

Inward

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Churches of Christ and the Ecumenical Age

Final Article of DR. WILLIAM ROBINSON'S Series.

England's Immortal Pilgrim

Don't Use Those Labels

(Editorial)

Missionary News

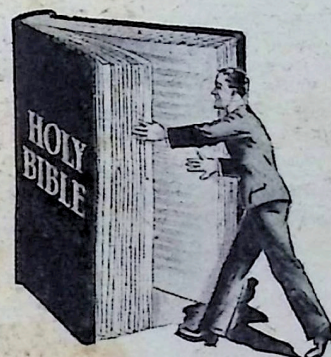
Frontiers of Unity

Minister's Musings

In the Sanctuary

Hymns in Daily Life

Fifty Years Ago



I CANNOT live the Christian life by making up my mind I am going to live that life. . . . We must be born of the Spirit. We must be filled with the Spirit, or else life and service alike must fail. This power is available to us. Do not let us say we are waiting for the Spirit. That is not true. It may be the Spirit is waiting for us, waiting for a full surrender, waiting for the complete abandonment of our life to him. Do not let us say we wish we had more of the Spirit. That is inaccurate. It may be correct to say the Spirit wants more of us.—G. Campbell Morgan.

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TEXT FOR THE WEEK.

*O man of God, aim at integrity,
godliness, faith, love, steadfastness,
modesty; fight in the good fight of
faith, secure that life eternal to
which you were called when you
voiced the good confession in pres-
ence of many witnesses.—1 Tim.
6: 11, 12 (Moffatt).*

THOUGHT STIMULUS.

*The great doers in history have
always been men of faith. (Chapin).*

In the



Sanctuary

The Children's Talk

I was once staying in a large hotel in one of the great cities of America. I had taken lunch on the roof garden at a great height above the street, higher than our city monuments. Then I went to my bedroom to do some writing. I found the hotel notepaper and envelopes very interesting. On the top half of the sheet was an outline map of the centre of the city, and at the heart of it a miniature picture of the hotel, with the motto underneath: "Nearest to Everything."

The picture showed that the hotel was a very convenient residence for most things in the city. A great many other buildings and institutions were marked, by picture and by name, and these seemed to be "Everything" that was of any particular consequence. The motto was repeated in two words on the envelopes—*Nearest Everything*.

The map and the names were of great value. I looked them over. There was the post office—we all want that sometimes. And the library, that was good. Railway stations, too, are very necessary things. Then there were great public stores; most people want to know where these are situated. The mint was marked, too, where the money is made and stored. The academy of music was there, also independence hall, and the art museum. A great many theatres were marked and named.

When I had carefully examined it all I asked myself: "Is that everything?"

I missed the churches. There wasn't a single church marked or named on the city picture, and it was not because the churches did not exist. I had preached in four or five of the central churches of the city, but not one appeared on the map, even though there were several within a few minutes' walk of the hotel.

Can a city have everything if it hasn't got a church? Is the map of the city complete if it omits the churches? If we take the church out of our lives, can we say that we have everything without it?

What are the things that are everything to us—the most important things? Food and comfort, and light and air, and clothes and books, and friends, and all that? But Jesus said: "Seek ye first the kingdom of God, and all these things shall be added unto you." They are *added*, they don't come first.

A wise old teacher once said that it was a very dangerous thing for a man or woman not to belong to any church. And it's even more dangerous if young people can think of the map of the city without any church in it.

It is chiefly at church that we meet with Christ. Here Jesus gives himself to all who seek him. If we have him, we are rich, however little money we possess. That was what the brave-spirited Apostle Paul meant when he said that he was "as having nothing, yet possessing all things." He would have sung with unbounded enjoyment:

"I've found a friend in Jesus,
He's *everything* to me."

—John Macbeath in *The Christian Advocate*.

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Don't Use Those Labels!

EDITORIAL

Labels are handy. When it comes to classifying *things* they are really essential. But we are quickly in trouble when we try to label *people*, especially if we dare to probe into another man's mind and label what we find there. We run real risk of libelling instead of labelling. Often, swayed by our own personal bias one way or the other, we decide too quickly on insufficient evidence, bring out our mass-produced label and say: "That man is a . . ." The damage is done when we pass on our catch-phrase to another, plus, *not all the evidence*, but the points most in favor of our judgment. Finally it is just the catch-phrase that is passed around.

JESUS WAS LABELLED

like that.

How much damage, do you think, was done by that sneer: "Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners"? (Matt. 11: 19). There must have been many people to whom "the hope of Israel" was much more than a pious phrase, who never came within sound of his voice because they heard and believed a charge like that. There was just enough evidence to make it a credible tale. There was certainly nothing lean or ascetic in the man who delighted in a wedding-feast, and was guest at more than one supper-party; but nothing was said about the other side of the story, revealed in his own pathetic words: "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head" (Matt. 8: 20). Certainly there were tax-gatherers and sinners in his company; he openly declared that such he had come to save. But the critics conveniently forgot that he had never refused an invitation even from men he knew to be plotting his downfall, and that more than one, even from the highest ranks, had come to believe in him. Faced with his teaching and undoubted miracle-working power, they deliberately shut their eyes to all the evidence to the contrary, and spread the specious story: "He hath a devil. . . . He casteth out devils by the prince of devils" (John 10: 20, Matt. 9: 34).

So the man whom none, when put to the test, could convict of sin, was labelled—and libelled—up and down Palestine as one unworthy of a hearing from devout, respectable men and women. His personal character, conduct, convictions, even the company he kept—all were the target of their hate.

The full tragedy was that there *were* men in the highest circles who refused to accept these labels at their face value, but did little to correct them. Doubtless they deplored the aggressiveness of their fellows, and in secret they were ready enough to admit with Nicodemus: "We believe that thou art a teacher come from God" (John 3: 2). But in public they lacked the courage of one like the blind man whom Jesus healed, who, when bidden to accept the rulers' verdict of Jesus as a sinner, cried: "Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see" (John 9: 25). He was no further use to them when he would not accept their ready-made label; they excommunicated him on the spot. But, instinctively, he knew a truth they were too blind to see—that

LOVE MATTERS MORE THAN LABELS

Nor did events prove him wrong. When Jesus knew what had been done to him, he sought him out; the link of love, forged by the healing, became stronger, as faith cried out the wondering: "Lord, I believe." Love scorned the ready-made; it went adventuring and discovered reality.

It is a sobering thought that it was the religious leaders to whom the labels were so important that they were deaf to the appeal of his love: "Ye will not come to me that ye might have life" (John 5: 40). The history of the church he came to build is darkened with the deeds of men to whom labels mattered much more than love. Seeing themselves as defenders of truth, and their own point of view as synonymous with truth, they have waged bitter conflict with both words and swords against all who differed. All too slowly did men win through to the principle of religious toleration, and the spirit of Chillingworth's words: "In things essential, unity; in things doubtful, liberty; in all things, charity."

But negative, wordy controversies still sabotage the church's power. Two interesting letters recently appeared in overseas journals. One was from the army son of an American minister, who, while urging what he thought ought to be the main religious themes of the hour, deplored his own lifelong memories of dissensions. That was futile controversy at the congregational level. The other letter was from a young man, training for the ministry among people of confessedly stricter views than we hold, expressing his dismay at the frequent and public disparaging remarks made concerning fellow-ministers, sometimes for "crimes" like the reading of a book by an "unsafe" author. That is discord on a denominational level. On the world-wide level we find to-day the World Council of Churches confronted by the International Council of Christian Churches and kindred bodies.

There is a grave fear in the minds of some that, in this critical hour which demands the utmost evangelistic effort on the part of a crusading church, there should once again be a turning aside to sterile and futile controversy. Not that controversy *need* be either sterile or futile. We make a serious mistake if we think that truth only dwells with harmony. Truth is won at such cost that it must be defended—but *always with love*.

