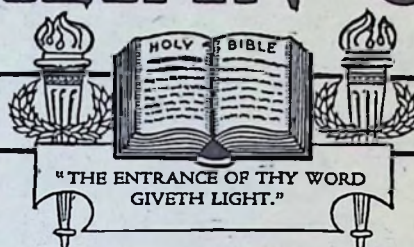


# The AUSTRALIAN CHRISTIAN

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## One Year of War.

IT is astonishing how people can become accustomed to conditions which in anticipation seem impossible to be borne. At the end of the first year of the war, we can look back upon numerous events which might have been judged incredible. In many countries people have survived an ordeal more fearful than human nature might have been expected to endure. With what fortitude and calmness have our own people in Great Britain met the onslaught of our foes! London and other cities have endured the horrors of terrific bombing without panic. The dive-bombing on crowded shopping areas and the machine-gunning of women and children have aroused indignation. Mr. Churchill, in congratulating our men, referred to the "wanton cruelty" of some of the enemy bombers.

All of us are in our thoughts reviewing the history of the past twelve months during which the dread forebodings of the previous years have been more than realised. The Munich agreement of a year before had been received by our people with mixed feelings. Months of intense anxiety were followed on September 1 by the German invasion of Poland and the issue of British and French ultimatums to Germany. On September 3 the Empire was at war. Before the end of the first month, Poland had been overwhelmed, and its partition by Germany and Russia had been announced. Finland was invaded by the Red Army at the end of November, the Russo-Finnish war ending in March by the acceptance of the Soviet terms.

In the west the war for the first seven months moved so slowly that some were deceived into thinking that a stalemate had been reached. But in April great events followed one another in rapid succession. The unresisted occupation of Denmark was followed by the invasion of Norway. In May the German "blitzkrieg" began, and the invasion of Holland, Belgium and Luxembourg took place. Holland soon ceased fighting in order to save the civilian population. King Leopold of Belgium, after urging his people to resist to the end, before the end of the month ordered his troops to lay down their arms. At the beginning of June the epic evacuation of Dunkirk took place. On June 10, Mussolini, who had bided his time, declared war. By the middle of the month Paris was occupied by the Germans. Then speedily came France's request for an armistice, followed by the acceptance of Hitler's humiliating armistice terms. So we lost our ally. On August 8 the great "battle for Britain" began. How heroically the terrific efforts of the enemy have been met, we have read anxiously, yet with pride, from day to day. The greatness of the German effort and its cost are seen in this, that in 24 days, from August 8 to the end of the month, the Germans lost 1088 planes and the British 298. The total German air losses in the first year of the war are reported as 3571.

### The Prognosticators.

Nearly all of us read many articles and books dealing with the war, or spend much time listening to the views of supposed experts as they are broadcasted for the enlightenment of the people. Over and over again the news reports of actual happenings have had as shattering and devastating effects on the prognostications of the professional and lay expounders as the attacks of Nazi invaders had on Polish or Netherland defences. We who read the overseas magazines often find the reading both difficult and nauseating, because of the discrepancy between the facts as they appeared to confident writers of a few weeks or months ago and as they are now known to have been and to be. Long after we knew of the calamitous and weak yielding of France—a collapse which requires other explanation than Germany's military strength—we continue to read in the magazines as they come from abroad of the might of France, her incomparable army and defences, her indissoluble alliance with Britain, and her determination to fight to the end. Yet the British Prime Minister in a recent address said that "the French had been beaten into submission after they had suffered less than half the casualties of any one of half a dozen battles in the last war." Many Frenchmen, however, have refused to acquiesce in the surrender, and some of the colonies are reported to have revolted against it. To us the need of caution in the estimation and reception of the most confident statements of the know-alls is one of the great lessons which the events of recent months have taught us. The secular forecasters have fared as badly as the professional mongers of prophecy have often done in the past and are still doing. Neither of the groups has a monopoly of what we now are accustomed to call "wishful thinking."

### The Confidence of Faith.

In times of crisis, great trouble and war, strange cults seem to flourish. The minds of many people are prepared, without proof, to accept the strangest of doctrines. Confident predictions abound. Some of them hit the mark, and the misses are overlooked. Many people have been quoting Mother Shipton's prophecies, some of them with an admiring faith which shows they have either not read or not been baulked by such a little error as the following:—

"The world to an end will come  
In eighteen hundred and eighty-one."

We who are Christians should stay our souls upon God and his abiding Word. The Father loves and cares for us, and has made provision through his Son for the forgiveness of all our sins, and through his Spirit for the daily strengthening of his children. Our preachers, we are glad to know, continue their work of preaching the glorious Gospel of Christ. By

the preaching of the clear and simple facts of the New Testament, rather than by dubious interpretations of obscure and figurative passages of Ezekiel, they are seeking to turn men from their sin to a glad acceptance of that gift of eternal life which is in Christ Jesus. The most vital things in the scriptures are the things most clearly revealed. The three thousand on Pentecost, who became disciples after hearing one sermon, the jailer at Philippi who was a pagan at sunset and a Christian at sunrise, could not have passed an examination in what some folk to-day proclaim as the gospel of the kingdom, or covenant teaching, or prophetic truth; but they knew enough to be saved by Jesus Christ and to serve him as Lord.

What may be ahead is hid from our eyes; but the Christian can say: "God holds the key of all unknown, and I am glad."

Let us possess our souls in patience, and allow the peace of God to garrison our hearts. In simple faith and confident prayer let us approach the Father for his help and blessing.

### For Those in High Place.

GOD'S apostle exhorted that "supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity." Do we think of the great burden which rests to-day on the shoulders of our leaders? They are under a dreadful strain, and have a very great responsibility. At times they are subject to criticism, for as all other men they sometimes err. Whether or not we agree with all their actions or hold their political views, we should fulfil the command of scripture and remember them in our petitions.

Next Lord's day, September 8, is the day of national prayer. Let us all come humbly before God and unitedly make intercession for our King and country, and for the welfare of the world. Our Federal Conference Executive urges all churches of Christ to heed the call of King George and fittingly observe the day of prayer.

### "The Little Doctor."

BY the death on Friday morning last of Dr. William Maloney, M.H.R., Melbourne lost one of its best-known and most picturesque characters. Dr. Maloney had reached the age of 86 years, and for over half a century had been a member of Victorian and Federal parliaments. He was held in affectionate esteem by a great many people, outside of his own circle and political party, for his care for the poor and needy. To great hosts he was a beloved friend and benefactor. His establishment of a medical institute, where poor people received medicine and attention at little cost, and his more recent efforts for the "Milk and Children" fund, were characteristic. By thousands of people Dr. Maloney was affectionately spoken of as "the little doctor." He



had the fame and influence which attach themselves to great service for others.

## The New Gambling Bill.

IN his speech in the Victorian Legislative Assembly last week on the Police Offences (Raffles) Bill, the Chief Secretary (Mr. Bailey) said that many people, desirous of helping war funds, had found it difficult to keep within the law. At present raffles could be held legally only at bazaars, whereas the new bill would permit raffles, if approved by the Attorney-General, to be held independently of bazaars. Mr. Bailey declared that nothing resembling a State lottery would be permitted by the bill. In response to a question by Mr. Macfarlan, "You are going to make the whole State into a bazaar?" the Chief Secretary is reported to have replied, "Yes, that is so." Mr. Macfarlan called attention to the fact that while it was correct that "no raffle or lottery is permitted for money" under the bill, yet such a raffle could be permitted for an article valued at £1000. In a letter to the press the secretary of the Council of Churches calls attention to the dangers of the bill. He regretted the adaptation of the law to those who have found law-keeping inconvenient, and added: "Whatever may be the intentions of the Government, it is clear that the way is being opened immediately to a State-wide lottery with agencies everywhere. Administration by permission of any Attorney-General or other authority is also a dangerous principle. Some later administration with no scruples with regard to gambling and with a definite desire to extend gambling facilities for political or other purposes will find the track well laid."

