

# The AUSTRALIAN CHRISTIAN

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"THE ENTRANCE OF THY WORD  
GIVETH LIGHT."

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## Overseas Religious Press on the War.

LAST week British and American religious newspapers published after the outbreak of the war arrived in Australia. It is interesting to note the comments made by them on the situation.

In the British papers the absence of bitterness is very noticeable. That the war was inevitable in view of the Nazi aggression seems to be the general view. A spirit of determination and confidence in the issue pervades most of the writing. But there is generally a considerable amount of restraint in the writing, with no hate manifested towards the German people. The brutal treatment of Poland is of course vigorously condemned.

### "The Christian World."

The following sentences from "The Christian World" are typical of the general attitude:

"There is one duty which is especially entrusted to the church and to Christian people. It is to save this just war from degenerating into a war of hatred against the German nation. These wretched people, whom we have to meet in battle, are guiltless of the war. Blinded, gagged, poisoned by lies, they know not what they do. They may do evil deeds at their master's bidding—the evil deeds have already begun. Even so we must not hate them nor store up thoughts of vengeance. We must fight cleanly for the making of a clean world. Of the utter misery and sorrow of the need to fight we will not now speak. Our thought of it is beyond words. It is only to be expressed in action: in service and sacrifice and endurance—with prayer unceasingly—so great and effectual that the world shall never know this agony again."

### "The British Weekly."

"The British Weekly" has many pages on war themes. The editor admires the self-control and dignity of our King and his ministers in the anxious days in which they worked for peace before war was declared. He has no doubt of the rightness of the allied cause. He tells of the things that can be shaken and of the unshakable things. Heartening messages are printed from church leaders. One of these, Mr. J. E. James, formerly of Australia, contains the following significant words:

"Our churches contribute an essential service to the world. This war will not be the end of civilisation or of the Christian church. God's long purposes of redemptive love are not going to be defeated or destroyed by the criminal insanity of a group of gangsters.

"Our work is to believe in the gospel of Jesus Christ and his kingdom, with all that it means for a just and orderly national and international life; to hand on that faith in God, in Christ and his purposes, which is the only hope of mankind; to continue in worship in our churches, and in private homes; to be more abundant in the works of healing, mercy and reconciliation; and to maintain the spirit of Christian fellowship with those who agree with us and who differ from us."

One of the most striking things is the quotation from a letter in "The Times" by A. A. Milne, in the course of which that well-known pacifist author writes:

"May I urge that it be made clear now to the German people, as is so abundantly clear to the British people, that from now on no peace will ever be possible again with the present rulers of Germany; but that an honorable peace, undictated and void of penal clauses, will be negotiated gladly at any moment with an elected assembly representative of the German people. As the first point in our peace terms, let us proclaim unequivocally that a totalitarian State, which is neither more nor less than an autocracy, can have no place in a

civilised world. Our leaders have been accustomed to say, with a politeness derived from years of diplomacy, and the old school idea, that a nation's form of government is its own concern. It is not; it is the very grave concern of its neighbors. A totalitarian State is shaped for war, educated for war, and only in war can it fulfil its destiny. We are fighting not to make the world safe for democracy, but because we are convinced that only by democracy can the world be saved, only under democracy can the world live at peace."

### "The Christian."

"The Christian" believes where the chief blame for the war lies is well indicated in the phrase "one man's crime," and that, as the Prime Minister has said, the democratic powers are not fighting to destroy Germany, but to root out from its midst "Hitlerism" and the evil things it embodies—"brute force, bad faith, injustice, oppression, and persecution."

The editor emphasises that

"God's work must go on; the churches everywhere must buy up the opportunities. The Christian pulpit was never more necessary than it is to-day; the gospel must be preached whatever happens, Christian literature must be spread far and wide, and missions at home and overseas must be supported in a sacrificial spirit."

### "The Christian Advocate."

The editor of our British paper, "The Christian Advocate," was a participator in the great war of 1914-1918. On the outbreak of the present war he was in London, where he wrote of his feelings.

"I called to see a friend this morning; I passed into his offices through a sand-bagged entrance.

"I said to him, 'Well, the worst's happened.'  
"He replied, after a few moments, 'No, old man; not 'the worst.' Don't you remember that 'Punch' cartoon?"

"I felt I deserved the reproof. You recall that famous cartoon, of course; where the Kaiser says to King Albert of Belgium, 'Well, you have lost all!' To which the king replied, 'All—but my soul!'

"It was a brave reminder; my friend has two sons in the Territorials.

"Perhaps the greatest contribution which Christians can make in this hour of madness is to manifest a spirit of calm dependence upon our God and in his abiding promises.

"The newspapers this morning make pathetic reading; so much written about our defences,

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our army and navy; so much about the righteousness of the cause in which we fight, about the wickedness of our enemies . . . and nothing at all upon which we can stay our hearts.

"God help us to stay them upon him . . . and even as we enter upon war may his peace which passeth all understanding keep our hearts and minds. . . ."

Our American papers have for long dealt faithfully and severely with Hitler and the Nazis. They wish America to keep clear of the war, but their sympathies are with the allies in their struggle for freedom.

#### "The Christian Standard."

Under the heading "Let Us Be Honest" the American "Christian Standard" refers to the bill to repeal the embargo on arms as follows:

"If we propose to repeal the existing embargo on arms in order that we may supply arms to the hard-pressed democracies of Europe, let us not try to assure ourselves that in so doing we are maintaining neutrality. If we do it because we hate Hitlerism and are convinced that we ought thus to help stamp it out, let us say so honestly. And, above all, let us not be such hypocrites and Shylocks as to tell the warring nations, especially the democracies who battle for their lives, that we are too good to involve ourselves in such quarrels, but if they will put the money on the hammer we will furnish the means by which they can do the killing."

#### "The Christian Evangelist."

"The Christian Evangelist" in a leading article on "America and Neutrality" favored the strengthening of the Neutrality Act by the re-enactment of the cash and carry clause which expired last May 1. The "Evangelist" urged caution in the abandonment of the policy of neutrality, and continued:

"The overwhelming sympathies of Americans are with Britain and France. But our people also have a strong desire to keep out of European war. If we would rather keep out of war than help Britain and France, then we will see that the Neutrality Act is maintained, and strengthened. There is a choice for us to make. We cannot be neutral and at the same time aid Britain and France. Let us be sure of that."

The U.S.A. Senate has passed the bill to repeal the arms embargo law. The House of Representatives has yet to deal with the bill; its decision may be known soon after this is printed.

## World Convention.

THE announcement that the World Convention of Churches of Christ which was planned for Toronto in 1940 has been postponed will cause no surprise. A full statement from the secretary (Dr. Jesse M. Bader) appears on another page. The reasons for the postponement are regrettable but convincing. Till war ceases and the international position clears so that facilities for travel are such as to

make representative attendances possible, it would not be wise to convene a world convention. We trust that the postponement will not be a long one; for the church and the world both need the help which can come from fellowships which transcend the narrow limitations of nationalism.

## He Could Not Say, No.

THERE used to be a popular hymn with the line, "Have courage, my boy, to say, No." There are times when Yes is the right word, but No has its uses also. It is often much easier to fall into line with the opinions of others than to take a definite stand for what we believe to be true. It is certain that many people acquiesce by their silence or their actions in things which are contrary to what they would ordinarily regard as their convictions.

In one of his recent books Warwick Deeping makes one of his characters say that his father was "a timid garrulous creature who could never teach himself to use the word that is most ruthlessly essential in any human language. My father could not say No."

We should dare to stand alone. We should learn to say No to self and to all who oppose the word and will of Jesus Christ.

## Batang Again Occupied.

THE American "Christian Standard" for September 30 announces that Batang has again been occupied by our missionaries. It states that Dr. Norton H. Bare, writing in behalf of a group of six missionaries (Mr. and Mrs. Edgar Nichols, Miss Palmer, Miss Schwake and the Bares), states that the opposition of the local Yen Chin lamas has been successful to the extent that they have secured written orders from Chiamdo, important eastern Tibetan capital, to the effect that the foreigners must leave Yen Chin, the station in Tibet proper which the Bares have occupied for more than two years. During this period the Bares have had the distinction, we believe, of being the only missionaries to establish a home and Christian mission within the borders of the "forbidden land," that portion of Tibetan country which is governed by Lhasa. In a brief editorial note the "Standard" says:

"Batang was long a name with which the missionary-minded loved to conjure. We were all proud that the brotherhood had a station on the roof of the world on the border of Tibet. Then Batang became a name of shame. We retreated. We withdrew the missionaries. And we did it just after having raised a goodly fund in the name of one of the many martyrs to that Tibetan work, Dr. A. L. Shelton. Meantime, a pitifully small and faithful congrega-

tion hung on in the presence of decaying mission buildings and growing lama power. Batang was a blot on our honor. Now the blot is wiped out. Missionaries are in Batang again. Intrepid independent missionaries, driven out of inner Tibet, make Batang their station. We can lift our heads again when we hear the word 'Batang.'"

## The Canteens.

STRONG efforts are being made to force the federal ministry to alter its decision regarding dry canteens in military camps. Some of those seeking the change are disinterested, and many are not. We trust that the ministry will adhere to its decision and consider the best interests of the men. The secretary of the Victorian Local Option Alliance (Mr. Ambrose Roberts) in a letter to the press writes: "A plea is made for the use of liquor as being one of the amenities of normal life; but the arguments badly halt, because military camp conditions produce a positively abnormal set of social conditions. The expected arrival of many thousands of mere youths in camp within the next few months intensifies these abnormal conditions. Establishment of liquor bars necessarily will cause a definite division in the camp. Drinkers will automatically drift to the liquor bars. It were worse than foolishness to pretend that we do not know that liquor drinking is inseparably associated with the silly 'shouting' habit. Again automatically the ordinary drinker manifests shamefacedness in entering a bar alone. He must 'shout' for someone, who, of course, is under obligation to 'shout' in return.

"Who are these dismalists who picture such revolting scenes, such gross drinking out of camp if soldiers cannot secure liquor within?" Mr. Roberts asks. "No temperance advocate has ever been guilty of suggesting that our men will so disgrace themselves! Here is the real insult to our young soldiers which has come from the lips or pens of several advocates of wet camps. Positively no proof has been forthcoming of disorder arising from dry camp conditions."

## MAKE US BETTER MEN.

THERE'S but one gift that all our dead desire,  
One gift that men can give, and that's a dream.

Unless we, too, can burn that same fire  
Of sacrifice; die to the things that seem,  
Die to the little hatreds; die to greed,  
Die to the base contempt of sect and creed,  
And rise again, like them with souls as true,  
Nay (since these died before their task was finished)

Attempt new heights to bring even their dream  
To birth.

Build us that better world, O! not diminished  
But one true splendour that they planned on earth.

And that's not done by sword, or tongue, or pen,  
There's but one way—God make us better men.  
—Selected.



# Terrible Detective.

G. J. Andrews.

## I.

SOME while ago in a large country town a sensation was caused by

### The Arrest of a Well-known Citizen

who for a long time had been doing business as an illicit bookmaker and gambler. He was extremely shrewd and his organisation was very thorough. Time after time he evaded arrest by the local police; in fact, he had begun to make the arm of the law appear weak and ridiculous. Here was a persistent law-breaker really getting away with it!

But one day two very ordinary individuals came to the town seeking employment and succeeded in getting work digging drains and cleaning street gutters for the local council. They mixed freely with working-men and after several weeks became quite familiar with things as they were, even getting beyond the clever safeguards of the gambling gangster.

One Saturday at the rear of a leading hotel where great proceedings were in session, a gutter sweeper stepped up to the chief spokesman saying, "I arrest you!" For a moment it was thought to be a huge jest and some witty words were passed, but very quickly, several men in handcuffs gave proof that their sins had found them out. The sweepers were detectives.

A clever detective is a terrible being to a guilty man, but not actually so terrible as sin itself. Indeed, all peoples, in all ages, have had legends and proverbs which tell of this universal fact, the self-discovering power of evil. Sin is its own most terrible detective.

## II.

This is certified by the facts of life and the faithful lessons of scripture. If therefore we must have our highways and public places littered up by glaring lights and obtrusive signs according to the wishes of the highest bidder, why not fling out before every eye, such truths as these? "Be sure your sin will find you out" (Num. 32: 23). "Sin when it is finished bringeth forth death" (Jas. 1: 15).

Bible portraits come one after another, showing how

### Careless or Self-confident Sinners

have their sins find them out.

Look at the example of Jacob, whose outstanding sin was deceitful cunning. What a huge success he made of getting his brother's birthright and tricking his old father! He put over his arms the skin of a kid and let his half-blind father feel him and suppose it was Esau. And Jacob got away with it. But wait! On the day of love's joy, when after years of labor Jacob

is to be given his beloved and beautiful Rachel, wily old Laban tricks him under cover of the eastern wedding veil into marriage with the woman he does not want. Later, again, his own sons in order to deceive him, take his darling Joseph's coat and bedabble it with a kid's blood. Is your sin deceit? Then be sure your sin will find you out.

Take the instance of David and his sin of rebel desire. He coveted another man's lovely wife. Rebel desire suggested the scheme for having Uriah put in the forefront of battle where he was slain. Bathsheba became David's wife; his sin had succeeded! Ah yes, but his sin found him out more and more terribly with the passing years. In the indictment by God's faithful prophet? Yes. In the rebel desires of his choice son Absalom? Yes. In the rape of his beautiful daughter through the rebel desire of another man? Yes. Is your sin rebel desire of one sort or another? Then be sure your sin will find you out.