I am concerned at the ease with which people on both sides of a controversy turn to labels, and not to the harder tasks of seeking an understanding in love. Sometimes this may be unconscious, but none the less arrogant. A common practice to-day is to use such words and phrases as "believers," "men loyal to the Word," "defenders of the faith," "men of vision," only of those whose viewpoints coincide with ours. The obvious, but often unmeant, implication is that all others are unbelievers, etc. We must guard our words. There is a deliberate use of labels which is even more disturbing. Catch-phrases which label one brotherhood leader as an unsafe "modernist," and another as a bigoted "fundamentalist" (without any pretence of thorough factual evidence) may be equally damaging. One man who conducted a mission a few years ago discovered that he had been labelled in the district as a "modernist," whose own church officers didn't know how to get rid of him because he was slowly emptying the church. In this case the lie was so obvious that the church officers were immediately able to nail it home to the accuser. It seemed to have grown from nothing more substantial than that the missionary worked in brotherhood service alongside another man whom rumor said was "unsafe"!

There are some big issues ahead of us as members of Australian churches of Christ. Conviction has a right to be heard, but let us first make sure of our facts, and test how much, if at all, our attitude represents merely a point of view whose defence matters more to us than the Prince of Peace himself. And, above all, leave those mass-produced labels alone! "All ye are brethren"!

● 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

VII.—OUR PLEA—THE MINISTRY.

Our plea on the question of ministry is not that there is no ministry, that all members of the church are ministers in the same sense, though there is a point here which we shall discuss below. It is that whether a man is a minister or not does not depend on how he earns his living. It depends on whether he has been chosen by the church and set apart for the work. We claim that ministry in the church is not a matter of *profession* in the sense that that word bears in reference, for example, to the medical or legal profession. Neither is it the claim that no man or woman must earn his or her living by ministry. We have always had a *separated* or *supported* ministry. In this sense we are not in the same camp as Quakers or Plymouth Brethren. Ordained elders and deacons are just as much ministers as evangelists, and as the ministers and clergy of other churches, providing they are ordained to a life office. This has too often been misunderstood by our own people, and so by those outside our ranks. This does mean that there is a difference between those ordained to ministry and those not so ordained.

Lay and Clergy.

Nevertheless we do not make a rigid distinction between ministers and "laymen." A "layman" may preach, conduct worship, administer baptism (allowed in case of urgency even by the Roman Catholic Church), and administer the sacrament of the Lord's Supper, provided he be fitted and provided he be appointed by the church so to do. This practice, which is shared by Baptists, Congregationalists, and Methodists, so far as we are concerned has been based on three theological principles. (1) That all God's people, the ministry and those not in the ministry, are his laity and his clergy, they are *laikos* (lay) and *kleros* (clerical). (2) The doctrine of the priesthood of the Body of Christ. The church is a royal priesthood and every member shares in that priesthood. Protestants often react violently to the word "priest," as used by a Roman Catholic or an Anglo-Catholic. We, at least, should realise that it is not *less* priesthood we want; it is *more* priesthood. Further, we should be intelligent enough to distinguish between priesthood and *priestcraft*. (3) The principle that power lies in the church and not in the ministry.

"Mutual Ministry."

All this we have been wont to speak of as "mutual ministry," a term definitely dated in the nineteenth century, and not, I think, happily chosen. At times in our history it has meant "any man ministry," or "every man ministry," or "no man ministry." David King, in his day, spoke of "the Plymouthian heaven" which had eaten into our church life and definitely repudiated the idea that we had no separated ministry. I cannot but think that the term was originally chosen to indicate the *corporate* nature of Sunday morning worship, the fact that in this worship many ministers took part and the whole church was engaged, something so different from what was normally in vogue during the nineteenth century in other communions. Whilst we recognise, as most other communions do, that all the members of the church must

minister, that is, must be *active* Christians, we do not agree that all members are fitted for the public ministry of conducting worship or preaching. These matters are usually in the hands (that is, to choose who shall minister) of the ordained presbyters of each local church. The term "mutual ministry" is unintelligible to those outside our fold, is often wrongly interpreted by those inside, and had better be dropped.

In claiming that "laymen" may preach and conduct worship, we are no different from most other communions, though we may express it in our action more vividly than some. But even the Roman Church allows "laymen" to preach and on occasion to conduct certain kinds of worship, and certainly the Anglican Church a "lay-readers' association." The Presbyterian Church is the most strict on this matter, and slow to use "laymen." The real question is, Can a "layman" celebrate the Lord's Supper? The Roman, the Anglican, the Presbyterian and the Lutheran Churches say "No." The Baptist, Congregational, Methodist (by arrangement through conference), and our own churches say "Yes," and they do so because it is the *Church* as such, the royal priesthood, and not any one man, who celebrates. It is certainly fitting that the presbyters should be the celebrants and at one time, in our very early history, no one but an ordained presbyter was allowed to celebrate; but that someone other than an ordained presbyter celebrates, so long as he is chosen by the church to do so, does not invalidate the service. This is a principle which we must maintain in this Ecumenical Age.

Another Principle.

Another principle that should be maintained is that the power to ordain, to convey Christ's commission to the ministry, rests with the church and not with the hierarchy. Here again, it is fitting that those who are ordained should be the ministers at a service of ordination, and it is fitting that those ordained should be ordained by presbyters and not by deacons; but here again, the service of ordination is corporate, and it is the church's act. Therefore, whoever the church chooses to administer ordination, whether he be "layman" or minister, does not invalidate the ordination. This is the way we ought to look at this matter in this Ecumenical Age, where we have to deal with the claims of "apostolic succession" and even "presbyterial succession." We shall find great stirrings of mind and heart in all the communions about this matter, and about the way in which "lay" people have been shut out in the historic churches.

Women Ministry.

Another stirring, in all churches except the Roman, is that concerning the ministry of women. The World Council has a special Commission reviewing the matter. We have always admitted women to the diaconate, and women, as in most other churches, have been missionaries. We have been slower to recognise their work in the home churches, and we shall have to give some attention to this matter. Questions bristle with difficulties. Can a woman pray in church? Can a woman preach? Can she administer the Lord's Supper? On some of these matters the initiative is being

taken by different local churches. A more difficult question is, Can a woman act as a "separated minister"? It involves questions such as her function in child-bearing and so on. A great deal of patience is required, and we shall have to exercise patience with each other and with other communions.



News of British Churches

The British churches have been experimenting for several years with a scheme which "staggers" the appeals of the various committees, so as to avoid clashing of interests. Focus for October was upon the college and the training committee. The outstanding event of the month was the college reunion, held on October 13, at Birmingham. Visitors were present from as far west as Plymouth and from Birkenhead in the north. The fifth Joseph Smith Memorial lecture was given by Prof. E. C. Rust, Rawdon Baptist College. His theme was, "Preaching in a Scientific Age." Speaking of the present renaissance of Biblical theology, the professor said, "Theologians are emphasising the activity of the living God in history according to the Biblical witness." The preacher, convinced that God was in Christ, sees the world in terms of Christ. Scientific research is opening the way towards a more favorable climate for the preaching of the gospel. The lecture is to be published.

Miss Greta Hanson, B.A., who has completed four years at Overdale, and is now in the teaching profession, spoke at the evening meeting, together with Principal J. Gray. The offering for the college funds amounted to £250, with a further £125 promised. The students' sale brought in £90.

*Gloucester church has celebrated the Diamond Jubilee. During sixty years the church has been served by four ministers—E. H. Spring, who established the church and served until his retirement in 1926; G. E. Barr, now in Fife, who served until 1935; G. J. Hammond, now editor of the *Christian Advocate* and minister at Bournemouth, 1935-1948; and W. F. Titon, the present minister, who is also the national leader of the Crusade of Witness. Special services were held over eight days, G. E. Barr preaching on Oct. 6 and conducting a service of ordination for new elders.*

The third Crusade Convention, for district leaders, has been held in Liverpool.

The Social Questions Committee held a convention for leaders of women's work, lectures being given by S. Mason, Social Questions Organiser, and Miss C. Smith, who is an instructor of teachers of the blind.

Outstanding personalities who have died recently include W. F. Adam, formerly of Glasgow, latterly of Wandsworth Bridge Road, London, and Mrs. J. H. Nicholls, whose late husband served as secretary to the Home Missions Committee in addition to his preaching work.

Glasgow teachers held a residential week-end on the island of Bute, lectures being given by Mr. E. Woolrich, Mrs. J. Smith and Mr. C. R. Burgess.—G. J. Hammond.

We present the fourth of a monthly series telling the dramatic stories of famous men's search for God.

