

THE AUSTRALIAN CHRISTIAN

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

Brotherhood Leader Honored -

Will. H. Clay Nursing Home Opened

The opening of the Will. H. Clay Nursing Home at Murrumbidgee, Vic., on Oct. 13 was much more than just a Victorian occasion. The whole Australian brotherhood will rejoice in this fitting honor to one of the most colorful and challenging figures in our history.

A representative gathering of 800 was presided over by C. Cole, president of the Victorian Social Service Committee. Prayer led by R. A. Strongman, chairman of the Homes Board, and the singing of the National Anthem, opened proceedings. The official opening by Mr. Clay was supported by speakers representing the Hospitals and Charities Commission (through which the government had subsidised the capital expenditure on a 75 per cent. basis), Federal and State Governments, Caulfield City Council, and Federal and State conferences of churches of Christ. All paid their tribute to Mr. Clay, and to the building and grounds which were in excellent condition following a number of working bees in recent months—a splendid example of the co-operation of the men and women of our churches. The furnishings of the Home reflected credit on the committee and the Women's Auxiliary. Mrs. M. Ward, the president of the Women's Auxiliary, who was introduced by Mrs. A. B. Withers, president of the Women's Conference, in well-chosen words opened the Staff Home and, in doing so, referred very feelingly to her immediate predecessor, Mrs. Florence May Gill, who led the women so splendidly. An enlarged photograph of this good woman had been placed in the lounge, marking her association of 21 years with the Women's Auxiliary.

The architects, Messrs. Buchan, Laird and Buchan, presented a specially prepared silver key in the form of a paper knife to both Mr. Clay and Mrs. Ward. An inscribed letter was also presented

by the committee in both cases. Both Mr. Clay and Mrs. Ward acknowledged the splendid co-operation they had received from the committee and their many friends.

Matron Button, a fully qualified trained nurse, who has been in residence but a few days, was introduced to the gathering, and in response to a welcome that had been extended to her by Mr. Cole, made an excellent impression upon all present. Several members of the staff are also in residence, but no patients were admitted up to the day of the opening.

Mr. Clay and Mrs. Ward expressed their appreciation of the honor that had been conferred upon them, and appealed to the gathering for their prayerful and financial support. The secretary of the Social Service Department, Mr. W. T. Atkin, who had put a tremendous amount of time and effort into the arrangements, presented greetings from near and far, all of which paid tribute to the one after whom the Home had been

named. Opportunity was given to those present to make a donation, and Mr. Atkin announced that a sum of about £1000 had been received.

Mr. Clay, in the course of his remarks in reply to the complimentary references which had been made to his leadership and conspicuous ability, briefly traced the history of the Social Service Department. The Christian Guest Home at Oakleigh had been in existence over a period of 13 years, and was now paid for. The Emmaus Rest Home, also in Murrumbidgee, was to be opened on Dec. 8. When the three Homes were operating they would accommodate 80 persons. The Will. H. Clay Nursing Home will take 25 patients, and represents a cost of about £46,000.

Cups of tea were served during the afternoon.

Mrs. M. Gullidge, a member of the Auxiliary, sang very sweetly the song, "Bless This House," and the singing of the doxology closed a memorable afternoon spent in perfect weather.



Will. H. Clay Nursing Home.

"THE AUSTRALIAN CHRISTIAN"

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Printed and Published by
The Austral Printing and Publishing
Co. Ltd.,
524-530 Elizabeth-st., Melb., C.1.
Phone, FJ2524.

Directors:

A. E. Kemp, Chairman.
J. McG. Abercrombie,
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INFORMATION.

Subscription.—Through Church
Agent, 4d. week.
Posted Direct (Aust. and N.Z.),
20/- year. Foreign, 25/-.

Cheques, Money Orders, etc., pay-
able to The Austral Printing and
Publishing Co. Ltd.

Change of Address.—Send old and
new address a week previous to
date of desired change.

Advertisements.—Births, Engage-
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To ensure insertion in next issue
copy required by Friday.

TEXT FOR THE WEEK.

*And now abideth faith, hope, love,
these three, but the greatest of these
is love.—1 Cor. 13: 13.*

(Selected by officers, church of
Christ, Box Hill, Vic.)

THOUGHT STIMULUS.

1. *What we know of God is—God
the Father.*
 2. *What we see of God is—God
the Son.*
 3. *What we feel of God is—God
the Holy Spirit.*
- "He shall take of mine and show
it unto you."—Theo. W. Davis.*

In the Sanctuary

Thoughts on the Lord's Supper

What the great artist does, according to Ruskin, in the drawing of a profile, Jesus did in the living of his life. His birth at Bethlehem is as when the artist puts his pencil at the starting point. Thenceforth, through all his earthly days, his life moves along a course so determined everywhere that when it is all finished it is one complete entity. It is like the profile drawn "with one line not afterwards changed." And when we consider such manhood as that of the Master, we begin to see what is behind it all: a man governed by a moral purpose from which he never deviates nor departs, utterly loyal to all the highest in God and truest in mankind.

Paul asks the Corinthians (1 Cor. 1: 13), "Is Christ divided?" The life of Christ is the answer. That life is one unified moral undertaking that comes to its end as one unified moral achievement. Yet there is a tendency, in the minds of some, to think the unity of Christ's life may be broken.

The modern mood, where the Master is concerned, is plain enough. It is a mind that receives Jesus as a "Son of Man," but ignores him as "the Son of God." It is a mind that acknowledges the validity of Christ's ethics, but has a deaf ear for his utterances about eternal things. It is a mind that searches his sayings on behalf of a social gospel, but cares not to come face to face with him on supreme spiritual issues. Men, thus minded, want the Christ of Christmas and radiant song, but the Christ of the Cross, hanging in agony and dying the death of a malefactor, they do not care to contemplate. The jubilant, triumphant Christ of Easter men are glad for, but the jeered Christ, mocked of men and despised and rejected, bearing the sins of the world, is a Christ from whom men still hide their faces. We want a part of Christ, but not all. So do some think to divide God's Christ, blind to the fact that only the complete Christ is sufficient for the sum-total of humanity's needs.

The Lord's Supper speaks in symbols of his death. It proclaims his "broken body" and his "shed blood." But it speaks of his death not as something separate and apart without connection with his life. His command: "This do ye in remembrance of me," does not confine us alone to the incident of his dying. It surely embraces the whole content of that "me," which is the complete Christ. For only as we do remember the beginning and the interval is the end understandable. Apart from his life, the death of Jesus is dilemma and darkness impenetrable. In this holy ordinance Christ's voice summons us to a remembrance that is full-orbed, entire and whole in the reconciling ministry of his life, the redemptive purpose of his death, the radiant victory of his resurrection, the rewarding promise of his coming again. (Harry W. Staver.)

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The Soul's Stern Sentinel

EDITORIAL

Sentry-go is a tedious business. Ask any men who have endured it, and their answer is a groan almost as dismal as that roused by memories of kitchen fatigue. But none would deny how vital it is. Even in civil life, despite all our mechanical devices, we have not yet dispensed with the watchman. We set the best guard we can over the things we value—our possessions, homes, the ones we love, and our own bodies.

Jesus had no armed bodyguard, such as the shivering mis-called "great" of the world have needed, nor did he set much store on possessions. Even loss of life, he affirmed, was not the final catastrophe. "Fear not them which kill the body, but are not able to kill the soul" (Matt. 10: 28). Those words sounded like a tocsin in the ears of persecuted European Christians during the dark days of Hitler's concentration camps. They rang also through Russia, when, after the failure of the Anti-God Movement, it is said Stalin was forced to admit: "It is useless to destroy the churches while the peasants go on building chapels in their souls." Those words of Jesus are even more ominously significant in to-day's world situation. He came prepared to die that men might have the "more abundant life" as God's free gift to them by faith. But he saw the awful possibility of them failing to guard that essential life, even losing it rather than forfeit physical life. "What shall it profit a man if he shall gain the whole world and lose his own soul?" he cried. To him that inner life of man was beyond price. The soul must keep stern sentinel, for

THE THREAT TO THE CHRISTIAN LIFE

is ever present.

Bitter persecution came as no surprise to men who had heard their Lord say: "If the world hate you, ye know that it hated me before it hated you" (John 15: 18), and who knew with Paul: "We are up against the unseen power that controls this dark world, and spiritual agents from the very headquarters of evil" (Eph. 6: 12—Phillips).

In this favored land we have known no open persecution. Nevertheless, the soul's citadel is under constant assault, and all the more imperilled because the danger is so rarely seen until too late.

