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THE AUSTRALIAN CHRISTIAN

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WE WERE REPRESENTED AT

British Youth Conference

June Pritchard, of Dulwich, S.A., represented Australian churches of Christ at the British Conference of Christian Youth, held at Bangor, North Wales, Aug. 24-31. She was one of 20 Australians in an assembly of more than a thousand young people. Including the Australians, there were 200 visitors from overseas, among whom were 30 from Asia, 35 from Germany, and 25 from the United States.

One delegate described the growth of unity in fellowship in this whimsical way:

"You breakfasted with a Congregationalist, queued for coffee alongside a Methodist, washed next a Baptist, passed the elements in the communion service to a Presbyterian, listened with a member of the Salvation Army to Professor Butterfield on, 'God's Revelation of Himself in History,'"



A Typical Youth Discussion Group.

Discussion groups were a significant feature of the Conference. In a group you would find lawyers and farm workers, cooks and doctors, students and stenographers, teachers and shop assistants. In 40 groups which met each day, the central point of discussion proved to be: the Christian faith, what it is, and how it is to be presented. Work, international affairs, education, and evangelism (with emphasis on this last) were the dominant themes of Conference.

reminisced over fish and chips in a Bangor cafe with an Anglican, climbed Snowdon behind a Friend, and argued in a discussion group with one from the churches of Christ. Delegates arrived as part of a denominational group, and yet by the following Thursday there was a moving symbol of unity as a long procession of delegates, mixed and in any order, Anglican and Baptist, Quaker and Methodist, wound its way to Bangor Cathedral for the closing service."

"THE AUSTRALIAN CHRISTIAN"

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TEXT FOR THE WEEK.

For this reason we ought to pay
the more earnest heed to the things
which we have heard, for fear we
should drift away from them.—Heb.
2: 1 (Weymouth).

THOUGHT STIMULUS.

The great problem of life is to
keep desire in its proper place. De-
sire is the strongest chariot horse
of the soul. Let it carry us upwards.
—J. E. Shipway.

In the Sanctuary

PRAYERS FOR CHILDREN

At one place in his *Journal* Wesley records: "I spoke to the children, the hardest part of our office." Certainly most of us make a sorry shape at it! But there is something even harder. "When I was a child," said Paul, "I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." How difficult it is to think oneself back into the far-off days of childhood, and, on their level once again, think and speak and understand as children do. Hence books of prayers for children are not, as a rule, very impressive. Brenda W. Holloway has been much more successful. Her book, *Prayers for Children*, has an enthusiastic Foreword by the Bishop of Gloucester, who says that, had it been in being in his day, he should have used it constantly.



And, indeed, there is much to be said for it. The prayers are short, and very varied, and deal with the things in which children are interested. Moreover, they are notably simple and sincere. All will not like the fact that thou and thee have been replaced by you and your. It is done, of course, to prevent any sense of remoteness growing up in the child's mind. But God is very great; and a distinction between him and others is, for some of us, essential. Perhaps the best way to give an idea of the book is to quote one of its prayers. "Our Games. O God, the Giver of all strength, we praise you for our bodies, which are so wonderfully made. Thank you for making us able to run, to skip and to jump; thank you for the joy of games played with bats and balls, for the thrill of running through fields and play-grounds, for the excitement of team matches, and for school sports and matches; thank you for the friends who play with us, and for the people who make our games possible; the groundsmen, the park keepers, those who arrange our matches, the umpires, and the men and women who make our bats and balls. Please teach us to play our games fairly, to keep the rules honestly, to be humble when we win, and brave when we lose."

There are much more spiritual prayers than that in the book, yet few that are more in the child's world. (A. J. Gossip, *The Expository Times*, September, 1951.)

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Are We Sensitive Enough?

EDITORIAL

On a first reading that hardly seems a right question to ask of ourselves. Possibly the truest answer could only be found by sending a team of Gallup poll experts among our friends and families—and our ex-friends; among all who have known and suffered from those dark moods when we have been as prickly as any hedgehog! There's little doubt that their answers in most cases would furnish us with

A STRONG "YES" CASE

Most of us are not only sensitive enough—we're far too sensitive. We may blame the pace of modern life and our own consequent tiredness, but the fact remains that, more often than we like to admit, we are touchy over trifles; we bristle over bagatelles.

Criticism hits us on a raw spot, especially when we feel it undeserved. Much misery has been caused to sensitive souls by the deliberate malice of others, even in church circles. Even the apostle Paul knew bitter hours when the malignant hate of his enemies stripped him of reputation, honesty, even the right to preach the Gospel itself. What they cost him is revealed in his comment on a projected return visit to Corinth: "I am afraid of finding arguments, jealousy, ill-feeling, divided loyalties, slander, whispering, pride and disharmony" (2 Cor. 12: 20—Phillips). Slander had spat its poison into the life of his Lord before him, and Paul refused to let it spoil his witness to that conquering One. They criticised his speaking ability; very well, said the apostle, "perhaps I am not a polished speaker, but I do know what I am talking about" (2 Cor. 11: 6). . . . "Men curse us, but we return a blessing; they make our lives miserable but we take it patiently. They ruin our reputations, but we go on trying to win them for God" (1 Cor. 4: 12, 13). When criticism was justified Paul faced it frankly; where it was not he refused to let it deflect him from his purpose or poison his relationships with his critics—unless, indeed, it was his gospel they attacked; then he replied in no uncertain terms. But he shows us the way to deal with personal criticism. If it is justified, and we know it is, and there is something we can do to rectify it, then we ought to do it, and be grateful to our critic rather than indulge in the luxury of feeling hurt and resentful. If it is merely malicious, but damaging to someone else or to the church, we ought to face the critic with his lie, quickly and honestly. But we should waste no time at all over spiteful words that affect no one but ourselves. Like Paul, we have bigger business on hand.

Also, most of us are far too sensitive to *current fashions*. There are some startling examples of that at the moment in the ladies' latest spring creations, from which (with their price tickets!) the mere male turns in shuddering wonder. But in much more serious realms of thinking and acting men are just as guilty of a "follow-the-leader" approach to life. "Everybody is doing it now," has become the glib excuse for socially damaging habits such as drinking and gambling. We accept unthinkingly what our newspapers, radios and public speakers tell us. Athenian-like, we favor a thing simply because it is new (Acts 17: 21), and want even our religion glamorised. We still find it easier to respond to crowd-pressure than to the Christ who could send the crowds away when they conflicted with the will of God (Matt. 14: 22). Demas, who was finally more sensitive to the mood of his age than to the message of Christ, is not without his heirs to-day. It is one thing to be sensitive to change; that is vital. It is another thing to succumb to change; that is fatal.

Yet many people are most sensitive to *circumstance*. They

are always living under the circumstances rather than above them. They are what life makes them. Chameleon-like, their ideas reflect their surroundings. They are moulded by life, never the makers of it. Some talk wistfully of what they might have done "if only things had been different," forgetting what Christ did even with a cross, what Paul did with his "thorn in the flesh," what the Christian undefeated have always done, despite all kinds of handicaps.

On the face of it, then, the "Yes Case" is certainly a strong one. Without calling as witnesses all the minor irritations that add their sting to life, it is quite clear that in many things we *are* far too sensitive. Yet there is

A SPIRITED "NO" CASE

which has been implied already in some of our discussion.

Who would say, for example, that we are sufficiently sensitive to *God*? We read sometimes with wistful longing how "the word of God came" to this prophet and that in the Jewish nation. They were "in tune with the infinite" in a way which we scarcely give ourselves time to discover, yet they were as much at grips with their nation's needs as we could ever hope to be with ours. No man was more among the people than Jesus himself, yet none was more acutely aware of the presence of God. The gospel writers give us significant glimpses of the way he could turn to prayer, even amid the clamor of crowds (cf. John 11: 41; 12: 27). So it was with the early church, facing persecution with prayer; and with the martyrs, facing death and knowing they were not alone—as Paul discovered when "the Lord stood by him" (Acts 23: 11) in every crisis. After all, was it not because both our Lord and these others were so alive to God, so sensitive to his presence and purpose at work in the world that they allowed themselves to be so little disturbed by criticism, crowd-pressure or circumstance? "We must work the works of him that sent me," stressed Jesus (John 9: 4), while the discovery that they were "laborers together with God" (1 Cor. 3: 9) gave life a new and vital meaning for the early Christians.

Being sensitive to God, they were equally so to the *needs of men*. The sacrifice of Christ set a new, amazing value on the human soul, fulfilling what his words and deeds of mercy had already revealed of the love of God. Men who had never known him deaf to the cry of the needy were spurred in his name to the same love of men. They helped them materially when the need arose, but they saw their greater need of the good news of Jesus Christ, and this they preached fearlessly, persuasively, wherever love compelled them to go. Our age has been much more concerned with men's material needs; is it to be wondered at, then, that our sense of God is less acute, our passion for the souls of men less fervid? The three must be linked, not separated.