England's Immortal Pilgrim

When John Bunyan wrote *Pilgrim's Progress* he wrote his own name immortal among the great. For no man who has studied English history in the two and a half centuries since his death can dare omit that book, whose influence among the masses became second only to that of the Bible. In many translations it also won its way into the hearts of the common people of other lands. What was the secret of its power? Its characters—Christian, Evangelist, Pliable, Worldly Wiseman, Goodwill, and the rest—might so easily have been, in the hands of another, mere puppets, without life or reality. But Bunyan made them live. He took the common speech of his day and the stately prose of the Bible he loved, and, using both, evolved a tale that fired the imaginations of his readers. Yet it was more than a tale. As he wrote it in prison (with the gurgle of rushing waters beneath him, according to some), he was thinking of the strong current of his own life that had brought him to that cell. With every fresh conflict that Christian faced, he was re-living his own desperate struggles to find the way of salvation.

Early Days.

At times, in later life, there flooded back dark memories of childhood nightmares. These, he thought, were sent by God to "scare . . . and terrify" him because of his lies and cursing, in which he had early become most proficient. John was the child of an age of conflict. He was barely twelve years old when the Civil War broke out—a war which was not only to cost Charles I. his head, but also to leave families split asunder by warring hates and rival faiths. They were days when some took their religion seriously, and were even prepared to die for it—among other things. God had come to mean more the God of battles than the God of love, and the devil and all his spirits were awful realities, eager to snatch away the sinner. Little wonder that a sensitive boy, living in an age like that, and himself swept by uncontrollable passions, came to look on God with horror. Cold terror would seize him in the midst of games, as though the hand of the terrible God were already laid upon him in judgment. Feeling himself lost, he even wished that he could become a devil and torment others, rather than be tormented himself. But, growing older, he threw aside his fears, and plunged into leadership of the village boys "in all manner of vice and ungodliness."

In the Army.

He had barely reached the required age of sixteen when the Army claimed him, and though he never saw active service, his three years as a soldier left an impress upon him that shows up repeatedly in his writings. Almost certainly in the barracks rooms he would hear his fellow-soldiers talking of the great issues at stake in the war—of liberty and all that victory would mean; of religion, and what was best among all the creeds that men were teaching. How seriously men took religion is shown by the fact that while Bunyan was stationed at his garrison a Baptist preacher caused a riot by a sermon on infant baptism, and the town had to be placed under martial law. But Bunyan was not interested. He felt that these things were not for him, and hot rebellion against God raged in his heart—as hot as the curses which poured from his tongue with almost every sentence he spoke. Yet there was a rugged honesty about him. Despite his own proficiency

in the art of vile language, his heart ached when he heard any so-called religious man swear. He believed that religion should make some difference.

Thanksgiving and remorse are mingled in the story he tells in *Grace Abounding* of an escape from death during his term as a soldier: "I with others were drawn out to go to such a place to besiege it; but when I was just ready to go, one of the Company desired to go in my room; to which, when I had consented, he took my place; and coming to the siege, as he stood sentinel, he was shot into the head with a musket-bullet, and died."

Marriage.

Returning from the wars, he brought a bride home with him. She was gentle and devout, and though John, still in his teens, had little conscious desire for religion, he loved the wife who made no secret of her own faith. He tells the story of their coming together, "as poor as poor might be, not having so much household stuff as a dish or spoon betwixt us both." Her dowry consisted of two books left by her godly father. Their titles were scarcely calculated to arouse any enthusiasm in John—*The Plain Man's Pathway to Heaven* and *The Practice of Piety*. But when his wife read them to him, something stirred within him that he had thought forever dead. Under Mary's influence he began to go to church, not once but twice a day.

Reformation.

In later days he looked back on this period with deepest sorrow. It is the only false note to mar the honest ring of all his life before and after. In the old days, thinking himself to be lost, he had decided he might as well be lost for many sins as few, and had set out with relish to discover what sin was yet to be committed. That blunt honesty was at least to be preferred to the self-righteous deception into which he now fell. He gave up his blasphemous swearing, shamed by the rebuke of a certain woman who was herself no saint. He coupled with his regular attendance at church a superstitious awe and reverence for the church and its clergymen. There was no doubting the effect of all this outward reformation on his neighbors, nor his own delight when he heard of their warm approval. "It pleased me mighty well," he wrote years later in prison, "for though as yet I was nothing but a painted hypocrite, yet I loved to be talked of as one that was truly godly . . . I thought that no man in England could please God better than I."

But fears of hell and judgment crowded in on his complacency. He saw that there were things that would have to be surrendered. He became suspicious of pleasures that he loved, feeling that because he loved them they must be devilish. Terror of death swooped upon him as he played his Sunday sports; after a terrific struggle he gave them up. Dancing went the same way. He also loved to ring one of the five bells in the church-tower, but hot voices within him whispered that to do so was to profane the Lord's day. So morbid a sense of sin had seized him that, even when he watched others pull the bell-rope, he felt that the steeple would fall in judgment upon him—so that last fragment of his old pleasure had to be denied. "God cannot but be pleased with me now!" he cried. It was a tragic misconception of God. He was only being frightened into good behaviour, lopping off the dead

limbs without any new life being grafted on. There had been no spiritual change. The fears and depressions which seized him were a protest against the bankruptcy of the kind of religion he had claimed. Just how bankrupt it was he never realised until business took him into neighboring Bedford, where he saw some women sunning themselves in an open doorway as they talked together of their faith. He went to join them, for, as he wryly confesses: "I was now a brisk talker also myself in matters of religion." But they spoke "with such pleasantness of Scripture language, and with such appearance of grace in all they said, that they were to me as if they had found a new world."

He went back home, determined to find that "new world," to be done with all this outward reformation, with all the vain strivings for peace along the way of his own righteousness. He wanted something more—the reality that had shone in the faces of those simple women of Bedford. Could it ever be his? Sometimes he felt it forever beyond him. But he would not give up. He knew that he would never know real happiness again unless he found salvation in Christ. Into that quest he threw all his restless energy. (C.G.T.)

(Part II. in next issue.)



South Australian Women's Conference

Mrs. A. J. Ingham presided over the conference held in Grote-st. church, Sept. 14. The devotional leaders were Mrs. F. Cornelius and Mrs. Ingham. Miss Win. Walker, missionary to India, was the speaker at the afternoon session and Mr. A. W. C. Candy at the evening session.

Reports from all departments showed progress and cheques for £161, for the Christian Guest Home, £183/2/- for home missions, and £225/12/- for overseas missions were presented to the chairmen of the respective committees.

It was decided to appoint a convener for the work among British migrants and a new committee to take the oversight of young women's groups.

The officers elected for the ensuing year are: President, Mrs. M. E. Trowbridge; vice-presidents, Mrs. A. McQueen and Mrs. C. P. Hughes; secretary, Mrs. W. A. Russell; assistant secretary, Mrs. W. L. Fax; treasurer, Mrs. J. Graham.

On Sept. 18, the executive entertained all who have been in membership for over 40 years, and also interstate and country visitors. Mrs. J. Turner, president of Women's Federal Conference, was a welcome guest at the conference gatherings.

SERVICES "ON THE AIR" BY CHURCHES OF CHRIST.

Dec. 2—Swan Hill, Vic., 3SH, 11 a.m.
Dec. 9—Hamilton, Vic., 3HA, 11 a.m.
Dec. 16—Mildura, Vic., 3MA, 11 a.m.
Dec. 23—Albury, N.S.W., 2AY, 11 a.m.
Dec. 30—Swan Hill, Vic., 3SH, 11 a.m.
Dec. 30—Warrnambool, Vic., 3YB, 11 a.m.

Other Services.

Dec. 2, 3YB, 5 p.m. Dec. 30, 3UL, 9 a.m.
Dec. 3, 3YB, 2 p.m. Dec. 30, 3HA, 4.30 p.m.
Dec. 17, 3YB, 2 p.m. Dec. 31, 3YB, 2 p.m.
Dec. 23—3SR, 9 a.m.

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

HERE AND THERE

Mr. and Mrs. Harold Finger and their two sons arrived by Qantas plane from the Islands at the end of October. After spending a few days in Sydney, they proceeded to Kaniva, Vic., to visit Mrs. Finger's parents. They plan to visit Brisbane immediately and return to Victoria early in the New Year. Mr. Finger reports that the family are well, and all members of the mission in good health and the work in splendid heart.—A.A.