There are forces that strike at our faith. Sometimes they attack through the words of those dearly loved, in doubts and fears that paralyse the mind and torment the soul. They strike more subtly still through the prevalent moods of our time—the sense of futility and frustration, the doubt whether after all the struggle does avail anything, the apathetic feeling that it doesn't matter, anyway. Nor does it help when you see the Christian cause compromised by the conduct of others, or worse still, by that of yourself, until all that is left of a once buoyant faith drags in the dust of your dreams. But then you take up the Word, and from it rings the cry of an old man in the bleak loneliness of his death cell: "I have kept the faith. . . . Keep the great securities of the faith intact, by aid of the Holy Spirit that dwells within us" (2 Tim. 4: 7; 1: 14—Moffatt). That man knew the way to hold faith together.

He had faced an even more insidious attack—on purity. "I am my body's sternest master," he told the Corinthians (1 Cor. 9: 27), "for fear that when I have preached to others I should myself be disqualified." He urged young Timothy: "Keep thyself pure" (1 Tim. 5: 27). The Philipians were counselled to purify their thinking by concentrating on things "true, honest, just, pure, lovely and of good report" (Phil. 4: 8). He knew how desperate the temptations would be for men won from the immoralities of that pagan world but still living in the midst of them. Some-

times it seems that impurity is only slightly less blatant to-day. The breakdown in sexual standards and family life, the disclosures of what drug and drink traffics are doing among some young people, the easy introduction into homes of magazines and comics that flaunt the undesirable—all these are ominous pointers for the future, as well as present perils. We dare not relax the soul's stern sentinel.

There is a further threat to the Christian life which lies even in the service we do in Jesus' name. Deeds can become a substitute for devotion. Do you remember that biting description by Jesus of those who would say: "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out demons? and in thy name have done many wonderful works?" For such he had only the terrible words: "I never knew you: depart from me, ye that work iniquity." They knew all the correct words, but they did not really know him. They had done everything but the will of God in Christ, and that was the essential. Dare we measure all that we do in the light of those scathing words in Matt. 7: 21-23?

How can we face such threats as these to our inner life? The monks of the Middle Ages did not face them; they retired from the world. Some of them went to foolish extremes and lived on elevated pillars, lost in meditation. Others shut themselves in bare cells and flogged themselves until the blood ran, that they might master their bodies. But victory did not come that way. It never has come in escape. It comes in

THE THRUST OF THE CHRISTIAN SPIRIT

which is both vigilant and virile. The battle is already half lost for the church or Christian forced on to the defensive. We must first mobilise our spiritual resources. I remember Dr. Boreham urging that during his first mid-week sermon in Scots Church, Melbourne, after the outbreak of war in September, 1939. It is only another way of saying what Paul urged the Ephesians to do: "Put on the whole armor of God!" (Eph. 6: 11). With that, he said, "you can successfully resist all the devil's methods of attack" (Phillips). They remembered their Master's dependence on prayer, and in the face of threats they found superb confidence in prayer themselves. (Cf. Acts 4: 24-33.) They studied the scriptures they possessed, recalling that with words from these books Jesus himself had withstood victoriously the tempter's onslaughts in the wilderness. They repeated his own words and promises, and found a new strength in a fellowship centred in love for him.

Encouragement from others' lives was a real source of help. The names of men like Abraham and David were often on the lips of early Christian preachers, who, like Paul, saw in such lives "illustrations of the way in which God works" (1 Cor. 10: 11—Phillips). And who can measure what the encouragement of each other meant in dark days when death was the penalty of discovery? Christian friendship and the memory of some good man or woman are still potent forces in withstanding attacks on Christian faith and purity.

But no one strengthens like Christ. His presence makes all the difference, as indeed it did for Peter, Paul, and the others. When we seek his will and do it, he will thrust us forth into aggressive war for him, and we shall discover, with Paul and all the saints, that "the peace of God . . . will be a garrison to guard our hearts and minds in union with Christ Jesus" (Phil. 4: 7—Weymouth). He is the soul's true sentinel.

IRA A. PATERNOSTER, now in the fifteenth year of his North Sydney ministry, sounds an encouraging note in this morning devotional broadcast.

"God is Still on the Throne"

On Sunday I listened to the children in the Bible school as they sang the chorus, "God is still on the throne," and I wondered first of all if they knew what they were singing, and in the second place, how many of those who did know, really understood the implications of such a vital truth.

Since Sunday that chorus has been haunting me. It crept into my sermon on Sunday evening as I read Job's cry, "Oh, that I knew where I might find him! that I might come even to his seat." It has been in my mind ever since.

"God is still on the throne,
And he will remember his own;
Tho' trials may press us
And burdens distress us,
He never will leave me alone.
His promise is true,
He will not forget you,
God is still on the throne."

It is well for us to remember that we cannot serve God and Satan. Either we must be for or against God. There is no neutral ground in religion.

A business-man complained to me the other day that so many people go to church on Sunday and for the rest of the week are seeking to run their businesses on worldly lines. His implication was that they did not practise on Monday what they professed on Sunday. God is not satisfied with such conduct.

Jesus on one occasion told the story of a man sowing his grain in the field. Some fell one place, some another. That which fell by the wayside was soon gathered up by the birds and so did not come to fruition. His disciples asked for an explanation of the story. In speaking of the birds gathering the grain, his comment was: "The sower soweth the Word. And these are they by the wayside, where the Word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts."

Did you notice, "Satan cometh immediately"? This is because Satan is on the throne of those hearts, and all the good work of the gospel is lost.

The Apostle James urges us to be doers of the word and not hearers only. Herein is the secret of the successful Christian life. Christianity demands that it be put into operation if it is to live. Many good persons—that is, good in the eyes of the world—will not pass the final test because they have not placed God on the throne. They have tried giving him a subordinate place, but he refuses it, and they are left with no Pilot on board. They drift along successfully for a time, but when the rains come and the winds blow, they have no safe anchorage and sooner or later are dashed on the rocks.

Someone has said, "If God is Lord at all, he must be Lord of all." How true that is. Lord of all my thinking. Lord of all my speaking. Lord of all my being. Only the best is good enough for God because he gave his best for us. It is still true that our only hope to-day is in the cross of Christ—or rather in the Christ of the cross. The cross so often becomes only a symbol, or worse. We look beyond the cross to the One who suffered and died that we might have life abundant, and, seeing God's supreme disclosure of himself as a God of love, fall down and worship him.

But the words of that chorus return. "God is still on the throne, and he will remember his own." He never forgot Job, although Job in his grief lost sight of God.

What a wonderful thing to know the great eternal Father will never forget us. A young lady in a business house in the city had occasion to report to the manager the other day. He did not know her, did not even know she had been working almost a year in his employ. Such is the impersonal nature of modern business. The God of this great universe has a personal interest in me and in you, and you, and you. "He calleth his own sheep by name."

Are you facing some great physical disability? Perhaps you know you will never walk again. Have you some incurable complaint? Maybe the sight has gone from your eyes. Possibly you carry the load of another's suffering, mental or physical. Possibly the burden seems more than you can bear. Remember, God has not abdicated. He is still on the throne and will remember his own.

He is near us in the shadows,
Very near us when we pray;
Then we hear him saying to us:
"I'll be with you all the way."

"I will never leave you lonely,
Always you will find me near;
Never mind how hard the battle,
Lean on me and do not fear."

NO CREED BUT CHRIST

R. W. Graham.

(in the interests of Federal Committee for Promotion of Christian Union).

It was a daring proposal the early leaders of our movement made when they insisted that we should have no creed but Christ, and that a simple trust in him is a sufficient bond to hold the Church of Christ together in an indissoluble union.

It was so daring that even those who proposed it had many misgivings as to its adequacy, and before many years it was practically lost in the midst of the controversies which engulfed the movement.

Instead of saying, "No creed but Christ," it should have been stated in heroic affirmative terms: "Our creed is Christ"—what a magnificent creed! What a revolutionary proposal we make! How demanding upon the quality of our living! What a revelation of mind and heart of God!

Dr. Robert Richardson, one of the most spiritually minded of the early leaders of our movement, and one possessing remarkable keenness of insight, saw quite clearly the vast implications of separating the lesser doctrinal elements of the Christian system from the supreme issue of Christianity—loyalty and devotion to the personality of the Lord Jesus Christ himself.

This astute thinker perceived that our Christian faith must not be confused with "knowledge" or intellectual belief. He said that the Disciple position was different from all others of the time in that these religious bodies supposed that Christian faith was doctrinal, while the Disciples maintained that it was personal.

"In other words," he declared, "they sup-

"Though your earthly friends forget you,
Earthly aid you cannot find,
I will surely not forsake you,
My strong arm will closely bind."

"Trust me; only trust my leading,
Cast your every care on me;
In the darkest midnight watches,
You my face will clearly see."

This is not just a lot of pious talk. There is nothing more real to the believer than that God is a very present help in every time of trouble. But not only in times of trouble is he near. He is not just a benevolent gentleman to whom we can go when we want something. He is a daily companion of the dearest character. You may have the hourly consciousness of his presence. Not that he is going to remove every burden from us, but when they do come, as they will, he is there to strengthen and bless. Then it is that "our light afflictions which are but for the moment, work out for us a far more exceeding and eternal weight of glory," as the Apostle reminded us. Just learn to practise the presence of God. See him in the sunshine and see him in the shadow. Take him with you to the office, the shop, the factory, the kitchen. He wants to be with you in every walk of life.