## Luck.

A CORRESPONDENT asks: "What is luck? and should a Christian term events happening to him or herself lucky and unlucky?" Nothing in the world happens by mere chance. The law of causation is a necessary postulate of our knowledge. And the causal law is by Christians regarded as God's law. So we are in agreement with what we believe to be in the mind of the questioner. The dictionary, amongst the various meanings or synonyms of "luck," gives the following: chance, accident, fortune, hap, what happens to one. People use such terms when they cannot trace the causal connections, and it is not in the least likely that we shall change their manner of speech. One man has sorrows and ill success not apparently due to his efforts or deserts; another has gains and successes which seem unmerited and are not due to his efforts—doubtless men will continue to call the one lucky and the other unlucky. The word "luck" does not appear in our Bibles, but "hap," "happened" and "chance" are found, but never, of course, with the absolute meaning which we think our correspondent would wish to deny. We may agree with a well-known writer who refers to "that unseen providence which men nickname chance."

## Maranatha.

THE Lord Jesus Christ is the Light of the world. In him, too, lies the world's hope. It is no wonder that Christian people to-day are giving much attention to the advent of our Lord. It can safely be said that most of us have thought too little rather than too much of the great hope of his coming. Nothing is more certain than that the early Christians were taught to live in constant expectation of his appearing. The Thessalonian believers, for instance, had turned from their idols "to serve a living and true God, and to wait for his Son from heaven." The Lord had taught his apostles to be ready always for his re-appearing, and to "watch, for ye know not the day nor the hour." The apostles passed on this injunction to all disciples. It is most striking that the New Testament has as almost the

closing words this great statement and prayer: "He which testifieth these things saith, Yea; I come quickly. Amen; Come, Lord Jesus."

As we see it, we have no option but to abide by this hope, to proclaim the certainty of Christ's coming, and to get men to prepare to meet him. Let us not forget that in the scriptures the thing that is emphasised is preparation for the coming, be it soon or late. Our Lord's coming may be very near; nobody

is entitled to say how near. It may be delayed, but no one can presume on that. Not because we know, but because we know not the day, let us watch. Preparation as a habit, and as indicated by a life of loving service, is the supreme thing needed. Let us devote our energies to the encouragement of such a preparation by all who hear our message. That is far more important than the fixing of times and seasons.

# Guests of the Church.

J. K. Martin.

"Then Barnabas paid a visit to Tarsus to try and find Saul. He succeeded and brought him to Antioch and a whole year they were guests of the church and taught a large number of people" (Acts 11: 25, 26, Weymouth's translation).

I COUNT it a great privilege to serve as minister in the church, but I am very conscious of the many who serve in partnership with me, and those who only stand and wait.

## An Invited Guest.

The church invited me by letter, and the church entered into an agreement. I believe the Head of the church through the Holy Spirit directed this. There was some experience, some service, some lesson, some word needed in our lives, and looking back we know God directed it all.

There were many problems to be faced, many discouragements, but lastly, many joys which outweigh all the other things. A word here and there of encouragement and other expressions have been appreciated.

## A Teaching Guest.

One side of the commission is to win and baptise; but there is the teaching side also. Barnabas was an encourager and teacher, a "son of exhortation."

The preacher may preach out of a full heart, but that teaching must be put into action. There is only one thing that will help a Christian to grow, and that is spiritual food.

One has said: "If the church and the things for which it stands lapse and fall, this country will not be fit to live in." The church can solve our problems. We might teach other subjects—economics, social problems, political questions—but my knowledge of these is very small. I am a specialist, and have been asked to make "full proof of ministry." "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ." During my ministry I have tried to do this.

## A Guest of the Church.

When you are visiting, it is good to feel you are a welcome guest. But not all are pleasant memories. Whilst our associations with the elders and deacons have been happy, and you have all been considerate and very hospitable, there are some who have gone out from us, and it is only this that makes our parting sad.

As E. A. Guest writes—

"The easy roads are crowded,  
And the level roads are jammed;  
The pleasant little rivers  
With the drifting folk are crammed.  
But off yonder, where it's rocky,  
Where you get the better view,  
You will find the ranks are thinning,  
And the travellers are few.

"When the going's smooth and pleasant,  
You will always find the throng;  
For the many, more's the pity,  
Seem to like to drift along.

But the sleeps that call for courage,  
And the task that's hard to do,  
In the end results in glory  
For the never wavering few."

Bigness of heart in host and guest is the secret of social life, and this has been true in our spiritual pilgrimage together. In sickness and sorrow you have been a blessing to me, and I hope that has been mutual.

Another compliment you paid is that you were good listeners; but I have felt in all our meetings for worship we were honored with the Guest of guests—Jesus our Lord; and we can say, "Did not our hearts burn within us?"

The church to me is the greatest and grandest institution in the world, and I hope it always will be, by his grace.

A great church is not always great in numbers and wealth, but is united, loving, unselfish, liberal, spiritual, always abounding in the work of the Lord. This, my brethren, I feel is true of you.

As I go to another field of service I close with these verses by H. H. Smith:

"Thou hast no hands, O Christ, as once of old,  
To feed the multitude with bread;  
Thou hast the living Bread, enough for all,  
But there's no hand to give it out but mine.

"Thou hast no feet, O Christ, as once to go  
Where thy lost sheep in sin and sorrow pine;  
Thy love is still the same, as deep, as true,  
But thou hast no feet to go but mine.

"And shall I use these ransomed powers of mine  
For things that minister to me?  
Lord, take my tongue, my hands, my heart,  
my all,  
And let me live, and love, and give for thee."

## An Undying Influence.

A LITTLE more than two hundred years ago an old Puritan doctor wrote a book and died without knowing whether his book had done any good. The name of the book was "The Bruised Reed." Richard Baxter was converted through reading "The Bruised Reed," and he wrote "A Call to the Unconverted." Philip Doddridge was converted through reading Baxter's book, and wrote "The Rise and Progress of Religion in the Soul." William Wilberforce was converted through reading this book, and wrote, "A Practical View of Christianity." Thomas Chalmers read Wilberforce's book, and was converted. A young minister by name of Leigh Richmond read Chalmers' book, and he was inspired to write, "The Dairyman's Daughter," which has been the means for the conversion of tens of thousands. This true story shows how a book, sermon, poem or article may form a link in the golden chain of influence which in God's providence grows longer and longer.—Selected.



# The Return of Jesus.

H. G. Harward.

"CHRIST has come the light of the world. Long years may yet elapse before his beams have reduced the world to order and beauty, and clothed a purified humanity with light as with a garment. But he has come—the revealer of the snares and chasms that lurk in darkness; the rebuker of every evil thing which prowls by night; the stiller of the storm winds of passion; the quickener of all that is wholesome; the adorer of all that is beautiful; the reconciler of contradictions; the harmoniser of discords; the healer of diseases; the Saviour from sin."

"He has come—the torch of truth; the pillar of faith; the anchor of hope; the rock for strength; the refuge for security; the fountain for refreshment; the vine for gladness; the rose for beauty; the friend for counsel; the brother for love. Jesus Christ has trod this world."