Meetings for the recent mission at Williamstown, S.A., were well attended, Oct. 17-28, despite adverse weather. Bible school anniversary, which was held during the series, set new attendance figures. E. J. Miles, of Moreland, Vic., helped all with educational and evangelistic addresses. Seven young people made their decision for Christ. Warm thanks are expressed to Mr. Miles and the Moreland brethren, and also to those from the Gawler, Kersbrook and Williamstown churches who helped with musical items.

The Jones-Alexander mission at Maidstone, Vic., was dealt a severe blow when, on the Thursday of the first week, the tent was blown down in a violent wind storm. Until the tent is repaired, meetings have been transferred to the chapel in Richlieu-st. Delegations from sister churches, which were a feature of meetings earlier in the week, will now be even more appreciated. Many homes in the district have been visited, and personal invitations extended.

A. W. Morris will complete his ministry at Albury, N.S.W., on Jan. 6, 1952.

The Ladies' Choir (Vic.) will conclude its ministries for 1951 with a Christmas concert at Lygon-st. on Dec. 12. The proceeds are for the manse fund of this church, which is recognised as the community centre for the brotherhood. Attention is drawn to the advertisement in this issue for details.

A plan recently put into operation at North Essendon (Vic.) may well commend itself to other churches and preachers. "Book Week" was planned for a period, including two Sundays. In a section of the chapel, carefully selected Christian literature received on approval from a number of city book depots was displayed in classified form. It embraced Bibles in various versions and bindings, a variety of Bible helps, devotional works, children's books, doctrinal and missionary literature. On two successive Sunday mornings, A. E. White, B.A., indicated how books might contribute to Christian life and work, purposely shortening the addresses to give full opportunity to examine the display. After the service the preacher was in attendance at the literature tables to answer inquiries and give needed advice. The big volume of material on order, much of it for the use of young people, ensures that the effort will have lasting results.

Most successful meetings were held in Lismore, N.S.W., from Oct. 27 to Nov. 5, led by the president of conference, Geo. E. Burns. Being a teaching mission, it was advertised as a "Bible Conference," and Mr. Burns preached most convincingly on the great themes to good congregations. Sundays' attendances averaged approximately 80 each service and week nights 40. At opening rally Mr. Stow (on behalf of church) and the Mayor of Lismore, Ald. A. Granger, welcomed the president. On the opening Sunday the Bible school celebrated anniversary with scholars of both Central and East Lismore schools taking part. The 67th anniversary ser-

vices of the church were featured during the final week-end of the Bible Conference, with a tea meeting on the Saturday evening and three special services on the Sunday. The mission closed on the Monday night with a farewell message from our guest speaker, a presentation being made by the pastor to Mr. Burns on behalf of the church in recognition of the very splendid ministry given by him during the campaign. A young man surrendered his life to Christ, and the whole church has been quickened as a result.

Missionary News

(Notes supplied by A. Anderson, sec. F.M. Board)

WORLD MISSION.

Professor K. S. Latourette, writing in the *International Review of Missions* on the subject, "What can we Expect in the World Mission?" showed how from the contemporary standpoint the mission of Jesus was a failure.

"He attracted many hearers, but won very few loyal disciples. . . . None really understood him, . . . one betrayed him. To the casual but not hostile observer, his death must have seemed not so much tragic as pitiful, and his career quite futile. . . . The little group at Jerusalem, who constituted the first nucleus of the church, were few, and were seemingly simply another of the multitudinous Jewish sects of the day."

"Yet," the professor continues, "we must remind ourselves of the breath-taking effect of our Lord on history. From this unpromising beginning he has come to be the most influential individual who has ever lived on this planet. That influence is mounting and, if mankind be viewed as a whole, it has never been as great as it is in this generation."

"The church which is the Body of Christ is planted on all the continents and in most of the islands of the sea. In such major units of the non-occidental world as Africa, south of the Sahara, India, China, Japan and Indonesia, it has displayed a striking growth in the present century, and in spite of adverse political conditions in the last three lands, even in them in the past decade, it has shown vigor and probably numerical increase. As we look back across the centuries, we discern, as fruits of the gospel, languages reduced to writing, schools and universities founded and maintained, the nursing profession begun, hundreds of hospitals created, great reform movements such as the abolition of negro slavery initiated and carried through, the formation of international law stimulated, and a decisive impetus given in the formation of such institutions for world healing and world order as the Red Cross, the League of Nations and the United Nations."

"Even more significantly we see the transformation and nurturing of millions of individual lives, with moral and spiritual healing and fellowship with God, and the emergence of the most widely spread set of institutions which mankind has ever known, the Christian churches."

"This influence of our Lord has grown across the centuries by pulsations of advance, retreat and advance and, as we have suggested, has had its greatest extension in the past century and a half. In spite of the storms of our day, it is still growing. A spectacular example is the impress which our Lord made on Gandhi and through him on all India."

Well-attended meetings at Brighton, Vic., marked the celebrations of the present choir's twenty-first birthday on Nov. 10 and 11, and the church's 92nd anniversary and home-coming day on Nov. 18. A delightful choral service was a feature of the choir's birthday. The choir, under the leadership of Mrs. C. G. Taylor, sang at morning and evening services of the church

(Continued next column.)

Fifty Years Ago

Excerpts from "The Australian Christian" of NOVEMBER 28, 1901.

Editor: A. B. Maston.

*John Thompson Visits Wedderburn, Vic.—*What John Thompson had to say to us on work amongst Kanakas on sugar plantations in Queensland was a revelation. In our opinion it would be to the interests of every church throughout this State to get Mr. Thompson to visit them, and when they get him, to advertise him, so that every member of the church of Christ could hear about the important work being carried on among the natives in Queensland and the islands. (E.G.)



John Thompson Baptising a Kanaka.

*Instrumental Music in the West.—*The question of instrumental music is no bone of contention here, and I believe nearly all our churches in the Commonwealth have outgrown the stage of acrimonious debate on this subject. In Perth and Subiaco, the organ is not played on Sunday morning, but is used at Sunday school and in the evening. The singing both morning and evening is hearty. I may say just here that the Perth choir, under the able conductorship of H. Wright, would be no discredit to any of our Eastern churches. In Fremantle the organ is in full blast both morning and evening. For my part I have not been able to see how it can be right to use the instrument at night if wrong in the morning. (D. A. Ewers.)

*The Royal Staff of Divines.—*If King Edward VII. is not a good man it is not for the want of spiritual advisers. We are told that he has "two reverend deans of the Chapel Royal, four reverend clerks of the King's closet, two domestic chaplains, fourteen chaplains in ordinary, and five honorary priests in ordinary, a total of sixty-five spiritual guides." Queen Victoria had only sixteen, and yet managed to maintain a good reputation. It almost appears that her son requires four times as much clerical guidance as his mother to keep him up to the standard. (Editorial Notes.)

anniversary. Musical items for the day came from Miss Frances Cowper, Mrs. J. G. Hall and Mrs. Taylor, while speakers at the three services were J. E. Brooke (Lygon-st.); F. T. Borland (warden-elect, Adelaide University); and C. G. Taylor.

Contrasts

The ecumenical movement presents two adverse aspects to many Australians—it is from above (in a bureaucratic, not a theological sense) and from without. To Americans it is rather the extension of a long-existing co-operative spirit.

(1) Anglicans.

Australia has reproduced the British pattern of denominational life, except that the Church of England is not "established." We have the threefold division into Free Churches and Roman Catholic, with the Anglicans trying to maintain a bridge position. The Church of England is not always a member of Councils of Churches, and frequently her ministers are not associated with Ministers' Fraternals; in fact, Puritan and Anglican are often deeply divided on many of the social issues with which these deal. Because of the numerical strength and social standing of the Church of England our Protestant witness is greatly weakened without her co-operation.

The situation is very different in America: the Episcopal Church is not as English as the Australian Church, it is not an English ivy but an American woodbine, and it is relatively much smaller and less influential (e.g., Methodists number ten millions, Presbyterians five, Disciples and Anglicans 1.7 each).

(2) Co-operation.

Our co-operative work is limited to local Fraternals and City Councils, the National Missionary Council, the Interchurch Women's Council, and some Councils of Christian Education.

