do is beset with many difficulties. . . .

Some of the older members have passed on, and a group of others whom you baptised have departed this life; this tells a sad story. There is another side, however—several of our older Christian scholars, who have been to Bible training schools, have graduated and have now returned and are preaching the Word. Scholars

also from the government school have been for training in the Christian high school. Our city Christians, and those of the outstations and mountain districts, have combined and keep their offerings intact, so that those who wish to go for Bible training might have help. Already we have on hand over 100 dollars.

My words have already been many. I have the hope that you, my pastor, will remember all our affairs in prayer. Thank you. Another time I will write you.—Loh Hoo Ming.

NEW HEBRIDES.

A FURTHER interesting paragraph is taken from Mr. L. Dudley's letter relating to the work on Aoba and Maewo.

"We had quite a good time at Lombaha on August 29. A combined gathering of the churches there and those of Waluriki was held. The occasion was the setting apart of two elders—one for Lombaha and one for Waluriki; the appointment of three deacons for Lombaha and two teachers for another village named Lolavangi. This induction service was followed by a feast. There was a large crowd at the service, and a fine spirit prevailed throughout. The appointment of the elders was necessary because of the partial withdrawal of Tarlie from office. He has been forced to retire because of the very indifferent health which he is experiencing of late. Physically he is probably the smallest man on Aoba, but what a broad vision he has, as a result of his grand conception of Christ! For many years he has had the oversight of the work at Waluriki, Lombaha and Longana on Aoba, as well as the entire work on Maewo. Would that we had more Christians here with his conception of Christ and indomitable spirit. One of our greatest needs is for true Christian leaders. We must have a school where leaders can be trained if our work is to be maintained, and if we are going to combat the forces of materialism."

MISSIONARIES IN INDIA.

PRO. and Sister A. L. Read, who have just returned from abroad, bring good news of our missionaries on the Indian field. In addition to this message were received this week from Bro. R. Bolduan and Sisters Caldicott and Wiltshire. Mails have been somewhat upset, but seem to be more normal. There are no indications yet that the work there has been affected or will be affected in the near future because of world affairs. Ordinary monthly remittances have been sent to India, and as far as is known now, will continue. These monthly remittances must be maintained if our workers are to carry on, but the money must be in the treasury before it can be sent. We face grave difficulties, but our workers are saying, "We must carry on despite difficulties." We resolve, brethren, do we not, that by the grace of God they will carry on!

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Tasmanian News-letter.

W. S. Lowe.

Christian Commonwealth Movement.

THIS movement which is active in several mainland States is now influencing Tasmania also. The initiative has come from the Launceston Council of Churches which is seeking the co-operation of like bodies elsewhere in the State. Objectives immediately include a stimulation of Christian interest in the practical and immediate principles of the kingdom of God, the contacting of the whole population of closely settled areas by canvass, the fostering of united prayer meetings and other united activities. A beginning has been made in a midday prayer meeting weekly and in a request to all churches to contemplate an "inner mission," particularly in preparation for the World Preaching Mission.

Jewish Synagogue Re-opened.

The Launceston Jewish synagogue, which has been closed, so far as religious services are concerned, for nearly 70 years, was recently re-opened for worship, the re-opening coinciding with the celebration of the Jewish New Year. The synagogue was built in 1866, but due to the decline in the Jewish population the services ceased in 1871. Recent months have witnessed a considerable increase in the Jewish population of the city, largely through the arrival of Jewish refugees from Europe.

The first ten days of the New Year were observed with special celebrations led by Professor Billigheimer, of Melbourne, formerly of Manheim University, Germany.

An Ecclesiastical Museum.

St. David's Cathedral, Hobart, is already well known for the collection of stones from historic European Cathedrals which is housed in its cloisters. It has now been decided to establish an ecclesiastical museum in the Cathedral tower. An appeal has been made to Tasmanian Anglicans to donate or loan suitable exhibits. The Cathedral is not a particularly large one, but some of the workmanship in its construction and furnishings is exquisite. The proposed museum will enhance its attractions and should preserve important relics of earlier days.

Personalities.

Bro. A. Cameron, who has been working with the H.M. Committee of our churches, has been compelled to resign because of serious ill-health.

The President-General of the Methodist Church of Australasia, Professor A. E. Albiston, M.A., B.D., who formerly ministered in Tasmania, has been visiting his denominational centres in the State.

Mr. N. H. Joughin, Moderator of the Presbyterian Church of Tasmania, has resigned his pastorate and goes to minister at Toowoomba, Queensland.

Etc.

The annual meeting of the Society of Evangelical Churchmen recently declared that the society's purpose was to educate churchmen in evangelical doctrine of the word of God, and to teach evangelicals why they were evangelicals! . . . Paterson-st. Methodist Church, Launceston, recently celebrated its 167th anniversary. . . . The annual meeting of the British and Foreign Bible Society (Tasmanian Auxiliary) reported a successful year of work. . . . There is much criticism of the attitude of broadcasting stations in refusing to broadcast the music of German composers, or with words in German. It is universally felt, apparently, that a quarrel with the policy of a modern statesman has nothing to do with the music of any genius, German or otherwise.