Just place God on the throne of your life from this day on, and note the difference it will make in your life.

pose doctrines, or religious tenets, to be the subject-matter of this faith; we, on the contrary, conceive it to terminate on a person—the Lord Jesus Christ himself."

Negatively expressed, if it must be so stated, he said that "to believe in Christ is not simply to believe what Christ says; that is, to receive as true whatever may be regarded as the teaching or doctrine of Christ. . . . Again: to believe in Christ is not merely to believe that there lived a person bearing that name."

What, then, does it mean to have Christ as our only creed? Let Richardson answer:

"To believe in Christ is to receive him in all the glory of his character, personal and official; to trust in him in all his relations he sustains to us. . . .

"It is to trust in him as our Saviour, to walk with him as our teacher, our friend. . . .

"To realise his gracious presence with us, and to discern his footsteps in the path we tread. . . .

"It is to be brought into direct relation and fellowship with him."

This kind of faith, Dr. Richardson declared, should be all-sufficient. This personal allegiance, this divine comradeship with Christ, inspiring, encouraging, often rebuking, always redeeming and empowering—what more need be insisted upon as a creedal basis of the Christian fellowship?

This, said Dr. Richardson, "is the Christian's creed, and the only creed to which anyone may be justly called upon to subscribe."—Lin. D. Cartwright, "The Christian-Evangelist," 20/6/51.

("Home to Bethphage," by Cloyd Goodnight and Dwight E. Stevenson, is an excellent biography of Richardson. It is published by the Christian Board of Publication, St. Louis, 1949, and is priced at two dollars.)

This shortened version of a *World Call* article by DR. JACK FINEGAN has special interest in view of the fact that applications for admission to the Federal College of the Bible close on October 31.

GREAT EXPECTATIONS

If we enter the Christian ministry, much will be expected of us. A church board in Florida, seeking a minister, once wrote the following to a denominational leader:

"We need a pastor. I hope you can recommend the man we need. We want a young man, for the duties of our church are strenuous. But we don't want one who is too young and has no background of experience, and whose ideas are immature. We can't consider an old man. He must be a good preacher, for this is a tourist town, and we compete for attendance. He must also be a good pastor, because many elderly people move to Florida and expect to have the attention of their pastor. We want a man with a family, but he can't have too many children, because the manse is not very large. We want a man who is thoroughly orthodox, but not too strict in his views. He must be willing to be satisfied with a fairly small salary, for our church is struggling. In short, we want a well-rounded man who will unite the discordant elements and help us build a greater church."

Eventually an answer came back, phrased as follows:

"My Dear Brother —:

"At the present I can't think of any man who fills the description of the man you want. Perhaps if the Apostle Paul were living, he might fill most of the qualifications. But even he was a little short in stature."

"Yours very truly, —."

Jesus himself said to his disciples, "To whomsoever much is given, of him shall much be required; and to whom they commit much, of him will they ask the more." Much is given to us in a call to the ministry, and in preparation for that vocation. It is natural that much will be expected of us.

The Demands of Preaching.

A very large demand upon the minister is that he shall speak to the same people on the same subject every Sunday. What an almost incredible and appalling assignment this is!

He speaks on one subject, the gospel. And he is expected to do this every Sunday. The fact that this is difficult is attested by the various proposals to modify it. Some have suggested a moratorium on preaching. Others feel that the minister ought to give book reviews. And others would at least limit and reduce the number of sermons which he is to give. Rather than preaching once a week, the minister might preach only once a month. By the same logic, he might preach only once a quarter, once a year, or once in a lifetime! Certainly much is expected of us to speak weekly within a single fellowship and on a single theme.

Understanding People.

A minister is also expected to help all kinds of people with all kinds of problems. This, too, runs contrary to much of the thought of our day as to what is really possible. The trend in our time is toward specialisation. Doctors are now so specialised that many will by no means touch a portion of the anatomy which does not belong to their special province. Even union labor narrowly draws the line of responsibility. As for the minister, there doubtless will be some things which he can do better than others. Nevertheless, it remains

true that he will be expected to help a great variety of people with a great variety of problems. The alcoholic and the psychopathic will come to him. The sick and the well will be his concern. The sad and the happy will expect him to share in their situations. The little children and the aged people will look to him.

A minister is also expected to be true to the past and the future. He is a priestly preserver of the priceless heritage from the past. He is also a prophet of a better future. If he abandons the wisdom of the past for the sake of hurrying into the future, he is foolish. If he sacrifices progress for the sake of adherence to the outmoded, he is a poor leader.

The Intellectual Challenge.

If we enter the ministry, we may expect the unexpected. We may expect a great sufficiency of resources for preaching. The assignment to preach every Sunday is a very hard one, but the resources are amazingly abundant. The very fact of being under the necessity of speaking each week is a great stimulus, while the minister also benefits from the scrutiny of the saints.

The test of his message will be whether it meets ordinary people's needs. Among them the saints will instinctively and immediately recognise whether our word is authentic.

In the scriptures, furthermore, we will have an inexhaustible reserve. The word of Jesus will be fulfilled: "Every scribe who has been trained for the kingdom of heaven is like a householder who brings out of his treasure what is new and what is old."

Again, as we endeavor to help people with problems, we may expect to find unexpected resources within the people themselves. The counsellor's task is to bring understanding, sympathy, and a measure of guidance as the person himself explores his situation and comes to victory in it.

Resources in Every Congregation.

Similarly there are doubtless unexpected and untapped resources in every congregation. It is not the task of the minister, nor of the minister's wife to do everything that is to be done in the church. They have their work, but so have all the members and friends of the church. If they do their part they may confidently expect that a multitude of other people will rise to play their respective roles.

The Apostle Paul long ago pointed out that the church is like the human body, in which there are many members with many varying functions. When the gospel is preached, and the work of the kingdom exalted, then people may be counted upon to believe and respond, and their contributions and services will often be unexpectedly great. John R. Mott perhaps had this in mind when he said of one minister, "He regarded his parish as a force to be wielded, and not just as a field to be cultivated."

We may also expect support, even for prophets. The prophet whose eyes are upon the future will often be misunderstood. Indeed, Jesus said, "Woe to you, when all men speak well of you, for so their fathers did to the false prophets." Nevertheless, there is at least a measure of willingness now to let those speak who are seeking sincerely and humbly to point

the way to a better world, even though their words are at variance with the opinions of many.

Attempt Great Things for God.

Finally, if we enter the Christian ministry, our greatest expectations will not be great enough. Does not the apostolic benediction declare that God is "able to do exceeding abundantly above all that we ask or think"? The outreach and ultimate result may far exceed the best that we can imagine. Joseph Parker has remarked that the man who preached to Carey had the millions of India in his congregation.

Similarly when a man was preaching in London, and a young doctor named Grenfell slipped into the back seat, the people of Labrador were waiting for the word which was spoken. When J. E. K. Studd spoke at Cornell University on the theme, "Seekest thou great things for thyself? seek them not," and a freshman named John R. Mott came to the meeting, the students of the whole world were in the congregation. When Ichabod Simmons preached in New York and a young Danish immigrant named Jacob Riis came to church, the slums of the whole city were waiting.

Carey himself preached the sermon which launched the modern missionary movement on the text in the 54th chapter of Isaiah: "Enlarge the place of thy tent . . . lengthen thy cords and strengthen thy stakes." With him we may attempt great things for God and expect great things of God.

NEWS OF THE BRITISH CHURCHES

G. J. Hammond.

The Annual Conference, coming in the midst of the holiday season, is usually followed by a lull in church work. Behind the scenes plans are being made for winter campaigns to begin, usually, in October.

There is a growing observance of harvest thanksgiving services in all the churches. Hospitals and orphanages benefit by the gifts of flowers and fruit. There is considerable anxiety throughout the country owing to the bad summer, seriously affecting the corn harvest.

Good news comes from Coventry, where a few members have been meeting for a few years past. They have raised, by various means, £1700 and, having secured the necessary licences, have begun to build a new church. Rising costs will leave them a further £1500 to find.

The church at Broomhill, near Newcastle, is also building new premises. Their church was destroyed in December, 1939, by a crashing plane, three airmen losing their lives. The foundation stone was laid recently, and the building is expected to be completed very soon. Again, a small membership has shouldered a heavy burden, making it necessary for an appeal to the churches to be launched.

The late chairman of the Publishing Committee, J. W. Black, set his heart upon making available a cheap edition of Campbell's Declaration and Address. This has now been published at 1/6 per copy, a price made possible only by the generosity of Mr. Black and a subsidy from the James Donald Tract Fund.