Or think of Haman, whose sin was jealousy and a vengeful spirit. He could not tolerate to see the favor bestowed upon Mordecai, which he reckoned ought to be given to himself. Day in, day out, he chafed and schemed and plotted, and all his plans were going so well that he actually had the gallows erected upon which he intended his hated rival should swing. But Haman's sin found him out, and he was put to death upon the very gallows he had made ready for the other man. Be sure your sin of a jealous, irritated and bitter spirit will find you out.

## III.

If the Bible went no further than to press home this awful lesson of sin's power of self-discovery and retribution, we might regard it as a heartless book, but instead of being a heartless book it is the most hopeful book ever written. It proclaims God's own

### Good News to a Sinful World.

We may begin to suggest the goodness of the message by mentioning two of the glowing themes of the Christian gospel.

First, to repent of sin is one of the most fruitful acts of a human soul! To repent of sin means to be genuinely sorry for our sin, to turn in abhorrence from it to God and to seek to make amends. It is the act God is constantly trying to bring about and the act which he is ever waiting to bless and honor. Said Jesus, "There is joy in the presence of the angels of God over one sinner that repenteth."

When Zacchæus the extortioner gave

genuine expression to his repentance Jesus said, "This day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost." When the thief at the cross gave evidence of a true repentance, Jesus assured him, "Verily I say unto thee, To-day shalt thou be with me in paradise." And it was from Jesus that John got his authority for this lesson and testimony: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Second, the supreme message of the cross. The cross of Christ is the sign and assurance that God himself bears and deals with the consequences of our sin. Our Lord opens our understanding of it with such words as these: "I am the good Shepherd, and the good Shepherd giveth his life for the sheep. I lay down my life for the sheep." "The Son of man is come to give his life a ransom for many." "This is my blood of the new testament which is shed for many for the remission of sins."

The glorious company of the apostles unquestionably had a clear and corresponding knowledge of the message of the cross. Thus Peter: "Christ also suffered for us, who his own self bare our sins in his own body on the tree, that we being dead to sin should live to righteousness." Thus John: "He is the propitiation (atonement) for our sins; and not for ours only, but also for the sins of the whole world." And thus Paul: "For the preaching of the cross is to them that perish, foolishness; but unto us which are saved it is the power of God."

Dr. F. W. Boreham reminds us of the way in which he heard a certain open-air evangelist illustrate the message of the cross. The preacher had lived on the American prairies, and his stories had a powerful fascination for boyish ears. He told of a prairie fire and described how the Indians saved their wigwams from the blaze by setting fire to the dry grass immediately adjoining the settlement. "The fire cannot come," he cried, "where the fire has already been. That is why I call you to the cross. Judgment has already fallen there, and can never come again. He who takes his stand at the cross is safe forevermore. He can never come into condemnation; he has passed from death unto life. He is within God's safety zone!"

### ANCHORAGE.

I SEE the wrong that round me lies,  
I feel the guilt within;  
I hear, with groan and travail-cries,  
The world confess its sin.

Yet, in the maddening maze of things,  
And tossed by storm and flood,  
To one fixed trust my spirit clings;  
I know that God is good!

—J. G. Whittier.



# What Man Lives By.

A. W. Connor.

It is written, that man shall not live by bread alone, but by every word of God.— Luke 4: 4.

It is written. And there in the records of God's dealings with Israel, in the great final message of Moses, the servant of God, the words had stood for a thousand years. Looking at them where Jesus found them, we see them in an illuminating setting. It is a call to the nation to remember the law of God, to beware lest they forget the Lord their God. It is an appeal to their experience.

"He humbled thee, and suffered thee to hunger, and fed thee with manna . . . that he might cause thee to know that man doth not live by bread only but by every word that proceedeth out of the mouth of the Lord" (Deut. 8: 3). The whole chapter, as indeed the whole book, is an eloquent plea "to see life and to see it whole." Surely it was a needed word, but too often ignored by Israel. And surely it is no less needed to-day when the major temptation to the individual and to the nation is to see life only in parts. The ignoring of this word leads a man to the loss of his soul. And the tragedy of national life comes from the ignoring of the spiritual side and the putting of emphasis on the material only. But man doth not live by bread only. The man who thought this could be done has the epithet flung at him by God, "Thou fool!"

There this word lay in the Hebrew scriptures through the centuries. No doubt influencing many to take a true view of life; its meaning at least partially apprehended, and its message from age to age reinforced by the prophets in varied and striking imagery. Yet too often its lesson was ignored by a people who "forsook the fountain of living water and hewed out cisterns—broken cisterns—that could hold no water." Here lay the tragedy of the nation called to a priestly office. There the word lay until on a memorable day the Son of man, fresh from his self-dedication at the Jordan, and thrilled by his new experience when the "heavens were open to him," faced life's alternatives, faced life's altitudes and latitudes.

Hungry and spent after his long vigil, the body makes its urgent claim, "Command these stones to be made bread." Yes, "If thou be the Son of God, why not?" Then the Lord Christ drew from the chambers of memory where it had dwelt as a vital principle that old word. And in the face of the tempter it was thrown. No, never! For "man shall not live by bread alone, but by every word of God."

And now in the Christian records that word has stood for nearly two thousand years. It denies that "self-preservation" and "self-pleasing" is the true principle of living. To say "No" may mean suffering, but what of that? It proclaims that power is a sacred trust to be used not selfishly but only for the good of others. What the world needs to-day is the moralisation of power. It asserts that man's material needs are not primary—to Jesus they were secondary.

So the path of self-preservation, the path of easy compromise, the path that leads only to the lower good is rejected. "Man doth not live by bread alone." But—

## Man Lives by Bread.

Food and all that it stands for are basic and vital in man's life. Hunger is a dreadful thing. Comparative hunger—mal-nutrition we call it—is an ill at the root of no end of

trouble. Under the urge of hunger the primal urge of the savage in us all breaks out, and men fight and kill. Jesus did not ignore this need. Man lives by bread. Jesus said, "Blessed are the poor in spirit," but he is not to be counted on the side of the smugly comfortable who lip about the "blessings of poverty." His word, "Give ye them to eat," has far-reaching implications. He is to be counted on the side of those who labor for social justice. He stands with the "have-nots" for an equality of opportunity. It is man's sin, his greed, his selfishness that produces the inequalities that are so productive of present evils. When sinful extravagance and showy spending flaunts itself in the face of want and penury, trouble will ensue. Yes, man lives by bread. But—

## Not by Bread Alone.

By what, then? "Every word of God." That takes us out into a new view of life. It gives due place to the material and physical, but places the emphasis on the spiritual and eternal. Here is the corrective to our thinking, that position, social standing, honors, fame, gold or silver can finally satisfy. These may be good if used aright, but they are not even half of life. They are but a fraction. What does a man live by? A writer sees in Millet's painting the "Angelus" an answer. You recall that it is a picture of two peasants—a man and his wife—in the work field. The church bell rings the hour of prayer. They cease work and in reverence bow their heads in prayer. He says "Work! Love! Religion!" "True men live by these. All that shuts men away from work that enriches and ennobles life, all that saps at the love that welds and builds the sacred fires of home, all that weakens men's faith in God and the unseen is against that "word of God." Guided by the life of him who is the true word of God we come to know that not by bread alone do men live. No, man lives by his sacrifice and renunciations. Like the Son of man we may die to live. The corn of wheat is the symbol chosen by him to express his own life. The cross was death but its harvest was life.

Man lives by his friendships and his loves. Someone to live for. Human friendships? Yes; but also by the friendship of the Saviour for whose sake and in whose service we will strive and suffer. His friendship is life indeed.

Man lives by service for others—not by what we get, but by what we give; not by what we gather, but by what we scatter. For it is more blessed, a richer life, to give than to receive.

Man lives by prayer, communion with the eternal and unseen. Apart from prayer and what it implies, "what is man better than sheep or goats?"

Man lives by fellowship with God. If we have him we have all. Man lives by the word of God, and that means loyalty to him who is the "word of God." In him is life and the life and the light of men.

To that loyalty I call you now in confident faith that "there is life eternal, to know God and Jesus Christ whom God hath sent." Listen not to the alluring word that bids us view the latitudes of life. "All these will I give you." The price is too great—"If thou wilt fall down and worship me." It is a deceptive word. Seek a surer word. Listen to the words of him who points to the altitudes of life. "Thou shalt worship the Lord thy God, and him only shalt thou serve." The upward call. Bread! Yes, we must have it. But "seek first the kingdom of

God, and all these will be added." Bread! Yes, it is needful. But "man shall not live by bread only." There is a bread that endures unto everlasting life. Two snatches of poetry, gathered I know not where, come to me and express the contrast involved in our choice of which bread we will seek.

Listen to the voice that bids us look not merely at the latitudes of life, but at its altitudes—

In the one case life's close will mean—

"At end of love, at end of life, at end of hope,  
at end of strife,

At end of all we cling to so—the sun is  
setting, must we go."

In the other case it will mean—

"At dawn of love, at dawn of life, at dawn  
of peace that follows strife,

At dawn of all we long for so—the sun is  
rising, let us go."

"Man shall not live by bread only, but by every word of God"; so "thou shalt worship the Lord thy God, and him only shalt thou serve." Hold to your faith. Climb life's altitudes with Jesus.

## World Convention Postponed.

THE executive officers of the World Convention, in consultation with the local convention committee at Toronto, have decided to postpone the 1940 World Convention until after the European war is over. This decision was reached reluctantly, but under the circumstances there seemed to be no other course open to the executive committee.

Word has been received from C. S. Jackson, chairman of the local committee in Toronto, that the buildings of the Exposition Grounds, where the convention was to have been held, are now being used for the billeting and training of Canadian soldiers, and even if the World Convention were held, it would be necessary to find a new place of meeting.

Up until the time war was declared in Europe, the prospects were excellent for a splendid attendance from practically all of the 42 countries where we have churches. Australia had about 80 signed up to come, with promises of others. New Zealand reported that some 30 would come from their country. Great Britain would have had about 150 present. Canada, the convention host, has put forth her best efforts to secure an attendance from across the Dominion, that would have been worthy of our Canadian brotherhood. Many individuals throughout the Dominion have put much hard work and long hours into the preparatory work necessary for the holding of a great convention. This work has been going on in co-operation with the executive committee for four years. George Stewart, of Winnipeg, president of the World Convention, has put his best into the work of preparation.

Announcements will be made later on, and in good time, concerning the holding of this postponed World Convention which has come to have such a deep place in the affections of our world brotherhood. While postponement is disappointing, yet the convention has had to be postponed because of a situation over which no one had control.

During this time of anxiety, destruction and suffering, let us all be in daily prayer for our world brotherhood and its work, and especially for our brethren whom this war is affecting so directly. In a time when relationships among nations around the world are strained let this be a time when the ties of Christian brotherhood are strengthened.—Jesse M. Bader, General Secretary, World Convention of the Churches of Christ.



# "I Will Lift Up Mine Eyes."

Ira A. Paternoster.

THE psalmist was not unfamiliar with life's sudden changes. Conscious of his tragic moral failure David cried, "Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions." In a moment of deep spiritual fervor he said, "I will sing of mercy and judgment; unto thee, O Lord, will I sing. I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart." Knowing the goodness of God in graciously providing, he could sing: "The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters."

In Psalm 121 the writer speaks of the safety accorded those who put their trust in God. Let us notice one or two of these confident expressions of hope. "I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord which made heaven and earth." How reassuring it is for us to know there is a loving Father into whose care we may commit all our ways. "My help cometh from the Lord." He provides for the needs of my body by sending the rain to water the land so it may bring forth bread for the eater. He makes possible the human friendships that are so precious to us. But, praise his name, he provides for the needs of the soul, for in the Lord Jesus Christ we have a Saviour who saves to the uttermost all who come to God by him.

Surely there never was a time when the world needed the comfort of this assurance as it does to-day. Men are trembling with fear, dreading what the future holds for them. Knowing only the questionable security of bombs and battleships, armies and air planes, they tremble and are afraid. How wonderful it is to know, "Behold, he that keepeth Israel shall neither slumber nor sleep." The Lord is thy keeper; the Lord is thy shade upon thy right hand."

This confidence is not a false confidence. Religion is not a dope to give one fantastic hallucinations of a future state or to dull one's senses against material problems and conditions. Trouble is as real to the believer as to the unbeliever; bread is as necessary to the sustenance of his being as to every man. He is as often, or perhaps more often, misunderstood by the world than is his understanding friend. Loss of loved ones is just as poignant and his sense of separation just as real. There is, however, this marked difference—the believer has One who in a real way bears the larger share of the load. Beneath him are the everlasting arms of a loving Father, and in no way does he become a weakling because he of his own free will has handed over the load he cannot bear to One who is willing and able to bear it.

Faith in God is a very practical experience. But the man who has not that faith is not qualified to criticise the one who has. When the eyes of the blind man were opened there was still much he did not know of the One who opened his eyes. But one thing he did know. "Whereas I was blind, now I see." The proof of the power of God is the changed life. No amount of argument can explain that away.

God is! "The Lord shall preserve thee from all evil; he shall preserve thy soul." Our bodies may be called upon to suffer. Sickness may lay us aside; accidents may befall us; war may rob us of our loved ones; but nothing

can come nigh our soul to cause it to perish if our life is hid with Christ in God.

Surely we need this word of comfort to-day. Surely we need this word of comfort to-day. Some of the nations have forgotten God. They have turned from the Bible as his Word and from the Lord Jesus Christ as his divine Son. Trusting in their own wisdom, they have become ignorant of God's righteousness, and going about to establish their own self-righteousness, are not willing to submit themselves unto the righteousness of God. Full of their own wisdom they can see no place for the cross, and it has become foolishness to them and they have brought themselves into the bondage of sin. This can only have one end—their must perish from before God.