And the world has acknowledged his coming. Its Christmas day acclaims his birth. Its Good Friday acknowledges his crucifixion. Its Easter day accepts his resurrection.

That first advent is written in our dates, acknowledged in our institutions, embodied in our customs and worked into the whole structure of civilised society. Only here and there would we find one who dared to challenge the fact of Christ or the genuineness of his manifestation to the world. That coming is so interwoven with human history during two millenniums, that the story of the years cannot be read or understood without reference to him and his influence upon men. History has become *his story*. Consciously or unconsciously we recognise he came once, in the end of the age.

"We saw thee not, when thou didst come  
To this poor world of sin and death;  
Nor e'er beheld thy cottage home  
In that despised Nazareth;  
But we believe thy footsteps trod  
Its streets and plains, thou Son of God.

"We did not see thee lifted high  
Amid that wild and savage crew;  
Nor heard thy meek imploring cry,  
'Forgive, they know not what they do!'  
Yet we believe the deed was done,  
Which shook the earth and veiled the sun."

"Nothing is more pathetic than the experience of one who has arrived too soon, delivering a message which will be understood tomorrow, but which to-day is a dream; attempting a work which the world will welcome tomorrow, but which to-day it considers madness. He dies of a broken heart an hour before sunrise. And nothing is more ironical than the effort of one who has arrived too late. His audience has dispersed. His opportunity gone. He has missed the tide, and for him it will not come in again."

That first advent was neither early nor late. "In the fulness of time, God sent forth his Son." And only as the clock of time struck the right hour was he manifest whose mission it was to put away sin by the sacrifice of himself."

The prophetic finger pointed to the Christ who was to come, and the prophetic voice heralded the day which would be the harbinger of hope to a waiting nation. Thus the Old Testament message portrays very prominently the earthly life of our Lord, the Messiah of Israel. From the first intimation in Genesis, "The seed of the woman shall bruise the serpent's head," to the closing declaration of Malachi, "The voice of one crying in the wilderness, prepare ye the way of the Lord"—Jesus is the central figure of this earlier revelation. To rekindle hope in the breasts of two troubled disciples Jesus, "beginning at Moses and all the prophets, interpreted unto them

in all the scriptures the things concerning himself."

And through the story in the Gospels men have kept him company as he went forth, "teaching in the synagogues, preaching the gospel of the kingdom, and healing all manner of sickness among the people." And in blessed experience myriads have found the Lord real to them as he has kept them company on the pilgrim path of life.

"Once in the end of the age Jesus appeared." "He now appears in the presence of God for us." Is there any other appearing? Is our Lord to come again? Is this the dream of ignorant fanatics? The creation of speculative theologians? Or is it a definite doctrine of God's word? It is the subject of controversy. But so is every other great truth of divine revelation. "The return of Christ is a fundamental doctrine of the Christian faith. It is embodied in hymns of hope; it forms the climax of human creeds; it is the sublime motive for evangelistic and missionary activity; and daily it is voiced in the inspired prayer: 'Even so: come, Lord Jesus!'"

However well others have written or preached upon this transcendent theme, there is only one book of authority upon the subject—the sacred scriptures. If it is not taught there we have no other standard of appeal. If it is a part of divine revelation, it matters not to us if learned men ignore, or sceptics ridicule, or the world take it as a sign of madness. That he should come again is no more remarkable than that he came once. Other ages or dispensations in the plan and purpose of God have had their beginnings and their end. Why should that not be so with this present age of grace or dispensation of the Spirit? The promise of our Lord was, "Lo, I am with you always, even unto the end of the age."

The second coming of our Lord is necessary

## To Verify His Truth.

In simplicity of statement, in prophetic foreshadowing, and in apt illustration, the Lord revealed this truth to his disciples. Especially was this so during the latter period of his earthly ministry. In the sadness of anticipation he lived over the experience in the shadows of Gethsemane, and walked beforehand the rugged way of the cross. The grave was to hold him in the darkness of its embrace, but only for a time, when he should burst the bars of the tomb and open the gates of immortality. But he was to know a greater glory than the resurrection and the ascension. "His return to the world largely occupied his own thoughts, and he kept it prominently before the minds of his disciples."

During that last journey to Jerusalem he foreshadowed his own history when he told them of the nobleman who was going into a far country to receive a kingdom and return, and who left his servants behind with the command, "Occupy till I come." That the return of their leader occupied the minds of the disciples is evident from the question they ask on the Mount of Olives, "What is . . . the sign of thy coming?" He outlines intervening history, and then gives the admonition: "Watch . . . know not . . . also ready."

In the upper room he thinks more of his return than departure. "Let not your heart be troubled." Before the high priest, amid shameful experiences of trial, he may not look like their Messiah. He is bound in the presence of his accusers, and yet he calmly declares, "Nevertheless, I say unto you, henceforth ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven." "Through all the shame of those awful hours the vision of his return in glory to the world that was rejecting him

now, shone like a beacon upon his soul. "For the joy that was set before him he endured the cross and despised the shame."

And at the ascension the same truth was

he is to appear a second time without sin unto salvation," or his words to his followers are untrue, and he is unworthy of our allegiance.

Our Lord promised the apostles that the Holy Spirit should guide them into all truth. He should take of the things of Christ and show them unto them. Twenty-three books of the New Testament contain that further revelation. And every serious student of the scriptures must recognise the prominence given to this truth in the teaching to the early church.

All the New Testament churches had the expectant attitude. "No matter in what part of the world or in what stage of development they are found, they have this characteristic in common. The conversion of the Thessalonians is described as "turning to God from idols, to serve a living and true God, and to wait for his Son from heaven." The Corinthians "come behind in no gift, waiting for the revelation of our Lord Jesus Christ." The Philipians were taught "our citizenship is in heaven, whence also we wait for a Saviour, the Lord Jesus Christ." The promise to the Colossians was, "When Christ who is our life shall appear, then shall we also appear with him in glory." It is abundantly evident that the early Christians not only looked back to a Saviour who had died for them, but forward to a Saviour who was to come. There were two poles in their conversion. Their faith was anchored in the past in the facts of the death and resurrection of our Lord, and also in the future in the assured hope of his return.

The whole life and work of that church had the coming of the Lord in view. Their sanctification of life, their abiding in Christ, their Christian service, their fidelity to duty, their patience in suffering, their fellowship and brotherly love, their acts of worship, are all governed by the importance of this great event. "The appearing of the Lord Jesus himself fills the whole horizon." "Until he come" is the inspiring watchword in all their pursuits.

To declare the apostles and teachers of the early church mistaken or to interpret their message in any other way than that of the actual return of the Lord from heaven is to rob their teaching of value and would prove that instead of being led into truth by the Holy Spirit they were actually led into error.

Our Lord's return is essential in order that his teaching shall be verified.

(To be concluded.)



# The Home Circle.

C. F. Pittman.

the pledge. By God's help he kept it. The youth's name was John B. Gough, who became in God's hand a great reformer! A "word spoken in season"—how good it is!

## GOD GOVERNS.

IT is recorded that when Bulstrode Whitelock was embarked as Cromwell's envoy to Sweden, he was much disturbed in mind, as he rested in Harwich on the preceding night, while he reflected on the distracted state of the nation. It happened that a confidential servant slept in an adjacent bed, who finding that his master could not sleep, at length said, "Pray, sir, will you give me leave to ask you a question?" "Certainly." "Pray, sir, don't you think that God governed the world very well before you came into it?" "Undoubtedly." "And pray, sir, don't you think that he will govern it quite as well when you are gone out of it?" "Certainly." "Then, sir, pray excuse me, but don't you think you may trust him to govern it quite as well as long as you live?" To this question Whitelock had nothing to reply, but turning about, soon fell fast asleep till he was summoned to embark.