The third Crusade Conference has been held. Representatives met at Liverpool for a long week-end. Addresses were given by A. L. Brown and S. Mason. A "conference time" on "Can we help each other?" was very profitable.

HERE AND THERE

J. Keith Robinson, Fed. Sec. of our Aborigines Mission Board, is at present visiting Victorian churches, in the closing stages of an interstate itinerary in the interests of the missions.

Manse are news—especially new manse! West Preston church, Vic., have arranged the official opening of their new manse for Saturday, Oct. 27. Mr. and Mrs. A. B. Withers, whose ministry continues to be much appreciated, will be the first occupants.

Latest tent mission news from Kalgoorlie, W.A., and Bentleigh, Vic., is encouraging. Up to Oct. 18, in the fourth week of the Hinrichsen-Perry mission at Kalgoorlie, there had been 44 decisions, and well-attended meetings. At Bentleigh C. W. Jackel took over preaching leadership from J. Wiltshire as from Oct. 21. There have been two further decisions. Bentleigh church has been encouraged by support of sister churches, soloists, and willing co-operation of F. A. Youens and C. G. Taylor. Both mission parties urge continued prayer.

Speaking at the recent Methodist Ecumenical Conference in Oxford, Dr. Scott Lidgett, who is 97 years of age, said: "The greatest drawback to union and fellowship is ignorance of one another, suspicion of one another, instead of an appreciation of one another. We belong to one another, and we must come together ever more closely in material union and appreciation, in practical service, in world evangelism."

The Southern Queensland Conference reports several special campaigns in its area, led by S. Vanham at Toowoomba, E. T. Hart at Ipswich, T. A. Fergusson at Marburg, and W. Davidson at Mt. Walker. An evangelistic mission is being held at Toowoomba this month, with W. W. Saunders, of Melbourne.

"Onward in October" is this month's theme for Warragul church, Vic. Very successful Sunday school anniversary services on Oct. 7 and 14 marked the opening of the campaign, Ross Lloyd, of Coburg church being guest speaker on Oct. 7. Song leaders were Mrs. R. Archer (school) and Mrs. H. Buntrock (kindergarten). From Tuesday, 9th, to Friday, 12th, minister V. Quayle conducted Happy Hours, with average attendance of 107 children. A successful Building Fund social was held on Oct. 12. A fortnight's special evangelistic campaign is now being held.

Fifty editors and journalists writing for Christian young people, aged 15-25, are expected to attend the European Christian Youth Editors' Conference which has been scheduled to meet at the Ecumenical Institute, Geneva, Oct. 26-30, under the auspices of the Youth Department of the World Council of Churches.

Mr. and Mrs. Barton Perkins and Mrs. Perkins, senr., have recently moved to Melbourne from Sydney, where Mr. Perkins did splendid service as chairman of the Youth Department, and church officer at Chatswood. He is now manager of the newly-established National Forge and Steel Company in Melbourne.

The Radio Sunday School, conducted over 3MA in the name of Sunraysia churches of Christ, Vic., aims at enrolling 1000 scholars by the end of the year. Over 700 are already enrolled.

During the month of September a great evangelical exhibition was on view in the Westminster Central Hall, London. With the general theme "For Such a Time as This," over one hundred and eighty co-operating societies placed the claims of Christ before the thousands of visitors to the Festival of Britain. In the

course of a striking message to mark the occasion, Her Majesty the Queen said: "I can truly say that the King and I long to see the Bible back where it ought to be, as a guide and comfort in the homes and lives of our people. From our own experience, we know what the Bible can mean for personal life."

Trevor M. Morris and Frederic Levett are making a nine months' lecture tour of Australia and New Zealand—part of a world journey on behalf of the International Mildmay Missionary Movement. These Australian evangelists have travelled in 40 different countries since 1935 and will be screening color films of these lands.



Half-yearly Conference, Queensland

Half-yearly conference of the Queensland brotherhood was held at Kingaroy over the week-end, Oct. 12-14. It was a time of real inspiration to all attending. Delegates came from Kedron, Ann-st., Ipswich, Rosevale, Wombo Creek-Sixteen Mile, Lowood and Gympie. President of Queensland conference, Mr. Reeve, was indisposed, and thus unable to be present. Mr. T. Fergusson, vice-president, ably represented him. Mrs. Potter, president of Women's Conference, attended, and was in charge of the women's meeting, when she presented a report of all women's activities in all centres, and on the committees. Representative speakers gave of their best, and their messages at all meetings were appreciated. Mr. Vanham, from the West Moreton circuit, and Mr. Fergusson, from the Ipswich church, were the guest speakers, and many delegates and local members were called upon to assist in the giving of testimonies and musical items, etc. Willing organisation on the part of Kingaroy sisters enabled everybody to have meals together, and thus as much time as was possible was spent in the company of the visiting brethren and sisters.



Missionary Students Entertained

The annual missionary tea and evening arranged by the Victorian Overseas Committee, to bring into closer fellowship missionary students at College of Bible, Glen Iris, conference representatives and the committee, was held in the Camberwell church hall on Tuesday, Oct. 9, at 6 p.m. A company of 45 enjoyed an excellent meal prepared by Mrs. J. Lowrey and helpers, also of Camberwell church.

J. Turner, B.A., chairman of the committee, presided and heartily welcomed the students (14); conference representatives, R. Enniss (World Convention); Principal E. L. Williams (Federal Conference); F. N. Lee (State Conference); Mrs. J. Turner (Women's Federal Conference); and Mrs. A. B. Withers (State Women's Conferences); and other conference workers.

Encouraging greetings by the chairman, F. N. Lee and Miss K. Taylor, missionary on furlough, were inspirational and appreciated by the student group. Dr. G. H. Oldfield offered a dedicatory prayer.

The president of the group, M. Roberts, responded, and thanked the committee for expressing its interest in such a delightful manner.

P. French and M. Roberts contributed appropriate solos, and M. Coombs assisted as pianist.

The chairman of the Aborigine Committee, F. Funston, expressed the thanks of the company to Mrs. Lowrey and her helpers for arranging the tea, and to the Camberwell officers for use of the hall.

Family worship conducted by H. R. Coventry concluded a delightful period of fellowship. —J.E.A.

Missionary News

Notes supplied by A. Anderson, Sec. F.M. Board.

"AS THE LORD HATH PROSPERED"

Mr. Abel Barney writes concerning island work. Among items of interest he mentions—

The Inter-island conference.

The appointment of deacons.

The £2000 offering for forward work.

The annual offering, Aoba-Maewo.

Truly there are many lessons our island people can teach the home churches despite their lack of opportunities.

Dear Mr. Anderson—

I wish to write a few sentences to you.

We are very glad for Mr. McLean and Mrs. McLean are back to us in the islands of New Hebrides. And also we are glad for Sister Kennedy and Sister Henderson, they have taken good care for the little babies and mothers and children.



Abel Barney.

I myself I very thank you for my watch you have sent it. I got it.

Now about the meetings at Ndui Ndui and we have met together, and stay three days. The people from every villages all around Aoba and some different people from Maewo and Pentecost, they are all come. Also we were to appoint seven men to look after the gospel work, and we put up seven, but they appointed in all 21 men—three times seven.

Also we offer our little gift (£2000). Perhaps

we will send some little gift to you after (£1200 sent).

Now about the convention in Australia. We have heard from Mr. Finger, he have told us about it, but we not understand well about it. He said perhaps we are native come to that convention on the next year on August, but I want you to declare it to me plainly so I may understand well. I was very ashamed about that, because we are not good enough to come up to Australia, the big towns, and beautiful city. We are little flock in the island of New Hebrides and poor boys.

I am your brother in Christ, Abel Barney.

(Abel Barney has inspired his people to do great things for the Lord. He is a humble, consecrated man of God and highly respected as their leader. Arrangements are being made for him to come to Australia for the World Convention.)

ANNUAL OFFERING

Final figures are not yet available, but to the end of September the figures show that an outstanding offering has been given. In round figures we have the following:

Vic., £3732; S.A., £4088; N.S.W., £1020; Qld., £833; W.A., £925; Tas., £555; Pentecost, £451; Sundry, £212. Total, £11,816.

These figures represent an increase of 45 per cent. over those of last year at even date. If consistent giving is maintained for the remainder of the year, despite the continuous rising costs, we should end on a better note than the past two years. The F.M. Board expresses deep appreciation to the brotherhood.

The Ministries of OUR WOMEN Federal Activities!

PROGRAMME FOR NOVEMBER.

Theme, "Christ and Human Relationships.

Call to Worship.—"Rejoice in the Lord, ye who worship by the Spirit of God, and glory in Christ Jesus."

Hymn.—No. 197, "From all that dwell below the skies."

Bible Reading.—John 20: 11-23.

Prayer.—"Almighty God, our heavenly Father, who lovest all and forgettest none, we bring to thee our supplication for all thy children everywhere. May thy blessing be upon them, for the sake of Jesus Christ our Lord. Amen."