On the other hand it is decidedly heartening to hear the call of our beloved King to the Empire that Sunday shall be made a day of prayer to God for the Empire. It is not right that we should trust in our armies and navies. However large they may be, they are not large enough to save us if we are not worthy of being saved. God has ever heard the cry of his people, and if we will repent of our sins and seek to live honorably before men, then God can bless us, but not till then.

So to-day—

We lift our eyes to God who reigns above,  
We throw ourselves on his eternal love;  
We will not trust the arm of flesh to save,  
But wholly lean on him whose life he gave.

We look above and see his blessed face,  
We trust ourselves to his redeeming grace;  
Content to know in him we are secure,  
And that his love forever shall endure.

We see beyond the mighty towering hills,  
And take the cup of blessing which he fills;  
No more shall fear our anxious souls possess,  
For Christ the Saviour waits our hearts to bless.  
O blessed Lord, we thank thee for the peace  
Which passeth understanding. Make to cease

The turmoil and unrest within our heart—  
We place our hand in thine, no more to part.

Even so we wait the coming of thy day  
When wars shall cease and hate shall pass away;  
When men shall love—in peace together dwell,  
And not for lust of power their brother sell.

We lift again our eyes in faith to thee,  
Help us the dawning of thy day to see;  
Remove the scales from eyes which now are  
blind,

Teach men the peace they need in thee to find.

Then, only then, shall cannon cease their roar,  
And men shall learn the art of war no more;  
Then Christ shall reign, the everlasting King,  
And every tribe and tongue his praise shall sing.

## The Cobbler's View.

DR. JOWETT, the great Birmingham preacher, told the students of Yale University that he once called upon a cobbler whose home was in a little seaside town in the North of England. The old man worked alone in an exceedingly tiny room. "I asked him if he did not sometimes feel oppressed by the imprisonment of his little room. 'Oh, no,' was the reply, 'if any feeling of that sort begins I just open this door'; and he opened a door leading into another room, which gave him a glorious view of the sea."

To the cobbler's bench there came a suggestion of the infinite. We also must learn to let in the inspiration of the eternal. The lowliest toil, the most unwelcome duty, the task that bristles with difficulty, the disappointment, the sorrow, the mystery; we must open the door and let in upon them the light of the infinite and the eternal. Let us cultivate the distant look; let us ask for the wider vision.

If God had not told a man that his sins are forgiven, it would be presumptuous in him to believe that they are forgiven; but if God has told him that they are forgiven, then the presumption consists in disbelieving or doubting it.—Erskine.

## The Fight Is On.

E. C. Hinrichsen, Director of Evangelism, New South Wales.

IT did not seem possible. I could scarcely believe it. But it is true. Our nation is at war. The truth was brought home to me when I saw mothers saying good-bye to sons, wives to husbands, children to fathers. On the morning I left my last mission field I went to my car about 5 a.m. It was cold and dark. Waiting at the car was a mother, just a new convert. "Mr. Hinrichsen," she said, "before you go I wanted to ask you to pray for me and my five boys. I think they will all have to go." So the nervous tension begins. Black-outs, air raid wardens everywhere, are reminders of grim realities. Experiences with submarines on the Atlantic were too harassing to bear much contemplation. To be back safely in Australia where the war is not very real is a cause for profound thanksgiving. Still, it is not good to forget altogether the tremendous sacrifices being made elsewhere.

Another War.

Our determination to fight for the King of kings brings us to the time when the battle is likely to begin in earnest. I met the committee on Wednesday. It did me good to see

the consecrated enthusiasm of the members—preachers and business men. The welcome on every hand has been most heartening. If progress is not made, it will not be the fault of the committee.

A Paradox.

Paul's first convert in Europe was a woman from Asia. My first mission after being engaged by the N.S.W. committee is to be in Victoria. There is no need for alarm. The explanation is simple. My return was rather sudden. The marquee is not ready for use. Victoria is always alert in the interests of evangelism and in the desire to help. They have a tent in readiness, and the time between now and Christmas is to be spent in that State. By January the new marquee will be ready, and the battle will begin in N.S.W. Prepare for the effort in N.S.W. by praying for the mission in Malvern, which is to commence on Nov. 5. Again, thank you for your patience and prayers. The Lord has no conscripts; they are all volunteers. Have you volunteered?



# The Home Circle.

Conducted by J. C. F. Pittman.

## HIS FAITH.

SO he died for his faith. That is fine;  
More than most of us do.  
But say, can you add to that line,  
That he lived for it too?

In his death he bore witness at last  
As a martyr to truth.  
Did his life do the same in the past,  
From the days of his youth?

It is easy to die. Men have died  
For a wish or a whim,  
From bravado, or passion, or pride,  
Was it harder for him?

But to live—every day to live out  
All the truth that he dreamt,  
While his friends met his conduct with doubt,  
And the world with contempt.

Was it thus that he plodded ahead,  
Never turning aside?

Then we'll talk of the life that he lived;  
Never mind how he died.

—E. Crosby.

## VITALLY DIFFERENT!

A WELL-KNOWN professor of biology was very fond of holding a little brown seed in his hand when lecturing. He would then use words to this effect: "I know just exactly the composition of this seed. It has in it nitrogen, hydrogen and carbon. I know the exact proportions. I can make a seed that will look exactly like it. But if I plant my seed it will come to naught; its elements will simply be absorbed in the soil. If I plant the seed God made it will become a plant, because it contains the mysterious principle which we call the life principle." The Bible looks like other books. We cannot understand altogether its marvellous power. Planted in good ground it shows that it has the life principle in itself; it brings forth spiritual life; it bears fruitage.—Selected.

## THE MINISTER CALLS.

GOOD morning, Mr. Wilson! I am glad to see you. It seems an age since you was here. You was here last week? Oh, I must have been at Foy's sale. But I was wondering when you was coming. Mrs. Hepburn next door, her minister calls every month to see her. He's very attentive. My husband says that's what makes a church—a pastor caring for his flock, like. Do you know her minister? Allen, his name is, I think. Such a nice man. He looks like a minister. None of your rag-tag and bob-tail about him.

But won't you come in, Mr. Wilson? I'm rather busy. I'm just finishing the week's ironing, and I'm getting the vegetables ready for dinner, and I want to run down and see Mrs. Andrews about going down to the beach next Sunday, and I've got to have everything ready to pop on the stove soon's I get back. My husband don't like being kept waiting for 'es dinner. 'E works very hard, my husband does. 'E's work isn't a bit like a minister's, wondering what 'e'll do to fill in 'es time. 'E's so tired and hungry when he gets home that 'e gets cross if 'es dinner isn't ready.

You won't come in? Oh, I'm sorry. Some other time, p'raps. It seems so long since I've seen you. What's that? I haven't been at church lately? Well, no, I'm afraid I haven't. I meant to come last Sunday fortnight, but I slept in. You see I was out on Saturday night at the bridge party at Mr. Thompson's. Not that I play bridge, you know. Oh, dear no. I've got no time for it. But some of them was dancing. They had the phonograph going, and

I got up and had a little 'op. What's that? Didn't know I danced? Oh, I don't really, but when Mr. Metters, dear old gentleman, took my arm, gallant like, I just tried it too, and I was really too tired on Sunday morning to get up. Last Sunday? Oh, I went out with my husband. He went rabbiting in the country, you know. He often does on Sunday. Says it does 'im good after working so hard in the factory all the week. It's good for the soul, 'e says, communing with God among the trees. Do you ever feel like that, Mr. Wilson? 'E says it does 'im more good physically than sitting in a stuffy church, and it's better for 'is soul than listening to Mr. Armstrong presiding at the Lord's table. 'E's so ungrammatical. It makes my husband squirm to 'ear 'im preside.

What's that? Oh, no, he's never been to the Presbyterian church. He wouldn't do that. Oh, you can count on my husband, Mr. Wilson. 'E'll always be faithful to 'is own church. He believes in the Lord's Supper every Sunday. 'E says there is no scripture for doing it once a quarter like them Presbyterians do. They don't preach baptism neither. Have you had any baptisms lately, Mr. Wilson? Last time I was there Mary Kate was baptised. She was giggling when she came down the baptistry steps. She didn't take it very seriously. What's that? Nervous? Oh, I don't know. She didn't seem to take it very sacred, seems to me. But I mustn't judge.

I beg pardon? That was five months ago? Oh, surely not. I must 'a been at church since then, surely. Time does slip away, doesn't it? There's my boy chasing the hens! Tommy, Tommy, leave them hens alone. They won't lay any eggs if you do that. He's hard to manage, Tommy is, Mr. Wilson. He just won't go to Sunday school. I try to make 'im, but I dunno. 'E says Mr. Coates—that's his teacher, you know—is such a bore; 'e can't stand him.

What's that? You wanted to see me about Jim. Why, what's he been up to? Nothing serious, I 'ope. I know 'es been keeping bad company lately, but I alwus think the home influence will tell, and 'e'll be all right.

Does 'e go rabbiting on Sunday too? Oh, yes. It takes 'im away from bad company, you know. 'E just loves it, 'es a real good shot, Jim is, though 'e's only 14. Oh, I know it's against the law, and all that. But what can you do? Things is different now from when we was children, Mr. Wilson. We was taught to go to Sunday school and church no matter what 'appened, and we just loved it. I'll never forget them days. My father and mother were good people, awful strict, Mr. Wilson. Train up a child in the way he should go, and when he is old he will not depart from it. You'd never break me away from the church, Mr. Wilson, never. I thank God every day I was brought up like that.

Well, if you won't come in, Mr. Wilson, I must get them vegetables done. I'm so glad you came. I love to have a talk with the minister, and to hear him telling about the church and all that. What's that? When can you expect to see me at church. Well now, let me see. Next Sunday we're going to the beach. We've made that arrangement and it wouldn't look well if church people broke their arrangements, would it? The Sunday after that my uncle and 'is family are coming from Canberra, and then the next Sunday dad 'as promised to take the boys rabbiting. 'E does that once a month, you know—a kind of solemn promise he made to the boys. After that we hope to come more regular like. I'm real sorry you couldn't come in. Come again soon and have a cup o' tea. Good-bye!—T. H. Scambler.

# The Family Altar.

J.C.F.P.

## TOPIC.—MAN'S PART IN SALVATION.

Monday, November 6.

SAVE yourselves from this crooked generation.—Acts 2: 40.

Whilst there is no merit in human works, God desires men to exercise their own power, both in saving themselves from the corrupting influences of the world, and keeping themselves true to their profession.

Reading—Acts 2: 37, 47.

Tuesday, November 7.

Arise, take up thy bed, and walk.—John 5: 8. After thirty-eight years of weary waiting, something is about to happen, for the Great Physician appears. Eliciting from this wretched man a confession of utter helplessness and hopelessness, Jesus gives a prescription, viz., implicit trust and unquestioning obedience. The man believed and did as he was told, and straightway was made whole.

Reading—John 5: 1-18.

Wednesday, November 8.

He that believeth and is baptised shall be saved.—Mark 16: 16.

"Baptism," says J. W. McGarvey, "brings us into divine relation to God. Being a part of the process of adoption, it is called a birth (John 3: 5). The baptised Christian bears the name into which he is baptised (Rom. 2: 24; Jas. 2: 7)." The assent of the mind and the surrender of the body are both required of men, as indicative of their acceptance of salvation offered.

Reading—Mark 16: 14-20.

Thursday, November 9.

For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.—Rom. 10: 10.

Sincere faith is not of the understanding alone, but of the heart. Such faith is unto righteousness or justification, and such faith leads to confession. There must be, on the part of the penitent sinner, a confession unto salvation; and on the part of the Christian a daily confession or profession of Christ in his walk and conversation.

Reading—Rom. 10: 1-11.

Friday, November 10.

How shall they hear without a preacher?—Rom. 10: 14.

Paul had argued that faith in Christ is essential to salvation. Those to whom he wrote might object that a large part of humanity had never even heard of Christ. This is conceded, whilst underlying the apostle's questions there appears to be an acknowledgment that men could not be blamed for not believing in One of whose existence they had not heard. Hence the imperativeness of world-wide evangelism, for we must do our part.

Reading—Romans 10: 11-15.

Saturday, November 11.

So belief cometh of hearing, and hearing by the word of Christ.—Rom. 10: 17.

Faith does not come to the sinner as the result of prayer, or by the operation of the Spirit independently of God's word. On the contrary, it is produced by hearing, and hearing by the word of God.

Reading—Acts 2: 14-36.

Sunday, November 12.

All day long did I spread out my hands unto a disobedient and gainsaying people.—Rom. 10: 21.

The Jews refused to do their part. Though continuously God stretched out his hands in loving entreaty, they held aloof, and oftentimes lifted their fists in the face of Omnipotence. Wilfully rebelling against God, there was no hope of their redemption unless they repented.

Readings—Deut. 30: 1-3, 10-20; Romans 10.



## Prepared For War.

Ephesians 6: 10-17.

Prayer Meeting Topic for November 8.

H. J. Patterson, M.A.

THESE words of Paul seem a great contrast with what he has before written. We pass from the quiet of the home to the battlefield. We hear the tramp of the armed host and the clash of armour, and see weapons applied to their ghastly purposes. Paul's final word is to this effect: The life of the believer is one of warfare. He cannot escape it and he should be prepared.