Finally, are we sensitive enough about the *church*? It has been freely criticised, and much of the criticism is well deserved. Some arises from the natural desire that the church should be more surely *his* church. But our forefathers did more than criticise the church's divisions. They urged union on the basis of a restoration of New Testament Christianity—a plea even more relevant to our own day, if for us also it is a passion, and not just a parrot-cry. And how often have you spoken a good word for the church? How much does your own life commend to others the church for which he died?

Well, there are the two cases. Are we sensitive enough? Don't you agree that, in the things that really matter, the "Noes" have it?

● In farewell editorials in "The Christian Advocate," Dr. WILLIAM ROBINSON makes some significant statements in his study of a vital theme.

Churches of Christ and the Ecumenical Age

V.—OUR PLEA—WITNESS ON BAPTISM.

Two things have characterised our witness on baptism: first, like Baptists and other bodies, we have witnessed against infant baptism and for the true symbolism of the rite, immersion of the whole body in water; second, we have consistently witnessed for the full doctrine of baptism. Both of these witnesses must be maintained in this Ecumenical Age. Moreover, we must recognise that our fathers in the faith were a century before their time in discovering the true nature of baptism, especially on the second point. On the first point they had indeed been preceded by two centuries of Baptists. On both points they have been vindicated by modern New Testament scholarship.

Infant versus Believers'.

On the question of infant *versus* believers' baptism, to-day we are living in an entirely different atmosphere from what we were even a generation ago. While certain scholars, notably Oscar Cullmann, of Basel, have risen to defend the primitive nature of infant baptism because it is so vital to them that it should be so defended, by far the majority admit its late origin and its doubtful character. But we must be more clear why we object to it and what it is we object to. We do not stand for *adult* baptism, but for *believers'* baptism. Most of those we baptise are not in fact adults in any proper sense of that term. They are not, to use the Prayer Book language, "people of riper years." Many of them are children. What we contend for is that the candidate for baptism must be capable of professing faith in the Lordship and Saviourhood of Christ and be capable of repenting of sin. This makes quite clear why it is we object to infant baptism. It is not simply that it was unknown in the apostolic church. Some things which were known in the apostolic church we do not practice. (Other things we practice which were unknown in the Apostolic Church.) We are not committed to a slavish following of apostolic practice. We object because the practice of infant baptism is a standing contradiction of the gospel of Christ, which demands a personal choice of a personal Saviour. It denies the whole emphasis which the New Testament puts on faith in Christ and, where the New Testament doctrine of baptism is held, makes of baptism a quasi-magical ceremony. But in our denial we must be aware of the magnitude of the protest we make. Virtually what we say is that practically the whole church, at a fairly early stage of its history, went wrong, and has remained wrong to this day.

Children Born of Christian Parents.

Further, we must be prepared to admit that in going wrong it witnessed to a certain truth which we ourselves may easily neglect. This truth is that children born into a Christian family are in some sense in different relationship to the church from children of pagans. Personally, I think this ought in some way to be recognised by us in some church service of thanksgiving for child-birth and the blessing of infants. In the earliest church such a situation could not have arisen. The second century church had to face it, and it seems to me that they faced it in the wrong way by introducing infant baptism. But it must be faced,

and by not facing it we have lost any number of second and third generation members. We must also be prepared to admit, on the grounds of experience, that though infant baptism is fundamentally wrong, yet God has blessed the churches practising it. When things go wrong he has ways of getting round the wrongness. We cannot do other than admit it unless we unchurch nearly the whole of Christendom and make ourselves ridiculous. We do in fact admit it by our co-operation with other churches and in many other ways, such as singing the hymns of hundreds of men and women who knew no baptism but infant baptism. If we wanted to be logically consistent, we should have to cut out most of the hymns in our hymn-books, and to regard all the rest of the Christian world, except Baptists and a few others, as virtually heathen. Have we ever done that? That our witness is sound, no less a scholar than Karl Barth has testified, and we need not fear to take a more charitable attitude and refrain from stressing negative attitudes, such as saying that none can be saved except those baptised in such a way, thus limiting the power and love of God Almighty.

Immersion or Affusion?

On the question of total immersion as the true act of baptism, we are to-day in an equally strong position. I don't know of any modern scholar who would be prepared to claim that primitive baptism was any other. But, here again, we are not contending for the full rite merely on the grounds of its primitive character. We do so because the symbolism of baptism is greatly impaired when this practice is departed from. The real meaning of the rite becomes completely hidden. It is the *whole* man or woman who is baptised into Christ, not merely the head, the heart, the mind, but the whole body, head, hands and feet, by which we act in this world, which are baptised and committed to his ways; no part escapes. Besides, the rite itself exhibits the central part of the gospel. Christ dies, is buried, and is raised again. This is what happens to the candidate in baptism. He dies with Christ, is buried with him, and raised with him. In no rite except in immersion does this become clear, both to the candidate and to the congregation. It becomes us to see to it that buildings are furnished with baptisteries which allow the rite to be administered with due seemliness and reverence, and which themselves are not ugly pits. Very few of our churches in this country are so equipped, and the trouble is that we go on building new ones with as little care for this as in the old ones. Baptisteries ought to be open ones and not closed. The baptistery is not a thing we want to *hide*; it needs to be there as a silent witness all the time, in a place where it can be seen.

Doctrine of Baptism.

On the question of the doctrine of baptism, we were more than fortunate that our forefathers discovered the true catholic doctrine, and that throughout our history we have stuck to it. This has not been so with all those who have recovered the primitive form and rejected infant baptism. They have been loth to allow to baptism any *saving* efficacy, as the

New Testament certainly does when coupled with previous faith and penitence, and as Catholics have always maintained. This New Testament doctrine has in modern times been vindicated over and over again by scholars and especially in these days when eschatological considerations are in the forefront. But our advocacy has often been in a wooden and legalistic way, and this advocacy we must abandon for the richer sacramental understanding. We have even been afraid of the rich word "sacrament," preferring the word ordinance because it happens to be a New Testament word, but failing to realise that in the New Testament the six Greek words translated "ordinance" are never once applied to baptism or the Lord's Supper. If we are to be intelligible in regard to our doctrine of baptism in this Ecumenical Age, we shall have to boldly admit that our doctrine is sacramental. To put it simply, what we have claimed is that God *acts* in baptism and the Lord's Supper, that he acts in the means of his own appointment, that baptism is not like any other immersion in water; when a candidate is baptised something happens; the rite is *effectual* and not merely *declaratory*. But here again we must be clear that God is not necessarily tied to his sacraments as we are.

Further Points.

Further points are that we shall have to take greater care on instructing people *before* baptism. The baptisms in the New Testament are set in quite different circumstances from ours. Most of the candidates were instructed members of the Jewish synagogue or if they were Gentiles, were "hearers" or "devout" in the synagogue, though not actual Jewish proselytes. But in any case the two examples which have often been quoted to support immediate baptism, those of the Ethiopian eunuch and of the Philippian jailor, are not examples of anything of the kind. In the case of the eunuch, he received considerable instruction, and in the case of the Philippian jailor, why take notice of "the same hour of the night" and none at all of the previous statement, "they spake the word of the Lord unto him and to all that were in his house"? How long did that take? At any rate, it was not baptism without previous instruction, and in any case we don't usually have an earthquake to help us! This means also that we need to give attention to the fitting atmosphere in which baptism should be administered. Such an atmosphere can hardly be at the conclusion of a gospel service, especially a mission service. Much better is it for baptisms to take place in the communion service, but if this is not possible, then a proper baptismal service should be arranged.



As evidence of their deep appreciation to the brotherhood, this resolution was passed at the September meeting of the F.M. Board:

"Resolved that we place on record our sincere appreciation to the whole brotherhood for their magnificent response to the annual offering. Board and missionaries feel cheered and encouraged because of the brotherhood's ready sympathy and practical loyalty."

Great Preachers I Have Heard

When I was a boy I heard Moody and Sankey, who were holding a mission in North-west London, in the largest tent I have ever seen. Moody spoke to the great crowd in earnest, conversational tones, with no gesticulations. The address was easily understood, freely illustrated and full of gospel truth. I have forgotten all the sermon, but at its close the preacher asked all who were Christians to stand up. Most of the congregation stood. Then Moody asked the Christians to turn and speak to those who were sitting next to them, urging them to accept Christ as their Saviour. One tall young woman sitting just in front of me was spoken to, and she at once got up and walked out of the tent. I heard nothing of an "Enquiry Room" at that meeting.