South Australian News-letter.

H. R. Taylor, B.A.

Preachers' Movements.

W. L. EWERS has taken up settled work again after nearly three years' service as a freelance preacher among the churches of the State. Hindmarsh has been fortunate in securing his valuable leadership. He will still be a member of strength as a member of the home mission committee. Charles Schwab will begin an engagement with the Marrickville church, N.S.W., on Oct. 22. F. Hollams has started a new ministry at Cowandilla in the western suburbs. We learn that H. P. Manning will be leaving Mile End at the end of the year to go to Cottonville. James Johnston has resigned his work at Glenelg and Ken. Dyster at Kadina. Your correspondent continues essential services at Unley until December and will then give the whole of his time to the State as home mission organiser. Other movements are also impending.

Berri District.

A new cause has been organised at Moorook on the River Murray, among the soldiers' settlements, under the leadership of Eric Hollard, the Berri and Winkle preacher. A hall has been purchased as a result of financial help from the extension committee.

Victor Harbour Chapel.

Tenders are being considered for the erection of a suitable building at the popular southern watering place, where B. W. Manning labors. It is anticipated that a £2000 chapel will be opened free of debt within a few months.

Missions.

During the third period of the three-year plan fresh emphasis will be placed on evangelism. Tent missions are being planned at Balaklava and Bordertown early in the new year. A challenge was issued at conference to the youth of the churches to devote their energies to evangelistic campaigns in and near the city. Some have already expressed their readiness to be used to supplement the efforts of local congregations.

Bro. Walden's Condition.

Our beloved brother's health shows no signs of permanent improvement. Owing to his long confinement to his bed he has become very weak. At times he is able to listen to reports of the doings of the churches read to him by his daughters. The prayers of the brethren are sought that they may be sustained in their ministry.

Social Workers' Trial.

The editor of the "South Australian Alliance" has a reputation for outspokenness. Severe criticism was passed on the Legislative Council last year, when the Liquor Bill was being debated. He stated: "In the not distant past the Council was regarded as an embankment against anti-moral and social legislation, but unfortunately its personnel is largely changed, and in the change it has become amenable to the liquor interests; so much so that so far as licensing legislation is concerned it can only be regarded as little more than a rubber stamp to give effect to any demand that liquor interests may choose to make." He said further, "Not the public but the publican is the Council's first consideration." Legal proceedings were taken against Mr. Clarke and the publisher of the "Alliance" by the sponsor of the bill, who claimed £2000 for alleged libel. It came out in the evidence that the plaintiff was an agent for a well-known brand of whisky. The reserved judgment of the Supreme Court judge was given last week in favor of the defendants. His Honor stated that, in his opinion, "the criticism of the Council was intemperate, and in a sense, unjust." He added, "People who fill public positions must not be

too thin-skinned in reference to comments made upon them. They must bear with them as a matter of public policy." The case has excited considerable public interest, and the friends of Mr. Clarke were greatly relieved when the result of the case was published.

The Care of the Children.

A Government committee was appointed fifteen months ago to inquire into the treatment given to delinquent and other children who find their way into the court and various institutions, including reformatories. The report of the committee has just been released for publication. They criticise the depressing and uninviting conditions surrounding such children, inadequate and out-of-date domestic arrangements, deficiencies in disciplinary and other methods, and soul-destroying work imposed on inmates. They recognise that officials are handicapped by lack of funds. Among the many suggestions for improvements are the creation of more aesthetic surroundings in the nature of gardens, cared for by expert gardeners; a change in the type of work required of young people; the establishment of a big training school in the foothills under Government control where children of various religious bodies could be housed in separate cottages and receive teaching from their own priest or minister; a central juvenile court where the ordinary procedure of a police court could be dispensed with, and branch courts at country centres. Proposed Children's Councils could deal not only with offenders, but with possible offenders brought to its notice by probation and police officers, teachers or others, who felt that a child, as yet not a wrongdoer, was living in conditions where he would be likely to go wrong, and who was therefore in need of the special care and protection of the State.

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News of the Churches.

(Continued from page 665.)

heart. J.C.E. is doing well. Sisters' auxiliary is doing good work, also the sewing bee girls' circle.

NEW SOUTH WALES.

North Sydney.—On Oct. 15 the morning meeting was preceded by a baptismal service, when two scholars from the school and their parents were immersed. At the gospel service Bro. Burns gave the address, which was followed by the confession of faith by a lad from the school. Bro. Paternoster is conducting a gospel campaign at Mossman.

Bexley North.—Bro. Stevens, of Enmore, addressed church on Oct. 8. Bro. Stow conducted gospel meeting at night and took both services on 15th. A concert was held on Oct. 14 to raise funds for Young People's Department, £3/8/9 being realised. Bible school donated gifts of £1 to this cause and to Dhond Hospital. Miss Lucille Sutton was received into fellowship on Oct. 8.