### The Christian a Soldier.

Paul nowhere urges Christians to take up arms to destroy life, but he is uncompromising in the attitude he adopts to all forms of evil. The Christian is a soldier to destroy the evil that is in the world. He was more than well acquainted with the life and duty of the soldier, for he had been chained to such. He had observed their daily routine of living, and the metaphor leaps to his lips. "Endure hardness." "No man that warreth entangleth himself with the affairs of this life." As it laid hold of the imagination of Paul so it has of all Christians till now. John Bunyan wrote his "Holy War" and many of our hymns are based on the idea.

Paul in effect tells us that life is a tremendously critical and serious thing. We are participants in a warfare in which we stand to lose or gain everything. Therefore we must be fully prepared. We must "put on the whole armour of God, that we may be able to stand against the wiles of the devil." God doesn't do everything for us while we do nothing. And as in modern warfare so in this Christian fight there are no non-combatants. We are all arrayed on one side or the other. Woe to that man who is not prepared.

For the Christian, compromise is impossible and unthinkable. There can be no plain of Ono. "Be not conformed to this world." To join up in the Christian ranks is to enter a warfare against all that is wrong.

### Why Paul's Emphasis?

The enemy is powerful. We do battle against principalities and powers. Paul thinks of the enemy as a great master spirit of evil marshalling immense forces that stand under his command. If this warfare were open and we always saw the issue we would not hesitate to attack. But it is of insidious character. Camouflage is very generally used, and the battle is often within. We have to deal with our own pleasurable yet sinful propensities, which are part of this kingdom of evil. We have to reckon with the evil passions of others and their pride, ambition and revenge. We must not fail to reckon with evil customs, laws and opinions which are a part of the warp and woof of perverted social life. It is a most difficult warfare.

### The Armour.

Truth and righteousness. Hobnailed boots—not slippers—so that we may take firm hold of the ground and stand strongly. Let our feet be firm in the gospel of peace. This is not a contradiction. The shield of faith. Helmet of salvation. The hope of glory, for what does it matter if I die in the battle? I die but to live. Note all the weapons thus mentioned are defensive. There is only one weapon of offence and that is the word of God. We must learn how to use it. There is not any conquest without it, and it is sufficient. Prayer, too, must be constant. Be prepared, for the danger is very great and pressing.

TOPIC FOR NOVEMBER 15.—AMBASSADORS OF CHRIST.—Eph. 6: 18-24.

# Our Young People.

## Christian Endeavor Interests and Activities.

Conducted by W. W. Saunders.

### A Word in Passing.

THE annual rally of the Victorian C.E. Union was held in Melbourne on Saturday, Oct. 21. Special singing and items were rendered, officers for the ensuing year were installed, an address was given by the incoming president, and the annual report of the union's activities was presented. The report tells of much country visitation. Seven hundred New Testaments have been disposed of in connection with the national president's crusade. Excellent community service has been rendered. Junior, intermediate and Y.P. departments have served actively and successfully. There are now 1061 societies compared with 1103 twelve months ago.

At this rally Bro. A. A. Hughes, of Swanston-st. church, retired from the office of president. The secretary's report speaks of "the outstanding leadership given the movement" by Bro. Hughes, and continues: "His enthusiasm and vitality have become a source of inspiration to Endeavorers throughout the State. In whatever circles Mr. Hughes has moved during his presidential year he has done much to raise the status and to increase the influence of the Christian Endeavor movement." We have asked Bro. Hughes for a message to Endeavorers as he passes from his office of leadership. In the following paragraphs he introduces his successor, summarises the message given at the rally and reviews C.E. in the light of his experience as president.

Christian Endeavor in Victoria is fortunate in its choice of president for the coming year. Mr. J. O. Northey, minister of the Canterbury Congregational Church and Principal of the Congregational College in Victoria, is well qualified to lead the movement in a forward, constructive policy. Our experience with him during his year as Vice-president confirms the high regard in which he is held in his own church, and in fact, wherever he is known.

Speaking at the annual rally, when we had the honor of inducting the incoming officers to their office on the council, Mr. Northey challenged C.E. with his message on the subject, "The Test and Task of Christian Youth Today." His talk was reminiscent of the call of the world convention to make Australia a Christian Commonwealth. The president is keenly interested in the 'Christian Commonwealth Movement' which is being fostered by the Council of Churches and others, and is planning for the possible visit of Dr. Stanley Jones on his world preaching tour. The call to-day, Mr. Northey said, was to put God's will to work in the community life. The symbol of the vine, as used by the Master, was a symbol of the true unity of man with man as well as man with God. The symbolism was commonly understood by the people of his day to signify the oneness of Israel. In the teaching of Jesus it took on wider significance. C.E. needed to reach out to wider application of the gospel, for the cause had suffered from an undue emphasis on the purely personal in religion.

"It is not without a thrill of pride that one looks back over a year as president of the State council. The year followed after the world convention. We believe that the value of the days in the Exhibition has been largely conserved to the cause in this State by the efforts of the past year. The programme of objectives placed before the societies has become the basis of much constructive thinking,

and it is not undue optimism that leads to the conclusion that the results will be seen for years to come.

"A sentence or two from Dr. Schweitzer will justify our optimism. He traces the collapse of modern civilisation to the lack of an adequate constructive philosophy . . . a matter with which the church is vitally concerned as the institution of creative righteousness. He says, 'Of gold coinage, minted in the past, philosophy had abundance; hypotheses about a soon to be developed theoretical theory of the universe filled her vaults like unmined bullion; but food with which to appease the spiritual hunger of the present she did not possess. Deceived by her own riches, she had neglected to plant any ground with nourishing crops, and therefore, ignoring the hunger of the age, she left the latter to its fate.'

"It is a criticism of one who is in the movement up to his neck which says that Christian Endeavor had somewhat abdicated its place of constructive leadership in the realm of youth work. Other institutions were usurping its place. Young men felt that its emphasis was weak and unenterprising; that it was dwelling on the riches of the past and unaware of the present and the needs of the future. It lacked a constructive programme. The world convention came when that need was being keenly felt, with the result that the movement has stepped into a new era and looks ahead with a programme of active service that should bring the best out of youth to-day. Much of the future success will depend upon the leadership given by those who read these words. Paucity of thought, limited horizon of vision, sentimentality, feticism, other-worldliness, self-righteousness and other such current criticisms should never be justly made of the movement that was represented by the platform of speakers at the world convention. And if our programme of objectives has meant anything to the cause in Victoria, the results will be seen for years to come.

"As we come to the close of our year of office, this at least is the hope we entertain. It has been a busy year, and not without its tedium. But the compensations are great and it has been a joy and privilege to serve."

### C.E. Missionary Prayer Guide.

#### NOVEMBER—CHINA.

- 5th.—Chinese Christians: Pray that their faith may be strengthened in these days of suffering and trial.
- 12th.—Chinese Home Missionary Society: Pray that these brethren may be able to enlarge their field of labor; that more money will be received.
- 19th.—Huaili: Pray for the gospel message proclaimed daily in the main street of the city; for Mr. Loh in his personal trouble and bereavement.
- 26th.—Tribes work: Pray for blessing of God on all copies of the Word sold in country districts by Bro. Ching.

"Pray without ceasing."

"It is far better to get one hundred men to do the work than to do it one's self. Only when the rank and file of the Christian churches are enlisted in active service for Christ will his kingdom advance as it should."  
—D. L. Moody.



## Here and There.

AS next Tuesday is a holiday in Melbourne all matter for the "Christian" must be in type by Monday evening, a day earlier than usual. We ask our reporters to note this and, if possible, send church news early.

We learn that Bro. A. E. Forbes, after a long and successful ministry at Brighton, Vic., has accepted an invitation to labor with the church at Mile End, S.A., where he is due to commence his labors early in the new year.

Mr. and Mrs. Dudley, our missionaries in the New Hebrides, are expected to arrive in Melbourne on Monday next. They intend to pay a brief visit to their relatives in Shepparton, and to go on almost at once to Western Australia.

The Burwood Boys' Home would be pleased to hear from any friends who would be able to take one or two boys into their own homes during the Christmas holidays. Arrangements can be made with the secretary, 422 Collins-st., Melbourne.

Young people who desire to enter the College of the Bible as students in 1940 are requested to communicate with the secretary as early as possible. Applications for admission should be made before December, addressed to F. T. Saunders, 99 Queen-st., Melbourne, C.I.

Bro. W. E. Payne writes: "Will anyone, intending to send Christmas parcels for the Cumerogunga Christmas tree, please endeavor to have them on rail as soon as possible after the end of November? We would appreciate them even before this date if possible. All parcels for our work at Cumerogunga should be addressed to 'W. B. Payne, Echuca Railway Station,' and the parcel marked 'For Aborigines.'"

Bro. E. C. Hirschman arrived in Sydney at the beginning of last week. After his successful missions in Britain he journeyed home via America. A short article from his pen appears on another page. With Bro. L. E. Brooker as song-leader, he is due to begin a mission at Malvern, Vic., on Nov. 5, and expects to begin his N.S.W. campaign at the close of this effort. All will be glad to welcome him and trust that there will be a great forward movement in evangelism.

At West Preston, Vic., Sunday, Oct. 29, commenced with a prayer meeting at 7 a.m. Bro. J. D. Lang at morning meeting gave an appreciated address. Bro. T. Hagger spoke to the Bible class at 2 p.m., and to the Bible school at 3. At night he continued the mission. 189 were present, and there were 12 confessions for the day, making 23 for the period of the special effort. The church has been wonderfully blessed and inspired, and is grateful to God and to the church at Gardiner that Bro. Hagger was able to conduct the mission.

Bible school anniversary at Marrickville, N.S.W., was held on Oct. 29. All teachers and staff were present at morning service. There was a large attendance of members and visitors. Bro. Schwab spoke on "God's Will and the Child." Splendid singing by the children and a happy and appropriate talk by Mr. Greenhalgh were features of the afternoon service, with another crowded meeting at night. At the church welcome and induction service on Oct. 25 Bro. Greenhalgh and Harward spoke respectively on "The Duty of the Church to the Preacher" and "The Duty of the Preacher to the Church." Bro. Avenell (Conference President) conveyed a welcome on behalf of the brotherhood, and Bro. Lewis on behalf of the church. Bro. Rae expressed the gratitude of the church to Bro. Harward for his services during the past four months and made a presentation.

At Horsham, Vic., large congregations were at farewell services of Bro. J. Methven last Lord's day. The following Monday night the church building was packed. A programme of sacred items was rendered. Mr. H. Lamb, M.L.A., gave a message of good-will. Mr. W. Shoebridge, secretary Horsham Hospital; Mr. D. Anderson (Presbyterian), made eulogistic references. Messrs. J. Butler, G. Miller and H. Holland also spoke of the valued work accomplished by the departing brother and sister. Sister Methven received a presentation from the mission band. On behalf of the church the chairman (Bro. F. J. Sherriff) presented Bro. J. Methven with a wallet of notes. Bro. Methven suitably responded. Supper was served.

On the evening of October 26 there was a happy gathering in the Swanston-st. lecture hall, Melbourne. The members of the Victorian Preachers' Wives' Association invited the preachers to join them in a social evening, and their families were made their guests for the occasion. The president of the Preachers' Wives' Association, Mrs. J. E. Webb, acted as hostess, and the chairman was J. E. Webb, president of the Preachers' Association. Among the guests were missionaries from India—Dr. and Mrs. G. H. Oldfield and Mr. and Mrs. G. P. Pittman. A good programme was arranged, the young people being especially catered for. J. E. Thomas expressed thanks to the ladies, and the chairman voiced the thanks of all to the Swanston-st. officers for the use of the building.

There was an excellent attendance at City Temple, Sydney, on Tuesday, Oct. 24, it being prize-giving night of the Young People's Department. Extra seats had to be brought in, and galleries were also filled. It was the most inspiring youth gathering for years. Bro. J. L. Stimson (chairman Y.P.D.) presided. Others taking part were Bro. W. R. Avenell (conference president), A. C. MacLean (City Temple), S. Stevens (Home Missions), R. L. Arnold (Foreign Missions), R. Greenhalgh (Social Service), C. B. Nance-Kivell (Training Classes), Mrs. McWilliams (Women's Y.P. Auxiliary), and P. J. Pond (Organising Secretary, Y.P.D.). An interesting programme was contributed by Ashfield scholars, Belmore Juniors, Enmore girls (25), Y.P.D. orchestra, and Miss Winnie Mace (Chinese school).

"The Christian Evangelist" for Sept. 14 reports that amongst those who were rescued from the ill-fated "Athenia," which was sunk in the Atlantic by the Germans on Sept. 3, were Mr. and Mrs. William H. Edwards, missionaries to the Belgian Congo, and their son Donald. The three were to sail for the United States on the s.s. "Scythia," but later booked passage and sailed on the "Athenia." Mr. Edwards has been decorated with the Ordre Royal du Lion by King Albert of Belgium for outstanding service in the Congo. He is a native of Scotland and began his missionary work in 1909. He met his wife, then Edna Eck, in the Congo. Donald Edwards attended the World Conference of Christian Youth at Amsterdam during the summer. He met his parents, returning on furlough from the Congo, at Blazgowrie, Scotland. This was the first time in five years that Mr. and Mrs. Edwards and their son had seen each other.