The extent of co-operation is much greater in U.S.A. There are many larger Parish Units in which congregations of two or more denominations work as one Parish, particularly in depressed rural areas. There are 921 Councils of Churches, more than one hundred of which have paid staffs. Buffalo, with a population a little greater than Brisbane, has a staff of six on its Council, whose major work is in Christian education and social service. Many great theological seminaries, like Yale, Harvard and Union, have long had an ecumenical faculty and student body.

In addition, for as long as forty years, there has been co-operation on the national level, notably in the interdenominational agencies which last year came together to form the National Council of Churches—The Federal Council of Churches, The Foreign Missions Conference, The Home Missions Council, The International Council of Religious Education.

(3) Unions.

In the last 25 years there have been a number of unions of large churches. Conversations are now taking place between Disciples and American Baptists, Presbyterian and Episcopal Churches and the Evangelical and Reformed Church and the Congregational Christian Churches. In Cincinnati in January this year, there was held the "Conference on Church Union." The members of the Conference are the Methodist and Presbyterian Churches, the Disciples of Christ, the Evangelical and Reformed Church, the Congregational Christian Churches, and the Council of Community Churches. These churches look beyond co-operation to union. As a result of the Conference a Plan of Union has been sent down for study and, eventually, action. Unity is "in the air" in the States.

If the ecumenical movement seems shadowy, remote and too top-level, remember that "if you want to make a thing living make it local." —Contributed by R. W. Graham for the Federal Committee for the Promotion of Christian Union.

Minister's Musings

DAY BY DAY

SUNDAY.—Four meetings to-day made for a full day and a weary me. Why must we have so many "specials" at this time of the year? There are so many anniversaries, both church and Sunday school, in Spring that I wonder sometimes why so few of the so-called rugged pioneers ever seem to have had faith enough to begin things in winter. Or did some of the churches and schools actually begin in the winter months, only to have their anniversaries moved over to the warmer months by less hardy descendants, with one eye on the prospective attendance, and the other on the offering? Now I come to think of it, there was more than a touch of "let's hold on now and wait for the better months" about our own winter programme this year—and last year—and the year before that! Whatever the reason, we could do with a little more spacing out of our "specials." Some ruthless pruning wouldn't go amiss, either! If we heeded all the appeals which come asking us to observe this and that "special" Sunday, there would scarcely be one day left in the whole year which we could simply term "the Lord's day." But even "special days" have not been enough for our various campaign organisers; there has been a mushroom growth of "special weeks" in recent years. Commercialisation seems to be running riot in U.S.A., where the latest list of "specials" issued by the U.S. Commerce Department includes such gems as Odorless Decoration Week, National Frankfurter Week, and even Large Size Week! A church's diet of "specials" may not be as obviously ridiculous as that, but I'm sure that the more sustaining Bread of Life comes in the regular activities of a church that does not need the constant spur of the "special."

MONDAY.—It was a glorious day, so Alison and I resolutely shut the doors of kitchen and study behind us, gave Laurel her lunch for school, washed and dressed delighted baby Catherine (affectionately known as "the Great"—apparently even to herself!) and set off for an hour or two on Graysley beach.—Sorry, that's to-day's fairy story, and I set it down on paper with a wistful sense of the might-have-been. Actually, the 'phone rang early; I was needed somewhere else urgently. While I was out a visitor called to see Alison—one of the long-term variety. Another of Catherine's teeth decided to cut its way through, to the sound of loud wails from that young lady herself. Then Laurel arrived home from school with all the evidence of a temperature and a coming cold. Ah me! Still, the sun *did* shine all day.

TUESDAY.—Yesterday's urgent call came from Mrs. Erskine's family. She had given them a bad scare by a sudden collapse. She has been ill so long and been so magnificent throughout it, that when her defences suddenly crumbled they thought the end must be near. But she slowly rallied, and when I called again this afternoon seemed as bright as ever. I could not help comparing her with Mrs. Chester, whom I had just seen. She also has been in bed for months—as her family well know! Nothing is ever right; if only she could get up and do things herself!—but she certainly shows no sign of really wanting to do that. Somehow I suspect she's not nearly as bad as she wants us to believe. She had seen Stanley Jones' *The Way to Power and Poise* advertised by the Austral, and had asked me to secure a copy for her when I was in town. As I handed it over to-day, she looked up at me pathetically, saying as she tapped the book: "This is what I need—power and poise! I'll ask Harold to read it to me at nights." I would like to see the faces of them both when they come to one page in the book. Stanley Jones tells the true story of a sick woman who

didn't have the will to live, saying repeatedly: "I'm going to die." Finally both doctor and husband decided that she needed shock treatment, and the husband said: "Well, Mandy, it's too bad that you are going to die. I'll have to accept it. And I think when you are gone I'll marry the hired girl." That made her sit up—in more ways than one. "No you won't. She's too fast now!" So she got up and lived. I can't quite see our Harold trying that technique!

WEDNESDAY.—During our prayer-meeting to-night we read responsively one of the really majestic passages in the Authorised Version. In our later discussion one of the men reminded us of George Bernard Shaw's pointed words: "Your native language is the language of Shakespeare and Milton and the Bible; don't sit there crooning like a bilious pigeon." I don't think he looked at me as he quoted it!

THURSDAY.—Phrases from a long letter by Keith Skillicorn have been recurring to my mind throughout the day. Written to the homefolks of his wife Ruth, it was passed on for me to read, and I valued the privilege. Readers of *The Australian Christian* will, of course, remember that this young man was a graduate of our Federal College at Glen Iris just twelve months ago, and that he, his wife and two sons, went out to India early this year to serve in the British churches of Christ mission. At present they are, as he puts it, "living as pioneer missionaries in our little mud house which is right in the middle of the village, the filth of which is indescribable. Between the bamboo strips and the tiles, the rats play games and occasionally knock down some mud which is deposited on the rafters by the white ants, which have simply riddled my nice new canvas ground-sheet." In all this there is not the suggestion of a complaint, but in writing of seeing sixty to seventy men, women and children assembled to hear the gospel, he says: "The thrill of seeing all this brought tears of joy to my eyes. . . . Truly the Spirit of God is working here." This family, and the whole British mission, need our prayers in their pioneering work.

FRIDAY.—I found Tom Lake reading Percy Pittman's *Village India* this afternoon. Just at present it's all "India" in that household, with their sailing date not so very far away. Rita's enthusiasm is by no means as warm as Tom's. I noticed. Doubtless she realises, as we all do, that this visit will in effect be a test for her. When we were alone I spoke about that to Tom. He replied slowly: "We both feel that, whatever her decision, it's better for us both to know now. I hardly know what I'd do if, after this trip, she felt that she could never go back there as a missionary's wife. But I'm not really afraid of that. I believe in Rita." I wish she could have seen his face just then.

SATURDAY.—Alison, having her "before-lights-out" read of her present novel (Taylor Caldwell's *The Arm and the Darkness*) has just asked me what I think of this for a phrase worth remembering. They're the words of one of the Huguenot characters in the book, she tells me. "There are no lost causes; there are only lost men." Yes—definitely worth remembering! Especially to-morrow.

It is worthy of note in this Diamond Jubilee year of the Austral Printing and Publishing Co. Ltd., that its second manager is still living. He is G. P. Pittman, who served the company for three years prior to his major life-work as a missionary in India. He is still a frequent and valued contributor to these pages.

INTERSTATE

CHURCH NEWS

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

Discipleship

Rosanne Hannah, Reservoir, Vic.
Noel Newstead, Reservoir, Vic.
Brenda Peters, Benalla, Vic.
Mrs. Bayliss, Avonsleigh, Vic.
Joy Rainey, Avonsleigh, Vic.
Max Longford, Essendon, Vic.
Mrs. Warner, Ballarat, Dawson-st., Vic.
Mrs. Davis, Ballarat, Dawson-st., Vic.
Beryl McRae, Ballarat, Dawson-st., Vic.
Richard Cartledge, Ballarat, Dawson-st., Vic.
Graeme Price, Ballarat, Dawson-st., Vic.
Ann Price, Ballarat, Dawson-st., Vic.
Mr. and Mrs. G. Osborne, Hamilton, N.S.W.
Audrey Edwards, Williamstown, S.A.
Margaret Walker, Williamstown, S.A.
Bevan Cornish, Williamstown, S.A.
Vernon Cornish, Williamstown, S.A.
Colin Springbett, Williamstown, S.A.
Margaret Bunting, Gawler, S.A.
Colleen Davies, Gawler, S.A.
Mr. and Mrs. Bernard Calnus, Mt. Evelyn, Vic.
Hayden Sargent, Warrawong, N.S.W.
Lurline Bell, Warrawong, N.S.W.
Dorothy Stafford, Warrawong, N.S.W.
Helen Main, Warrawong, N.S.W.