## THE HINT.

The guest had outstayed her welcome. In fact, the hostess was in despair and began to think she would never have her house to herself again. She decided to drop a gentle hint. "Don't your husband and children miss you dreadfully?" she asked. "Yes, how kind of you to think of it," said the delighted guest. "I'll send for them at once."

## HE KNEW.

"I'm afraid the new servant is dishonest." "But you should not judge by appearances." "I don't; I judge by disappearances."

## JUSTINIAN AND EUPHRASIA.

YOU have heard the legend of the building of St. Sophia. Justinian, Emperor, built a great cathedral, with a slab above the door, on which were inscribed the words: "This house to God, Justinian, Emperor, gave." But on the opening day an angel changed the words to "This house to God, Euphrasia, widow, gave." The Emperor's brow grew dark with wrath. He asked who Euphrasia was. No one knew. A search was made. A widow, old and poor and lame, was found, who confessed that she had given a little straw to the horses which drew the marble, out of gratitude to God for restoring her to health. This legend contains an allegory.

What surprises there will be when the books are opened! Many who seem to be foremost as Christian workers now, when the secrets of all men shall be revealed shall be last. And many an insignificant worker will be well to the front.

## POWER OF A KIND WORD.

ON a certain Lord's day evening, a reckless, ill-dressed young fellow, who had fallen by reason of strong drink, was idly lounging under the elm-trees in the public square of Worcester. As he sauntered along, out of humor with himself and all mankind, a voice saluted him. A stranger laid his hand on his shoulder, and in kindly tones said: "Won't you come down to our meeting at the town hall to-night?" So winning was the invitation that the youth consented. He went and heard the appeals made. With tremulous hand he signed

# The Family Altar.

## TOPIC.—THANKFULNESS ENJOINED.

Monday, September 9.

AND he took a cup and gave thanks.—Matt. 26: 26.

So Jesus gave thanks for a cup which was emblematical of the cup (of which he would soon drink to its bitterest dregs).

Reading—Matthew 26: 26-30.

Tuesday, September 10.

Thanks be unto God, who always leadeth us in triumph in Christ.—2 Cor. 2: 14.

Paul, like his Saviour, realised the necessity of thankfulness.

Friday, September 13.

In everything give thanks.—1 Thess. 5: 18.

It is easy to be thankful when we are healthy or wealthy, yet our text suggests that even though health departs and bankruptcy comes we should still find material for thanksgiving.

Reading—1 Thessalonians 5: 12-22.

Saturday, September 14.

Let us offer up a sacrifice of praise to God continually.—Heb. 13: 15.

Even as our Lord joined in a song of praise ere entering the garden of Gethsemane, so from our lips there should be offered up a sacrifice of praise which should not cease even when we go forth unto him without the camp, bearing his reproach.

Reading—Hebrews 13: 15-18.

Sunday, September 15.

Where are the nine?—Luke 17: 17.

"The Lord publicly noted the indifference and ingratitude of the nine and the thanksgiving of the tenth. As we look around and see how many are ungrateful for blessings received, the words ring like an echo in our ears."

Readings—Leviticus 19: 1-18; Luke 17: 1-19.

## The Thessalonians.

1 Thessalonians 1: 1-5.

Prayer Meeting Topic for September 11.

H. J. Patterson, M.A.

THESSALONICA has suffered somewhat in the minds of some because of the reference in Acts 17: 11. But it was the Jews who were more noble and searched the scriptures. No word is spoken of the Thessalonians as such. The church was not wholly Jewish for Paul preached in their synagogue only three sabbath days. Some of these Jews believed, and of the devout Greeks a great multitude, and of the chief women not a few (Acts 17: 4). We do not know how long Paul was here for the story of Acts is fragmentary.

The City.

H. V. Morton writes, "When I explored Salonica in the morning I saw a city that in ancient times must have been exquisite to look upon, lying as it does, on a hill at the head of a blue gulf, mountains piled behind it, and to the far south the snow-covered summit of the Thessalonian Olympus rising from the sea."

It was a free Greek city, having secured its freedom because of "prudent support" of Antony and Octavius at the battle of Philippi. It was a capital city and ruled by magistrates named politarchs. This reference by Luke to politarchs was once considered by the destructive critics of the Bible to indicate the unreliability of Luke, but more recent discovery has shown that Luke was correct in detail, and the word politarchs has been discovered on a Greek inscription in Salonica. Researches of scholars confirm the accuracy of Luke. This town in Paul's day was a city of strategic and commercial importance.

The Preachers.

These were weary, persecuted, fatigued men who had travelled along the broad military road a distance of about 100 miles. 1 Thess. 2 will give some indication of the manner of coming. Here Paul worked to support himself, not because he hadn't the right to live at their expense, but because probably the Thessalonians needed to have the force of such an example. They seemed inclined to be indolent (cf. 2 Thess. 3: 7-10). In addition we are told that at about this time wheat was at a famine price. We know that Paul received help from Philippi twice at least during his stay here (cf. Phil. 4: 16).

When Paul wrote to the converts he reminded them of the attitude of the preachers. They had been gentle as a nurse (1 Thess. 2: 7), as a father encouraging, exhorting, and charging every one of you (1 Thess. 2: 11).

They were rewarded by the Jews in the organising of a riot, and in seeing the chief among the Christians made to act as bondsmen that Paul would be of good behaviour and cause no further trouble. But his chief reward was in the establishment of a church for the glory of God.

The Converts.

As we have noted, they were Jews and Gentiles, including not a few of the chief women. They were noted for their faithfulness (v. 3), and became imitators of the apostle. That faith was strong enough also to withstand persecution, which must have been severe. Paul refers to it more than once (cf. 1 Thess. 1: 6; 2: 14; 3: 1-6). They also became missionaries of the faith, for from them was "sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place" (1 Thess. 1: 8). They were poor but generous (cf. 2 Cor. 8: 1-5). Some of them afterwards were very intimately associated with Paul, being involved in a riot at Ephesus, and sharers with Paul in the perilous voyage to Rome and imprisonment there. We might well strive to emulate the best things found in these Thessalonians. There was an evident sincerity which must have gladdened the heart of Paul.

TOPIC FOR SEPTEMBER 18.—VISIBLE RESULTS.—1 Thess. 1: 5-10.



# Our Young People

## C.E. Interests and Activities.

Conducted by W. W. Saunders.

### C.E. AT HOME AND ABROAD.

THE Queensland C.E. Union conducted its annual convention from August 2-8 inclusive in Brisbane. The theme chosen was, "Christ for Life's Crises," and the expressed aim of the organisers was to provide a "convention above the normal, adequate for the need of the hour, inspiring enough to fit the need of youth, challenging enough to arouse the best in youth."

Some few months ago our Kalgoorlie (W.A.) juniors journeyed to Boulder to assist in the commencement of a J.C.E. society there. The visitors took complete charge. Nearly all that was required to make a model meeting was supplied, and the function and duties of the various committees explained. Bro. S. E. Riches, preacher of Kalgoorlie church, gave a short address, and presented pledge and birthday cards, topic books, roll book and hymn book to the new society. From ten, numbers soon grew to eighteen. We trust Boulder J.C.E. is still growing. Good work, Kalgoorlie!

We regret that the monthly "C.E. Missionary Prayer Guide" has had to be excluded owing to space limitations. We promise its re-appearance when present restrictions are removed.