W. Gale writes: "Our visit to Latrobe-terr., Geelong, for the 82nd anniversary of the church was an event of much encouragement. Attendances were good and the fellowship very enjoyable. This was at one time one of the charges of the home missionary committee; now it is a vigorous independent cause which joins with its sister church at Drumcondra in rendering welcome assistance to Meredith and

the south-western churches. It is interesting to note that two of the three who made their decision at the afternoon family service were directly related to the foundation members of 82 years ago—one being a grandson and the other a great-grandson. Geelong, Victoria's second city, has made great strides in recent years. The two churches have made consistent growth, and the committee looks to the day when Drumcondra will be independent and perhaps both together launch a third cause in the city. We are now out every night visiting church officers at their monthly meetings. Everywhere we have been well received, and have been assured of hearty co-operation to make the December 3 home mission offering a worthy one. There has been a big call for the secretary's new lantern lecture on the 'Romance of Home Missions.'"

The sixth annual fellowship rally of the Queensland Social Service Committee was held on Saturday, Oct. 21, at Ann-st. chapel. The afternoon session was presided over by Bro. H. E. Trivett, and in addition to musical and other items there were two discussion periods. One, led by Bro. Allen Brooke, was on the subject, "Is the Sermon on the Mount Practicable?" The other, led by Bro. C. R. Burden, was on the subject, "Is the Church in a Groove?" Several of the audience took part, including Bro. A. P. A. Burden, of Melbourne. An opportunity was also given to Bro. A. Burden to explain the work of the Aborigines' Uplift Society. The ladies of the social service auxiliary provided a fine tea which was well attended. The evening session had two phases; one, the launching of the C.F.A. in Queensland, was well presented by Bro. L. Trezise, numbers of those present joining the C.F.A. The rest of the evening was given over to a religious talking picture demonstration. This gave a splendid opportunity to the brethren to judge the pictures which are being used by certain churches in the denominations. The machine was loaned by the Church of England Men's Society. The artists for the day were Misses L. Hermann, B. Burden and E. Ash, and the appreciation of everyone was expressed for their splendid contributions. There was a very fine country representation from Gympie, Boonah, West Moreton, Ipswich and Toowoomba.

### DEATH

BROWN.—On Oct. 24, suddenly, at Brunswick, Walter Brown, of 6 Barrow-st., Coburg; dearly loved husband of Mary, beloved father of Harold (dec.), Ruby (Mrs. Wheaton), Will, Myrtle (Mrs. Stockton, dec.), Arthur (dec.), Alma (Mrs. Wigney), Dorothy (Mrs. Turnham), Ivy (Mrs. Dickson), Gwendoline (dec.); aged 71 years. In God's care till we meet again.

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# News of the Churches.

## WESTERN AUSTRALIA.

**Collie-Ewington.**—Col. F. J. Miles delivered two very interesting addresses on missions in Russia. Bro. F. Fewster, S.W. conference president, gave stirring messages on Oct. 15, and Bro. Hughes, of Fremantle, on Oct. 22, home mission field day, during absence of preacher for a volunteer mission.

**Bridgetown.**—Intensive visitation coupled with distribution of distinctive literature and ten gospel messages characterise a brief mission led by Bro. W. H. Nightingale, of Collie church, assisted by the south-west conference and home mission committee. Unemployment has scattered most of the men, which made the campaign difficult. One formerly immersed united and two by transfer. Bible school and Y.P.S.C.E. have been organised to commence forthwith. Bro. A. Machin took the preacher through by car to visit isolated members at Manjimup and Pemberton, where a meeting was held.

## TASMANIA.

**Devonport.**—Speakers for past month have included Bren. Gibson, Duff and Kane (Launceston), and Bro. J. E. Byard (Mole Creek). On Oct. 27 Bro. H. A. Crowden (Ulverstone) gave a splendid address to a good congregation on "Christian Liberty." Sister Nothrop gave a message in song. C.E. meets every week, and good times of fellowship are experienced.

**West Hobart.**—At Bible school anniversary services on Oct. 15 the singing of the children, under baton of Bro. R. Lillye, was much enjoyed. Mr. H. G. Hackworthy, of Hobart Baptist church, addressed the children in the afternoon. At night Bro. Geo. Tease spoke to the children and gave the gospel address. Concert and prize-giving took place on Oct. 18, when further singing and various items were given by the children. On Oct. 22 a boy from the Bible school was baptised. During the service Bro. L. Stevens, of Launceston, rendered a solo. A young man confessed Christ and was baptised at close of meeting, on Oct. 29.

## QUEENSLAND.

**Zillmere.**—On Oct. 15 Bro. H. Barker exhorted very acceptably, and at night Bro. G. Haigh, of Kedron, was preacher. On Oct. 22 Bro. J. Wiltshire, of Albion, exhorted on "Sin," and at night Bro. Wiltshire, sen., of Albion, gave a fine message on "Faith and Prayer." The church appreciates the kind help of visiting brethren. Several members are absent through sickness. Bro. C. Stabe has been ill for several weeks.

**Albion.**—On Oct. 22 Bro. A. P. A. Burdeu, of Melbourne, exhorted at morning service. Bro. Stirling preached at night; L.C.E. conducted the service. Bro. Stirling preached at both services on Oct. 29. Mrs. Stirling, women's president, is visiting country churches. Bro. Stirling exchanges with Bro. Greenwood, of Rockhampton, for month of November. Women's mission band first anniversary was held on Oct. 26. Proceeds were given to City Mission. Young men of church and clubs are conducting a monthly newspaper of their activities.

**Kedron.**—Sunday, Oct. 21, was Bible school's tenth anniversary. With a relatively small church, school enrolment is 97. Attendances are particularly good, and great success has marked scripture examinations and other activities. Seven scholars joined the church during year. Bro. Kellmar, superintendent, has been associated with the school from its inception. Bro. Allen Brooke, of Ann-st. church, gave a message to the children at the Sunday afternoon service. Church secretary, Bro.

Taylor, is back again after prolonged absence working in the country.

**Roma.**—Morning service on Oct. 15 was broadcast by courtesy of 4ZR. Gospel service was well attended, and after Bro. Boettcher's address a young lady made the good confession. On Oct. 22 fifty-five broke bread, this being the greatest number for a very considerable time. At evening service Sisters Elsie Kieseker and Beryl McIntosh sang a duet. The church was favored with a visit from Bro. Macnaughtan on Oct. 11, when he and Bro. Boettcher visited almost every church home. His message was much appreciated. Men of the church have renovated the church furniture, C.E. society being responsible for the cost of material. All departments are in a healthy condition and working harmoniously.

## SOUTH AUSTRALIA.

**Hindmarsh.**—On Oct. 29, at a splendid morning meeting, Bro. W. L. Ewers spoke on "More than Conquerors." At night he gave a fine message on "Even so, come, Lord Jesus." The choir sang an anthem and Bro. Jack Holden a solo. Y.P.S.C.E. is growing in numbers; 23 present last Monday.

**Long Plains.**—On Oct. 15, Bro. Baker baptised three recent converts and one who had made the confession in Bro. Rootes' ministry. These were received into fellowship on Oct. 22. College of the Bible offering was £8/14/-; Sisters of the church supplied C.E. programme on Sept. 28. On Oct. 13 the society held a social before going into recess for summer.

**Berri.**—Services for last few weeks have been upset by epidemic of measles. After gospel address on "The Man who Paid in Full" by Bro. Holland on Oct. 22, one made the good confession. Lyrup Bible school continues to grow; in one month the roll has been doubled. At gospel service on Oct. 29, Bro. Holland's theme was "The Unseen Realities." Three were immersed. Young people's auxiliaries are all in good heart.

**Unley.**—In absence of Bro. Taylor at Woodside military camp, Bro. F. A. Messent thoughtfully discoursed on "War and Peace" in relation to Christian faith, at morning service on Oct. 29. Dr. Trevor Turner gave gospel address in evening. Junior girls' mission band, under direction of Miss E. M. Messent, recently provided an excellent concert in aid of its Indian orphan fund; more than £8 was raised.

**Lenwood.**—On Oct. 8 the Sunday school held its first anniversary. Meetings held afternoon and evening were well attended. Bro. Roberts was speaker. Sunday school held a picnic on Oct. 11, about 50 journeying to a spot near Woodside and enjoying a happy day. Sunday school work is heartening. Largest attendance of scholars is 25, and keen interest is maintained. Church work is going along steadily, with breaking of bread each Sunday and a gospel service each fortnight.

**Queenstown.**—The 70th anniversary of the church was celebrated on Oct. 29 with special meetings. Bro. Brooker addressed the church. The building was filled. Some were present who have been unable to come for a while owing to sickness. In the afternoon a back to Sunday school was held. Bro. Beiler, of B.S. department, gave a nice talk. Kindergarten scholars sang. In the evening Bro. Brooker was the preacher. Miss Gaitway, from Hindmarsh, sang a solo, and choir rendered special singing. The building was again well filled. Anniversary services are being continued during the week.

**Semaphore.**—Services on Oct. 29 were well attended. Elder Roberts lost his wife the day before; after much suffering she had been called home. Most impressive services were held at our brother's home and at the graveside.

Bro. Oram conducted, and a large gathering met. Bro. W. C. Brooker prayed for the bereaved. Elder J. C. Stanley spoke of the life of our departed sister, whose fellowship had covered many years.

**Adelaide (Grote st.).**—Half-yearly business meeting was held on Oct. 25. Auxiliaries' reports showed them to be flourishing, and the work generally in good heart. Bro. W. S. Harris was elected deacon and the following were re-elected: Bren. Peet, Hartell, Roberts and De Laine. Oct. 29 was 33rd anniversary. Bro. Anderson gave two stirring addresses to good congregations, and a combined choir under Bro. A. J. Gard at evening meeting gave a splendid choral service. The choir consisted of old and present members. Thankoffering amounted to £80, with more promises to come.

**Murray Bridge.**—On Oct. 8 young people encamped at Showgrounds, under Bro. Beiler, from Young People's Department, took the services for the day. Bro. Graham Yelland, of Pt. Sturt, presided, and Bro. Harold Stuart, of Strathalbyn, gave a splendid message. At gospel meeting several young men assisted, and Bro. Beiler gave a fine message. Musical items were also rendered by campers. There were good attendances, and a very happy time of fellowship was enjoyed. On Oct. 15 Bro. Swift exhorted, and Bro. Thompson spoke at gospel service. Sisters' guild gave a social and supper on Oct. 18 in aid of building funds. £15 has been paid off building debt.

**Winkle.**—Sunday school anniversary was celebrated on Oct. 15 and 16. On morning of 15th Mr. E. P. C. Holland's subject was "The Challenge of Christian Membership." Afternoon and evening special singing was rendered by school. Mr. Holland gave an address at each meeting. Prizes and certificates were presented. On Oct. 19, at C.E. meeting, 25 members were present. On morning of Oct. 22 Mr. S. Mayfield spoke on "The Risen Christ." At night Mr. C. Williams spoke on "Give Christ a Chance." On Oct. 23 Winkle and Berri young people met in K.S.P. and B.P.B. clubs. On morning of Oct. 29 Mr. E. P. C. Holland spoke on "Nathanael." At night Mr. W. Hunt preached on "The Unchanging Christ."

**Mundalla.**—A happy spirit prevails. Meetings have improved since sickness abated. Some Endeavorers enjoyed Y.P. camp at Murray Bridge. On Oct. 22 a successful Bible school anniversary was held in the institute, with very large meetings. The scholars sang well, under the leadership of Bro. E. L. Milne. Prizes were distributed. Offerings for Children's Hospital and Minda Home were received. Bro. Withers, of Kaniva, gave splendid messages at both services. On Oct. 29 Bro. Russell exhorted on Rom. 8: 9, and at night Bro. Manning, of Victor Harbour, spoke on "Conversion." Mrs. Dungey, sen., had fellowship after many months' absence through illness. Young men take a keen interest in assisting in the services.

## VICTORIA.

**Melbourne (Swanston-st.).**—On Oct. 29 there were good meetings, and Bro. A. A. Hughes gave appreciated addresses. Several visitors were welcomed during the day.

**Dandenong.**—The church has sustained a great loss in the sudden passing of Bro. J. Nankivell on Oct. 29. Sympathy is extended to all loved ones. The church has been blessed during the first week of the victorious life campaign. Bro. Earle continues with fine messages.

**Merbein.**—Meetings are fairly well attended. Bro. Martin spoke at both services on Oct. 29. A kitchen tea was tendered to Sister Alma Neville in view of her marriage with Bro. Ron. Straub, which took place in the chapel on Oct. 18, Bro. Martin officiating. Through the efforts of women's mission band £5/4/- was raised for overseas Christmas cheer.

(Continued on page 700.)



# Foreign Missions.

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

## NEWS ITEMS.

MAILS have been somewhat interrupted from India, but the past few weeks have brought messages from several of the workers. They report all are well and that work is going along normally.

Miss Lynda Foreman, who was booked to come home in December, is likely to arrive earlier if her passage can be arranged. The uncertainty of booking makes it wiser for her to return earlier to Australia than risk coming later than December. The past year has been a strenuous one for her, and it is advisable for her to have a holiday as soon as convenient.

The wisdom of sending Miss Helen Wiltshire to the field is now in evidence. Though only on the field since February this year, she is already valuable in the hospital, and will be able to take further responsibility when Miss Foreman has to leave. Friends will be glad to learn that Miss Wiltshire has made good progress at the language.

Mrs. H. A. G. Clark and the two girls, who are visiting the Indian field, have spent a week at each station, and have gone on to Poona. She has brought encouragement and a breath of home to our Australian workers.

It will be recalled that, at the last Federal Conference, a resolution was sent to the Federal Board requesting them to consider the advisability of the Federal F.M. secretary visiting the Indian field. The Federal Board planned to send the secretary to India toward the end of the year, and allow him to remain in India for at least three months. The Board regret that owing to the present situation the visit must be postponed.