Meditation.—"The Eternal Hope."

Leader.—In this closing meditation on the theme, "Christ and Human Relationships," we use the words of Dr. Sutton, an early English writer, who points out our Lord's loving relationships to sinful humanity.

Reader.—Lord, wherefore diddest thou suffer thyself to be sold?

That I might deliver thee from servitude.

Wherefore diddest thou sweat blood?

To wash away the spots of thy sin.

Why wouldst thou be bound?

To loose the bands of thy sins.

Why wert thou denied of Peter?

To confess thee before my Father.

Why wouldst thou be accused?

To absolve thee.

Why wouldst thou be spitted upon?

To wipe away thy foulness.

Why wouldst thou be whipped?

That thou mightest be freed from stripes.

Why wouldst thou be lifted up upon the cross?

That thou mightest be lifted to heaven.

Why were thine arms stretched out?

To embrace thee, O fainting soul.

Why was thy side opened?

To receive thee in.

Why diddest thou die amidst two thieves?

That thou mightest live in the midst of angels.

Solo.—No. 150, "Thy works, not mine, O Christ."

Leader.—Mary on coming to the tomb was overwhelmed by her grief which had robbed her of hope, and she mistook our Lord for the gardener. But the living Lord dispelled Mary's gloom, and still brings joy to every believing heart.

Prayer.—"Heavenly Father, help us to grasp the meaning of thy love. Forgive us our hesitations, our stumblings, our hates and our sinfulness. Teach us the meaning of the great miracle of the Resurrection, and thy plan for those who love thee and follow after thee. We ask in Jesus' name. Amen."

Hymn.—No. 158, "Now let our cheerful eyes survey."

Business.

Programme.

Address.—"Co-partners."

Hymn.—No. 608, "Sow in the morn thy seed."

Prayer.—"Almighty Father, in whom we move and live and have our being; Lord of life and Shepherd of all! Hear us, and suffer not our hearts to fail us, but give us day by day such grace that we may help to bring thy kingdom. Through Jesus Christ our Lord. Amen."

Benediction.—May the Lord Jesus Christ fill us with spiritual joy, may his Spirit make us strong and tranquil in the truths of his promises. And may the blessing of the Lord come upon us abundantly. Amen.

(Hymns from churches of Christ Hymnal.)

Minister's Musings

SUNDAY.—I've had reason to-day to recall an amusing article by Ernest Jeffs in which he told how someone once asked Charles Lamb, the essayist, how he liked babies. "B-b-boiled," was Charles' feeling reply. I agree entirely with Jeffs in his comment: "I would not go quite so far as that—in fact I am rather fond of unboiled babies, especially when they are asleep"; but I did think longingly of those last four words when yells from the Fletcher baby kept punctuating my sermon this morning. The spring sunshine had tempted Mrs. Fletcher to bring baby to church, but "It will be a long time before I try again," she vowed to me afterwards. Church-going is certainly not easy for mothers with young babies. Even slight noises which the preacher scarcely notices (he is usually making enough noise himself!) can completely spoil the service for a mother. I consoled Mrs. Fletcher by telling her of the new Salvation Army Hall in Adelaide which has been receiving some publicity overseas because of its sound-proof crying room in which mothers can follow the service. "I think our new building at Springvale will incorporate something of the same idea," I added, "but don't ask for your letter of transfer there!" I suggested that she try sitting in the porch, where a loud-speaker relays the service in the chapel. Mothers and their young children are worth all the consideration, help and understanding we can give them.

MONDAY.—I was talking with one of those almost fabulous persons—a "sheep-man"—to-day. His recent prosperity after many years of struggling has been liberally shared with the church. We spoke about the rush of some of his fellow newly-rich graziers to buy luxury goods at the recent Royal Show. "I can understand how they feel," he said, "but I think they're being very foolish. I told one of my friends that the other day and he was very annoyed when I said he had 'the rounders.'" "The rounders?" I queried, "what do you mean by that?" "It's an old name for a brain disease that sometimes affects sheep. Instead of walking straight ahead they can only go round and round. All the time they think they are going on, but in reality they are only going round." "I don't think your grazier friends are the only folk affected with that disease," I commented. But it wasn't until later in the day that it hit home to me that, if church statistics can be trusted, too many of us in the churches have been just going round and round, and calling it progress.

TUESDAY.—Harry Marshall was with Tom Lake when I called to see that young man at the hospital to-night. Harry is in his early forties and was Tom's boyhood Sunday school teacher. He gave up teaching when his wife was ill for a time, and never returned to it. He is far too valuable a man to be out on the circumference of things. As we left the ward together, we chatted about Tom. "You know," he said, "that lad's got the real thing. He was talking away about his plans to be a missionary as though he had never known a setback like this." "Yes," I agreed, "there's no doubting his enthusiasm. Of course, he has a lot to learn yet, but . . ." "So have we all," said Harry. Again, I readily agreed. He was quiet for a moment, and then said slowly: "I've learnt a lot of things since I was Tom's age which I would gladly forget if I could recapture an enthusiasm like his." "You can't do that," I said. He looked at me, a little surprised at my tone. "We can't turn the clock back," I added, "and the finest enthusiasm is an informed enthusiasm. The things you've learnt these past ten years could make you a better teacher of boys than you were then. But don't think that because your enthusiasm

won't have the same quicksilver quality it had then that it's no longer something very real." We had to part then, but not before Harry had arranged to come and see me on Thursday night.

WEDNESDAY.—Two car-loads from Graysley went across to the tent mission at Benteigh to-night. J. Wiltshire and his virile song-leader, Arthur Haskell, have been doing an excellent work, with a keen band of helpers, in the early stages of this mission. It quickly became apparent, from Mr. Wiltshire's first words early in the service, that he would be unable to preach to-night as a cold had seriously affected his voice. Much to his relief there were no less than six other preachers present with delegations from their churches, and while some of us helped in various other ways during the meeting, F. A. Youens was called upon to preach—and did it in his usual vigorous and challenging style. We rejoiced in a young lady's decision at the close. Perhaps I was not quite so happy about being asked to preach at to-morrow night's meeting, but in the circumstances there could only be one answer. Mr. Wiltshire's enterprise in personally leading the first two weeks of this campaign is a challenge to all younger men.

THURSDAY.—Harry Marshall went to the mission with me to-night. I think that probably did him more good than if we had had our projected interview at home. To be amongst men who are doing things rather than lamenting over the past is the kind of tonic he needs. This was my "baptism of fire" as far as tent mission work is concerned. I felt the need expressed in our opening hymn—"Assist me to proclaim."

FRIDAY.—There have been some lively discussions in Anglican circles about the place of women in the church's ministries. The advocates of greater feminine recognition seem to have won their battle, but it was a closely fought contest, and possibly the victory was not as complete as they could have wished. It is strange how live an issue this remains in some church circles—though I notice one of our own preachers commenting in his monthly church bulletin that he had found from experience that if he wanted something done quickly and well, it was to the ladies or the youth auxiliaries that he went first, and the church officers came along afterwards, to keep the minutes! At least it's certain that we owe a great debt to the women-folk for their wonderful ministries. They will appreciate this story which I read to-day in Prof. John Foster's article on "St. Paul and Women" in the September issue of *The Expository Times*. During the meetings of the World Council of Churches in Amsterdam, 1948, a theologian of world-wide fame was called in to advise a commission preparing a statement on the place of women in the church. He thought it sufficient to point to the fact that our Lord called twelve, and that they were all men. A Scottish professor then rose with this pointed question: "Do I understand that we must follow the apostolic pattern so closely as to ensure that there is a Judas in every twelve?" On the other side of the question I hastened to share with Alison Dr. Irving Benson's story of the bishop who, when asked what exactly was a laywoman, replied succinctly, "A hen!"

SATURDAY.—I was feeling very tired, and struggling in vain for what I wanted in to-morrow night's sermon, when I came across the challenge of these words of Samuel Rutherford, in exile and enforced silence: "I am bank and brim full. A great high-tide of the consolations of Christ has overflowed me. The Bridegroom's love hath run away with my heart."

INTERSTATE C H U R C H N E W S

"... they rehearsed all that God had done with them."