Membership

James Fazealdean, Grote-st., Adelaide, S.A.
Robert Ramzan, Grote-st., Adelaide, S.A.
Mrs. Holt, Grote-st., Adelaide, S.A.
Mrs. Gwynne, Grote-st., Adelaide, S.A.
Mrs. Bone, Grote-st., Adelaide, S.A.
Mr. and Mrs. Mears, Bayswater, Vic.
Mrs. E. Hade, Hartwell, Vic.
Mrs. Worn, Geelong, Vic.
Barbara Worn, Geelong, Vic.
Valerie Worn, Geelong, Vic.
R. Davis, Hamilton, N.S.W.
Mr. and Mrs. C. Preece, Hamilton, N.S.W.
Ray Smith, Chatswood, N.S.W.
Pamela Hollands, Cottonville, S.A.
Coral Barnden, Fairfield, Vic.
Mrs. Martin, Prahran, Vic.
Margaret Lindsay, Prahran, Vic.
Wendy Lovell, Brooklyn Park, S.A.
Judith Morcom, Hartwell, Vic.
Beverly Stoneman, Hartwell, Vic.
Alan Smith, Hartwell, Vic.
Dorothy Chivell, Warracknabeal, Vic.
Mavis Chivell, Warracknabeal, Vic.
Patricia Earl, Warracknabeal, Vic.
Geoffrey Cunningham, Warracknabeal, Vic.

Marriage

Joyce Hofmeyer to Hugh Reid, Grote-st., Adelaide, S.A.

Fallen Asleep

A. Harris, Ivanhoe, Vic.
Mrs. A. H. Arnold, Nailsworth, S.A.

New South Wales

Warrawong.—On Nov. 18, Bob Covill spoke to morning meeting. Help of local preachers is much appreciated. There were 28 present. 68 children attended B.S. and at night over 40 were at gospel service, when R. Williams and D. Main addressed children and adults respectively. After service members journeyed to Wollongong to witness baptism of four Y.P. from Warrawong.

Wollongong.—At ladies annual birthday afternoon on Oct. 9, Mrs. Greenhalgh brought Mrs. Goulter, who gave a moving account of her last days in China as missionary. On Oct. 13 half-yearly conference was held. Over 100 gathered with visitors from Sydney, Bowral and other centres. Mr. Amos gave afternoon address which was followed by tea prepared by ladies. Conference concluded in evening with address by A. W. Stephenson, principal, Woolwich Bible College. At annual church business meeting on Oct. 24, reports presented by Warrawong and Wollongong showed progress is being made. Nov. 11 was Warrawong's first anniversary. Until recently morning worship was held, but gospel services are conducted now.

Albury.—At 24th church anniversary, G. Burns (pres. N.S.W. conference) was speaker. Offering amounted to approximately £200. Good meetings are held in spite of much sickness. V. Morris is very ill in hospital. R. Greenhalgh conducted two weeks' "Happy Hour," when over 80 children attended. At Y.W.F. second anniversary, Mrs. Turner (Melbourne) was guest speaker. At annual meeting held on Nov. 17 officers were elected for ensuing year.

South Australia

Adelaide (Grote-st.).—Five recent additions made a total of 35 for year. Meetings are well attended, and New Australians are attracted to services. C.E. "flying squad" continues visitation ministry to aged and sick, conducting services in homes at every opportunity. Visitors have included Mrs. Williams and two sons (Lillimur, Vic.), Miss Smith (Balwyn, Vic.), Mrs. Ward and son (Carnegie, Vic.), and Mr. and Mrs. Smith (Geelong, Vic.). Mr. and Mrs. Hartell are improving after illness. After-church service was conducted by S. E. Riches representing Mission to Lepers on Nov. 11. Choir under leadership of W. Watson is help to broadcast and gospel services.

Hindmarsh.—At B.S. anniversary services on Nov. 11 and 18, speakers were Norman Makin, Claude Candy and J. E. Shipway. Singing led by Geoff Trevaskis was enjoyed by large audiences. S. Norman, F. Johnston and Joan Gaskin assisted with orchestra, and Ron Morrison was pianist. Concert on Tuesday night brought £22, and splendid items were a credit to all who assisted. Sympathy is expressed to Mrs. Aird in homecall of her mother.

Edwardstown West.—At B.S. anniversary services on Nov. 13, Mr. Hutson (conference president) addressed teachers' and workers' dedication service, and P. R. Baker spoke in afternoon and evening to crowded meetings. Scholars sang well under leadership of C. Williams. After evening service several members visited

Mr. and Mrs. Rogers, and held a communion service there. Sympathy is expressed to J. Squires, Mrs. Turner and Mrs. Warhurst in loss of loved ones. Edith Bull is well on way to recovery. All work is in good heart with auxiliaries functioning well.

Kilburn.—On Nov. 11 kindergarten department had record attendance of 90. Church attendances are encouraging. Mr. Edwards addressed both services on Nov. 11. Les Milne is home from hospital and improving.

Wampony.—Meetings at Wampony continue to be well attended. Mr. Curtis spoke on Nov. 4. Nov. 11 was 68th anniversary of church, when M. T. Lawrie, of Kaniva, spoke at both afternoon and evening services. Special items by choir, Miss Morva Dinning being organist. On Nov. 18 A. R. Jones paid a visit in interests of Social Service Department. On Nov. 19 a delegation joined other C.E. members of circuit in C.E. rally at Naracoorte.

Cottonville.—Church annual business meeting was held on Nov. 6, when Mr. Gloyne resigned as secretary, after 18 years' service. Officers appointed were: Sec., S. R. Beck; assistant, Cliff Butler; treas., W. Ferris; deacons, G. Pederson and W. Walladge; auditor, L. Parker. Mr. Williams, R. Berry, N. Coventry and R. Brand did not seek re-election as deacons. B.S. picnic was held at National Park on Nov. 17. Nine attended Ladies' Auxiliary last meeting for year on Nov. 14. On Nov. 12 Youth Council was re-formed with Peter McDonald as secretary-treasurer. Conference president, A. Hutson, spoke at morning service on Nov. 11, while Mr. Mathieson visited Glenelg. Mr. and Mrs. Mableson have been unwell, and Graham Liney had an operation recently.

Victoria

Carnegie.—M. A. Coombs, of C.O.B., was speaker at evening service on Oct. 28. Mrs. Bowman is improving and is now in Will. H. Clay Nursing Home. A presentation was made to Mr. and Mrs. Robert Brewis upon their recent marriage. Girls' gymnasium display was held in Caulfield town hall on Oct. 3. E. L. Williams was speaker at both services on Nov. 11. His special series of addresses at morning worship are appreciated. Doug. Beasy and Rex Cleland have assisted at organ during holidays of C. Ward.

Reservoir.—B.S. anniversary was marked by crowded services. Speakers were Ron Muller, V. Russell, L. Trezise and R. E. Burns, and singing was led by Mrs. Plummer. Services closed with concert by scholars and Senior Fellowship. Senior Youth Fellowship was addressed by J. Plummer. Cecil Watson brought message to Men's Fellowship. B.S. has changed to morning resulting in increased attendance. Members journeyed to Tuarong Reservoir on Nov. 6. Tennis Club entered teams in A, B and C Grade for summer competition. Hospital Sunday offering was record—£11/14/6. Dr. E. R. Killmier gave address at evening service and men's quartette rendered items.

Wangaratta.—First convert for Benalla church was baptised in Wangaratta church by A. Baker. On Oct. 4, at church anniversary, special speaker at both services was Keith Jones. 68 broke bread. Annual banquet and thanksgiving service was held on Oct. 7, when representatives were present from Yarrowonga, Albury and other places; responses were given by several visitors. Keith Jones again gave message and items were rendered by Frances Cowper and Mrs. Aubrey Jackel. Offering was a record (£371), effort being to pay half building debt. Mrs. O. Jackel convened arrangements for banquet capably.