Dr. Michael writes: "About a fortnight ago we made a special evangelistic effort in the village of Sirim, about six miles from here. One of our workers, Jevanand—the carpenter and general handy man—has a little Indian house there. Right through the week we had at least three men in the village, and at times more. On the first and final evenings the whole men's club went out. The men seemed very satisfied with the effort, and feel that the people are thinking about Christianity. The work is going on quite well. Sarabai, the last of the three nurses who were here when Dr. Oldfield left, is to be married in about a fortnight's time. The rest of the workers are much as usual. There seems to be a gradual improvement in the spirit of brotherliness in the church. The men have been working well together in evangelistic efforts. But the church as a whole needs all our prayers that it may grow more and more into what he longs it to be."

Miss Caldicott writes: "Grlabal Patole, the Bible-woman supported by Mrs. Oliver's Bible-women fund, and who recently broke her arm, is making slow progress toward recovery. The splint has been removed, but her arm is still badly swollen, and I am afraid it will never be straight as it was before. She is still suffering. Please continue to pray for her. The other Bible-women continue their work faithfully. Kamalabal, who is the mother of several children, has to have leave from her work when her children get sick. At present she is with one of her little girls in Dhond Hospital. Another Bible-woman, who at other times does children's class work, is always ready to help us out when we need an extra worker. Our Indian Christian women still go out on voluntary preaching work every Saturday afternoon. Sometimes we are very encouraged, other times we do not find the people so ready to listen. In these troublesome times we all need your continued prayers. Owing to lack of rain in many

parts of India this year, grain has risen considerably in price. Also we find other commodities owing to the war have also risen."

To date no further word has been received regarding the departure of Mr. and Mrs. Dudley from Aoba. It is expected that they would leave the last week of October, and arrive in Sydney early in November. The last word re-



Mr. L. Dudley,  
who with wife and family is returning to  
Australia.

ceived from Bro. A. Dow stated that he would be travelling up on the same steamer.

No further word has been received from Mr. and Mrs. David Hammer, but we expect them to be now settled down on Aoba.

## ANNUAL F.M. CONFERENCE.

THE 46th Annual F.M. Conference of America was attended by 287 men and women representing more than sixty religious bodies. The conference lasted eight days, and consideration was given to seven great mission areas. Interest was aroused at the conference by the presence of 56 newly-appointed missionaries of eight mission boards. These new workers will be sent to fourteen different fields. It was stated at this conference that there had never been a

time when the whole foreign missionary enterprise had been confronted with greater difficulties, more complicated problems, more dire need or more challenging opportunities than today. It was revealed that there were 27,000 Protestant missionaries on the fields of the world, besides a total staff of over 200,000 Christian workers and the lowest possible income to maintain existing work stood at 30,000,000 dollars. One recommendation of the conference relating to evangelism included the following call to prayer:

"The whole question of evangelism with reference to the unoccupied areas of the world imperatively demands a special session of the Foreign Missions Conference for which adequate preparation should be made. . . . Realising the urgency of the situation in this hour of crisis throughout the world, and confessing the failure of the church to meet fully its evangelistic responsibility, acknowledging our utter dependence upon God for his Holy Spirit in power for the consecration of both person and property to the task of world evangelism, and recognising the divine origin and content of the gospel message and the divine source of the commission to preach the gospel to every creature, we would sound forth a call to prayer, addressed to the whole church of Christ, but especially to the churches in the United States and Canada, calling upon God's people to be instant in intercession:

"1. That the Lord of the harvest send forth laborers into his harvest.

"2. That the church, especially at home, be revived, and delivered from compromise with the world and with sin.

"3. That the unity of the church may find its expression in a greater unanimity in understanding and expounding the content of the gospel message as revealed in God's Word.

"4. That God may grant to us all who ought to preach the gospel 'utterance in opening the mouth to make known with boldness the mystery of the gospel' (Eph. 6: 19), and 'that God may open unto us a door for the Word, and to speak the mystery of Christ . . . that we may make it manifest as we ought to speak' (Col. 4: 3, 4), and

"5. That in fulfillment of his promises God may pour out his Spirit in these latter days upon all flesh and turn multitudes to repent of sin and believe in the Saviour."

## THE OPEN DOOR.

Marbled halls of ancient kingdoms,

Mighty empires passed away,

Baffled lore and mystic longing,

Join the cry for life to-day.

Open is the door effectual,

See the multitudes that yearn,

Reaching up from crushed existence,

'Tis for life their hearts do burn.

—C. Stanley Thoburn.

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## Victorian News-letter.

A. W. Connor.

## "Credo."

THERE is a challenge in the word and a suggestion of a good many sermons: "I believe." This single word is the title of a religious scenic play to be staged as part of the Roman Catholic centenary celebrations to be held in Melbourne next week. With the usual completeness of planning, this is to be presented on a great stage in the Melbourne cricket ground. It has to have a cast of 2500 and a choir of 250 voices. This, to the thousands who attend and to those who hear over the radio, will be a great advertising triumph for the teaching of that church. In so far as it presents the fundamental value of faith in God and in the value of the spiritual in meeting modern problems, it will have its value. The title is a challenge to us all to proclaim positive fundamental truth to those to whom we minister. The world needs to be called back to positive faith. "Credo," "I believe!" The world needs affirmation.

## A Preacher on his Travels.

Dr. C. Irving Benson occupies a place of influence in our city. As superintendent of the Central Methodist Mission and a regular contributor to the daily press and over the air, he has a good influence. He has just returned from a tour abroad, and has had a great reception home. He has been affirming, among other things, of great moment. We must help men to overcome the devastating doubt that the present chaotic condition of the world breeds. Is there any ultimate purpose in things? Has God a plan? To help men answer this we must do more of what I have written in the previous par. The other word was, "Unless the church can unite, or at least find a common alignment, the future of organised Christianity is very dark." He fears that apart from a united Christian witness "the Christian elements in civilisation will go down before the powerful forces of paganism." I suppose most of us have felt much that way. I venture to quote him in these notes because he voices a call and challenge we most earnestly heed. The big central themes are calling for big men to proclaim them.

## Baptist Assembly.

This gathering has just been held. It did not have the publicity that sometimes it receives. The press has other interests just now. I was interested in noting that in their meetings sermons for worship and preaching had a larger place than in our own conference. They are not in such a hurry and their meetings are spread over a longer period. The visiting preacher was Dr. J. J. North, of New Zealand, a leading preacher and educationalist among them.

## Among Ourselves.

Changes among our preachers are being announced. Many are "coming and going." On the whole men are staying put longer, I think.

Like other States, we are facing special difficulties in our home mission outlook. But with hearty co-operation we expect to win out. Unless we keep that side of our work going solidly we can become "top heavy." In the true sense of the word it is basic.

The other basic work in our State—youth work—is being well served by Bro. Jones and a host of enthusiastic young men and women, who are giving their best to the work of Christ. The recent group discussion gatherings have opened up a new method of approach, and have been well responded to. One in the eastern suburbs last week was surprisingly well attended for a Saturday night.

## Under Canvas with the Troops

"WHAT do you do as padre?" "How do you fill in your time?" "Is it worthwhile?" "Do you like the work?" These and many others are the questions put to us from time to time. In order we shall attempt to answer them.

Question 1.—The day begins at 6 a.m. and ends when you get to bed at night, and that is never before 11 p.m., and often much later. In between these hours you are seeking to contact men at all points of the camp, field and huts. Every meal hour, cook-houses, stores, hospital, behind the lines presents an opportunity to speak a word to men. From 7.30 p.m. till 10.15 p.m. is the padre's most difficult time, in that the men are free. In most of the camps the Y.M.C.A. have provided a large tent in which to hold the evening sessions. These functions vary, and are most difficult to conduct—quite a different thing from conducting a concert in a church or Sunday school hall. Whatever the nature of the programme may be, we seek to finish with a spiritual tone and short prayer. Sunday morning, when the church parade is held, is a padre's great opportunity. On a recent Sunday morning it was my great opportunity to bring the message to over one thousand men, and I gave a strong message, taking as my subject, "Our Abiding Verities." Men are ready to receive a strong message, if they have faith in the man who gives it. Much more could be written, but understanding people will see that there is much to be done.

The second question has been answered. The third can be fully answered in three words, "A thousand times yes." The last question, Yes, and in spite of the many hard and difficult features associated with such work, I believe it would be a good thing for all our preachers if they had at least one month in a military camp as chaplain.—C. Young.

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## News of the Churches.

(Continued from page 697.)

**Ivanhoe.**—Bro. E. L. Williams has given the message at all meetings lately. Junior Endeavorers had a special part in evening meeting on Oct. 22 in celebration of their anniversary. Mr. Harry Pettigrove and Miss Betty George were married on Oct. 28. Bro. Williams officiating.

**Fitzroy (Gore-st.).**—On morning of Oct. 29 Bro. L. Robinson's message on "Transfiguration" was much appreciated. At gospel service he continued the message on "Revelation." Many visitors were present. On Oct. 25 papers were read by Endeavorers on "What Prayer Means to Me."

**Bet Bet.**—There was a good attendance at morning meeting on Oct. 15, it being "Every-member-present" Sunday. Bro. McKenzie delivered an appreciated exhortation, and at gospel service commenced a series of addresses. Bro. Nixon, of Danolly, gave excellent messages at meetings on Oct. 29.

**Middle Park.**—On Oct. 29 services were held in the chapel again after a five weeks' mission. Bro. Jackel delivered inspiring messages. At close of a well-attended gospel service a married lady was baptised. Members were sorry to lose fellowship with Sister S. Smith, who has gone to reside in New Zealand.

**Colac.**—Attendances for October were very regular, and the messages of Bro. Pittman greatly enjoyed. The speakers' training class is in progress with an enrolment of 11. On Oct. 15 Bro. T. Pope was speaker, and on 29th Bro. McKay. The assistance and messages of these Goslong brethren were instructive and appreciated.

**Hampton.**—On Oct. 29 the church celebrated its 25th anniversary. In the morning Bro. G. P. Pittman, from India, was speaker. A tea for members was held in the afternoon. At night Bro. Stephenson preached, and conducted a baptismal service. Bro. Val. Woff, of Cheltenham, assisted with two solos. There were good attendances for the day.

**Ballarat (York-st.).**—Bro. Denzil Ritchie continues to preach convincingly. Attendances, especially at evening services, are good; morning meeting average, 45. Successful working bees and concerts have been held in connection with tennis and Y.P.S. clubs. The cause is progressing satisfactorily. Sister Chapman, sen., from Stawell, is enjoying fellowship at York-st.

**Arauc.**—On Oct. 18 the ladies' aid held a successful social. Oct. 22 was a day of good attendances, with record Bible school. C.E. society had a moonlight hike on Oct. 23 to Cope's Hill. Carpet bowls club is growing in membership. A singles tournament has been won by Mrs. C. Welch. Miss T. Patten, of West Preston, was welcomed in by transfer on Oct. 29.

**Ballarat (Dawson-st.).**—Endeavorers visited hospital on evening of Oct. 26 to sing to patients, and conducted service at gaol on morning of Oct. 29. Bro. Benson addressed church in morning, and Bro. Saunders preached at night. There were good attendances. 23 attended first prayer meeting in connection with extension of work in Ballarat North. The girls of P.B.P. club have accepted responsibility of cradle roll and are engaged in a drive for enrolments.

**Prabran.**—On Oct. 22 splendid services were held. In the evening Bro. Hunting inspired with his message on "How the Christian can Change the World." Sunshine club entertained their parents and officers of the church at an enjoyable evening on Oct. 24. On 29th a young man was baptised, and later Bro. P. Skilbeck was welcomed into fellowship around the Lord's table. At gospel service a large congregation gathered to hear the gospel. Prabran A tennis team was successful in winning South Suburban Association final.

**Moreland.**—The church mourns the passing of Bro. Walter Brown. Members are indebted to Bro. D. A. V. Thomas, P. F. Lanyon (Coburg Baptist) and Dr. Killmier for appreciated morning addresses. Bro. Alex. Wilson has conducted gospel services to increasing attendances. On Oct. 28 the I.C.E. held a successful picnic to the Greensborough, where the children of the Sutherland Homes were entertained.

**Castlemaine.**—Fair attendances greeted Bro. Baker on his return from holidays. The church has enjoyed the fellowship of several visitors. On Oct. 29 Bro. Baker spoke on "Worthwhile Investments." Y.P. society has been doing sunshine visitation. A function to reduce debt on school hall realised a satisfactory return. Several new scholars have been added to Bible school during past few weeks.

**Northcote.**—A deep spiritual blessing is being experienced in the mission now being conducted. Many are being benefited by the messages of Bro. R. L. Williams. Week-night attendances average 90, with an almost full congregation on Sunday evening. An offering was taken last Sunday to liquidate debt of £70 in relation to chapel renovations; £63/15/8 was received, £39 of which had been raised during the year by the sisters.

**Hamilton.**—There were good attendances on Oct. 22. Visitors were welcomed. After morning service a youth from Heywood was baptised. Bro. Garland's subject at gospel service was "The Great Physician." Hospital offering was taken. On Oct. 23 the table tennis finals were held. Measles continue to make inroads into school attendances. Bro. Garland spoke powerfully at gospel service on Oct. 29 on "Life's Great Gamble."

**Ormond.**—On Oct. 23 the officers of the church conducted the C.E. meeting. The society is growing in numbers and spirit. Bro. C. L. Lang spoke helpfully to a good midweek prayer meeting. On Oct. 29 Bro. Coventry gave a stirring message to the church. At night Bro. C. L. Lang gave a fine address. The choir sang an anthem beautifully under baton of Bro. Waters; soloist, Mrs. Gason. Mrs. Battersby, of S.A., was a visitor.