"Growing and expanding." So says O. G. Fonceca, president of the National C.E. Union of the Philippines, in describing the work there. "The union is in its seventh year. We now have 6000 members in 300 societies. We have twelve district unions in the islands."

Augustine Badeer, a C.E. leader in Jerusalem, writes concerning Syria, "Our societies in Syria are doing really good work. Whilst visiting there, I met and had good talks with some of the leaders of the societies. I was greatly impressed by their zeal. They were anxious to find out the essence of the Christian life and apply it to their lives. The union in Syria is now publishing a C.E. quarterly, giving C.E. news, topics for every Sunday, articles for young people, etc. . . . They are also publishing small pamphlets for free distribution. The cost is being met by gifts from C.E. friends. They are finding big ground for distribution, and more demands are coming daily. So long as they do God's will, God will show them the way."

At a meeting of the officers and conveners of the C.E. Union of Great Britain and Ireland to decide upon measures for the carrying on of the work in war-time, the following decisions were arrived at:—

1. No convention of the union will be held during the war. The first convention after the war will be held in London.

2. The present officers and council members are to remain in office for the duration of the war.

3. Efforts to trace all junior evacuees to be made. At that time over 700 had been traced by the London junior work committee.

4. Men called up for military service were being contacted, and an endeavor was to be made to keep in touch with all Christian Endeavorers called up for service. The cases of conscientious objectors were to be watched and help given where needed.

5. The president, Mr. S. J. Greer, of Ireland, being unable to visit many districts owing to war conditions, was to send a communication to all societies.

6. Endeavorers were to be urged to maintain their witness with full vigor. Opportunities for service are almost unlimited in these days.

"Old things but tools should be  
To compass life's supreme intent."

## New South Wales News-letter.

Ethelbert Davis.

THE City Temple was the place; a specially called conference was the occasion; tea-tables were the setting; "Conserving our Membership" was the subject; and I. A. Paternoster was the speaker. That information may be interesting, but it gives no idea of the meeting itself. It was one of the most unique meetings the writer has attended in many years. Throughout, a fine brotherly spirit prevailed, while there was a frankness which sometimes was almost embarrassing. The reasons given for losses from the church and remedies suggested were named "legion." Many of them, however, while true, would probably not look so edifying in cold type. All seemed to be agreed that one of the most pressing needs was to get back to the Bible, to know its teachings, and to set life to its standards. Therefore, teach!

### Tram and Ferry Gospel Text Mission.

In the trams and ferries of Sydney can be read every running hour of every day of the year scripture texts. Few of the hundreds of thousands who read them could tell how they got there. There are the silent messengers, side by side with suggested cures of all kinds for every imaginable ache and pain, telling of a remedy for the greatest of all diseases, the diseases of the soul. At the back of this witness there is a small but important organisation known as the "Tram and Ferry Text Mission," which spends £16 per month to keep these texts in 1600 tram cars and in many ferry boats. We are asked to pray that those who read these texts may daily turn to God's Word, and—

"Believe it in their hearts,  
Stow it in their heads,  
Show it in their lives,  
Sow it in the world."

### Scripture Union.

And while we are writing of the Word of God we are reminded that the New South Wales branch of the Scripture Union has just completed its anniversary meetings in the Assembly Hall, Sydney. The Union is said to be one of the largest organisations of its kind in the world. The Union has over a million members who have pledged themselves to read the same portion of the scriptures daily. For this purpose cards with the daily portion are printed in seventy different languages.

### From School to Church with Preacher.

Starting several years ago as a Sunday school meeting in a hired house, the work at Bexley North has grown into a strong church with its own meeting place and its own preacher. Situated in a rapidly developing suburb, the church has achieved its desire of having a preacher to lead it. Mr. Tom V. Weir, who recently relinquished the work at Grafton, accepted the invitation, and becomes the first full-time preacher of this vigorous church.

### Changing Systems.

For many years in this State our churches have had a marked antipathy to the circuit system. That opposition is now breaking down. Another system which is being adopted is going to be of great value and help to many of the weaker churches. These churches are coming under the oversight of some of the stronger churches. The policy being adopted is to appoint some of the officers of the stronger churches to the officers' boards of the weaker churches, while the preacher has the pastoral oversight of both churches. In accordance with this arrangement the church at Manly comes under the oversight of the church at Mosman. The church at Naremburn comes under the guidance of the church at Chatswood. The church at Petersham has the help of the church at Burwood, and negotiations for similar arrangements are proceeding between the churches at Rockdale and Tempe.

## A Timely Book Has Come.

G. J. Andrews.

WHO doubts that the Lord's people need to be told and reminded often: "Other men labored, and ye are entered into their labors"? According to the mind of Christ, it is good and necessary for us to give earnest thought to

### The History of a Heritage

wherein we live and serve in his name. We welcome, therefore, the publication of the graphic book, "Pioneering for Christian Unity," by A. W. Stephenson, M.A., preacher of Hampton church, Victoria. The author was prompted to his task by the Literature Committee appointed by the Victorian General Conference, and the sub-title of the book aptly describes what you may expect therein: "An Outline of the History of Churches of Christ in Australia and New Zealand and a Brief Study of their Teachings and Ideals." The work has been worthily done, and can scarcely fail to create or renew a hearty admiration for the devoted faith and evangelistic zeal of the early workers among Churches of Christ in Australasia. Their record is a challenge. Do we share their vision of Christ? Are we giving ourselves with a like consecration? Can we see, as they saw, a way to Christian unity? May we profit by their mistakes and misadventures? Dare we lose what they nobly wrought and won? Our responsibility is great, and we are being watched—"compassed about with so great a cloud of witnesses."

All who are attentive to "what the Spirit saith unto the churches" at such a time as this, will see in the circulation of the book one way of

### Meeting Urgent Needs

in regard to the work and witness of our brotherhood. Is it possible that some in the movement are perpetuating the very spirit and attitude against which our pioneers reacted? What are our fundamental principles? Have we the spiritual liberty and essential loyalty of the pioneers, so as to remain united midst the vexed questions of our crisis days? With vastly different attitudes in the religious world to-day, have we still a vital proposition to offer?

Our author says, "What is now most required within this Restoration Movement is a more vigorous, intellectual and spiritual interest in the fundamental principles declared by these pioneers, and a balanced effort to clarify and to propagate these, so as to save it from falling into a static and self-satisfied sect." Is it the will of God that a renewal of life and opportunity should come to the movement to restore New Testament Christianity? There are increasing numbers who believe that to be the only kind of Christianity that will survive in our swiftly-changing world.

Yes, "Pioneering for Christian Unity" suggests questions and answers them. It brings fresh vision of a great ideal. It is no mere string of reminiscence to please the aged, but

### A Handbook for Youth.

and we should be eager to read it, recommend it and ensure its immediate circulation through our young people's societies, study groups, and camp conference programmes.

The publishers (the Austral Co.) have issued the work in attractive and readable form, at popular prices. Leading brethren, after reading their advance copies, have highly commended the book and given it a hearty endorsement. Supplies are available immediately.

"I go to prove my soul,  
I see my way as birds their trackless way,  
I shall arrive!  
What time, what current first,  
I ask not,  
I shall arrive, he guides me and the bird."



# Here and There.

During September brethren are asked to keep in mind the annual offering for the College of the Bible to be made on Oct. 6.

We learn that Bro. M. T. Lawrie will conclude his work in Eyre Peninsula, S.A., on Sept. 9, and that he expects to commence to labor with the church at Kadina on Oct. 6.