Frankston-Moorooduc.—Colin Coventry, from Newcastle (trainee at Flinders Naval Base) was a welcome visitor. He was entertained in a church home during week-end of Oct. 14. While Mr. Morgan was absent at Emerald, L. A. Trezise,

IN MEMORIAM.

DOWNING.—In loving memory of Annie, beloved aunt of Alicia, Emily and John, passed away Nov. 29, 1950, aged 91 years.

ORAM.—In loving memory of my dear husband, William Glover, who passed into rest, Nov. 30, 1944. "It is only till he come."
—Inserted by his loving wife, J. Oram.

DYER.—On Nov. 18, at Bendigo Hospital, Ellen Jane, beloved wife of Henry James, and loved mother of Ronald, Sylvie (Mrs. M. Hart), Edwin, Kelvin and Vida, aged 59 years. Resting with Jesus.
—Inserted by her loving son Ronald.

DEATH.

OWEN (nee Matthews).—On Nov. 10, at her residence, "Glynowen," Mahogany Creek, passed peacefully away, Matilda Jane, beloved wife of the late Lionel Owen, dear mother of Lawrence, Edith (Mrs. Dickinson), Mahogany Creek, Dorothy (dec.), and Irene (Mrs. Lowry), Wembley; aged 77. Patient in life, peaceful in death. Cherished memories.
—Mrs. C. C. Dickinson, Mahogany Creek, W.A.

BIRTHS

FARMER (nee Wigney).—On Nov. 19, at Margaret Coles, to Gwendolyn and Murray—a daughter (Lorraine Gwendolyn). Special thanks to Dr. E. R. Killmier and Sister Phyl Davis.

LONG (nee Fraser).—On Nov. 17, at Ballarat, Vic., to Joyce and Harold—a son (Graham Stuart). Both well. A brother for Bruce.

GOLDEN WEDDING.

QUENAULT (Kenno)—**TURNER.**—Mr. and Mrs. G. F. Quenault have pleasure in announcing the anniversary of their golden wedding, celebrated by Mr. J. G. Shane at Northcote, Dec. 4, 1901. Present address, 5 Grant-st., Hampton.

SILVER WEDDING.

EARLE.—Mr. and Mrs. Howard Earle announce with pleasure and gratitude the 25th anniversary of their wedding, celebrated at the church of Christ, Boronia, on Dec. 1, 1926, by the late T. H. Scambler.
—5 Barry-st., Kew, E.4, Vic.

COMING EVENT.

DECEMBER 7 (Friday).—The Victorian Women's Conference Executive Council will meet at Swanston-st. at 2 p.m. Mrs. Morrall will lead devotions, and Deaconess Hand will be speaker. Please remember gifts for hospitals. All ladies welcome.

DECEMBER 12 (Wednesday).—Christmas concert by Ladies' Choir, 8 p.m., Lygon-st., Melbourne. Proceeds for Manse Fund. Assisting artists: Mrs. C. G. Taylor, soloist; Miss O. Russell, elocutionist; Mrs. Hocking, instrumentalist. Tickets 2/-.

BORDERTOWN CHURCH OF CHRIST.

OPENING OF NEW CHURCH HALL,

DECEMBER 2, 10.45 a.m.

Tea and Public Meeting, Tuesday, Dec. 4, 6 and 8 p.m.

Speaker, W. A. Russell.

"Back to Church." Former members especially invited.

SUPPORT MAIDSTONE TENT MISSION.

A BROTHERHOOD ENTERPRISE.

Meetings transferred temporarily to chapel, Richlieu-st., while storm-damaged tent is being repaired. Visitors and church delegations will be appreciated.

Missioner, Lloyd E. Jones.

B. J. Combridge, W. T. Atkin and F. Adams were speakers. Local brethren were responsible for midweek meetings. B.S. held concert on Nov. 9. Proceeds for hall fund amounted to £13.

Tootgarook.—On Nov. 11 C. Cole was guest speaker at church and Bible school first anniversary. Good congregations at all meetings. Mrs. C. Cole was soloist at evening service. Church purchased two blocks of land for building of future church. Ministry of I. Hull finished on Nov. 18.

North Essendon.—Some 25 young people enjoyed study, worship and fellowship at youth camp at Mt. Evelyn. Mr. and Mrs. White were leaders with several helpers. R. Strack, of Essendon, presided on recent Sunday, and G. Roy Thompson gave address. C.Y.F. presented play, "The Land of Second Chance," which by request will be repeated. Thanksgiving offering amounted to £94/18/9. Tennis club was represented in Mentone tournament recently. Good Companions enjoyed hike to Tullamarine. Group photo. was taken of B.S., when attendance was 150.

Bayswater.—W. T. Atkin, of Social Service Department, spoke at morning service on Oct. 21, and addressed combined meeting in public hall in evening. Winnie Sandells was soloist. B.S. has changed to morning school. Good meetings are being maintained.

Emerald.—Garry Massey is now B.S. superintendent and Mr. and Mrs. Des. Nelson have been added to teaching staff. At annual meeting on Oct. 13, satisfactory reports were received from all auxiliaries and retiring officers were re-elected. Manse debt has been reduced to £50.

Essendon.—Mr. McIlhagger spoke at both services on Oct. 28. Evening soloist was Doris Dodds. Mervyn Wood spoke on Nov. 4. Mr. McIlhagger and group of Y.P. after weekend at Monbulk, returned to church for tea, and took part in evening service; Mr. Witham gave address. B.S. picnic was held at Wattle Park on Nov. 6. On Nov. 10 officers of church held social at home of Mr. and Mrs. Hemsley. C.M.S. held tea meeting on Nov. 11, when Mr. Foster (Youth Dept.), gave talk. Y.W.F. held election of officers on Nov. 15. Those elected were Mrs. Wakefield (pres.), C. Lindsay and M. Cheal (vice-pres.), B. Ferguson (sec.), D. Strack (ass. sec.), J. Ferguson (treas.), D. Bell (Fellowship representative).

Newmarket.—On Nov. 11 N. Hutton, of Essendon, presided, and V. Longthorp, of Red Hill, addressed both services. On Nov. 6 B.S. picnic was held at Glen Waverly. On Nov. 18, R. McKenzie addressed 11 a.m. service and H. Gross, of Ascot Vale, gave gospel message.

Collingwood.—At church anniversary services on Oct. 28, messages were given by F. N. Lee and E. L. Williams. Ladies provided tea for visitors. B.S. picnic was held at Montrose on Nov. 6. On Nov. 11 cricket club held church parade, several members taking part in service. A kitchen tea was given to Miss Rae Yow and Stan James on Nov. 17.

Ivanhoe.—Four who recently decided for Christ were baptised last Sunday. Members and friends attended a picnic at Touroorong Reservoir on Jubilee Day. W. W. Baird concluded his ministry on Nov. 24.

Cheltenham.—On Nov. 11 a memorial book-rack and table were dedicated by R. C. Bolduan. An address on B. and F. Bible Society work by S. R. Baker was given. Offering for this cause amounted to over £20.

Maryborough.—Special meeting was held in October, when plans for obtaining a manse were formed. Ladies' Aid fete on Nov. 8 raised over £100. Men held working bee to clean church grounds, and a new fence is in course

BLACK ROCK HOME-COMING SERVICES, DECEMBER 16.

11 a.m., speaker, Principal E. L. Williams. Soloist, Mrs. Holloway.
2.45 p.m., P.S.A., Public Meeting. Speaker, E. J. Miles. President, H. L. Sercombe. Visiting artists.
5 p.m., Fellowship Tea and Community Singing.
7 p.m., Youth Rally. Speaker, Geo. Wood.
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of erection. W. Greenwood continues faithful service. Joy Greenwood, of S.A., has been a visitor. R. Wellington is B.S. superintendent. Sympathy is expressed to S. Lunn in loss of his mother.