Marrickville.—Bro. Harward spoke at morning and evening services on Oct. 15, attendances being well maintained. This was Bro. Harward's last Sunday, as he was released by Home Mission Committee to minister until the new preacher arrives. The church has been blessed, and all appreciate the four months' teaching received from him. Bro. Schwab commences his ministry next Sunday, Oct. 22.

Broken Hill.—At a monthly spiritual rally on Oct. 4, Bro. E. Arnold gave a helpful message. Bro. Arnold on afternoon of Oct. 1 led a party to the local Old Folks' Home, where a helpful service was conducted. On Oct. 8 Bro. Arnold gave helpful messages to the church at Wolfram-st. A warm welcome was given to Dr. Moodie, from Mile End, who is acting as relieving flying doctor for Broken Hill base. Bro. A. Thurgood exhorted the church at Railwaytown in the morning. Bible school in this centre has commenced practice for anniversary.

VICTORIA.

Gardenvale.—On Oct. 1 Bro. Young's message was appreciated by a good congregation. Bro. G. L. Murray was morning speaker on Oct. 8. Bro. McCullough's topic for gospel service was "The Heartless Heart." Sister Rust and Betty Tippett, who have been sick, have recovered.

Northcote.—Sisters J. Davis and Taylor from Malvern-Caulfield and Palmer from Preston, by transfer, were welcomed into fellowship on Oct. 15. At a well-attended evening meeting five young men were baptised. A great number of young people are attending services.

Carlton (Lygon-st.).—Bible school anniversary was continued with tea and social for scholars on Oct. 11 and at evening meeting of Oct. 15, when again they rendered many fine anthems. Bro. Baker speaking to them on "A Bunch of Keys." Dr. Hinrichsen spoke at Bible class on "Life Begins at Forty."

Thornbury.—On Oct. 8, 35 of the young people's fellowship had the privilege of broadcasting over the air from 3DB in the Sunday School of the Air. On Oct. 15 the two young people who were baptised on 8th were received into fellowship. After Bro. Searle's address on "Shirking the Cross" two young men made the good confession.

Drummond.—On Oct. 8 the 14th anniversary of the church was celebrated. Bro. W. Gale delighted and helped a fine congregation with his messages. Sister Colin Dabb gave recitals. The special offering amounted to over £40, including £20 from ladies' aid. For the anniversary meeting on Oct. 14, a strong cast presented the sacred drama, "For he had Great Possessions." The building was filled, and the audience received the presentation enthusiastically. On Oct. 15 Bro. C. W. Jackel spoke on the subjects, "The Thorn in the Flesh" and "The Fact of Sin."

Castlemaine.—Services on Oct. 8 and 15 were conducted by Bro. E. Staley and R. F. Geyer during absence of Bro. Baker on holidays. The church is grateful to these brethren who journeyed from the city. A welcome was extended to Bro. and Sister Brodie, who have come to reside here. The health of Bro. Major has improved. Bible school attendance is picking up again.

Ormond.—At midweek prayer meeting Bro. J. Ritchie gave a good message. Ladies of the church had an American tea on Oct. 14, and a good time was spent. On Oct. 15 Bro. F. W. Bradley spoke to the church on "Have Faith in God." At night Bro. F. T. Saunders (College of the Bible) gave a stirring address on "Conversion." The choir sang an anthem under baton of Bro. N. Waters.

Camberwell.—At anniversary on Oct. 15 there were crowded congregations at both services. Bro. L. Baker, of Castlemaine, assisted at night, and the choir, augmented by members of Hawthorn church, rendered "The Parables." On Oct. 18 the fellowship dinner was held, followed by an illustrated talk by Bro. A. W. Connor. Bro. A. W. Cleland has been elected secretary and Bro. B. R. Holman treasurer of the church.

Malvern-Caulfield.—The church has settled down to consolidate after the "go to church" campaign. The spiritual life has been strengthened, and attendances are improving. Bro. Buckingham spoke at both services on Oct. 15. In the morning Mrs. Fox, from Parkdale, was received into fellowship, and at night a Bible school scholar confessed Christ. The young people held first meeting of their social club on Oct. 14.

Surrey Hills.—Morning service on Oct. 15 was addressed by Mr. W. F. Nankivell. It being the anniversary of the Sunday school, there were special services. In the afternoon the scholars sang under Mr. H. Mundy and Miss N. Frieze, and Mr. Webb gave the address. The speaker at night was Mr. Mellroy. There were large attendances. On Wednesday the scholars gave their concert, and an address was given by the superintendent, Mr. Giles.