Sankey played his own accompaniments on an American organ, and one of his selections was Miss Havergal's latest composition, "Tell it out among the nations that the Lord is King"; Sankey had just set it to the tune in "Songs and Solos." He had a rich baritone voice and a charming manner. The audience at once picked up the tune.

The novelty of the tent, the continuous meetings day and night for several weeks, the new hymns, and the simplicity, earnestness and spiritual power of the preaching, took England by storm, many thousands were brought to Christ, and a great revival began. Sankey's hymns, published in 1873, reached a sale of 50 million copies. Many tent missions have been held since then, but this was among the first, and its success abundantly justified the policy of the adoption of new methods for new times. All methods grow old in time, and leaders of evangelism need to be on the alert for any new ways and means which may give promise of success in winning the ear of the people.

One Thursday evening my brother Ferd and I went to Spurgeon's Tabernacle to hear Spurgeon. The great building was well filled for the mid-week service. Spurgeon preached on Genesis 15: 11. "When the birds of prey came down upon the carcasses, Abram drove them away." It was in the days of the "down-grade controversy" in which Spurgeon was involved, and in his sermon he struck lustily right and left at those birds of prey, the down-graders. You could almost see the staff in his hands. The forthrightness, earnestness and spiritual force of the preacher were most impressive. His command of homely Anglo-Saxon speech went straight to the heart, and his voice was powerful and clear as a bell. Speaking of the need to safeguard our times of preparation for preaching against unwarranted intrusion, he said:

"The other day a man called on me when I was preparing my sermon, and told the servant he wished to see me. I sent her back to say politely that I was very busy, and would be glad if he would make an appointment with me for a little later in the day or for some other time. He sent me a reply by the servant, 'Tell Mr. Spurgeon a servant of the Lord wishes to speak to him.' So I sent her back to him again, saying, 'Tell him I am busy with his Master.'"

There were more than twenty baptisms at the close, and Spurgeon's brother was the baptiser. The women were all in white and the men in black. The white marble baptistery was very large. A man sitting next to me in the gallery had evidently not seen immersions before, and after each baptism he turned to me, grinned in great glee, and pointed down to the baptistery.

Spurgeon's sermons besides drawing great crowds had an enormous circulation in print,

and they are still published and eagerly read. He was an amazing fisher of men, hardly ever preaching without conversions. One day he went into the largest hall in London to test its acoustic properties in view of an evangelistic mission he was about to hold there. He went on to the platform and repeated the words, "Behold the Lamb of God which taketh away the sin of the world." He thought no one was in the building, but a carpenter happened to be doing some repairs in one of the side-rooms, and he heard the words and immediately decided to accept Christ as his Saviour, and after a few days had an interview with Spurgeon, and was baptised and joined the church.

Spurgeon had a strong faith in prayer, which was sometimes rewarded in remarkable ways. One day a woman came to his study in great distress and told him that her husband had run away to sea and left her and the children. Spurgeon said he was very sorry for her, and the best thing they could do was to pray to God to bring her husband home to her. He prayed very earnestly and then urged the woman not to doubt but believe that God would hear, and he would do the same. On that day, far away on the ocean, her husband happened to pick up a printed sermon by Spurgeon which someone had dropped on the deck. He read it and was convicted of sin and brought to repentance. He disembarked at the next port and took the first available ship home to his wife and family. He went to see Spurgeon, and told him all about it, and was baptised and became a member of the church.

A preacher of a different type was Dr. Joseph Parker, whom I heard several times at the City Temple. The great building was always full. The famous doctor had a leonine appearance, a powerful voice, and a most impressive delivery. He had an original way of looking at things and of expressing them. Occasionally he was somewhat extreme in his statements. In

a sermon after the Armenian massacres, he became so excited that at last he cried out, "God damn the Sultan," and Abdul Hamid the Sultan of Turkey was thenceforth known all over England as "Abdul the damned."

He could be just as tender and poetic on occasion. Once I heard him say when commenting on the words, "Whatsoever is born of God overcometh the world," "Life overcomes death; the baby crushes the wax-flower." On another occasion I heard him say, "You say, 'We can't go out because it rains,' but the birds say, 'We come out because it rains.'" In one service at which I was present he gave out the hymn by Ebenezer Elliott, author of the "Corn-law Rhymes," "When wilt thou save the people?" Dr. Parker was a stonemason's son, and a great democrat. He loved the common people, and exerted a wide influence in religious, social and political affairs, and raised the money to build the great City Temple, which Dr. Leslie Weatherhead is endeavoring to rebuild.

Parker's appearance was very striking, but hardly handsome, and the story has often been told of the wag in the crowd who said aloud as the doctor and his beautiful wife came down the steps of the Temple, "Beauty and the beast." Parked turned upon him and said, "How dare you call my wife a beast!"

These preachers were men of varying gifts, but each was great in his own way, and they were all one in devotion to Christ, in faith in the Word, and in burning zeal to win men for God. Moody and Spurgeon were great evangelists, and Parker was a great teacher, but they all spoke as the oracles of God. They were filled with the Spirit and forth from their inmost souls flowed rivers of living water. The foolishness of preaching proved in their case to be the wisdom of God. They saved both themselves and them that heard them, and being dead they yet speak.

A CENTENNIAL HYMN

(A HYMN FOR NOVEMBER—No. 584, NOV. 11)

We are on familiar and well-loved ground when we write of John Greenleaf Whittier. Sometimes it seems as if this mouthpiece of Quakerdom has an apt word for every possible occasion!

His long poem, "Snowbound," is a graphic portrayal of his boyhood home and surroundings; just as faithfully, "The Quaker of Olden Time" reveals the heart-ties which bound him from earliest days through to a gracious old age; "Dear Lord and Father of Mankind" is an equally beautiful glimpse of Quaker worship; the springs of his poetic life are recalled when "memory turns its pages old and pleasant" at the mention of "wild heather-bells and Robert Burns."

For "innocent mischief" few poems excel "The Pumpkin," with its closing wish for the owner of certain fair hands "that thy life be as sweet and its last sunset sky golden-tinted and fair as thine own pumpkin pie." The spiritual certainties of the old man looking forward to the "many mansions"; the "new and holy song" and the "trees of healing" are majestically set forth in the lyric beauty of "At Last."

Great national events and great names in contemporary literature, philanthropy and state-

craft are memorialised in graphic verse. The grim realities of a land which permitted slavery are shown in lines which tell of "right merrily hunting the black man whose sin is the curl of his hair and the hue of his skin." The belief that the abolition of slavery was God's victory appears in "Laus Deo"—"With the sound of broken chains, tell the nations that he reigns who alone is Lord and God." Speaking recently on world problems, Cardinal Spellman said: "I prayed that love and tolerance might quench the fires of bigotry and hate and that in their ashes we might plant the seeds of peace"—and thereby showed that he, too, knew his Whittier!

Twice Whittier wrote hymns especially for Horticultural Exhibitions, exercising the undeniable right of poets and preachers to repeat earlier work—with suitable modifications and improvements. It is presumably in honor of the anniversary on Nov. 13 that on Nov. 11 we draw our No. 584 from the rich Whittier legacy. Strangely enough, I cannot trace anything beyond the first verse, which begins the "Centennial Hymn" written for July 4, 1876, in honor of a century of American independence. Since later verses seem to have the undoubted Whittier touch, the poet probably exercised the license earlier suggested, eliminated verses suited only to the 1876 occasion and, substituting ones more generally suitable, left us with a lovely unit of worship for a day of remembrance.—F.J.F.

HERE AND THERE

The brotherhood will be interested to learn that on Wednesday, Oct. 24, Rai Shalinibai, wife of Hariba Waghmodi, gave birth to a son. Hariba and Shalinibai have been doing excellent mission work at Indapur, India.

The Federal Executive has pleasure in announcing that Gordon Stirling, B.A., has accepted the call to minister with the church at Canberra, as from 1953. Mr. Stirling is well known throughout the brotherhood of Australia and New Zealand as an outstanding youth leader. "I am taking up the work," he writes, "because I believe that there is a great opportunity of representing our plea, and of service for Christ and the brotherhood in Canberra. I can only offer to do my best, with faith in the living God, and his great power in the lives of ordinary people." This announcement should give added stimulus to the appeal for £10,000 for the erection of a manse and a multi-purpose building in the National Capital.

Hugh Gray, a veteran preacher of our churches, whose last ministries were in W.A. prior to his retirement, passed away peacefully in Perth on Oct. 22, at the age of 80. We extend the brotherhood's sympathy to Mrs. Gray and family.

At a business meeting on Oct. 18, Cowandilla church, S.A., decided unanimously to re-engage T. T. Robinson for a further term of three years.