Our readers will be glad to hear that Miss Florence Cameron arrived safely in India. She reached Shrigonda on Aug. 8 and surprised her fellow workers by sending a telegram announcing her arrival.

Again we remind our readers that correspondence for our N.S.W. committees should be addressed to 69 Campbell-st. (not 242 Pitt-st.), Sydney. All conference committee offices are now located at City Temple.

The article on "Guests of the Church" which appears in this issue is an extract from the closing sermon by Bro. J. K. Martin as he left Merbein and Red Cliffs churches, Victoria, to take up his work as chaplain to the forces.

A Canadian press message states that the terms "refugee children" and "evacuees" have been banished in the Canadian House of Commons and replaced by the terms "guest children" and "guest child." Mr. Arthur Slaight, who made the suggestion, said that the terms "refugee" and "evacuee" were not fair to the children and should not be used. He was applauded by all parties.

In many churches throughout Australia prayers have been offered for the recovery of Bro. E. C. Hinrichsen, now ill in hospital in Sydney. On Tuesday we received a message stating that he showed some evidence of general improvement up to last Saturday, but on Sunday and Monday of this week he was not quite so well. We trust that the continued prayers of the Brotherhood will be followed by his complete recovery to health.

President Roosevelt has made some notable utterances during recent months. In his latest reported address at the beginning of this week, he said: "The menace of dictators threatens from without and within, and the country must be prepared. There is another enemy at home—the mean, petty spirit, that mocks at ideals, sneers at sacrifice, and pretends that the American people can live by bread alone. If the spirit of God is not in us, if we are not prepared to give all we have and all we are to preserve Christian civilisation in this land, we shall head for destruction."

A liner on which 320 children were being carried to Canada was torpedoed on Friday last, but every child was saved. It is reported that the pursuer of the vessel was the only person lost out of the 900 persons on board. A report states: "The children were astonishingly easy to handle. There was no confusion. To hear those children singing in open boat was inspiring." The newspapers report that in Berlin it was authoritatively stated that Germany was unaware of the torpedoing of the evacuee ship, but if it were true Germany was not responsible, because after declaring a total blockade against Britain, Germany could not differentiate in the treatment of ships.

In a personal letter Bro. P. D. McCallum, B.A., preacher of the church at Epping, N.S.W., writes: "You have heard of the calamity which has overtaken Bro. E. C. Hinrichsen. The mission was just lifting grandly, and he was stricken down. Prayer has been continually offered for him, and the miracle of healing which is necessary we all hope may come to pass. The H.M. Committee decided to carry on the mission; but the outstanding genius of a born missionary is gone. Bro. V. B. Morris is doing marvellously, and we appreciate him very much. Bro. Burns is very courageously and ably endeavoring to bring the seed sown in the earlier part of the mission to fruition."

Under the heading "Bingo Was His Name, Sir," F. D. Kershner writes as follows in "The Christian Evangelist": "In one American city over two million players paid over two million dollars (net profit \$1,500,000) to some thirty Catholic churches which utilised bingo as a means of paying their debts. The city government got after the practice, and it has now been placed under the ban, but the churches are out of debt just the same. Bingo is more respectable than roulette, and has more pretence to legality than a straight-out lottery programme. It really does seem odd that the godless political authorities should stop the church from gambling in order to make money."

In his letter from Britain published in the American "Christian Standard" for Aug. 3, Mr. John McCartney, one of our veteran evangelists, refers to "The Christian Advocate," the weekly journal published by British churches of Christ. He writes: "The editor, Alexander Campbell McCartney (son of the writer), who served in Europe and the East during the last war, has felt it his duty to rejoin the army in the present life-or-death struggle. He is now a pilot officer in the Royal Air Force. At a special meeting of the publishing committee, it was decided that Principal Robinson should carry on during the editor's absence. One would have thought his hands were quite full already, but it is the busy people who do extra when called upon."

Our American papers state that gifts totalling 500,000 dollars, made by the Christian Foundation for the construction of the Butler University College of Religion building and for the maintenance of the College of Religion over a ten-year period, have been announced by J. W. Atherton, secretary-treasurer of the university in Indianapolis, Indiana. Mr. Atherton said one hundred thousand dollars of the fund will be used toward construction of the building and the remaining 400,000 dollars would be devoted to the maintenance of the College of Religion over a ten-year period. He further stated that although no previous announcement had been made, a total of 150,000 dollars had been raised by the Butler City Office to apply on the construction of the new building. This amount added to the gift of the Christian Foundation would make available 250,000 dollars for the building.

The June, 1940, "News-Letter" of the World Alliance for International Friendship Through the Churches contained the following paragraph which will have a special interest for all the Australian friends of Mr. Linley Gordon: "The World Alliance and Church Peace Union regret to announce the resignation of Mr. Linley V. Gordon as extension secretary. Ill-health has compelled him to take this step after nearly twenty-three years of service. During this period Mr. Gordon has travelled widely throughout the country in the interests of our organisation, spoken from thousands of pulpits and platforms, worked in hundreds of conferences, represented these groups at Congressional hearings, and served as secretary to a number of important committees. His understanding of religious objectives, his co-operative spirit and his convincing message have been a valuable contribution to the work of the churches for peace. He will be greatly missed."

W. Gale writes: "Bro. R. A. Banks is drawing to the close of his five and a half years' ministry at Wangaratta. This is the longest ministry that the church has had with any one preacher. Various town institutions have already expressed appreciation of his helpfulness and regret at his leaving. For instance, at a recent Rechabite function, the Chief Ruler of the Tent took occasion in a speech to honor the work of Mr. Banks, who had organised the successful juvenile tent. As a token of esteem they presented him with a gold wristlet watch.

On Sept. 1 the church at Yarrowonga held its 15th anniversary, services being conducted by the writer, assisted by resident preacher, Bro. C. E. Curtis, as the visiting speaker was suffering severely from bronchitis. There was a splendid attendance at morning service, when the brethren came in from Cobram, Katamatite and other districts. All of these had to be home before tea for their regular farm duties, and their absence was noticeable from the evening service, as there is not a large town membership and there are many sick. Great concern is felt throughout these North-eastern churches on account of Bro. E. C. Hinrichsen's illness. All are grateful to God for the news that he is making satisfactory progress."

The College of the Bible, Lexington, Kentucky, U.S.A., the oldest seminary in the Brotherhood, celebrated its seventy-fifth anniversary during the first week in June. The following brief historical paragraph is taken from "The Christian Evangelist" of June 27: "The guns of the Civil War had hardly ceased booming in 1865 when the College of the Bible, as a unit of Kentucky University, opened under the presidency of Robert Milligan. It was not until 12 years later, July 27, 1877, to be exact, that the seminary became an independent institution with Robert Graham as president. Classes met in buildings of Kentucky University, now Transylvania College, until 1895 when the present and only building of the College of the Bible was erected. In the same year that the building was constructed, John W. McGarvey, known far and wide among Disciples, was elected president and served until his death in 1911. R. H. Crossfield, A. D. Harmon, and Arthur Braden served as presidents of both the College of the Bible and Transylvania College. In 1938 Stephen J. Corey was elected president of the seminary." One of the special features of the celebration was the visit of several hundreds to the Cane Ridge Meeting House grounds, for an afternoon meeting in the famous log building and a picnic dinner. Dr. A. W. Fortune, a professor in the College of the Bible, delivered an address on "Following Where Convictions Lead."