Ararat.—The C.E. society held a most successful "table games" night on Oct. 9. Steps are being taken to form a girls' "Good Companions' Club" and a boys' "Explorers' Club." Mrs. C. Welsh will be the leader of the girls and Mr. A. J. Fisher of the boys. Mrs. Cracknell has sufficiently recovered to leave hospital. On Oct. 15 Miss H. Topping, secretary to Kagawa, addressed a united afternoon meeting arranged by the ministers' fraternal.

South Yarra.—On Oct. 8 the morning service was addressed by Bro. A. R. Main, and evening address was delivered by Bro. T. Scambler. Meetings were well attended. Bro. Candy is leading the mission at Hampton church. On Oct. 14 the Endeavorers visited the Burwood Boys' Home for second anniversary. A youth service was conducted on evening of Oct. 15. Bro. P. Thicen delivered the address, and young men took part in the service.

North Williamstown.—Good attendances were maintained on Oct. 15, speakers being Bro. F. T. Saunders in the morning, and J. Methven at gospel service. With deep regret we report the passing away of Sister R. McDonald, a much beloved and faithful worker in the church for many years. She will be sadly missed. Sympathy is extended to her husband and relatives in their bereavement. Bro. J. E. Thomas is convalescing after his illness.

Reservoir.—On Oct. 1 the fifth anniversary of the Bible school was observed. Bro. Abercrombie was afternoon speaker and Bro. Watson at gospel service. On the following Wednesday several brethren, assisted by the ladies' guild, gave the scholars a tea. Assisted by artists from West Preston, the concert and presentation of prizes in the evening was a complete success. Sunday evening service on Oct. 15 was devoted to first anniversary of L.C.E., when Bro. Watson spoke on "The Rich Young Ruler." Members of the Endeavor took part in special hymns.

Frankston.—On Oct. 1 Bro. H. Head, of Balwyn, spoke at morning service. At night Bro. R. Amos had as his theme "Some Things Got Hates." Both services on Oct. 8 were conducted by Bro. Amos, evening subject being "The Loneliness of Jesus." Bro. and Sister Clowes were welcomed into fellowship at worship service on Oct. 15. Bro. J. Tully, of Doncaster, gave an appreciated address. At gospel service Bro. R. Amos spoke on "An Unknown Hero."

Preston.—On Oct. 15 Bro. Robinson spoke at both services. At night he was assisted by members of C.E. societies. Bro. Robinson was also speaker at a special after-church Endeavor rally at Northcote Methodist church, arranged by Northcote and district C.E. societies, when a good number from Preston were present. An enjoyable evening arranged by mothers' club was held at home of Bro. and Sister Sedgman on Oct. 14. Proceeds will be donated to Christian Guest Home.

Hamilton.—On Oct. 8 Bro. Garland's gospel address on "What's Wrong with the World?" was interesting and challenging. In conjunction with C.E. meeting on Oct. 10, two young men were baptised. They were welcomed into the church on morning of Oct. 15. A cricket club has been formed by young members. The annual fair, opened by the Mayor of Hamilton on Oct. 5, proved a big success, £55 being raised for building fund. On Oct. 15 gospel address by Bro. Garland was on "I Believe."

Horsham.—The Bible school anniversary was held last Lord's day, and the singing by the scholars under leadership of Bro. Mulvogue, of Dimboola, was a special feature. There were large attendances at three services. Bro. J. A. Wilkie, of Ballarat, gave appreciated addresses at morning and afternoon services, and Bro. J. Methven spoke effectively at night. Haven and Dimboola churches co-operated. On Monday night the annual prize distribution took place with a combined concert and supper.

Prahran.—On Oct. 8 Bro. Hunting addressed both meetings, which were well attended. Sister Mrs. Pratt was welcomed by letter of transfer from Brighton. On Oct. 4 the prayer committee of conference was in charge of women's mission band meeting, and an enjoyable time ensued. On Oct. 15 Bro. Wright (College of the Bible) addressed the church on "The Voice of the Brook." Bro. Hunting at gospel service inspired a large congregation with his message. On Oct. 14 a large gathering of those interested in kindergarten work met with Miss Wheeler in practical work with the younger children.

Echuca.—A very enjoyable reunion social was held on Oct. 10. Pioneer members of the church present were Sisters Mrs. Lawry (Sydney), Mrs. Marsh, Miss Darlow, and others. Visitors included a good delegation from Rochester. On Oct. 12 Bro. W. Gale and Lang (Ormond) brought a very helpful lantern lecture on the romance of home missions. Large congregations were present at S.S. anniversary services on Oct. 15. Bro. A. Lloyd (Shepparton) was the special preacher for the day. Sunday school scholars sang well under leadership of Sister Mrs. A. E. Rosendale, rendering special items afternoon and evening. At night 100 listened to a stirring address entitled "Our Cross, Ourselves and Christ."