Discipleship

Mrs. Canavan, Mt. Evelyn, Vic.
Bruce Cavanah, Wagga, N.S.W.
Don Quilliam, Ballarat (Dawson-st.), Vic.
Bill Hunting, Ballarat (Dawson-st.), Vic.
Joan Birch, Ballarat (Dawson-st.), Vic.
Mrs. N. Webster, Ballarat (Dawson-st.), Vic.
Barbara Forden, Moreland, Vic.
Maureen Griffiths, Moreland, Vic.
Lois Cook, Moreland, Vic.
Mr. and Mrs. W. Knight, Blackburn, Vic.
Mrs. Trebbin, Bundaberg, Qld.
Mrs. White, Bundaberg, Qld.
Jean Irvine, Fullarton, S.A.
Eileen McMath, Morwell, Vic.
Rodney Jolly, Dulwich, S.A.
David Messent, Unley, S.A.
Grace Doble, Unley, S.A.
Lorraine Holland, Belrose, N.S.W.
Brenda Pollett, Belrose, N.S.W.
Beveley Thomas, Belrose, N.S.W.
Janice Cutchie, Horsham, Vic.
Margret Simpson, Horsham, Vic.
Nelly Butler, Horsham, Vic.
Mr. and Mrs. Mercer, Albion, Qld.
Mrs. Berry, Albion, Qld.
Mrs. Edmonds, Albion, Qld.
Mrs. Bell, Albion, Qld.
Mr. Cuthbert, Albion, Qld.
Mrs. Woodward, Albion, Qld.
Mary Woodward, Albion, Qld.
Mr. and Mrs. Penschorn, Albion, Qld.
Mrs. Mayer, Albion, Qld.
Noel Adams, Albion, Qld.
Don Lakeland, Albion, Qld.
Ruth Lakeland, Albion, Qld.
Leonie Lakeland, Albion, Vic.
Roy Pugh, Albion, Qld.
Bill Walsh, Albion, Qld.
Mrs. Mullins, Albion, Qld.
Beverly Mullins, Albion, Qld.
Shirley Raube, Kingaroy, Qld.
Fred Horne, Kingaroy, Qld.
Ken Langdon, Hamilton, Vic.

Membership

Marlena Porter, Moreland, Vic.
Joan McElhiney, Moreland, Vic.
Rochelle Miles, Moreland, Vic.
Josie Withers, Moreland, Vic.
Maureen Ambler, Wembley, W.A.
Mrs. A. Smith, Wembley, W.A.
Val. Holland, Maylands, W.A.
Mrs. Jeff Payne, Maylands, W.A.
Mr. and Mrs. K. Burkhead, Wynnum, Qld.
Mrs. H. Andrieu, East Preston, Vic.
Mrs. E. G. Crawford, East Preston, Vic.
Mr. Hatton, East Preston, Vic.
Mrs. Hatton, East Preston, Vic.
Mr. P. L. Box, East Preston, Vic.
Mrs. P. L. Box, East Preston, Vic.
Miss Lambert, Wembley, W.A.
Miss Michael, Wembley, W.A.
Mr. and Mrs. G. Scambler, Blackburn, Vic.

Marriage

Norma Margaret Eaton to Norman William
Cunningham, Warracknabeal, Vic.
Freda Sumpton to Leon Gordon, Gardenvale,
Vic.

Fallen Asleep

Mrs. Harris, Wagga, N.S.W.
Mrs. Scanlon, Wynnum, Qld.
Mrs. Julia Wynter, Taree, N.S.W.
J. E. Butler, Horsham, Vic.
T. Burrows, Chelsea, Vic.
Mrs. G. Romrill, Gardenvale, Vic.

Western Australia

Wembley.—Church is greatly encouraged by leadership of Mr. Bond. Attendances at both services are steadily increasing. Members have conducted a house-to-house canvass inviting folk to special series of gospel meetings. R. Vincent spoke at worship service on Oct. 14, and 83 attended baptismal service in evening.

Queensland

Kingaroy.—While Dalby church is without a minister, Kingaroy has joined with Toowoomba and Chinchilla in conducting meetings there. Mr. Eager, assisted by some young men, has been holding worship and gospel service once a month; thus fellowship has been enjoyed by both Dalby and Kingaroy members. Dorothy Seng and Edwin Howard are sick. New "Christian Hymnals" have been brought into use for both Sunday services and are a real aid to worship.

Wynnum.—Women's Fellowship arranged concert at which an appeal was made for hospital chaplaincy with gratifying response. B.S. held prize-giving and has gained new scholars.

Bundaberg.—Services have shown good progress with average attendances, morning 92 and evening 102. Among visitors was Mr. Somerset, of North Essendon (Vic.). Average attendance for C.Y.F. is up to 20. Financial position is good with £30 per week. On Sept. 23 Sims-rd. Helping Band anniversary was held, and L. Jones was speaker. It has been agreed to release L. E. Jones at request of Victorian H.M. Committee to conduct a tent mission at Maidstone. C.Y.F. conducted a brain trust and held an out-of-doors meeting at Elliott Heights.

Albion.—September attendances were: 109 breaking bread and 95 at gospel service. Cricket team members conducted morning service on Sept. 23, and 150 attended evening service which was a parade of all youth clubs. Church has been inspired through visitation evangelism campaign. Baptisms were conducted morning and evening on Oct. 7. Weekly prayer service is now held at 6.30 Wednesday morning and attendance has greatly improved. Youth Council has donated money for improvements to bap-

tistery. Mr. and Mrs. Warne (East Kew, Vic.), have had fellowship with church. About 50 ladies attended W.M.B. anniversary luncheon on Oct. 10, proceeds of which will purchase clothing for aborigine children.

New South Wales

Wagga.—Services have been well attended and interest is growing in messages presented by A. Dow. At annual church meeting, auxiliaries reported progress and following officers were elected: Elder, M. Blyth; deacons, W. H. Snowden, A. E. Powell, W. Powell, J. Rhodes, F. Button, W. Mowsar and J. W. Morrison; S.S. supt., W. Caspersonn; organist, Miss A. Mowsar; pianist, F. Button. Men's Fellowship held a Sunday evening tea during September and over 50 men accepted invitation. Members of Fellowship assisted with gospel service and Wagga male choir rendered items. Recently-formed senior C.E. is having encouraging meetings and growing in numbers. Ladies' Aid held talent afternoon recently and raised over £16 to reduce manse debt.

Kingsford.—B.S. anniversary services attracted large gatherings on Sept. 23. Singing was led by Philip Cooper. Kinders, under Miss Dodd, rendered items in afternoon. At night, theme, "Following Jesus: In His Steps," was presented by the senior school. Demonstration and prize-giving took place on Sept. 26. Dale Agnew, supt., was commended for excellent work. Ladies' Guild met at home of Mrs. Zambra, in Page-wood, on Sept. 25. On Sept. 30 Colin Bowser, B.Sc., was morning speaker and W. H. Small preached at night in absence of Mr. Elliott, who was conducting church anniversary services at Hamilton.

Earlwood.—During absence of A. Hinrichsen in Victoria, messages by W. Taylor, K. Fennell, G. Gibson, F. Laney and E. Oswell have been appreciated. Boys' Club has grown to over 40. Visitors have included Mr. and Mrs. Hynd (Geelong) and S. McDonald (Lismore). Mesdames Gabb, Strickland, T. Smith, R. W. Smith, Avard and Miss Cox are still laid aside, but attendances have been good.

Taree.—B.S. anniversary services were celebrated on Oct. 7. K. W. Barton brought illustrated messages afternoon and evening. Mrs. F. S. Walmsley led school choir, and pianist was Mrs. A. J. Halpin. Demonstration and prize-giving night was held on Oct. 12.

Belrose.—Church combined with Chatswood on Oct. 14, when three young people from Belrose were baptised. Youth work is being carried on in Brookvale, Naraweena and French's Forest as well as local work. R. Hume, of Bible College, is preacher.

South Australia

Prospect.—B.S. anniversary services were held on Sept. 30, Oct. 7 and Oct. 4. Visiting speakers on Sept. 30 were Mr. Shanks, Prospect Presbyterian, and A. E. Brown, Brooklyn Park. On Thursday night scholars presented a cantata, "Heralds of the King," and evening concluded with a basket supper. On Oct. 7 speakers were S. L. Patching, Mr. A. Stevens (Medindie Congregational) and C. Schwab. Special choral items were given by scholars from each department and church male quartette. B.S. picnic was held on Oct. 8 at Morialta reserve. R. Fax has been appointed church secretary. K. Patterson has accepted an invitation to minister with the church, commencing in February.

Fullarton.—On Oct. 7, in morning, Mr. Baggs (World-wide Evangelisation Crusade) gave address on work in Senegal, French West Africa. At gospel meeting B. W. Manning gave monthly address on prophecy and Misses Bartlett sang. On Oct. 14, J.C.E. visited Colonel Light Gardens Methodist Society returning in time for morning service.

IN MEMORIAM.

MASON.—In sweet remembrance of my dear wife, Annie, suddenly taken home on Oct. 22, 1947. Severed only till he come.
—Frank.

PRITTIE.—In loving memory of my dear wife, Ada Sarah, and dear mother of Freda, Elvie, Stanley and Gordon, who was called home on Oct. 12, 1950.

LONG.—In loving memory of our dear father, William, who passed away Oct. 23, 1942; also our dear mother, Elizabeth, passed away Feb. 17, 1939. (Late of Bendigo.)

We bless the years we called them ours,
And leave the rest to God.
—Inserted by their loving family, South Yarra, Vic.

DEATH.