Bentleigh tent mission, Vic., drew capacity congregation on Oct. 28, when three responded to C. W. Jackel's message. Miss Frances Cowper was soloist. House-to-house visitation and open-air meetings were a feature of Sunday afternoon activity by 30 members, led by minister, J. Wiltshire. Meanwhile, at Kalgoorlie, W.A., the Hinrichsen-Perry mission reports crowded meetings and 46 decisions up to Oct. 25.

The Explorer Club Movement continues to be a vital factor in our work among boys. A Field Day in Melbourne on Oct. 6 saw 23 clubs competing, with 400 present. Williamstown boys secured the premiership.

The Crusade Committee of South Australian churches of Christ has drawn up an attractive programme for a School of Evangelism, Feb. 6-April 30, 1952. Classes will meet weekly on Wednesdays from 1.10 p.m. to 1.45 p.m., and will cater for business men and women, young people, and preachers. "The Approach to the Outsider"; "The Sunday Night Service"; "New Methods in Evangelism"; visitation, personal, and youth evangelism; and "Missions" will be discussed. In addition, on alternate weeks there will be "workshop sessions," stressing discussion and practical applications.

Invitations to new ministries have been accepted by E. J. Miles (to Bambra-rd, Caulfield, church, Vic.), K. J. Patterson (to Prospect, S.A.), and J. W. Lewis (to Oakleigh, Vic.). All will commence their new duties early in 1952.

The attention of all prayer partners and friends of the Sudan United Mission is directed to the mission's World Day of Prayer on Tuesday, Nov. 13, Jubilee Day. There is much for which to thank God, but also guidance and heavenly wisdom are needed for the work on the field, especially for the plans for commencing work among the lepers. Remember the mission in morning and evening devotions on Nov. 13.

Registration forms and posters for the 24th Federal Conference and the 4th World Convention to be held in Melbourne, July 31-Aug. 10, 1952, have gone out to all the churches in the Commonwealth. Church secretaries will gladly supply members who desire registration forms.

The Federal Conference will be held prior to the World Convention (July 31-Aug. 4). This promises to be one of the most important conferences to be held in Australia, and a large delegation is expected from all the States.

Footscray and Maidstone churches are building a manse at Maidstone, Vic. Working bees have laid the foundations and the churches are seeking the voluntary assistance of bricklayers. Those willing to serve are asked to contact H. E. Easton, phone MW9798. The venture has the approval of the Properties Corporation.

Our weekly column, "Fifty Years Ago," is followed with keen interest by older members—and is also giving the editor some more grey hairs! It appears that yet another photograph (purporting to be of John Thompson—see issue 16/10/51) was incorrectly labelled by the unknown record-keeper of a generation ago. We regret that we have no authentic "block" of Mr. Thompson, who did such a valuable work among the Queensland Kanakas of his day. Last week the editor made sure there could be no mistake—there wasn't another A. B. Maston!

The Victorian premiership in the "B" grade of Victorian Baptist-churches of Christ tennis competition was won by Ascot Vale church of Christ "C" team—a fine performance by this young team.

Choirs selecting Christmas music are reminded of the previous reference in these columns to the special composition by Miss M. E. Pittman, L.Mus.A. (music) and Mr. R. T. Pittman, B.A. (words). Copies are available from the Austral Printing and Publishing Company at 4d. per copy, posted 7d.

Arnold Caldicott, who has been serving our British churches while on a visit to Great Britain and the Continent, plans to leave for Australia on Nov. 28, as official chaplain of the *Asturias*, a migrant vessel.



MISSION TEAM FROM U.S.A.

The Victorian Home Missionary Committee announces that arrangements have been made for the Snodgrass-Pollock mission party from U.S.A. to remain in Melbourne for special evangelistic work immediately following the World Convention in August, 1952. Dr. Ray Snodgrass will be the missionary and Mr. Ralph Pollock the leader of song. Each has been very successful in his particular sphere, and the party has the very highest commendation from Dr. Jesse Bader.

It is hoped that the period of evangelism arranged by the Crusade Committee for 1952 will cause a vital quickening of interest throughout the churches. This, together with the inspiration of Federal Conference and the World Convention, may well help to create such a spirit of zeal and purpose amongst us that God may mightily use these brethren to lead us in a great spiritual awakening. Brethren everywhere are invited to co-operate now in prayer and preparation to that end.

SERVICES "ON THE AIR" BY CHURCHES OF CHRIST.

Nov. 4, Swan Hill, Vic., 3SH, 11 a.m.
Nov. 11, Warrnambool, Vic., 3YB, 11 a.m.

Other Services.

Nov. 4, 3SR, 9 a.m.
Nov. 12, 3YB, 2 p.m.
Nov. 18, 3HA, 4.30 p.m.
Nov. 25, 3UL, 9 a.m.
Nov. 26, 3YB, 2 p.m.

Also 2.30 p.m. each Sunday from 3MA, "Radio Sunday School" by our Sunraysia district churches.

Missionary News

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

INDIAN PARS.

Present Situation.

The trend of events seems to make people wonder how long the door will be open for the Gospel in India. It may be closed before very long. This means we ought to use all our energies to make the way of salvation known to as many as possible in the time available.—Roy Dixon.

Preaching Camps.

We came into camp (Lasurna village) some days ago, and have gathered together three preachers and three Bible-women, besides having the help of Hariba Waghmodi for some days. Some very good contacts have been made, and we have been able to visit some villages and hamlets where people have shown a real interest.—Colin V. Thomas.

Annual Reports, India.

Annual meetings were held in August, and the whole of the reports indicate steady progress in the work. The report of the secretary contained some items of interest.

"Last year we were so thankful that God had sent more missionary personnel to the field. This year we can again rejoice because he has blessed us even more abundantly. All those young people are so much further advanced in their preparation for the task which lies ahead, and we congratulate them all on successes in their Marathi language examinations. It is even more than can be expected that two at least are going to try for the second year examination before they have been in the country 20 months. Mr. and Mrs. Heard and Miss Skuce have undertaken responsibility, and have carried it well, together with language study. The concentrated hard study has already been rewarded, and will mean much in the years to come.

"As we think of the long list of special gifts and special blessings, we wonder if ever before we have received so much.

"During this twelve months we have received a very substantial increase in our salaries, and now again the Board have decided to help further in this regard. This is really very good of the Board, for we realise that it is not easy for them to promise so much when they are faced with such heavy responsibilities. We are very grateful to them and to the brotherhood.

"The new motor van for the evangelistic work at Baramati; the special gift from the Social Service Dept., Victoria; the food parcels; the special gift of food from the Christian Endeavorers, Victoria; the money for the flushing system for the Boys' Home; Christmas gift money; improvements at Shrigonda, pump, etc.; Dhoraja Dormitory opened on June 12; the completion of the nurses' quarters, opened on Aug. 26; the new doctor's house at Dhond; Diksal repairs and Indapur repairs; and last, but not least, for one family, the South Australian sisters' gift to their living link: all these gifts indicate that every station has received handsomely, and we do thank all who have helped to make these special benefits possible. Other improvements have been carried out with local money, such as the new cookroom for the girls' home, the pumps at Baramati and many other things. Truly God has been good to us.

"We have record of 44 baptisms, but in all probability there have been more. May God bless and guide them and us throughout the coming days.

"In a world so full of trouble, and in days when the future is so clouded, we rejoice and praise God for his love and care."

—Edna Vawser, secretary.

Fifty Years Ago

Excerpts from "The Australian Christian" of
OCTOBER 31, 1901.

Editor: A. B. Maston.

Church Anniversary, Subiaco, W.A.—The anniversary services were held on Oct. 6, when A.

E. Illingworth resumed preaching. The anniversary tea and meeting on the Wednesday proved a great success. At the after-meeting speeches were delivered by Messrs. Illingworth, C. F. Hawkins, Clow, and D. A. Ewers. Several pieces were rendered by the combined Perth and Subiaco choirs, under the leadership of Hy. Wright. During the year 38 have been added by faith and baptism, 3 formerly immersed, and 9 by



A. E. Illingworth.

letter, making a total increase of 50, so that we now have 93 on the roll.