Boort.—On Oct. 1 Bro. Sandells gave the morning address and preached at night, when Mr. Toby and Sister Sandells sang solos. On Oct. 2 the Y.P.S.C.E. held a social. Bro. Sandells gave the morning address on Oct. 8 and preached at night, when Mrs. and Miss G. Lacy sang a duet. Bro. B. Burt conducted service at Pyramid Hill in the afternoon. Bro. Poore, of Pyramid, is sick in Melbourne. On Oct. 15 an every-member-present Sunday was observed. In the morning Bro. H. Lacy called the roll, and Bro. Sandells gave the address. In the afternoon Bro. Sandells took the service at Pyramid. At night he spoke on "The Great Tribunal." Sisters Mrs. Lacy and Audrey Burt sang a duet. There were good meetings. Bro. Stock and MacAllister are ill.

North Richmond.—In preparation for 49th anniversary of the church and temple day offering, Oct. 14 was observed as a day of continuous prayer by members. All services were very successful. In the morning Sister E. Chipperfield sang an inspiring solo, and Bro. Snow, of Carnegie, gave an encouraging address. At 5 p.m. about 160 past and present members met for a reunion tea. At the concluding meeting, the gospel service, special anthems were rendered by the choir under Bro. Hall, and Bro. Earle gave a fine address. The church has now commenced its year of preparation for jubilee.

Ballarat (Dawson-st.).—On Oct. 15 fair attendances listened to Bro. Saunders' messages, in morning on "Mastering Circumstances"; evening, "The Peerless Christ." Bible school session in the afternoon took the form of a special temperance service, Mr. F. A. Forward, of Congregational church, being the speaker. Sister Mrs. L. Smith, recently appointed president of local branch W.C.T.U., also gave a brief message. 70 young people signed the pledge. Offering for College of the Bible is £12/2/6. It is anticipated that services in connection with proposed extension of work in Ballarat North will commence on Nov. 12.

Fitzroy (Gore-st.).—On Oct. 11 the S.C.E. held a "sealed order" night, all members taking part. On Oct. 14 the S.S. scholars and teachers held an enjoyable tea meeting and social. At morning service on Oct. 15 Bro. Robinson spoke on "Prayer and its Power," and at night on "Building a New World." Sister Mrs. Robinson rendered a beautiful solo. Bro. W. Millers, jun., has been transferred to Coburg after many years' service at Gore-st. He has been treasurer of church for some time. Bro. Shephard has taken over the duties of secretary and Bro. A. Salmon those of treasurer, Bro. H. Hince superintendent of Sunday school and Bro. A. Salmon secretary. Sister Mrs. Chalk and Sister Mrs. Evans have been sick.

Maryborough.—Sunday school anniversary celebrations commenced on Oct. 8. Under the capable leadership of Mr. L. A. Baldwin the school of over 100 sang hymns afternoon and evening. Bro. D. C. Ritchie, preacher of York-st., Ballarat, was speaker. He delivered seven addresses during the day. At 10 a.m. he addressed the J.C.E. To the church he spoke on "The Church Reborn." Afternoon and evening he delighted with illustrated talks on "Building for God" and "Four Kinds of Hearts." At 5 p.m., at the teachers' conference tea, Bro. Ritchie illustrated his subject, "Method in Our Approach to Youth." His subject to adults at evening service was entitled, "The Christian Experience." A feature of the day was the gift of two offertory plates to the church by the J.C.E. On Oct. 10 a concert was given by the scholars and teachers. Mr. R. H. Hill, superintendent, read the list of prize-winners, who received their rewards the following Sunday.

ADDRESSES.

A. W. Cleland (secretary Camberwell church, Vic.)—3 Hunter-rd., Camberwell, E.6. Phone, WF 2756.

J. W. Lewis (preacher Dandenong church, Vic.)—58a Clow-st., Dandenong.

A. G. McCullough (preacher Gardenvale church, Vic.)—"Earlescourt," 399 Glenferrie-rd., Hawthorn, E.2. Phone, Haw. 6999.

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COMING EVENTS.

16 words, 6d.; each 12 words extra, 6d.
Displayed matter, 2/- inch.
(State if display required.)

OCTOBER 27 and 28.—Church of Christ, Ringwood. Grand Sale of Works will be held in the Ringwood Town Hall. Official opening Friday, 27th, at 3 p.m. Well stocked stalls; novelties; items.

OCTOBER 29.—Fairfield Park "home-coming" day services. 11 a.m., G. Bennett; 7 p.m., L. E. Brooker. All former members and friends keep this date clear and come. Hospitality provided for the day.

OCTOBER 29, NOVEMBER 5 and 9.—South Melbourne Bible school anniversary. Sundays, October 29 and November 5, at 3 p.m. and 7 p.m. Annual demonstration and distribution of prizes, Wednesday, November 9, at 8 p.m.; admission, 1/-; children, 6d.

NOVEMBER 4 (Saturday).—Blackburn annual sale of gifts in Blackburn Hall, 3 p.m. Concert at 8 p.m. Programme by Box Hill Sunday school. Admission 1/-, children 6d.