## Obituary.

### Nathaniel Everingham.

ON Friday morning, Aug. 23, Bro. Nathaniel Everingham went to be with his Lord, passing away in his sleep. He had reached the advanced age of 90. He and Mrs. Everingham had been married 70 years. Mrs. Everingham, albeit extremely feeble, survives him, being now in her 92nd year. They were married at Willamba, N.S.W. Of eleven children, ten reached adult life, but three have died. One daughter is a Salvationist officer in Victoria. Bro. Everingham was born at Windsor, Hawkesbury River, N.S.W. At the age of 16 he came to the Manning River district, where he spent the rest of his long life. He was a man who did what he thought was right no matter what it might cost him. It was this spirit that brought him into our movement. He loved his Bible, knew it well, and tried to do what it told him. For him to live was Christ and to die was gain. He lived long and well, and at last he was glad to go home to his Lord.—A.G.S.

### CHURCHES OF CHRIST CRICKET ASSOCIATION.

Applications for umpires in above will be received by W. A. Fordham, 184 Prospect Hill-rd., Canterbury, Vic. Fee, 8/-.

### OCEAN GROVE.

For sale, 10 acres, lovely view, overlooking bluff and river, crop stripping wattles, also dry box, ideal for seaside residence.—448 Ryrie-st., Geelong, Vic.



# News of the Churches.

## WESTERN AUSTRALIA.

**Perth.**—On morning of Aug. 25 Sister Gracie Gilchrist was welcomed into membership. Bro. J. Wiltshire exhorted from Luke 15. A resolution, brought by the deacons, urging the government to close all hotel bars at 6 p.m. for the duration of the war was carried unanimously. At night Bro. Wiltshire gave an eloquent address on "The Common People Heard Him Gladly." Youth committee held another social evening at the home of Mrs. W. J. Beck on Aug. 31.

## TASMANIA.

**West Hobart.**—On Aug. 17 the sisters' sewing class held a successful fair. Mr. A. Williams, of London, spoke at both services on Aug. 25. A tea which commenced a week of special youth meetings was held on Sept. 1. Young people from Collins-st. church and our folk combined to make this a success. Mr. George Williams was speaker.

**Launceston (Margaret-st.).**—Bro. R. Edmunds addressed morning meeting on Aug. 25, assisted by a team of young men from Invermay. A youth fellowship tea, addressed by Mr. A. R. Gardner, was held prior to evening service, which was broadcast. A competitive evening among the churches was held on Aug. 28, Margaret-st. again winning the Wylrose Cup, Sandhill winning the junior cup. 50 young people enjoyed a trip to Mt. Barrow on Aug. 31. Bro. Ken. Barton addressed the church on Sept. 1, assisted by other young men of the membership. Evening service was concluding meeting of youth week, and the Bible school choir replaced the church choir and rendered special music, under baton of Bro. T. Wilmot. 156 were present, and Bro. Lowe spoke. Communicants totalled 126 for the day.

## QUEENSLAND.

**West Moreton Circuit.**—Rosewood chapel was crowded to welcome Bro. and Sister Alcorn to the circuit on Aug. 23. On Aug. 25 Bro. Alcorn preached to well-attended meetings at Mt. Walker and Rosevale. A young lady made the good confession.

**Mackay.**—Services on Aug. 25 were some of the best in the history of the church, being the culmination of "Restoration Month" observance. There were 42 members in the morning, and over 50 adults present at night to hear an earnest address by the preacher, Bro. W. W. McDowell. A sunrise prayer meeting and a fellowship tea proved inspiring. New faces are seen every Sunday.

**Brisbane (Ann-st.).**—On Sept. 1 Bro. Ross Manning, of Belgian Congo Mission, was preacher at both services. In the morning a number of visitors were present. C.E. society held monthly fellowship tea. Bro. Ross Manning again spoke of work on the Congo. At Gospel service his subject was "Missionary Message from Belgian Congo." Misses Stocks sang a duet. 177 were present at communion for the day.

**Roma.**—C.E. society held its annual demonstration on Aug. 24 and 25. Five delegates were present from C.E. societies in Chinchilla district. A fellowship tea was held on Saturday, and the new officers were inducted. On Sunday morning there was a splendid service, which was broadcast. Two visitors spoke at Bible school. Gospel service was conducted by young men of the society, and an address was given by Bro. L. R. Pitman; subject, "The Great Gospel of 'Go.'"

**Kedron.**—On Aug. 7 Bro. D. R. Stirling conducted an induction service for Bro. J. O. Methven, who has succeeded Bro. H. G. Payne as preacher of Northern Suburbs Circuit, and a public welcome social to Bro. and Sister Methven and family. Bro. Methven at present is serving as chaplain at Groveley camp. During August addresses on "Personal Evangelism" were given by Bren. Methven, Burden, Tinney

and Cane. On evening of Aug. 18 Mrs. Trudgian, missionary, spoke on work in China, and was accompanied by Bro. T. Westwood, C.I.M. secretary. A social was tendered to Bro. and Sister H. G. Payne on Aug. 28, when Bro. Payne was presented with an engraved pen and pencil, and Sister Payne with an electric reading lamp, as tokens of appreciation of five years' labors at Kedron. A lantern lecture by Bro. Ross Manning on "Work in the Congo" was much enjoyed.

**Rockhampton.**—At Bro. Greenwood's last service at Moongan a young lady accepted Christ as her Saviour. Bro. Ross Manning addressed the ladies' mission band, after which a presentation was made to Sister Greenwood, who has been president of both ladies' guild and mission band for two years. Bro. Manning also spoke at both services on Aug. 18. At a farewell social tendered to Bro. and Sister Greenwood on Aug. 23 by members, representatives from ministers' fraternal and U.P.A. were present. Members spoke appreciatively of his energy in visitation and help during his ministry. Presentations were made to both Bro. and Sister Greenwood during evening. There were excellent attendances at the final services. Bro. Les. Johnson, from the college, took part in evening service.

**Gympie.**—Bro. Westwood recommenced active duties on Aug. 4 following his extended illness. The work is in good heart in all departments. Bible school at Monkland now numbers 60 scholars. Sister Westwood is now in charge of kindergartens at both Monkland and Gympie. During Bro. Westwood's absence in hospital valuable help was rendered by Bren. C. S. Trudgian, C. R. Burdeu, T. A. Fergusson and R. Rothery, who came up from Brisbane on alternate week-ends to conduct services, and each gave inspirational addresses. F.M. offering amounted to £26. On Aug. 18 Bro. A. Clark, of Kingaroy, who was visiting Gympie for a C.E. rally, gave helpful messages on the "Restoration" both morning and evening. On Aug. 4 a special offering was received amounting to £3/5/- to assist Bro. Brooke in his chaplaincy work.

**Bundaberg.**—Morning service on Aug. 25 was broadcast. Bro. Larsen's subject was "Things which the Holy Spirit Calls Precious." Evening subject was "Repent or Perish." Miss Mavis Deoberitz was soloist. Sympathy is extended to our aged Bro. and Sister Wegert in the death of their son. Special combined services were held from Aug. 19 to 23. Monday night, at Salvation Army citadel, Tuesday night in Lutheran church, Wednesday, Presbyterian church, Thursday, Methodist church, Friday, Church of England. The final service was preceded by a united street march in which several hundred people took part. Each place of worship was crowded with people for each service. On afternoon of Aug. 25 a combined Protestant rally was held in Paramount Theatre. Bro. Lieut. Arthur Deoberitz has left to enter the training camp for three months. On Aug. 24 a surprise party was given to Sister Phyllis Neilsen, secretary of Bible school, in honor of her approaching marriage to Mr. Harry Dwyer. Gifts were given from choir, Sunday school and church.