BUTLER (James Edwin).—Eldest son of the late Mr. and Mrs. M. H. Butler, late of Polkemet, passed peacefully away, at his home, Dimboola-rd., Horsham, Vic., on Oct. 9.

BIRTH.

McCORMICK (Hutchings).—On Oct. 1, to Hazel and Jack—a son (Howard Charles).

DINNER AND DISCUSSION.

LYGON STREET SCHOOL HALL,

Friday, November 2, at 6 p.m.

Subject: "The Christian Attitude to War and Peace."

Speaker, S. Neighbour, B.A.

Tickets 2/-. at churches and from Social Service Dept., 241 Flinders-lane, Melb. Tel., MU2104.

CAMBERWELL BIBLE SCHOOL ANNIVERSARY SERVICES.

Sunday, Oct. 28, 3 p.m., Kinder and Cradle Roll Service. Leader, Miss E. Johnston.

7 p.m., speaker, A. B. Withers.

Sunday, Nov. 4, 3 p.m., theme, "Jesus the Boy, Jesus the Teacher, Jesus the Leader." To be presented by the scholars. Sunday school workers invited to witness this "Theme Service."

7 p.m., speaker, W. F. Nankivell.

All welcome.

BRUNSWICK 68th CHURCH ANNIVERSARY. OCTOBER 28.

11 a.m., F. Lee, Conference President.

3 p.m., R. Edgar. Programme by girls from University High School.

7 p.m., Alan West. Soloist, Miss Olive Russell.

Tea provided for all visitors.

CHURCH OF CHRIST, CASTLEMAINE, JUBILEE CELEBRATION SERVICES,

SUNDAY, NOVEMBER 18.

All members present.
K. A. Jones, speaker.

Social evening, Saturday, Nov. 17.

Past and present members bring your friends.

HARTWELL CHURCH OF CHRIST SUNDAY SCHOOL ANNIVERSARY,

SUNDAY, NOVEMBER 4.

11 a.m., Stanton. Wilson.

3 p.m., W. Pike.

7 p.m., H. J. Patterson.

SUNDAY, NOVEMBER 11.

11 a.m., Prof. Burleigh.

3 p.m., Robt. Edgar.

7 p.m., H. J. Patterson.

Special singing by scholars. All welcome.

Kilburn.—On Oct. 14, 4 new B.S. scholars were enrolled. Mr. Whalland conducted morning service and A. J. Ingham spoke at both services. Mrs. Ingham, Miss Wills, Mr. Stacy (sen.) and Rex Stacy were visitors from Maylands. Mrs. Kelly sang a solo at gospel service. Mrs. Wormald and Les Milne are in hospital. Mr. Lawrance (sen.) is convalescing. Prospect tennis club has enrolled many Kilburn young folk, and this practical interest is appreciated.

Dulwich.—B.S. picnic was held at National Park on Sept. 29, when about 150 attended. Monthly youth tea held on Oct. 7 was well attended. College offering is about 70 per cent. more than last year. Mrs. A. J. Ludbrook is making progress after recent illness. Mr. and Mrs. Maddern and Mrs. Morrow are back again after four months away, also John Allison after several weeks in hospital.

Unley.—67th anniversary of church was held on Oct. 7, when A. W. C. Candy, of Grote-st., spoke at morning service. Scholars of school were entertained at tea in homes of teachers and other church members. They then gathered at gospel service. At close two confessed Christ. B.S. picnic was outstanding success. Church family night, on Oct. 10, was also well attended. Following devotional exercises and musical items, Mr. Colwill showed pictures and spoke of recent trip overseas.

Victoria

Ballarat (Dawson-st.).—In absence of F. Hunt- ing at Blackburn, W. W. Saunders (a former preacher), representing social service, was speaker at morning service on Sept. 23, and in evening W. Atkin gave lantern lecture on social service work. Conference president, F. Lee, was speaker at both services on Sept. 30. O. Jones and J. A. Wilkie were speakers on Oct. 7. Church welcomes back Mrs. Constable after serious illness. Sympathy is extended to Mrs. Rundle in the homecall of her brother.

Mt. Evelyn.—Election of officers took place on Oct. 2. Following were returned: H. Graham. secty.; Mrs. A. H. Pratt, treas.; deacons, A. H. Fisher, R. G. McPherson and H. Thurrowgood. Treasurer reported that gifts from other churches amounted to more than half the contributions by local church. Some donations came from Queensland, and two churches sent £5 each. Presbyterian folk have granted the use of their building for the anniversary.

East Preston.—Permit for building has been granted. B.S. work is still growing (162, Oct. 14), and accommodation position has become serious. October is loyalty month, and W. G. Graham was speaker at every-member-present service on Oct. 7. Auxiliaries are working well, and Mr. Langford is doing extensive visitation work, and services are well maintained.

Fairfield.—At evening service film, "Oh, for a Thousand Tongues," was screened for second occasion, and 100 people attended. Mr. and Mrs. T. A. Fitzgerald are on vacation in Tasmania. Working bee headed by Mr. Willoughby redecorated interior of chapel.

Ivanhoe.—Officers' board for recently-commenced year are: Elders, F. Chipperfield, L. Jones, A. Launder; deacons, C. Adams, E. Anderson, W. Carnaby and J. Rowe; secretary, N. Fisher; treasurer, J. Hamilton; Bible school supt., A. Reed. New six-roomed brick veneer manse is nearing completion and will be ready for occupation by incoming preacher, S. Davey, early in January, 1952. Ladies' Guild, by various functions, has helped greatly in providing finance. Men by voluntary labor have restricted cost considerably.

Newmarket.—On Oct. 7 young people combined with Ascot Vale at tea. Two students from C.O.B. gave short addresses. Tennis and cricket clubs held church parade, and sound film, "Fishers of Men," was shown; H. Whitaker was soloist. On Oct. 10, Melbourne Spiritual Choir

COLLINGWOOD CHURCH ANNIVERSARY, SUNDAY, OCTOBER 28.

3 p.m., F. N. Lee.

7 p.m., E. L. Williams.

Tea provided. All welcome.

FAIRFIELD CHURCH OF CHRIST, GILLIES ST., FAIRFIELD.

HOME COMING DAY, NOVEMBER 4.

11 a.m., C. Young.

3 p.m., W. G. Graham.

7 p.m., T. A. Fitzgerald.

All past members and friends are invited to the beautifully redecorated chapel.

A convenience tea will be arranged for visitors.

CHURCH OF CHRIST, LYGON ST., CARLTON, HOME COMING DAY, NOVEMBER 4.

11 a.m., J. E. Brooke.

3 p.m., F. A. Youens. Musical programme by William Laird (baritone), Mr. Vita (harpist).

7 p.m., J. E. Brooke. Miss L. Somers, soloist.

All former members and friends cordially invited. Hospitality provided.

COMING EVENT.

NOVEMBER 2 (Friday).—The Victorian Women's Conference Executive will meet at Swanston-st. at 2 p.m. Devotions, Mrs. J. G. Shaw, Morwell. Speaker, A. E. Hurren, "Home Missions." All women welcome.

HOMES AT OAKLEIGH AND MURRUMBEENA.

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Holiday shack, Sorrento, accommodate four, water, electric light, £2/10/- per week. Vacant Oct. 12-Nov. 16 (not vacant Nov. 17-Mar. 10, 52, and Easter).—Claude Gadge, 49 Springfield-rd., Blackburn. WX5494.

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rendered musical evening and combined churches attended. On Oct. 14 H. Gross addressed service at 11 a.m., and D. Mortimer, of North Essendon, presided. Ladies attended opening of Will. H. Clay Hospital.

Boort.—Mr. Mudford (circuit preacher) addressed "back to Boort week" services on Oct. 9, when many old members met in fellowship (53 in morning and 38 in evening). Church presented Evan Lanyon and his wife with wedding gift of crystal flower basket and plate. Sympathy is expressed to Mrs. Ern Muller in the passing of her sister, Mrs. Westaway.

Red Hill.—College of Bible offering was taken on Oct. 7. On Oct. 11 Ladies' Guild held 21st birthday and Mrs. B. Prossor and Mrs. D. Holmes gave items in song. Bring a gift and buy a gift had good results. On Oct. 14 Mr. and Mrs. N. Kingston and family were welcomed back to Red Hill. Many members are away sick. V. Holmes has returned from N.S.W. Regular messages from V. Longthorp are appreciated.

Blackburn.—Messages by F. C. Hunting at recent mission were a challenge to all members. There were two decisions and two reconsecrated their lives. Church is indebted to song-leaders and soloists, also to delegations from other churches. Extensive visitation work was done by Mr. Hunting and Mr. Neighbour. Ladies organised and held a fete on Oct. 13; this realised £225 towards kindergarten extension fund.

Morwell.—Morning address for Oct. 7 was given by A. R. Lloyd. B.S. anniversary was held on Oct. 14. V. Quayle spoke in afternoon and J. G. Shaw gave address at morning and evening service. Children were trained and led by Mr. Preston. Attendances at all services were good.