NOVEMBER 5.—"Back to Preston." 37th anniversary services in chapel, High-st. 11 a.m. and 3 p.m., Bro. A. J. Fisher. Subjects, "Hold High the Torch" and "The Rescue of Snow White." 7 p.m., Bro. C. J. Robinson, assisted by Bro. Fisher; subject, "Landmarks." Special anthems by augmented choir. Dinner and tea provided. Visiting brethren please write or telephone secretary, Bro. L. Morflew, 261 Tyler-st., Preston, N.18. Phone, JU 1284.

BROADCAST SERVICE.

Oct. 22.—Sunday School of the Air from 3DB, Melbourne, 5 p.m. School, Carnegie. Speaker, L. E. Snow.

HIGHFIELD ROAD, HARTWELL, BIBLE SCHOOL ANNIVERSARY.

Oct. 22—
11 a.m., Mr. Keith A. Jones.
3 p.m., Mr. P. W. Robinson (Church of England).
7 p.m., Mr. S. R. Baker.
Oct. 29—
11 a.m., Mr. T. H. Scambler, B.A.
3 p.m., Mr. Gordon Bennett (Baptist).
7 p.m., Mr. Jas. E. Webb.
Excellent singing by Bible school, assisted by orchestra under leadership of Mr. E. Hammond. A hearty welcome to all.

ANNUAL DEMONSTRATION AND PRIZEGIVING of the

Victorian Young People's Department
will be held at

LYGON STREET, TUESDAY, OCTOBER 24,
at 8 p.m.

Distribution of Prizes, Gold Medals, and presentation of all Merit Certificates.
Items by Schools.
Illustrated children's address by Les. E. Brooker.
Admission: Silver Coin.

BERWICK BIBLE SCHOOL ANNIVERSARY.

October 29.

11 a.m., C. Lang.
3 p.m., C. Lang.
7.15 p.m., J. Turner, B.A.
Basket tea in School Hall.

October 30.

Concert and Prize-giving. Supper.
Visitors cordially welcome.

LYGON STREET CHURCH.

HOME-COMING SUNDAY, NOVEMBER 5.

Old-time Friends Invited.

11 a.m., Mr. S. Russell Baker.
3 p.m., Mr. J. E. Thomas.
7 p.m., Mr. Reg. Ennis.

Three Great Services.

Luncheon and tea provided.

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74TH ANNIVERSARY SERVICES, SUNDAY, NOVEMBER 12.

Special Services Morning, Afternoon and Evening.

Music by Choir.

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IN MEMORIAM.

BURROWS.—In memory of my dear wife Louisa C. Burrows, who at Surrey Hills on October 22, 1934, fell asleep in Jesus. Memories.

—T. W. Burrows, Bonbeach.

NIMMONS.—In loving memory of my brother in Christ, Alexander Nimmons, accidentally killed Oct. 21, 1931.

—Inserted by his friend, E. Blair.

STOCKTON (nee Brown).—In loving memory of Myrtle, who passed away on Oct. 16, 1932; dearly loved daughter of Mr. and Mrs. Brown, Moreland.

She made our home the dearest place,

No happier could be found;

Her cheery ways and smiling face

Brought sunshine all around.

Sadly missed.

MORE BOOKS ON PROPHECY

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"How is Jesus Coming"—and for whom? Robert Middleton (14th edn.), 1/6.

"Signs Showing the Return of the Lord to be Near at Hand." Wm. Lamb, 3/-.

"The Dawn is Breaking." An urgent message concerning the fulfilment of prophecy in world events. Oswald J. Smith, 1/6.

"Matthew 24 and the Revelation." An Analysis, Literal Translation and Exposition of each. By Henry W. Frost, 6/-.

"The Lord Cometh." The World Crisis Explained. Christabel Pankhurst, 1/6.

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Obituary.

Mrs. Kate Chandler, sen.

ON Tuesday, Sept. 19, in her 91st year, Sister Kate Chandler, sen., was called home. At the age of three years she came to Australia and resided with her parents at Richmond, Vic. Later she moved to Gardiner (now Malvern), where her husband, the late Bro. William Chandler, carried on market gardening on the site of the present Malvern railway station. In the late sixties they selected land in the Dandenongs, where the Como Nurseries were established. They were pioneers of that district, and her son was the first white child known to have been born there. During the Harward-Pittman mission at Bayswater early this century, she made the good confession, and was baptised in Glenferrie chapel by Bro. H. G. Harward. She was received into the Montrose church, and continued in fellowship there until the church at Boronia began, when with other members of her family she became a foundation member. She loved the brotherhood. It was her joy to know that not only her own children, but her children's children, and their children, were found of Christ and found life's fullness in the fellowship of the Churches of Christ. Her son Gilbert, now in U.S.A., conducted many evangelistic missions throughout the Commonwealth. Honored and loved by all who knew her, her tired body was laid to rest in the Box Hill cemetery, the funeral service being conducted by Bro. E. L. Williams, assisted by Bro. L. G. Read.—H.E.