W. C. Morro to Return to U.S.A.—It is with great regret that we have to announce that W. C. Morro has decided to return to America on the expiration of his present engagement with the church in Lygon-st., Vic.; his engagement terminates, we believe, in about five or six months. We had hoped that Mr. Morro would remain with us for a few years longer at least, but family circumstances have arisen which require his return home. This will be a loss not only to Lygon-st., but to the whole of the churches, as W. C. Morro was in no sense a purely local man, his sympathies extending to all the churches, and especially to young men. Our pages have been constantly enriched by his pen, and we shall miss his help very much. (*Here and There.*)

New Building Opened at Boonah, Qld.—A number of brethren from sister churches heroically endured a wearisome railway journey in order to "rejoice with those that do rejoice," to wit, the Boonah brethren, who have just witnessed the consummation of their hopes and prayers and work for months past in the completion of their beautiful little chapel. Boonah is a pretty, busy, and rising township about sixty miles from Brisbane. There are a number of brethren in the district, but, unfortunately, they are much scattered. Hitherto they have met for the worship meetings in the house of T. F. Stubbin; the gospel services were held in the local School of Arts. The chapel is splendidly situated, in the township, in one of the principal streets, and hard by the railway station. It is a very nice building, well finished, with seating accommodation at present for about one hundred persons, and room for more seats. The opening services on Wednesday, the 16th inst., were an unqualified success. The sisters had provided for the creature comforts of two hundred people; and still the amount these two hundred regretfully left was exceedingly large. In the afternoon, Messrs. Paradine, Alcorn and Main spoke on Christian union, and in the evening a large gathering heard the three evangelists ring the changes upon the facts, commands and promises of the ancient gospel. (A. R. Main.)

Minister's Musings

SUNDAY.—Melbourne's weather is tying itself (and us!) in knots lately, trying to decide whether it really is springtime! The birds who have their nest in a back ventilator of one of our vestries were in no doubt about it, chirping most merrily all through the service this morning. I attended a combined United Nations Sunday service in St. Luke's this afternoon and felt immediately at home when I heard the cheery song of some birds who had made their home in one of that church's ventilators. It was a drowsy afternoon; I was tempted to think that the birds were much more alive than the handful of humans inside the building (no, I *wasn't* the speaker!). Then came the remembrance of those lovely words of the Psalmist: "Yea, the sparrow hath found her an house, and the swallow a nest for herself where she may lay her young, even thine altars, O Lord of hosts, my King and my God" (Psa. 84: 3). I could detect no liturgy in the song of the Anglican birds; in fact, they sounded just as joyful as their church of Christ brothers. Could it be because they knew instinctively, better than we, that they are all God's?

MONDAY.—I enjoyed a visit to Spartan church to-night, speaking at a well-attended youth rally. But why, oh why, must church secretaries or treasurers put visiting preachers to the embarrassment of asking, in the final moment of farewell: "What were your expenses, brother?" A little arithmetic beforehand would give the approximate answer, and the money in a plain envelope, slipped into the preacher's hand as good-byes are said, saves any embarrassment. This is a courtesy which any church should be ashamed to neglect. Fares are a serious item now, and so is petrol, as those with cars know well enough. Perhaps every church board ought to know the story of Peter Mackenzie, who conducted a ten-days' mission at a certain church in Great Britain. One of the deacons, who went to the railway station to see him off, said: "Well, Mr. Mackenzie, what are your expenses?" When he replied with: "My first-class return fare is —," the deacon retorted with: "And what would the third-class return fare be?" He was told, and this was given to the preacher. Then the deacon said: "We have much enjoyed your ministry, Mr. Mackenzie, and would like you to come back some time. Do you think you could pay us another visit?" The preacher pulled out his diary and slowly turned over the leaves. Then he said: "Well, as the Judgment Day is likely to be a busy one, shall we say, the day after?"

TUESDAY.—We had some happy fellowship to-night with members of other church youth groups in the district. There was some discussion on average attendances at the respective local meetings. I was amused to overhear the hopeful figure which one of our representatives quoted as our average attendance. I told him afterwards the story Sir Henry Lytton liked to tell of his experience when travelling by train from New York to Chicago. He asked the negro porter what was the average tip. "Five dollars, sah," answered the negro brightly. Sir Henry gave him five dollars, much to his surprise. When Lytton asked what was the matter the porter replied: "Well, sah, you are the first person to come up to the average!"

WEDNESDAY.—A group of us visited the Bentleigh mission again to-night. This time I was happy to be just a listener, Cecil Jackel having taken over the preaching for the last three weeks of the effort. I was interested to see Graham Ratten there with his big double bass, lending musical support to his brother

Roger at the piano. It doesn't seem any time (though it must be all of ten years) since these two brothers were lads playing duets on other instruments at our youth rallies at conference time. They are typical of the many young musicians and singers who render such willing help in all our churches, and whose service we do not honor enough. I noticed Graham's wife present. In view of the size of his double bass, I should have asked her if Graham ever had any dreams like that which a startled piccolo-player once told his wife in the moment of waking. He saw the band in which he played giving a command performance before the king. So pleased was the king that he called the whole band before him and said: "Your music has been delightful and I am very grateful. In the next room you will find a large cask filled with gold coins. You may all go into this room and fill your melodious instruments with all the gold they will hold." "And," said the dreamer, with an exasperated look at his wife, "there stood I with my piccolo!" Graham would fare better with his double bass! The story reminded me of A. E. Whitham's words in a recent "In the Sanctuary" article: "What we take from any experience is determined by the size of the vessel we bring to it." The tragedy of many people's barren Christianity is that they are what P. R. Click calls "piccolo souls."

THURSDAY.—Tom Lake was bright with the double good news that he would soon be out of hospital, and that he had sent off his application form for admission to Glen Iris—with Rita's approval, if not, as yet, her enthusiasm. He felt better still when I told him that his old Sunday school teacher, Harry Marshall, had asked if he could teach Tom's boys until he is well again. Tom's experience has done things to Harry that all the urgings of preachers and friends had failed to do. He said to me bluntly the other night: "It is more than twenty-five years since I was baptised, and in all that time nothing vital has happened to me. Why?" When a man begins to ask questions like that God can do something with him. But when we are satisfied with nothing happening in us or through us, what can God do—but stab us broad awake?

FRIDAY.—Young Frank Graham called in after work to-night. He is in his first year at work, and wasn't prepared for the Melbourne Cup "sweep" which is a yearly feature at his office. When he hesitated about entering it he was told not to be a young fool—everybody had a little something on the Melbourne Cup, even if they never bet any other time of the year. That argument hadn't convinced young Frank; privately he thought it the weakest possible attitude to do things just because everybody else is doing them. By the end of the day, however, he was wishing he had, so sustained was the comment on the "psalm-singing office boy." Yet, for so young a lad, he saw clearly that the principle of the thing didn't allow him as a Christian to dabble in a thing he knew to be morally wrong, even on the "once a year" excuse. We have a discussion on this subject listed for Youth Fellowship next week. Frank thinks that by that time he'll have a very feeling contribution to make!

SATURDAY.—I don't want to preach tomorrow. A newspaper article in the magazine section has just reminded me of a little passage of arms between Charles Lamb and Samuel Taylor Coleridge. "Charles," Coleridge asked Lamb, "have you ever heard me preach?" "My dear Coleridge," was the reply, "I never heard you do anything else." No, I don't want to preach—if only I can make the Word of God live in the lives of those who listen!

INTERSTATE

CHURCH NEWS

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

Discipleship

Margaret Grant, Essendon, Vic.
Valerie Pearce, Essendon, Vic.
Lorna White, Preston, Vic.
William Ayton, Preston, Vic.
Irene Irby, Bambra-rd., Caulfield, Vic.
Helen Lees, Bambra-rd., Caulfield, Vic.
Neil Lynch, Bambra-rd., Caulfield, Vic.
John Dawes, Bambra-rd., Caulfield, Vic.
Ron Jackson, Bambra-rd., Caulfield, Vic.
Lee McWilliams, Sunshine, Vic.
Mr. and Mrs. H. Buckley, Blackwood, S.A.
Neville Buckley, Blackwood, S.A.
Lorraine Buckley, Blackwood, S.A.
Charmagne Buckley, Blackwood, S.A.
Fred Dean, Blackwood, S.A.
Tex Bartholomai, Ma Ma Creek, Qld.
Mrs. Craddock, Cowandilla, S.A.
Mrs. Longford, Cowandilla, S.A.
Lorraine Campagnara, Cowandilla, S.A.
Joan Manglesdorf, Cowandilla, S.A.
Maureen May, Cowandilla, S.A.
Kerry Murcott, Cowandilla, S.A.
Peter Douglas, Cowandilla, S.A.
Stanley Frisby, Cowandilla, S.A.
Kenneth McCulloch, Cowandilla, S.A.
Laurance Oliver, Cowandilla, S.A.
Barbara Worn, Geelong, Vic.
A. Whitehead, Cheltenham, Vic.
Mr. and Mrs. Osborne, Hamilton, N.S.W.
Mrs. Noege, Mile End, S.A.
Mrs. Hillier, Mile End, S.A.
Mrs. Clayton, Mile End, S.A.
Joan Oscher, Mile End, S.A.
Ray Loader, Maryborough, Qld.