Moreland.—At anniversary services on Sept. 30 and Oct. 7, Messrs. Hibburt, H. Gross, Thickins, Miles and Dr. Hinrichsen were speakers. On Oct. 10 a film and presentation night of B.S. was held. At a sale of works on Oct. 13, £251 was raised. Mr. Miles is conducting a mission in Williamstown, S.A.

Harcourt.—S.S. anniversary services were held on Oct. 14 with good attendances. Singing of scholars was led by N. Martin. Messages at afternoon and evening services were given by N. Martin, student minister for church. Services of Mr. Martin over past year are much appreciated.

North Fitzroy.—78th anniversary of the B.S. was celebrated on Oct. 7 and 14. Speakers were A. White (North Essendon), E. Randall (Maidstone), D. Hibburt, J. Turner and C. Cole. V. Foster, superintendent, distributed prizes in afternoon of Oct. 14. On first Sunday visitors were entertained at tea, and on second, scholars and teachers. Singing was conducted by A. Arnott.

Horsham.—A good spirit prevails in all departments. Attendances keep up in spite of much sickness. Speakers for B.S. anniversary services were Mr. Brooker, of Melbourne, and Mr. Lawrie, of Kaniva. College offering amounted to £34.

Wangaratta.—College offering is £11—a record for church. Albury church cricketers played a match with Wangaratta church men recently and won. On Oct. 9 two car loads visited Albury anniversary. Leadership Training Class is being conducted by Mr. Baker, several attending. On Oct. 7 State conference president, F. Lee, addressed morning meeting and in afternoon visited Benalla. Ladies' Guild received a visit from Methodist ladies who provided programme, afternoon tea being served at close. Margaret Franks and Murray Jackel are home from hospital.

Gardenvale.—Ladies' Fellowship enjoyed talk from Mrs. Watson on chiropody. Maurice Keatch

spoke on Oct. 14. A series of special gospel services are in progress; subject, "The Voyage of Life." Preacher, church officers and auxiliaries' members are sharing these services.

Hamilton.—Meetings are maintaining fair averages and finances have improved wonderfully, reaching as high as £26 some Sundays. Young people enjoyed fellowship with youth of Warrnambool at Errett Houston's farm on Oct. 5. C.E. installed a thousand-gallon tank at the boys' dormitory at Hall's Gap on Oct. 13. W.M.B. is doing good work. Church is joining in united prayer services with other churches. Exchange of pulpits with Methodists and Baptists on Bible Sunday was appreciated. W. T. Atkin gave messages and showed pictures of work of the C.F.A. £9/8/- was received for social services. Mr. Jackel has been released for three weeks to assist Mr. Wiltshire with mission at Bentleigh. In absence of Mr. Jackel at Portland, Ken Langdon and R. Goudie gave messages.

Obituary

Mrs. F. A. Ryall.

In the home-call on Sept. 18 of our sister Mrs. Frances A. Ryall, Carnegie church, Vic., lost another link with the beginnings of its work. With her late husband it was her privilege to rear a fairly large family, and to have the joy of seeing them all actively serving the Lord. Our sister was of a quiet and retiring disposition, but she ably supported every section of the Lord's work. A member of one of the first Women's Mission Bands, she was interested in orphan support from the famine in 1918. As a daughter of the late B. Huntsman (sen.), she was associated with the Malvern church until her marriage to E. F. Ryall in 1898. A large and representative gathering assembled at the home on the 20th. W. R. Hibburt feelingly expressed his appreciation of our sister's life and work, especially as he experienced it in his early years in the ministry. A large company of men journeyed to Burwood cemetery where we laid her tired body to rest in sure and certain hope. To all her dear ones the church's deepest sympathy is expressed.—H.R.C.

Frederick William Harding.

On Sept. 21, in his 89th year, our brother passed away after a short illness. The Sunday before he had struggled to the meeting at Malvern-Caulfield, Vic. Always, when unable to attend, he placed his offerings aside week by week. Baptised by the late Joseph Pittman at Prahran about 65 years ago, he was firm in his convictions and of the plea of churches of Christ. For 25 years he was correspondence officer of the House of Representatives, moving to Canberra with the Federal Parliament. He reached the retiring age a few years after that change. A service was conducted at Malvern and afterwards at the Springvale Crematorium.—W.T.

Charles Parker.

Our brother in the Lord went home at the ripe old age of 88 years on Aug. 15. On joining the church of Christ at Oakleigh, Vic., in 1935, he quickly gained the respect of his fellow members who elected him deacon, which office he held until 1940. His enthusiasm for the Bible school had much to do with extensions to the hall. He also had a particular interest in the work of the Social Service Department, especially the Homes for the Aged. His business, civic and church life were always marked by an honesty of heart and a sincerity of purpose.—K.J.P.

Thomas Gillespie.

His physical strength having slowly ebbed away, our brother entered the eternal Presence on Sept. 10, his spirit alive unto God, and full of faith in the Lord. He served his church as deacon and member with quiet devotion, thought-

ful word and kindly deed. His membership at Oakleigh, Vic., goes back 24 years, and earlier associations were with Cheltenham and Emerald. From a youth, he knew the sacred scriptures which were his study and stay, and to the end he preserved a strength of character learnt therefrom. To his wife, sons and daughters we join our consolation with good hope through Jesus Christ our Lord.—K.J.P.

Miss A. Miller.

The church at Cottesloe, W.A., is the poorer as a result of the home-call of Miss Agnes Miller on Aug. 23, at Bethesda Hospital, W.A. Over 27 years ago Miss Miller and her mother were transferred from Kalgoorlie church. Their home was open for cottage prayer meetings and Christian fellowship at all times. Miss Miller joined the staff of North Fremantle State school in 1924, and remained in that position until laid aside by sickness several months prior to her death. She was always busily engaged in active Christian service. She was greatly loved by the children, especially those who passed through our S.S. kindergarten while she was superintendent, and was held in high regard by all. For many years till her death our sister was agent for the *Australian Christian*. We bless the Lord for every remembrance of her; for her humility, her love and consecration.—E.J.S.

James Edwin Butler.

On Oct. 9 the call came to J. E. Butler. Born at Mayston in 1866, Mr. Butler was baptised at the age of 17. He helped to build the church meeting-place at Polkemmet in Victoria, and preached his first sermon at the age of 21. He preached on alternate Sundays for years. Later he moved to Horsham where he served as an elder and speaker within the circuit, having a profound knowledge of the scriptures. He presided at Dimboola a few months ago, and was continually called upon for the prayers of the church at Horsham. A rich heritage has been left to us by the devotion, conviction and consecration of his life and character. A large assembly at the church and at the graveside reflected the extent of his influence. To Mrs. Butler and family we extend deepest sympathy, commending them to the unfailing care of our Heavenly Father.—A.E.C.

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Fifty Years Ago

Excerpts from "The Australian Christian" of
OCTOBER 24, 1901.

Editor: A. B. Maston.

Ten Years Old.—In a few weeks it will be ten years since the Austral Publishing Co. started work. The general brotherhood know little of the struggle of these years. The financial side of the question has been always with us, but this has not been the greatest difficulty. The greatest struggle has been to keep straight on doing or trying to do the work we started out for. We think we have fairly succeeded. The fact of having a central depot for all our literature—not only where it is sold, but where much of it is printed—is worth a lot of effort. With the exception of the Seventh Day Adventists, not one of the religious denominations of Australia has a publication house as we have, and yet their papers are always advocating something of the kind. In a few weeks we expect to issue a special number of the *Christian*, giving a history of our first ten years' work. (*Editorial Notes.*)



A. B. Maston.

Personal Notes.—Mr. and Mrs. A. R. Main, of Brisbane, have recently paid a short visit to Mt. Walker, where Mr. Main held a few gospel meetings. . . . Mrs. Lee, of the church in South Yarra, Vic., leaves on Friday for a protracted visit to her son in South Africa and her sister in England. . . . W. C. Brooker, Port-road, Croydon, is the new secretary of the church at York, S.A., in the place of T. Burt.

Who can define the love of Christ?—The man or woman has yet to arise who shall give us a definition of the gospel of Christ or his love "which passeth knowledge." The more of it we assimilate, the more there is opening up before us, and any definition we may give is only just so much of it as we have been able to press into our own measure. "Thanks be unto God for his unspeakable gift." (J. Leach.)

News of the Churches.—At Swanston-st., Melb., last Lord's day, we had good meetings. In the morning Mr. and Mrs. Morris and Elsie Morris, from the church in City Temple, Sydney, were received into fellowship. The previous Lord's day we had the pleasure of a visit from P. A. Dickson, of Sydney, who gave a splendid address. We had one confession at the gospel meeting. (R. Lyall.) . . . At Boulder, W.A., we have 70 names on our church roll, and an attendance of 45 to 50 on Lord's day mornings.

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