**Echuca.**—Bible school anniversary services were continued on Oct. 22, when helpful addresses were given by Bro. Hargreaves. There was a large attendance at the concert and prize presentation on Oct. 25. Sisters Mrs. Rosendale, Mrs. Hargreaves, and Mrs. Elliot were responsible for the success of the entertainment. At worship on Oct. 29 Bro. Hargreaves gave a good address on "Buried Wells," and at night his theme was "An Old Remedy for a Modern Malady."

**Ballarat (Peel-st.).**—Sunday school anniversary services were held on Oct. 22. The chapel was well filled to hear special singing by children under leadership of Bro. A. Graham (superintendent). Bro. W. Saunders, preacher of Dawson-st. church, was speaker at both services, and his messages and the singing of the children were much appreciated. The service was repeated on evening of Oct. 29, when children's and soloists' singing was delightful, and a message from Bro. Lindsay Smith, of Dawson-st., was helpful to the large congregation. A fine spirit prevails throughout.

**Gardiner.**—During the absence of Bro. Hagger at West Preston mission, gospel services have been conducted by Bro. K. A. Jones, A. R. Main and Principal T. H. Scambler. The sincere thanks of the church are extended to them for their helpful assistance. At the annual business meeting on Oct. 25, it was agreed to request Bro. Hagger to continue as preacher for a further term of three years. Bro. R. P. Geyer was appointed an elder, and Bro. J. Mackay was elected assistant secretary. Bro. Adams, Daff, Leach and Fisher were re-elected deacons, and Bro. Strongman and Whittington treasurer and secretary respectively. It was decided to secure a site for a new cause at Darling.

**Preston.**—Bro. Ray Fisher delivered a helpful message at morning service on Oct. 22. Hospital Sunday offering realised £4/6/-, including Bible school donation. Services on Oct. 29 were well attended, Bro. Robinson speaking both morning and evening. At close of his gospel message a young lady from the Bible class made her confession of faith. On Oct. 24 the mothers' club held a successful musical evening, proceeds being donated to women's mission band.

**Coburg.**—Meetings continue to be well attended, and Bro. Swain is delivering much appreciated addresses. Four young people, immersed the week previously, were received into fellowship; also a brother was received by letter of transfer the week before. On Oct. 27 parents and friends of junior boys' club were entertained with a gymnastic display and social, at which the season's winners were congratulated. A concert on Oct. 30 sponsored by P.B.P. raised a little over £6 for church building fund.

**St. Kilda.**—During the period without a preacher the following brethren have assisted: L. Finger, J. G. Brown, Quirk, M. Brett (St. Kilda Baptist), and N. Harvey. On Oct. 25 a kitchen tea was given to Sister Mavis Tippett and Bro. R. Booth; over 100 were present. On 28th they were married by Bro. H. Bischoff. On Oct. 29 three senior Sunday school lads, baptised the previous week, were welcomed into fellowship. Bro. Lionel Johnston has accepted a call to St. Kilda, and will begin his ministry on Nov. 5.

**Parkdale.**—Average morning attendances were 93 and evening 59 for October. Mr. Heath, representing V.L.O.A., was speaker at morning service on Oct. 15. Cash was given and promises made for work of Alliance. Sister Miss May Gouldthorpe was welcomed back into membership from Warragul on Oct. 15. Church and auxiliaries contributed £4/19/- for College annual offering and £4/9/4 for Hospital Sunday. Sisters Mrs. Parkes, sen., and Mrs. R. Hills were present on Oct. 29 after illness. Bro. W. Wilson spoke well at worship on Oct. 29.

**Mont Albert.**—On Oct. 22 the gospel service was conducted by a number of local young people. At close of an earnest appeal by Bro. Douglas Hall, of Surrey Hills, a senior lad from Bible school confessed Christ. Presentations were made to Bro. H. Watson on behalf of his daughter, who was to leave for India on Oct. 31. A purse containing money, and a mail bag containing letters to cheer the traveller, were given, and prayer was offered for her safety. Bro. Watson responded on behalf of his daughter. Miss Watson will be engaged in missionary work among women and children in Poona, India.

**North Williamstown.**—Attendances have been well maintained during illness of the preacher. Mr. J. McG. Abercrombie spoke on morning of Oct. 22, and Mr. J. T. Kelly, the neighboring Presbyterian minister, kindly took the evening service. Mr. Thomas commenced again on Oct. 29, speaking in morning and leading the service at night. In the evening the Sunday school teachers and scholars rendered the Children's Day service, "Christ in India." Miss Grace Lambert gave a helpful talk on the work being done. It was a most helpful service. An offering was taken. The church is grateful to all who helped during the preachers' absence.

**Hartwell.**—On Oct. 17 Sisters Morrison and Wickham entertained sisters of the church and friends at a social afternoon at which £5/10/- was raised towards building fund. Bible school anniversary services began on Oct. 22, when Mr. K. Jones and Mr. S. R. Baker gave appreciated messages. In the afternoon Sister C. P. Robinson, of St. Mark's church, spoke to the children. Hospital offering amounted to £8. Continuing the anniversary services on Oct. 29, Mr. T. H. Scambler and Mr. J. E. Webb were speakers. Bro. Bennett, of Footscray Baptist church, was afternoon speaker. All meetings



were well attended, and one Bible school scholar accepted Christ.

**Wedderburn.**—On Oct. 22 the church celebrated its 75th anniversary. Principal Scambler, of the College of the Bible, was speaker for all services. On Sunday afternoon he gave a talk to the children, who rendered special hymns under leadership of Bro. Coventry. Bro. Scambler also presented prizes to each scholar. At night Bro. Scambler gave a fine message on "Christian Unity." A quartette by the church quartette party was enjoyed. On Saturday night the children gave a concert to a large audience. Bro. Coventry has completed one year of faithful service with the church. Sisters Mrs. Ann Jackson and Mrs. Smye have been restored to health. There is still some sickness among members.

**Thorbury.**—Good meetings both morning and night are reported. 155 broke bread on Oct. 22. Bro. Searle gave an excellent address on "Things are not What They Seem." In the evening, after a stirring message on "The Hidden Talent," a young woman confessed Christ. Oct. 29 was observed as "Family Day," when Bro. Searle spoke on "The Family in the Church" and one young man was received into fellowship. The gospel theme was "The Man Outside." 150 broke bread for the day. There have been five decisions for October. On Oct. 21 Bro. H. Hince and Sister O. Sainsbery were united in marriage, Bro. Searle officiating. The A and B teams in tennis association both won the premiership.

**Mildura.**—To celebrate the anniversary the C.E. society, with other district societies, visited Merbein on Oct. 13. Bren. Gale and Lang addressed the meeting. Bren. Gale and J. K. Martin were present at J.C.E. meeting on 15th and talked to Endeavorers. Bro. J. K. Martin exhorted church. Service was broadcast by 3MA. At Sunday school anniversary Bro. Lang spoke on "Flags." At evening service Bro. Gale's subject was "Three Golden Words." Special singing was rendered by children at both services. Half-yearly district conference picnic was held on Oct. 16. At night Bro. Gale gave a lantern lecture in Merbein chapel on "Romance of Home Missions." All addresses by Bren. Gale and Lang were enjoyed immensely.

**Raywater.**—Church and S.S. anniversary services were held on Oct. 22. Bro. J. E. Webb (conference president) addressed the church on "The Scientific Accuracy of the Bible." Amongst many visitors was Sister Simpkins, from Perth, W.A. Bro. Brook (Ringwood) spoke to the children in the afternoon on "Pockets." Bro. R. E. Burns gave an illustrated talk in the evening. Bright singing by the children under baton of Bro. Legg was a feature of the services. Distribution of prizes was held at a social on Oct. 26, when Bro. Fitzgerald gave an illustrated talk on "The Message of the Pillar Box." It was the 40th anniversary of the chapel and the 80th of the cause in the district. Endeavorers held an enjoyable meeting at the home of Bro. and Sister Clements on Oct. 14. All rejoice that Sister Roberts is meeting with the church after being laid aside for many months.

**Brighton.**—In this year's annual examinations Brighton school had a record entry, gained three State prizes and one Federal prize and a record number of certificates. Bible school anniversary services on Oct. 22 were a great success. Bro. W. F. Nankivell was morning speaker. Bro. Les. Brooker held the attention of a large audience of scholars and adults in the afternoon with his illustrated talk on "Building." A very happy day concluded with a large evening meeting at which Bro. Forbes was speaker and the scholars again sang most acceptably under leadership of Bro. David Plummer. Hospital Sunday offering was over £16. Bro. Forbes has requested release from his Brighton ministry during January. He has accepted a call to the church at Mile End, S.A.,

and will thus end nearly 13 years' association with Brighton, including two terms as preacher, the first from 1927 to 1930, and the present starting from 1935. The going of Bro. and Sister Forbes will be deeply regretted. Their family will remain at Brighton.

### NEW SOUTH WALES.

**Tempe.**—On Oct. 23 a social evening in aid of the Y.P. Department realised £1/1/-. A happy Bible school picnic was held on Oct. 25 at Carr's Park. On Oct. 29 Bro. Coxhead's message on Daniel 2 was most instructive. Bro. Rosser ably spoke on "Predestination" at gospel service, and Bro. J. Miller rendered a solo.

**Erskineville.**—Several more decisions for Christ are reported for past month. On Oct. 22 Bro. P. J. Pond, B.A., preached on "A Call for Consecration," and 21 indicated their desire to serve in the work at Erskineville. Boys' club has been formed under leadership of Mr. R. Daley. Girls' club, with Miss V. Lockwood, is doing good work.

**Enmore.**—On Oct. 22 meetings were well attended. The 87th anniversary was celebrated and evening service broadcast through 2CH. There were a further three confessions—a great incentive to further work. On evening of Oct. 29 the Enmore company of the British Empire Boys' Brigade held a church parade. Mr. Stevens spoke on the duty of parents to their children.

**Granville, Greystanes.**—The mission being conducted by Bro. F. E. Alcorn, of Hurstville, opened on Oct. 22. There were splendid meetings all the week. On Oct. 29 inspiring meetings were held all day, culminating in packed building at evening service, and four confessions following a splendid message. Greystanes meetings are encouraging, with good local interest.

**Rockdale.**—On Oct. 22 Bro. Goode gave a fine exhortation, and at night Bro. Carter gave the gospel message and held a baptismal service. Bro. Woodhouse exhorted on Oct. 29. Bro. and Sister Baker, from Enmore, were received into fellowship, also a married woman who was immersed the previous week. After Bro. Carter's evening address a young woman made the good confession.

**Taree.**—Bro. A. G. Saunders has been giving helpful and instructive morning messages on Paul's Epistle to the Romans. He was morning speaker on Oct. 29, afterwards visiting Wingham church, where the service was held at 11.30 a.m. and the gospel service at 2.30 p.m. There was a good attendance at Taree in the evening; members of Loyal Orange Lodge were present, and Bro. Saunders was preacher.

**Paddington.**—On Oct. 29 there were good attendances at both services. Bro. Greenhalgh addressed church from Rom. 8: 28. Teachers and scholars of Bible school were greatly cheered at winning the department's State banner for examination work. This is the first occasion it has been won by Paddington. Kindergarten cradle roll department held a successful mothers' afternoon during the week, a number of new families being introduced.

**Lismore.**—On Oct. 8 a married lady was baptised, and on 22nd she was received into fellowship. Loyalty club and sisters' guild in conjunction have raised £29 towards fund for new organ. Sister Mrs. Garstin entertained the sisters on Oct. 11. A farewell social and presentation were tendered to Sister F. Bytheway prior to her marriage with Bro. Glen Jones. They have left for their new home at Wollongong. The objective of £56 for the thanksgiving offering has been more than realised. Bro. Andrews spent a few days at Tyalgum recently, and services were held at night.

### ADDRESSES.

C. Schwab (preacher Marrickville church, N.S.W.)—3 Lanark-ave., Earlwood.  
L. S. Shephard (secretary Fitzroy church, Vic.)—1 Council-st., Clifton Hill, N.S.

### COMING EVENTS.

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

NOVEMBER 5, 12 and 15.—Middle Park Bible school anniversary, Nov. 5 and 12, 3 p.m. and 7 p.m. Special speakers and bright singing. Wednesday, Nov. 15, 8 p.m., concert and distribution of prizes. All past members and friends cordially invited.

### MORELAND CHURCH.

WALTER BROWN MEMORIAL SERVICE.  
SUNDAY, NOVEMBER 5.

Former colleagues and fellow-members of our late Bro. Walter Brown are respectfully invited to pay tribute to his memory at a service to be held at the chapel, Davies-st., at 7 p.m. on the above date.

### MALVERN-CAULFIELD CHURCH.

HINRICHSSEN-BROOKER TENT MISSION  
commences SUNDAY NEXT, NOVEMBER 5.

11 a.m., in chapel, corner Dandenong and Almaras.  
7 p.m., in marquee, Glenferrie-rd., near Malvern station.

### SUNDAY, NOVEMBER 5.

INSPIRATION  
SPECIAL SINGING  
MESSAGES

at "Back to Preston" Celebration, 37th Church Anniversary in Chapel, High-st. (near Bell Station).

11 a.m., and 3 p.m., Bro. A. J. Fisher.  
7 p.m., Bren. C. J. Robinson and A. J. Fisher.  
Anthems by augmented choir and instrumentalists.

Meals provided for visitors. A-welcome assured.