Membership

Mr. and Mrs. Wellington, Maryborough, Vic.
Mr. and Mrs. Westley (sen.), Cowandilla, S.A.
Mrs. Bullock, Cowandilla, S.A.
A. Jackson, Cowandilla, S.A.
D. Paterson, Cowandilla, S.A.
Ruth Craddock, Cowandilla, S.A.
Venie Manglesdorf, Cowandilla, S.A.
Marlene Manglesdorf, Cowandilla, S.A.
Barbara Pitcher, Cowandilla, S.A.
Joy Warner, Cowandilla, S.A.
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.
Rodney Jolly, Dulwich, S.A.
Lorraine Holland, Belrose, N.S.W.
Brenda Pollett, Belrose, N.S.W.
Beveley Thomas, Belrose, N.S.W.
Shirley Raube, Kingaroy, Qld.
Fred Horne, Kingaroy, Qld.
Ken Langdon, Hamilton, Vic.

Queensland

Ma Ma Creek.—When Mr. Davidson conducted a week's mission at Mt. Walker, C. A. Latimer preached. Mrs. Potter, women's conference president, addressed a social gathering. Good meetings continue at Gatton. Lockyer C.E. rally was held in Ma Ma Creek chapel, when

Open-air Campaigner, F. McInnes, was guest speaker. At combined Ma Ma, Mt. Whitestone and Fordsdale S.S. picnic on Oct. 13, over £15 was raised on gift stall for Christian Guest Home.

Maryborough.—Morning service on Sept. 23 was broadcast; speaker was T. H. Andrews, general secretary, British and Foreign Bible Society, Qld. On Sept. 30 services were taken by deacons E. Wiltshire and A. Popp in absence of R. T. Roberts (minister) at Gympie. Mrs. Kendrick is in hospital and making steady progress. On Sept. 28 B.S. teachers and scholars presented concert and realised over £13. On Oct. 6 Ladies' Guild held garden party at home of Mr. and Mrs. J. Smith and £20 was cleared.

Baddow.—Recent speakers have been H. Oakley and J. Ingham. On Oct. 14, at B.S. anniversary, A. Popp delivered illustrated address and scholars received annual prizes. On Oct. 13 church celebrated first anniversary with garden party organised by Ladies' Guild. Mrs. Griffiths made and donated birthday cake. Mrs. Popp (sen.), oldest member of church, was given honor of cutting cake.

New South Wales

Burwood.—Many interstate visitors have been present. On Sept. 9 a "Vesper Service" was held in chapel at 3 o'clock for aged people unable to attend usual meetings. Cars were provided and programme included old-time hymns, Lord's Supper, and a short message. Land has been purchased at South Strathfield. 31st S.S. anniversary on Oct. 21 was a success.

Mosman.—On Sept. 30 John Dean, of Ashfield, recently returned from England, addressed church at morning meeting. On Oct. 4 K. Robinson, organising secretary of Federal Aborigines Mission Board, gave message to midweek Fellowship, and showed slides of Carnarvon, W.A. On Oct. 7 D. Verco, of Chatswood, and Mr. Lavender gave messages. Mr. Burns, as conference president, on week-end of Oct. 7 visited Albury and district. K. Macnaughtan, of Swanston-st., Melbourne, addressed young people's club on Oct. 12, and a religious film was shown. On Oct. 14 Mr. Andrews, of Rockdale, gave message. On Oct. 20 Ladies' Aid held their annual fair, raising more than £110. Mr. Burns addressed church at both meetings on Oct. 21.

Inverell.—On Sept. 30, a favorite hymn night was held with solos, duet and quartette, accompanied by appropriate explanations by Mr. Norling. In recognition of 45th anniversary, annual tea meeting was held on Oct. 11 in Butler Hall, attended by over 200, who enjoyed musical programme which followed. L. G. Burgin, of Georgetown, was speaker at tea meeting, and services on Oct. 14, when 95 partook of communion. Visitors included T. G. Cosh, of Sydney (a foundation member 90 years of age), A. Winter, from Mungindi; Mrs. Norling, sen., from Tarce; and Mr. and Mrs. L. Brooke, from Brisbane. S.S. demonstration on Monday night concluded happy times of fellowship.

Kingsford.—All auxiliaries, including J.C.E., are making steady progress. Men's Christian

Fellowship has been commenced. Ladies' Guild held afternoon at manse on Oct. 9. On Oct. 11 a helpful missionary film was followed by a message given by K. A. Macnaughtan, of Melbourne, Vic. Monthly youth tea and discussion has maintained high standard.

Broken Hill.—Mr. McCormick attended ministers' refresher course after S.A. conference. He was also Commander at recent B.H. District C.E. Union camp held at Silverton, when 17 Endeavorers from church attended. Mesdames Martin, Carver, H. Hanley and Peckham were welcomed after sickness and holidays. Mr. Rough addressed recent service at Wills-st., Railway Town.

Hamilton.—At church anniversary held on Sept. 29 and 30, Allan Elliott was guest speaker for all services. At Saturday evening meeting, presentations were made to Norm. Fraser, A. Tregloan, Alex. Fraser and W. McKenzie in recognition of services during construction of manse at Cross-st., New Lambton, next door to church. Sunday meetings were well attended, with delegations from sister churches. B.S. anniversary was held on Oct. 14. Decorations reflected credit to superintendent, A. Tregloan, and staff. H. Robson was speaker in afternoon and Mr. Read at night. On Oct. 16 prizes were distributed. Mrs. Menson is back after seven months' illness.

South Australia

Nailsworth.—On Oct. 14 Mr. Fisher addressed anniversary of the Thebarton Methodist B.S. Ladies' Guild held a gift afternoon on Oct. 16 for produce stall of Morialta Children's Home. Following day they visited Gepp's Cross British Migrant Homes with invitations to the Guild and services. Men's Fellowship held banquet on Oct. 16, when Dr. N. Crosby was guest speaker, and told of a scientific expedition to Central Australia. Tennis Club has been reformed with good enrolment. Youth Study Group held its monthly meeting on Oct. 20 led by Mr. Fisher. J.C.E. has enjoyed increasing attendances in recent weeks.

Forestville.—B.S. anniversary services on Oct. 7 and 14 were recorded and played to congregation after evening service on Oct. 14 to children's delight. Speakers were W. A. Russell, B. W. Manning, W. Beiler and H. Manning. About 200 attended school picnic at Sturt Oval, Marion, on Oct. 8. School has been encouraged by anonymous gifts recently. Work of the church and auxiliaries is in excellent heart.

Croydon.—On week-end, Oct. 6, 26 men of Fellowship visited Berri church. Saturday afternoon was spent touring district. In evening moving pictures were shown and items rendered by Croydon. Sunday services were taken by our preacher and in evening Croydon men supplied choir. Monday was spent at Lake Bomey at Barmera for B.S. picnic.

Tumby Bay.—After attending conference, Mr. Whitmore and family have returned to work. Meetings continue to be well attended. On Oct. 12 C.E. meeting was held in home of Mr. and Mrs. Ray Christian, when Ron Pugsley, of Ungarra, spoke about C.E. Convention in Sydney. Mr. Hughes, of Temperance Alliance, was speaker on Oct. 14, when Mr. Whitmore spoke at Wudinna. Several visitors have had fellowship lately.

Blackwood.—Special Sunday evening meetings during September were preceded by a two-by-two visit to parents of B.S. scholars. Messages from J. E. Webb were appreciated. During first week of October, P. R. Baker conducted five special meetings. At 36th church anniversary services on Oct. 14, J. H. Cain addressed 100 at morning service, and J. E. Webb gave a chart talk. Men's Fellowship commenced on Sept. 5, with 18 present to hear G. R. Stirling on participation in the morning service.

CAMBERWELL BIBLE SCHOOL ANNIVERSARY SERVICES,

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.

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.

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.

BORDERTOWN CHURCH OF CHRIST. OPENING OF NEW CHURCH HALL, DECEMBER 2, 1951.

"Back to Church."

Former members especially invited.

FEDERAL COLLEGE OF THE BIBLE, GRADUATION AND ORDINATION SERVICE, FRIDAY, NOVEMBER 23.

Lygon Street Chapel, at 7.45 p.m.
Ordination Address: J. A. Wilkie.
Presentation of Diplomas.

Farewell to Miss K. E. Taylor (returning to India).

Make this a great brotherhood meeting as workers go out to service.

CHRISTIAN FELLOWSHIP ASSOCIATION. (Established 1935—Inc.)

The sixteenth annual meeting of C.F.A. will take place in the School Hall, Lygon-st. Church, on Friday, Nov. 16, at 7.45 p.m.

Business: To receive Annual Report and Balance Sheet.

W. T. Atkin, Secty., 241 Flinders-lane, Melbourne, C.I.

Tel., MU2104, Cent. 1678.