Mr. H. Chipperfield.

ON Saturday, Sept. 23, Mr. Harry Chipperfield was called to his reward at the age of 64 years. Our late brother was a highly respected member of the churches of Christ for a period exceeding forty years. During that time he was associated with the churches at Richmond, South Melbourne, Middle Park, Swanston-st., Balwyn and Camberwell. The greater part of his experience in Christ was gained at Richmond, where he was baptised and served in his younger days. He was a good man of Christian integrity with a trust that was deeply established in the continuing stream of God's grace, and wherever he went he made a wholesome and constructive witness. During his life Bro. Chipperfield was an adventurer in faith, and after serving his generation well, he died as he lived, an adventurer still. He leaves a widow, a daughter and two sons, whom we commend to the care and comfort of the Father, and the ministry of Jesus Christ who came to bind up the broken in heart.—R.L.W.

Lisle Jackson.

WALLAROO church, S.A., sustained a very great loss in the sudden passing of our beloved Bro. Lisle Jackson, to whom the home-call came on Sept. 27. His last work for the church was completed on Sept. 26, when he conducted the S.S. anniversary. Our brother was the one to whom we looked for all our music at anniversary and special occasions, and his passing will be an irreparable loss to the church, Sunday school, and all sections of the community. Since transferring from Kadina to Wallaroo church, our brother was an officer, conducted all S.S. anniversaries, and was church organist up to the end. His patience and cheery disposition endeared him to all. The funeral was conducted by Bro. Banks at Kadina cemetery, where a large number of people from Wallaroo and district were present to pay their last tributes of respect. To his loved one we extend our sincere sympathy and commend her to the care of our heavenly Father.—A. E. Brooks.

Mrs. E. Merrett.

MRS. E. MERRETT, of Lillimur, Vic., passed away on October 5 at the age of 67 years. She had been ill for some months, and for a long time had not enjoyed really good health.

It was hoped that a recent operation would give her better health. She had been out of hospital a few weeks when she took ill, and though she improved, and to all appearance was better, she suddenly passed away. Mrs. Merrett was born in the Naracoorte district of South Australia, but came to Leor in this district when her father began farming there. In 1894 she was married to Mr. A. Merrett, who passed away in 1935. A quiet member of the church, Mrs. Merrett will be missed from her place in the little chapel at Lillimur. A family of four sons and five daughters remains. Hartwell, May (Mrs. A. Hawker), Maylin and Gladys (Mrs. R. McFarlane), being members of the church at Lillimur, and Myrtle (Mrs. Lowe) at Kaniva. An elder granddaughter is also a member at Kaniva. We trust that the influence of the quiet life will be seen more and more in the works which follow those who die in the Lord.—A.B.W.

Edward Saunders.

MR. EDWARD SAUNDERS, who passed away on August 12, was a member of the church of Christ for sixty-two years. He was baptised by the late Peter Brown at Maryborough, Vic. He held the offices of deacon and elder over a long period, serving the churches at Maryborough, Bendigo, Footscray, Prahran and Blackburn. At the time of his death he was in fellowship with the church at Box Hill. Among the letters of sympathy received by his wife were some from those he taught about sixty years ago. All his family have been active in the church. He had suffered a great deal for a long time prior to his death, but remained strong in faith and cheerful in spirit through it all.—H. G. Clark.

Mrs. M. G. Slessar.

MRS. MARY GRIERSON SLESSAR entered into rest at Pakenham, Vic., on Oct. 9 at the ripe age of 86 years. She was one of the unobtrusively faithful isolated members of the brotherhood, whose witness brought joy into many lives. She maintained a warm interest in brotherhood enterprises, and each year sent to their support, usually accompanied by a letter filled with good will. The college and the training of young preachers and missionaries held particular place in her affections. Two sons had predeceased her, one only a few months back. Two daughters will cherish her memory, and we commend them to the care of a loving Father in whose arms their mother has found the rest he gives to his beloved.—F.T.S.

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

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"Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice."—Psalm 55: 17.



WHEN THE DOCTOR PRAYS.

WHEN habits of life are changed so as to give fully separated time for prayer, there may be at first a real lessening of work, at any rate, it will be felt as real. I would press the fact that it is only apparent. It is undoubted that this communion with God, learned and practised at set times and in disciplined ways, continues as an undercurrent of all life, as the waters on which life flows, and it greatly affects the ordinary limitations of time, space and energy.

Take as example the life of a doctor, with many calls on his time. If he takes time in his day to get into communion with God, if he uses the means of grace known and approved as channels of God's incoming, till he is "set in God," he will be regularly swifter in diagnosis, surer and steadier in operation, more calm and decided in judgment, less wearied by the unreason of his patients, and the drudgery of the day. He will day by day do more work in bulk and better work in quality and come less weary to the end of the day, and he will leave a deeper revelation of God on the lives of his patients than if he had rushed to his work without this preparation, so as to have an hour longer to do it in.—George S. Stewart in "The Lower Levels of Prayer."