### LYGON STREET CHURCH.

HOME-COMING DAY AND 74TH ANNIVERSARY,  
NOVEMBER 5.

11 a.m., Mr. S. Russell Baker: "A Parable of Discipleship."  
3 p.m., Mr. J. E. Thomas: "A Religion Bigger than Our Circumstances."  
7 p.m., Mr. Reg. Ennis: "Attractions of the Religious Life."  
Soloists, Mr. A. Haskell and Mrs. C. Ferris.  
Orchestra and Choir.  
Dinner and tea for all.  
Cars at Flinders-st. Station from 10.30 a.m.

### SWANSTON ST., MELBOURNE.

SEVENTY-FOURTH HOME-COMING.  
NOVEMBER 12.

11 a.m., Service Broadcast through Station 3AR.  
3 p.m., Public Meeting. Speaker, Maurice Blackburn, Esq., M.H.R.  
7 p.m., Preacher, Andrew A. Hughes.

Special music at all services, and a session of special music at the close of the evening meeting.

Dinner and tea will be provided in the lecture hall, and a cordial invitation is extended to former members and friends to share this day of fellowship.

### PARKDALE CHURCH OF CHRIST.

11TH HOMECOMING DAY, SUNDAY, NOV. 12.

10.20 a.m., Y.W. League.  
11 a.m., worship. A. L. Gibson.

5 p.m., tea in kinder room.  
7 p.m., Gospel service. Cliff G. Taylor.

Invitation to all past members and friends to come home to bright helpful services. Hospitality provided.



## Social Service Notes and Comments.

### Christian Guest Home.

It is fitting that we should give prominence this month to the Guest Home at Oakleigh. On December 9 a garden fete is to be held in afternoon and evening, to which all are cordially invited. The metropolitan women are very busy in preparation, and the various stalls will have an attractive display of useful things. The young people of our churches are urged to attend. An attractive programme is being arranged for the evening. A happy evening is anticipated.

Our friends will be pleased to know that Nurse G. Lambert is continuing at the home pending the appointment of a matron.

A little over a year's experience has shown to us that there was a real need for such a home. An average of 14 guests have been in residence continuously. Our sisters' auxiliary is very anxious to reduce substantially the overdraft on the property, hence the garden fete.

### Social Service.

Some of our country churches have been able to help need in their midst, through our depot. A hard-working brother writes in appreciation of the gift of working clothes for the farm.

Christian Endeavorers already know about the grocery day to be held at Lygon-st. on Saturday, November 11, in order to replenish our depleted cupboards. The Endeavorers are always to the fore in such good works.

The usual Christmas cheer appeal has been sent out to the Sunday schools, and we hope it will meet with a liberal response.

We are informed that the Telegraph Messengers' Examination is to be held shortly. Applicants should apply at once at the nearest post office. Further information may be had from this office.

Social questions continue to occupy our attention, especially the investigation of co-operatives and their application to our economic problems. We are concentrating on studies in preparation for peace. When it comes, and we pray that it may be soon, we want to be ready with a constructive programme.

### Christian Fellowship Association.

During the month Bro. Coventry has presented the ideals of the fellowship to the churches at Brighton, Carnegie, Box Hill and Red Hill. There is a growing interest in this branch of our work.

A combined rally for the eastern suburban and district churches was held at Box Hill. A representative gathering was enthused by Bro. Collyer's forward-looking address on the "Next Step in Christian Fellowship."

The members' registrations have now gone over the 3500 mark. New churches have been added to our list of interested supporters.

An interesting case may be reported. We have just paid car registration for a member in need. By doing so we have not only helped him in earning his living, but have assured the church of the continued regular attendance of that member's family and his friends who had no other means of transport.

The Queensland Social Service Committee have inaugurated the C.F.A. A brotherhood rally was held at Ann-st., Brisbane, on Oct. 21, at which the fellowship was launched.

### Hospital Sunday.

As already reported, the Victorian churches have responded well to the Lord Mayor's annual appeal. It is very encouraging to this department to see that our churches have contributed about 16 per cent. above last year's figures. It is just such unselfish action that

will prevent the authorities from giving further heed to the agitation for the introduction of lotteries. Increasingly we need to recognise hospital relief as part of our Christian service. Our Master himself spent much of his precious time healing sick bodies, and in following his footsteps we cannot escape our Christian duty of doing the same.—H.R.C.

## Objected to Chaplain's Prayer.

"PRAYER in the Wisconsin Legislature normally follows the patterns which have become familiar in other States. The ministers of the capital city, Madison, take their turns in acting as chaplains, each minister being invited to serve," says the "Christian Century," of Chicago.

But enough discussion has followed the prayer offered in the Senate on June 27, by Mr. Allen L. Eddy, of the Plymouth Congregational Church of Madison, to arouse the entire State. Mr. Eddy, in a petition that was a model for brevity, prayed:

"We invoke thy wrath upon reprobate men who come to this city to corrupt public officials, buy and sell legislation, and traffic in the honor of government.

"We invoke thy wrath upon little men in large places who stoop to canny shrewdness to thwart the people's will and reduce the business of public affairs to mistrust and contempt.

"We pray thy blessing upon this Commonwealth which is thy home and upon those of the chosen officials who seek to establish justice, increase right and uphold the honor of the State. Give thou the light of wisdom, the might of righteousness to rule this Chamber."

For some reason Senator Harry Bolens took the prayer as an insult. "I hope," he told the Senate, "that we never invite him (Eddy) again to come into the company of decent men."

Next day the clerk of the Senate informed the minister of the First Baptist Church of Madison that Mr. Eddy's name had been placed on a "do not call" list. Since then other ministers of Madison have informed the Senate clerk that they do not care to act as chaplains while the Legislature insists on censoring the prayers offered; the ministerial association of the city has taken the same position, and the Lieutenant-Governor has assured the ministers that it was all a mistake and that Senators will not be allowed to set the standards of Wisconsin theology. We wonder, however, what might happen in other legislatures if other chaplains prayed with equal point?

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

Representative in South Australia: General S. Price Weir, 2nd Avenue, East Adelaide.

Representative in Western Australia: D. M. Wilson, 1 Nanson-st., Wembley.

The Objects of the Fund are:

1st. To assist financially Aged and Infirm and Retired Preachers.  
2nd. To control and manage an Endowment Fund to which Preachers may contribute.

In order to do this effectively the Committee needs the practical sympathy and support of all the churches and brethren throughout the Commonwealth.

Please forward contributions to W. H. Hall, 113 Pitt-st., Sydney, N.S.W., making money orders and postal notes payable at G.P.O., Sydney. Contributions may also be sent to W. Gale, S. Price Weir and D. M. Wilson.

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## Prayer Corner.

Conducted by G. J. Andrews.

"BRETHREN, PRAY FOR US!"

LET us offer the sacrifice of praise to God continually, that is the fruit of our lips giving thanks to his name. But to do good and to communicate forget not; for with such sacrifices God is well pleased.—Heb. 13: 15, 16.

○

PRAYING v. CURSING.

Arthur Pierson in "The Miracles of Missions" tells how John G. Paton, when he was doing work in Scotland among the Wyands in Glasgow, was called to see a doctor who was both an unbeliever and a drunkard. In delirium tremens he had attempted suicide more than once. Finally Mr. Paton came to his bedside and secured from him his promise that he would do anything that the missionary might ask. Thereupon Mr. Paton took down a dusty Bible, and after reading from it said, "Now shall we pray?"

"Yes," said the doctor, and Paton responded, "You pray first," to which the physician answered, "I curse; I cannot pray." "But you promised to do all that I asked." "Yes," he replied, "but I cannot curse God on my knees. Let me stand and I will curse him; but I can't in the attitude of prayer." Mr. Paton firmly but gently said, "Try to pray now; let me see that you cannot." Instantly the doctor cried out, "O Lord, thou knowest that I cannot pray," and he strove to rise up as though Satan were struggling within him to turn this beginning prayer into a curse. Mr. Paton put his arm about him and held him firmly on the floor. Picking up the phrase he continued it himself "as though he were in the blasphemous stead, and the man kept quiet. Later, as Mr. Paton sat beside him, he fell into a sleep and Paton quietly retired. Returning a few hours later he found him awake, clothed, and in his right mind, and he said, "Thank God I can pray now! When I awoke my mind was clear and for the first time in my life I have prayed already with my wife and children."—W. B. Riley.

## Obituary.

Mrs. A. P. Macindoe.

FOURTY-EIGHT years of witness work and worship in connection with the plea to restore New Testament Christianity is a brief summary of the life of Mrs. A. P. Macindoe, who fell asleep in Jesus at Hornsby, N.S.W., on Sept. 25, in her 69th year. She was baptised in 1891 by Bro. Charles Watt at Enmore just prior to her marriage, and in the years that have gone she has been a loyal disciple, an ardent supporter of missions and social service, a Dorcas leader and a real "mother" to the boys at the Pendle Hill home. Her love for flowers enabled her to brighten the gloomy hours of sorrowing friends when fellow-Christians were called home. Bro. J. B. Little, H. G. Harward and J. Clydesdale each took part in the service in the chapel and later at the Northern Suburbs Crematorium. Sympathy is extended to the sorrowing husband (who is treasurer of the Hornsby church), and to their son and three daughters.—R.O.S.

H. E. Tewksbury.

THE brotherhood has sustained a great loss in the home-call of a true Christian pioneer in the person of Bro. H. E. Tewksbury, which occurred on Wednesday, Oct. 5, at Hornsby, N.S.W. The reading of brotherhood publications led to diligent seeking for the truth, and our late brother and his wife were both baptised at Enmore by Bro. Charles Watt. Service

in the railway department called our brother into periods of isolation, but the Lord's Table was set up in the Tewksbury home, and from these little memorial meetings the churches at Inverell and Blackheath sprang into existence. For seventeen years he was on the official board of the Hornsby church, and he was elder, secretary and treasurer for the greater part of this time. He had reached the age of 78 years, and maintained his interest in the work and worship of the church right to the last. His son and five daughters are all members of the church and one daughter is the wife of the Stawell preacher (Bro. A. C. Thurrowgood). To each of these and to the devoted wife and mother sincerest sympathy is extended by the church. Services in chapel and at the graveside were conducted by Bro. J. B. Little (preacher), assisted by Bro. P. J. Pood, B.A., and Bro. H. C. Stitt (former preachers at Hornsby), and by the writer.—R.O.S.

Mrs. M. S. Walker.

MRS. MARGARET SHIEL WALKER, who died at her home at Beecroft on Sunday morning, Oct. 8, followed her beloved husband in less than twelve months. Born in Sydney on Dec. 26, 1872, to a mother who was a foundation member of the church of Christ in N.S.W., baptised at fourteen in the old Elizabeth-st. chapel by Mr. Floyd, an early preacher, associated with and later married to a well-known and much-loved leader in our churches, Bro. Thos. Walker, she served in the Elizabeth-st. church, then later, when married, in the City Temple for ten years and at Marrickville for eighteen years. Thus our sister saw long and loving service. Their last home was at Beecroft, and here they became foundation members of the church at Epping. Of a quiet, retiring disposition, our sister drew to herself a large circle of friends, and uniting her efforts with her husband's, influenced the lives of many, particularly the young people, by kindness, sympathetic understanding and sacrificial service. She remembered half an hour before her death that it was her daughter's birthday the next day and made arrangements for her present. She had not really rallied after her devoted husband's death. Together they lived unselfish lives, and in death they were not long separated. Many revere their gracious example and remember them in love.—P.D.McC.

W. Webb.

ON Sept. 30, at the age of 91, Bro. W. Webb very quietly fell asleep in Jesus. He was the town's oldest resident, and was very highly respected. With great determination he overcame the difficulties associated with pioneering work on the land. He was baptised on Aug. 26, 1883, and was received into fellowship of the Balaklava church the same day. Until a few weeks before his death he faithfully observed the Lord's supper. His six children, five of whom are living, have owned Christ as Lord. Bro. Jas. E. Webb, the youngest child, is the president of our Victorian Conference. The remains of our aged brother were laid to rest in the local cemetery, Bro. Bartlett officiating.

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### HOW TO PRAY NOW.

IN times of crisis, I am afraid, many prayers  
I are really appeals for intervention of a  
magical kind. But if we believe that God  
works through human minds, and in the meas-  
ure made possible by human wills, we shall  
not pray, "O God, stop it"; but rather, "O God,  
send out thy Spirit of light and truth that  
men, turning unto thee, may stop it." The  
ideals of truth and right and brotherhood can  
only operate, as far as we are concerned,  
through human wills. You ask: "Can God  
really do anything effective in the world?" The  
answer is: "He can and will, if we will let  
him." World tragedy is a call to prayer. The  
first element in that prayer should be the con-  
fession of human folly, for we remember that  
solemn word in the gospel: "Except ye repent

#### THOUGHT FOR THE WEEK.

"THE devil has no better  
helper than a harmless-  
looking lie."

Then we should pray for the very  
men whose evil minds bring calamity upon the  
race, that a better mind may come upon them.  
And I think we are right to pray that in  
the mercy of God even the evil of men may  
come to praise him. But, when all has been  
said in favor of a philosophy of prayer, I  
have a feeling "in my bones" that I ought to  
get down upon my knees. By that very act I  
at least declare my belief that our only hope  
lies in the Spirit of God working through re-  
ceptive minds and wills.—Dr. F. Townley Lord.

The spirit of liberty is not merely, as some  
people imagine, a jealousy of our own particu-  
lar rights, but a respect for the rights of  
others, and an unwillingness that any man,  
whether high or low, should be wronged and  
trampled under foot.—Dr. Channing.

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