Cottonville.—At B.S. anniversary on Oct. 14, Messrs. Candy, Whiting and Mathieson were speakers. Choir was conducted by A. Glastonbury. On Labor Day 28 young people went to Morialta. Mr. and Mrs. Passmore, of Merbein, attended on Oct. 7. Roger Thompson, Milton Lamshed, Alan Butler, Murray Alexander, Dave Miller and John Mathieson have been ill recently. Hilda Shearing, after long sickness, was present at anniversary service. Other sick folk include Mrs. Garth Williams, Mr. Pollard and Mrs. Mortimer. An inaugural meeting to try to re-form Y.P.S.C.E. met on Oct. 14.

Cowandilla.—Attendances have been pleasing with averages as follow: morning 90, evening 115, communicants 115. When Mr. Robinson attended preachers' refresher camp at Mylor, Frank Fisher gave morning address, and N. C. McLean took gospel meeting. Kindergarten Mothers' Club held back-to-school evening on Sept. 26, with proceeds in aid of kinder's Christmas tree. Monthly fellowship in song following evening service was enjoyed by 80 members. Boys' Brigade enjoyed three-days' camp at Mylor National Fitness centre. On Oct. 7 Frank Fisher gave evening address. Tennis club season was officially opened by H. Hemer (elder) on Oct. 6. Teams have entered competition. W. Docking was presented with a book on his departure to Whyalla. B.S. picnic was held at Long Gully National Park on Oct. 13. D. Hemer is superintendent and K. Simons secretary. On Oct. 7 K. Dixor addressed both services. Recent evangelistic mission led by Mr. Robinson and assisted by members, who visited different homes, proved successful. On Oct. 16 Y.P.S.C.E. held meeting at home of Mrs. Neil McLean, who led meeting. All auxiliaries are in good heart, and financial position is excellent.

Naracoorte.—Several members attended conference in Adelaide. Good response to appeal from conference catering committee for help with dairy produce. Several members were welcomed back after sickness, but others are now sick. During B. Burns' absence at conference and preachers' refresher course, services were taken by Messrs. J. Coombe, L. S. Davie, V. McKenzie and Will Francis.

Murray Bridge.—On Sept. 30 B.S. anniversary services were held with Dr. Harold Stewart speaking. During holiday week-end over 20 young people attended camp at Milang. On Oct. 14 Mr. Filmer spoke at both services and tithe offering amounted to over £62. Bible school picnic was held on Saturday, 20th. On Oct. 21 two young ladies were baptised prior to gospel service. Mr. and Mrs. Elliot Brake have moved to Adelaide. Mr. Filmer was guest speaker at Native Valley C.E. rally on Oct. 20. Ladies' Guild raised £100 toward manse, reducing debt to £220.

Fullarton.—On Oct. 22 Walter Mootram (Postal Sunday School Movement) was speaker. On Oct. 20 monthly B.S. rally was held. After games and competitions Mr. Brock gave a short illustrated talk which was followed by supper.

Kilburn.—On Oct. 21 F. Laurance conducted morning service and S. Riches spoke. John Manning preached at night, assisted by two young ladies who rendered duets. Gales damaged new building, destroying gable, but work continues to progress. Mrs. Warmold is still sick, also Les Milne. H.M. Committee invited Theo. Edwards to provide interim ministry, and continues to negotiate for full-time minister.

Mile End.—B.S. anniversary was held on Oct. 7 and 14 with singing, under baton of C. Thomas. Visiting speakers were Messrs. Jones, Shipway, Whiting and Candy, with Mr. Marshall. Anniversary concluded on Wednesday, 17th, with demonstration and prize-giving. Items were given by kindergarten and school presented a play. Annual picnic was held on Oct. 8 at Kensington Gardens. W.M.B. held annual business meeting when Mrs. Marshall was re-elected

IN MEMORIAM.

LEE.—Treasured memories of my dear son and brother, Aub. (late of A.I.F.), died Oct. 29, 1945.

Beyond the gate our loved one
Finds happiness and rest,
And there is comfort in the thought
That a loving God knows best.

—Inserted by his loving mother and brothers Ray and Rod.

STOKES.—In loving memory of my darling Harold, who was accidentally killed at Horsham on Oct. 23, 1946.

To be with me in the same old way,
Would be my dearest wish to-day.

—Inserted by his loving mother.

STOKES.—In loving memory of Harold, who was killed at Horsham Oct. 23, 1946.

God must have a beautiful garden,
He always picks the best;
He picked the purest flower
When he took our Harold to rest.

—Inserted by his sister Merle, brother-in-law Perc. Ruff.

DEATH.

GRAY.—On Oct. 22, at Perth, Pastor Hugh Gray passed away peacefully, the loving husband of Kezia and devoted father of Hartley, Ernest, John and Emily (Mrs. G. Richards). Aged 80 years. At rest.

ROMERIL (Legg).—On Oct. 16, at her home, 755 Hawthorn-rd., East Brighton, Emerald Evelyn, dearly loved wife of George Leopold and loving sister of the late Christina, Elizabeth (Tottie), (former wife), and mother of George, Alice (Mrs. Drysdale, dec.), Harold, Louis and Leonard. Grandmother of Bruce, Alan, Lois, Kevin, Barry, Brian, Sandra, Leo and Alison. Thy will be done.

MOUNTJOY.—On Oct. 17, at her home, 13 Longview-ave., Geelong West, Mary Ella, dearly beloved wife of Edmond Caleb Mountjoy (formerly of Deans Marsh and Hamilton), loving mother of Lawrence; mother-in-law of May and loved grandma of Elinor and Harward; aged 83 years.

NORTH WILLIAMSTOWN CHURCH OF CHRIST TEMPLE DAY,

SUNDAY, NOVEMBER 4.

11 a.m., Family Worship and Presentation of Offering.

3 p.m., P.S.A. Men's Choir. Speaker, Mr. Adermann, M.H.R., ex-President Queensland churches of Christ.

7 p.m., Speaker, Mr. Adermann, M.H.R. Australian Nurses' Christian Movement Choir. Come and spend the day with us.

Hospitality provided. Ring A. Haskell, ML5720.

MT. EVELYN 4th ANNIVERSARY SERVICES, in PRESBYTERIAN BUILDING near POST OFFICE, BIRMINGHAM RD.

Sunday, November 11.

11 a.m., visiting speaker.

6.45 p.m., A. H. Pratt.

Cut up basket lunches at "Kenarthem."

CHURCH OF CHRIST, SWANSTON ST., HOME COMING DAY,

NOVEMBER 11.

11 a.m., K. A. Macnaughtan.

3 p.m., E. H. Watson.

7 p.m., K. A. Macnaughtan. Choral service.

We invite you to come and spend the day with us in happy fellowship.

president and Mrs. Green vice-president. Social evening on Oct. 20 honored Don Fenn and Miss D. Thompson, when presentations were made from B.S., tennis club and Youth Fellowship.

Edwardstown West.—From Oct. 1-9 Mr. Baker conducted teaching mission at Blackwood. Mission was supported by Edwardstown members. Endeavorers also attended one evening. Edith Bull is home from hospital. Mrs. Baker is still unwell. C.E. Society packed a number of Christmas food parcels for overseas missions.

Victoria

Maryborough.—Half-yearly business meeting was held on Sept. 26. Reports from auxiliaries were encouraging. C.O.B. offering was a record; over £30 to hand. B.S. anniversary was held on Oct. 14. Mr. Greenwood spoke in morning and F. Lee, conference president, at afternoon and evening services. Children sang well, under leadership of Len Tye. Concert on Tuesday, 16th, was a success.

Sunshine.—B.S. anniversary services were held on Sept. 30 and Oct. 7, speakers being Doug. Nicholls, R. Bethune, C. Cole and G. Bowman. Concert was held on Oct. 11. A. E. Stevens, of College, addressed church on Oct. 7 in morning. Visitors have included Miss Jenkins, of North Essendon; Mr. and Mrs. Parnall, of Maryborough; and Mrs. Hollis, of Mt. Evelyn. Auxiliaries continue to do good work.

DINNER AND DISCUSSION. LYGON STREET SCHOOL HALL,

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Speaker, S. Neighbour, B.A.

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Merbein.—W.M.B. recently refurnished church platform and carpeted aisle, greatly improving inside appearance of building. On Sept. 27 a garden party was held at Mrs. Passmore's home. While Mr. Keatch was absent in Melbourne on Oct. 14, gospel service was taken by L. Chiswell, of Mildura. Church enjoyed fellowship with many past members during recent weeks, among them Mrs. Watson, of South Yarra.

Warracknabeal.—F. N. Lee was speaker at church anniversary when offering for Guest Home was received. Several attended district conference at Horsham. Working bee was held in church grounds. Mrs. Millstead and Sam Chivell have been ill. Mrs. Wakefield led united prayer meeting in October. Mr. Wakefield was guest speaker at Ladies' Aid annual afternoon.