Coburg.—Ladies' Guild, assisted by Girls' Guild, held a sale of work on Nov. 3, and to date £90 has been received from this effort. Teachers and officers of B.S. conducted visitation campaign and gained several new scholars. Nov. 17 and 18 were observed as Temple Day and Thankoffering Day, over £200 being received. On Nov. 7 officers and members decided to restore church as before fire, and to proceed with whole rebuilding plan north of the wall. Officers reported increase in overseas mission and home mission offerings. Church also contributed to Canberra fund. A junior (Beth Wilson) made good confession and is having Bible instruction by preacher every week.

Pascoe Vale.—Land has been purchased, so next aim is a building. On Nov. 10 Ladies' Guild's first sale of work resulted in £80/18/4. Mr. White, of North Essendon, brought address on Nov. 18 for third church anniversary. Mrs. Gullidge, of Northcote, was soloist. Temple Day coincided with anniversary, and Ladies' Guild presented £100 to church officers. Mrs. Dudley is back after illness and holiday.

Ballarat (Dawson-st.)—At B.S. anniversary on Nov. 4, individual items, and singing by scholars,

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under leadership of Lloyd Morris, were enjoyed by good attendances. At afternoon session mothers and babies of cradle roll, kindergarten and primary were featured. Ron Muller, of Box Hill, was guest speaker. Anniversary closed with tea meeting, social evening and presentation of prizes. Mrs. Coates was able to enjoy fellowship after a long illness. Sympathy was expressed to Mrs. Hearn in home-call of her mother. In absence of F. Hunting at Colac, H. Feary and A. Graham were speakers on Nov. 18.

Hartwell.—S.S. anniversary services on Nov. 4 and 11 were well attended, with singing led by R. Warmbrunn; addresses were well received. Mr. Morflew officiated as organist and Miss J. Downes as pianist. Prizes and items were presented on Nov. 17, many parents and friends being present. Mr. Seath (supt.) and B.S. staff were all named and commended to God in prayer by preacher, H. J. Paterson, at morning service on Nov. 11. Church sorrows with Mrs. J. I. Mudford who recently was bereaved of a sister.

Ormond.—R. W. Vautier is in Tasmania on special work and missions. Assisting speakers have been Messrs. Clark, Bradley, Thomas, Cleland, Westwood and Buckmaster. Attendances average 70 breaking bread each week. B.S. is in good heart with attendance of 155 scholars. A good spirit is maintained in all clubs. Good Companions came fourth in recent sports. Church is now free of debt. Mrs. Lomax is making a remarkable recovery from illness. Mrs. Flanders is also progressing after operation. Working bee at manse was held during month.

Belmont.—Social evening in Shire Hall on Nov. 10 celebrated 11th anniversary of church. A special invitation was given to speakers and their wives, who helped during year. At morning service on Nov. 11, R. Lennane presided. C. Wills and R. Watt were readers and Mr. Wilson (Drumcondra) was speaker. J. Kennedy spoke at gospel service. B.S. numbers are encouraging after illness of many scholars. On Nov. 16 annual business meeting and election of officers was held. Reports were read by D. Thomas, sec.; P. Melhuish, treas.; R. Lennane, B.S.; Mrs. Thomas, sick visitation and ladies activities. Officers elected were: Sec., D. Thomas; treas., C. Wills; elders, J. Anderson, R. Wilson; deacons, R. Watt, R. Lennane, P. Melhuish, S. Annear, S. Stronach; organist, Mrs. C. Wills; ass. organist, Mrs. R. Lennane; agent for Christian and social service, Mrs. D. Thomas; B.S. supt., R. Lennane. Church recorded appreciation of faithful service of P. Melhuish during 11 years as treasurer. Fortnightly prayer meeting was held at home of Mr. and Mrs. Watt.

Geelong.—On Nov. 18, after morning address by Mr. McDonald, three young people rededicated their lives. Mr. Anderson spoke at night. At Happy Hour after church Mr. Anderson commenced "Pilgrim's Progress," a color film.

Middle Park.—B.S. anniversary services were held on Nov. 4 and 11. Addresses by L. Trezise, K. Clinton, Ross Lloyd and G. Lane were appreciated. Scholars sang well under leadership of P. French. Mrs. Johnstone is progressing after accident.



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Obituary

Mrs. A. H. Arnold.

On Nov. 16 Mrs. Augusta Helene Arnold gently fell asleep in Jesus. Born in the northern part of South Australia nearly 90 years ago, she moved to Pt. Pirie, where most of her life was spent. There both she and her late husband, Frederick Herman Arnold, were baptised by Wm. Moffitt 46 years ago. All her 9 children became members of the church, her youngest son, Roy, passing away when minister at the Launceston church, Tas. Another son, Elliott, was also a preacher for some years. For 38 years she was a loyal, consistent member, a deaconess, and active in the Dorcas Society at Pt. Pirie. Since the death of her husband she has lived for ten years with her daughters Martha and Alma in Adelaide, but she was too weak to attend services. It was the writer's privilege to visit her in the home on several occasions, and then to conduct the funeral services at Pt. Pirie on Nov. 17. Loving sympathy is extended to the relatives.—A. J. Fisher.

Mrs. R. H. Collins.

The passing of our sister, Mrs. R. H. Collins, of Lillimur, Vic., on Sept. 12, after a short illness, has removed one who has quietly and faithfully witnessed for her Lord for half a century. Born at Echunga, S.A., in 1877, Mrs. Collins, as a girl, came to live with her parents at Natimuk, Vic., and later at South Lillimur where, during a mission held there early in this century by the late H. Leng, she became a member of the church. After her marriage she lived at Lillimur, and her membership has been with the church there. Mrs. Collins always took a keen interest in all church and brotherhood activities, and kept informed through the regular reading of *The Australian Christian*. She was left with the responsibility of family and farm when her husband died in 1920. Two daughters, both members of the church, one being the organist, and two sons are left to sorrow for one who has been a good mother and a faithful follower of Christ. Services in the Kaniva chapel and at the graveside were conducted by M. T. Lawrie.—M.T.L.

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.).

DOES HOME MISSION EFFORT BRING RESULTS?

The above question can be answered by prayer and faith. The writer of this letter has had it proved by trusting in God's word and prayer. I believed in using money boxes for missions, and stepped out on my own against opposition. I do not think that for 17 years we averaged £5 a year for home missions. Now comes the question, Does H.M. effort bring results? I put out 29 H.M. boxes the first year and collected £30. For the last six years we have through prayer and the boxes received over £200. I find that by putting 1/- a week in the H.M. box we never miss it; but by leaving it until the H.M. offering comes around we, generally speaking, say, "Christmas is near and I cannot afford so much this year." Now the benefit of money boxes is this: my weekly offering goes in and I don't miss it. I honestly believe if the H.M. box was put in the home, where it is seen every day, we would have far larger offerings without being missed. Isolated members have the boxes in their homes, and I have had wonderful results from them.—P. Patrick, Wangaratta, Vic.

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(J. M. Black, known chiefly by this hymn, was
leader of a C.E. Society, and as an outcome of
the Roll-call at a Consecration Meeting, this
hymn was written... Sankey 983. Alexander 70.)

The first National C.E. Convention I attended
was in 1908, in Melbourne. I was only a youth,
and it was my first journey out of South Aus-
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that convention centres around a hymn very
similar to this one. We were often taken on
excursions around the city, but, believe it or



not, our mode of transport was not by motor
bus but by a big, high-wheeled vehicle drawn
by four or sometimes six horses. As we drove
along the city streets or out into the country
we were singing, and one of the favorites which
is indelibly implanted upon my mind was the
following chorus, written by J. Van de Venter:

I'll be present when the roll is called,
Pure and spotless through the crimson flood.
I will answer when they call my name,
Saved through Jesu's blood.

When Winston Churchill was British Prime
Minister, he startled most people who heard
him by reciting, quite spontaneously, in the
House of Commons, some lines from the hymn,
"When the roll is called up yonder, I'll be
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In a ward of a military hospital a soldier lay
dying. His comrades in beds nearby kept silence
and the place was hushed into solemn stillness.
Suddenly the dying man raised himself in his
bed and in a calm, steady voice cried, "Here!"
A nurse hearing the cry, and thinking he needed
something, hurried to his side. "You called,"
she said gently, "did you want anything?"
"No," the soldier replied, "but I heard my
name and I answered!" Then a gleam of
heaven's brightness shone in his eyes. "Hark!"
he said, "I heard it again. Here!" And even
as he uttered the word he relaxed in death
and entered into eternal life.

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