OUR EXPANSIVE LIFE.

Our Father, we thank thee for all that thou art doing, and for all that thou hast done. We rejoice that thou hast so ordained life that he who lives in the least things right is by that very right-living led on to higher things. Nor have we any rest, for every unfolding which gives more to our being demands yet more, and the obedience of yesterday gives a higher law for to-day. So we go on. As the trees that unfold every year, more and more widening their scope, and lifting themselves higher, so dost thou augment our being, and with its augmentation our duty is augmented. We thank thee that we are not like the un-growing stone, or like the dead stick; we thank thee that we are expansive. May we behold our birthright. May we separate ourselves from those that are below us of the animal creation. May we by faith, and hope, and love begin to have winged power. May we live, not as seeing visible things alone, but as seeing the invisible.

Help the helpless. Help the discouraged. Help those who are out of the way. Call the deaf till they hear. Raise the dead unto life again. And grant, we pray thee, O Lord our God, that there may be multitudes out of this community who shall be called from a lower to a higher life; from a vulgar and selfish way to a nobler and enduring way, in the holiness of God. And to thy name shall be the praise. Amen.—Henry Ward Beecher.

She who has chosen Martha's part,
The planning head, the steady heart,
So full of household work and care,
Intent on serving everywhere,
May also Mary's secret know,
Nor yet her household cares forego—
May sit and learn at Jesus' feet,
Nor leave her service incomplete.

—Richard H. Thomas.

Tasmanian Women's Executive

THERE was a very good attendance at the 11 meeting of the Tasmanian women's executive held at West Hobart on Oct. 2. Most of our sisters who have been ill have been restored to health, and were able to be present.

The president (Mrs. Madel-Cole) presided, and extended a sincere welcome to Bro. Josiah Park, who addressed the sisters on "Witnessing unto Christ." A solo was rendered by Mrs. Tease. Other items contributed were—recitation, Mrs. Staples; piano solo, Mrs. Crombie.

The sum of £1/4/- for penny-per-week home mission fund was collected at Invermay for September, and 4/- was received from the September meeting at Invermay.

Treasurer's report (Mrs. G. Woolley).—£6/1/11 in hand.

Obituary superintendent (Mrs. N. Cooper) reported that letters of condolence were sent to the following members whose loved ones have been called home: Mrs. Errol Studley, Geveeston; Mrs. Carman, Hobart; Mr. A. E. Heard, Hobart; Mrs. Sulzberger, Launceston.

Encouraging reports on Dorcas work were received from Mrs. Libby, Collins-st. society, good attendances and good progress. West Hobart, Christmas box sent away; sisters busy preparing for sale of work on Nov. 11. Geveeston society: a gift afternoon held at the home of Miss Jessie Ashlin realised £1/18/-, and collection for Christmas cheer box amounted to 12/6.

Hospital report.—Ten visits paid to hospital by Mrs. Ashlin.

Many young Bible school teachers were among those present at Sunday morning prayer meeting at Collins-st. on Oct. 1.

Mission hands continue to make good progress. Superintendent Mrs. Boxhall reported £8/13/3 in hand, of which 10/9 was contributed at initial meeting of the West Hobart branch. Next meeting will be at Collins-st. chapel on Nov. 8.—B. Taylor, secretary.

For Church Treasurers.

Cash Book, arranged for Churches of Christ requirements (with hints for church treasurers), 7/-.

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Flinders-st., Melbourne, carried free on rail.**A BISHOP TAKES THE PLEDGE.**TWO hundred representatives of the Church
of England Temperance Society recently
paid tribute to the work of the Bishop of
London as chairman of the society during the
past twenty years. At a meeting in Lambeth
Palace the Archbishop of Canterbury presented
the Bishop with a handsomely bound album
address. It was a Methodist who induced Dr.
Winnington-Ingram to take the total ab-
stinence pledge. In 1882 the Bishop related at
Lambeth, he "got mixed up with this business"
at a temperance meeting against which all the
public-houses in the town had raised an uproar.
After a brick-bat had narrowly missed him, he**THOUGHT FOR THE WEEK.****"THE** man who picks out
his own cross never has
a light load."resolved to visit the shop of Mr. Jury Cramp,
who had invited him to the meeting. To the
"dear old clockmaker" the Bishop has ever
since attributed his adhesion to the cause, for
he persuaded young Winnington-Ingram to sign
the pledge. "I am perfectly certain," said the
Bishop, "that old jeweller never did a finer
thing in his life."**HIGHWAY.****MY** feet may weary in the dust
And bruise against the stone;
My soul shall look ahead and trust,
It does not go alone.
My feet may count the journey long,
And heavily may plod,
My soul is caroling a song
Because it walks with God.—Lalla Mitchell Thornton
in "Christian Evangelist."**Australian Christian**Published Weekly by
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