Bentleigh.—Much sickness has been prevalent among members, among them being Elizabeth Taylour, Mrs. Tate and Coral Duffin. Cricket team was defeated in opening match. B.S. picnic was held at Eltham. Sympathy is expressed to Mr. Romerill in recent bereavement.

Bayswater.—Ladies' Mission Band conducted C.E. meeting on Oct. 2. Young people took evening service on Oct. 7. Anniversary services were well attended on Oct. 14, when Mr. Burns, of Reservoir, was morning and afternoon speaker. Mr. Hibburt spoke at evening service. Scholars' singing was led by Mr. Jordan, of Boronia. 85 people attended tea meeting on Wednesday. This was followed by a concert and prize-giving. £11 was received for C.O.B. offering.

Ascot Vale.—Attendances at both services are keeping up to average. Mr. Gross has commenced a series of sermons on worship. At Ladies' Guild birthday party on Oct. 10, Mrs. Washfold gave a talk. Kindergarten anniversary was held on Sept. 30 with address by R. Brittain. B.S. anniversary was held on Oct. 21 with singing under leadership of F. Petrie, and addresses by Mr. Lloyd (afternoon) and Miss Lundell (evening). Mrs. Marshall is making recovery after accident. Tennis club had record season this year.

Geelong.—On Oct. 17, at Ladies' Aid birthday, Mrs. Kershaw (Pascoe Vale) spoke. A birthday cake made and given by Mrs. Cashmore was cut by Mrs. Wilson, from Drumcondra. Cricket team has commenced season. Two tennis teams have entered senior church competition and one junior team.

Coburg.—While Mr. Lloyd was in Gippsland on Oct. 7, speakers were C. Watson and Les. Armstrong. Many members attended opening of Murrumbidgee Hospital. Mr. and Mrs. Reg. Brown are moving to Black Rock. Appreciated donations come from Northcote church towards church restoration; £10 as a memorial to late L. Jenkin, and £25 from H. Lofts for kindergarten chairs. Ladies' Guild held social evening on Oct. 19, and received gifts for coming sale of work. At close of morning service on Oct. 21, Mr. Lloyd presented H. Barnden with a parcel of books as a token of appreciation for faithful services rendered as church treasurer, C.E. supt., and other positions.

Red Cliffs.—Meetings are well maintained. Jumble sale realised £34/10/-. Anniversary services on Sept. 30 were well attended. Mr. MacKay, of Mildura, was afternoon speaker, and C. L. Lang gave illustrated talk at night. Anniversary tea and concert were held on Oct. 8. C.E. presented play "Esther." Mission Band held birthday meeting on Oct. 4. Over £12 is in hand for Guest Home, Indian Christmas cheer, and sundry donations. Social afternoon was held at home of Mrs. A. J. Brown, Carwarp, on Oct. 11, when £5 was raised.

Oakleigh.—Mrs. Bright-Parker was speaker at quarterly youth tea on Oct. 7. In absence of K. Patterson at Clayton on Oct. 14, T. Westwood was speaker at evening service. Bible school teachers are engaged in visitation of

homes of scholars. Attendance on Oct. 21 was 140.

Cheltenham.—On Oct. 14, at morning service, teachers' dedication was conducted by R. C. Bolduan. B.S. anniversary services were held on Oct. 14 and 21, speakers being T. A. Fitzgerald, R. C. Bolduan, B. J. Combridge and M. D. Williams. Cradle roll, kinder and primary children were specially featured on Oct. 21 at 3 p.m. Scholars sang under leadership of G. Daff. 11 members attended Bentleigh mission on Oct. 16.

Northcote.—Special kindergarten afternoon closed successful B.S. anniversary. Work of church continues to be healthy. F. Langford spoke at recent morning service. College offering is £57. Cricketers commenced season with a win. Two car-loads of members went to Bentleigh mission recently. W. G. Graham continues faithfully in his work.

Carnegie.—B.S. anniversary services were held on Oct. 14 and 21. Speakers were R. Muller, E. L. Williams, K. A. Jones. Scholars sang under leadership of C. Ward, with Rex Cleland as pianist and Mrs. R. Hindman as organist. B.S. concert was held on Oct. 24.

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Open Forum

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

LESSON MATERIAL TO ISOLATED MEMBERS.

No doubt our Federal Board of Christian Education has received many expressions of appreciation of the splendid new lesson series introduced into our Bible schools this year, and I should like to add my congratulations to all those who have labored, and do labor, in this most vital task.

My main purpose in writing, however, is to offer a suggestion to churches and Bible schools that these lessons provide excellent teaching material to send out to isolated members with families. At the end of each quarter the writer collects Project Books and Bible Teachers' Guides to go with them and sends them out to isolated families according to the ages of the children, where they are very acceptable and well appreciated. Experience proves that not only are the children helped, but the parents themselves derive much benefit as they go through the material to help their children.

Each church has its isolated members and, therefore, could organise its own mail-bag service, thus maintaining closer contact with the home church as well as giving regular, progressive Bible teaching. The system is specially valuable to country churches, but it can apply also to city churches, whose isolated members country preachers discover from time to time. Something of this nature is probably being done by some of our churches already, but this practice could be profitably adopted by all.—A. O. S. Baker, Wangaratta, Vic.

THE VALUE OF GREEK

Some Christians wonder why Greek is included in a Bible college curriculum.

Mr. W. H. Morris, a noted Greek scholar, and a Christian, states: "Greek is the language in which, before all others, God chose to reveal his will to us—the language of the New Testament."

Dean Alford says: "Greek is the most subtle and powerful language that ever flowed from the tongue of man; and there never was such a language to educate the mind of man."

Students preparing themselves for the ministry find the study of Greek inspiring, although experienced preachers advise caution in using Greek words on a platform, especially when preaching the gospel.

However, take one word, "sanctify" (*hagiazō*) which means to separate any thing to God. The word occurs 28 times, translated to sanctify, to make holy; *agiasmos*, sanctification, holiness, occurs 10 times. Jesus was said to be sanctified, made holy, i.e., set apart and devoted to God.

Dr. George Campbell says: "The setting apart, or consecrating of the body, soul and spirit to God, through Jesus Christ, is the holiness of Christianity."

The gospel can be faithfully preached without a knowledge of Greek, but a working knowledge of that language is often helpful when some preachers attempt to prove that "sprinkling is a form of baptism."—A. W. Jinks, North Stockton, N.S.W.

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Hymns in Daily Life

A series of stories based upon incidents illustrating well-known hymns or particular verses. Some are from the writer's personal experience, while others are culled from varied sources. A brief biographical note is included.—A.J.F.

A MIGHTY FORTRESS.

(Martin Luther, Roman priest who became the spearhead of the Reformation, and by his protest gave the name to Protestantism. The Father of German hymnology. Wrote 25 hymns and several translations. 1483-1546.)

Luther sang this hymn every day. Can you reconstruct the scene as this hymn-writer sings his own hymn to a tune of his own composition and accompanies himself upon his own lute? So much has this hymn seized popular imagination that it has been translated over 80 times, 63 versions being in English. Here are some of the titles of Luther's "Ein feste Burg ist unser Gott."

A Mighty Fortress is our God.
A Safe Stronghold our God is still.
A Strong Tower is our God.
A Sure Stronghold our God is He.

An incident in Luther's own life illustrates this hymn, based upon Psalm 46. In the throes of the Reformation, when the Pope was trying to bring Luther back to the Roman Church, a cardinal was sent to buy him with gold. He wrote to the Pope: "The fool does not love gold." When the cardinal could not convince Luther, he said to him: "What do you think the Pope cares for the opinions of a German boor? The Pope's little finger is stronger than all Germany. Do you expect your princes to take up arms to defend you—a wretched worm like you? I tell you, No. And where will you be then?" Luther's reply was simply, "Where I am now—in the hands of Almighty God."

On a fatal morning in 1842, after the sole survivor of the Kabul expedition rode into Jelalabad, Henry Havelock gathered his scanty troops known as "Havelock's Saints," and read to them, in clear ringing tones, the noble words of this hymn.

When Melancthon and his friends were exiled after Luther's death, they heard a little child, in the streets of Weimar, sing, "Ein feste burg." "Sing on, child," he said, "thou little knowest how thy song cheers our hearts."

The poet Heine called this hymn "the Marcellaise of the Reformation." In 1632, during the Thirty Years' War, it was sung on the field of Lutzen as Gustavus Adolphus lay dying. In Windsor Castle the Prince Consort, Albert the Good, lay dying, in 1861. At his special request this hymn was played by Princess Alice in an adjoining room.

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