## SOUTH AUSTRALIA.

**Fullarton.**—Meetings continue to be well attended, and interest is maintained. Bro. Rankine's messages never fail to help. Visitors were welcomed on Sept. 1.

**Berri.**—On Aug. 26 Bro. Bartlett, of Balaklava, addressed a combined meeting of Pi clubs. Supper was served. At annual business meeting on Aug. 28, reports showed excellent progress. New officers elected: H. V. Clark, elder; V. Hieneman, A. D. Gray and A. Crook, deacons. In absence of Bro. Talbot at Moorook and Winkie, local brethren addressed services on Sept. 1.

**Winkie.**—The C.E. society attended a social arranged by Berri C.E. on Aug. 15. Bro. Tucker, of Berri, was morning speaker on Aug. 18. On Aug. 25 Bro. Bartlett, of Balaklava, spoke at morning service; subject, "The Plains of Jura." Evening speaker was Bro. M. Rowan, from Berri.

**Gawler.**—Bible school anniversary was held on Sept. 1. W. N. Bartlett, of Balaklava, addressed all meetings. On Aug. 31 a tea was given to the scholars. At the meeting following prizes were presented, and a message was given by Bro. Bartlett, "If Trees Could Speak."

**Aldgate Valley.**—A Sunday school boy who decided for Christ on Aug. 18, Bro. Paddick preaching, was baptised and welcomed the following Sunday. At gospel meeting on Sept. 1, the school gave the Children's Day exercise to a large and interested audience. Offering for Christmas cheer was £1/3/5d.

**Strathalbyn.**—Mr. and Mrs. Ross Manning, from Belgian Congo, visited and addressed the church. On Aug. 11 Bro. H. Steward was speaker at night. On Aug. 18 Bro. Wilson was evening speaker, and Lloyd Hart made the good confession. At annual church business meeting on Aug. 26, reports from ladies' auxiliary, J.C.E., Bible school and church showed good work done. Six were added to church for year by faith and baptism. Y.P.S.C.E. annual business meeting on Aug. 29 was well attended, officers being re-elected.

**Hindmarsh.**—On morning of Sept. 1 Jack Smith, who made the good confession the previous Lord's day, was baptised. Bro. S. Matthews conducted the service, and later gave a fine exhortation on "God is the Ruler Yet." Men's Bible class held quarterly fellowship and tea. Bro. F. Collins, from Dulwich, spoke on "Youth in the Changing World." About 60 sat down to tea, and a happy time was spent. At gospel service Bro. Wm. L. Ewers preached on "Christ the Door." The choir sang an anthem, and Bro. Jack Holden helped with a solo.

**Dulwich.**—Reports at annual meeting showed an active membership of 96 and a total of £580 contributed in year for all purposes. Dorcas society had distributed 300 garments. Bren. Bridgman, Harding and Jeffries were added to diaconate. Meeting recorded appreciation of late Bro. and Sister Grant's generosity in having given major portion of amounts necessary to extinguish church debt. Red Cross concert sponsored by several members yielded £22, programme being arranged by Mrs. Leslie Mathews. War certificates group among members has raised £90.

**Cottonville.**—Meetings are well attended, and interesting and appealing addresses have been given by Mr. Manning. In recent examinations Ruth Berry obtained first prize in Division 3, with a grade of 100 per cent., and Reginald Bradley second prize in Division 7. Ladies' auxiliary handed to the treasurer a further £10 towards reduction of debt on church building. A number of the young men are in camp. Sister Mrs. Richards is in hospital recovering from injuries sustained in an accident. Working bees have continued renovation of hall. Endeavorers visited Myrtle Bank home for soldiers on Sunday evening, and helped in giving cheer. A fellowship tea of teachers of Sunday school and Bible classes was held on Aug. 18, Mr. H. Knight giving an address.

**Queenstown.**—On evening of Aug. 25 Bro. Brooker continued his subject of "Faith." On Aug. 19, at annual business meeting, most retiring officers were re-elected. Business of past year was recorded and activities for coming year talked over and arranged. On Aug. 26, Port Line Group men's annual meeting was held at Queenstown. Bro. Winkie Thompson gave an address on "The Lord's Return." On Aug. 28 the girls' club held a concert to aid Christmas cheer fund. Bro. Brooker exhorted the church on Sept. 1, and at night preached on "What will you do with Jesus?" Bro. G. Cox met with an accident while driving on business; he is progressing satisfactorily. Sister Newcombe has almost recovered from her fall; Sister Smith is a little better, and Sister Scudts and Sister Hasting are getting on well.



**Mile End.**—Last Sunday was Bible school anniversary. Scholars rendered special items with credit, assisted by a fine orchestra. Full congregations attended afternoon and evening. Bro. A. E. Hurren delivered a splendid message in the morning, Bro. Albert Anderson in the afternoon, and Bro. Forbes gave a stirring gospel message in the evening. Fellowship with many visitors at all gatherings was enjoyed.

**Bordertown.**—Meetings have been excellently attended. At annual church business meeting all officers were re-elected. Two State prizes were gained in recent S.S. examination. Bro. Russell continues second coming addresses which are much appreciated. C.E. meetings are bright and well attended. Bro. Roy Polton has been transferred from Hoptown Baptist. S.S. conducted a "violet and orange day" for local hospital.

**Pt. Pirie.**—Bro. J. Donley has been received into fellowship by transfer from Adelaide. A "mock court" was held on Aug. 30, proceeds being for Red Cross work. Two Bible school girls who confessed Christ on Aug. 25 were immersed on Sept. 1. The church celebrated the 20th anniversary of the laying of the foundation stone on Sept. 1. Bro. Hutson spoke of the work being done here at morning service. In the evening his theme was "Gospel Requirements."

**Murray Bridge.**—"The Implications of the Cross" was Bro. N. G. Noble's subject on Aug. 29 to 70 women of local branch of Red Cross Association. Bro. Lin. Fitzgerald spoke on "The Art of Teaching" at first meeting of Men's Fellowship on Sept. 1. Bro. A. G. Collis is again seriously ill. Bro. Noble spoke in morning on "The God of all Comfort," and at night on "The Prodigal Son's Father." Two young people of the Bible school accepted Christ. Men's chorus assisted.

**North Adelaide.**—The church held its 57th anniversary on Aug. 11 and 13. Bro. Claude Verco (conference president) on morning of Aug. 11 and Bro. Rootes at gospel service. On the Tuesday Cr. Lloyd presided, and Bro. Hurren, of Grole-st., gave an address. A musical programme was followed by a basket social. All meetings are well attended, and the anniversary was the best for many years. Our aged Sister Owen passed away. The church extended Christian sympathy to Bro. and Sister Rootes and Sister Owen, daughters and son-in-law. Bro. Shiel (aged 84) has relinquished active service owing to illness.

## VICTORIA.

**Gardenvale.**—On Sept. 1 Bro. Nance-Kivell addressed a splendidly attended morning meeting. He also preached at night, when a number of visitors were present.

**Collingwood.**—Anniversary celebrations commenced on Sept. 1 with a teachers' dedication service at 11 a.m., followed by special services at 3 p.m. and 7 p.m. Exceptionally good services encouraged all workers.

**Croydon.**—Fair meetings are reported. Sunday school has re-opened. Two girls of C.E. society were baptised on Aug. 25. Bro. Berthelsen, from the college, who has taken up work here, continues to give splendid messages.

**Castlemaine.**—Services for past three Sundays have been taken by Bren. Robb and Roffey. One of our aged sisters, Miss Annie Thimbelby, has passed away. Much sickness prevails, affecting seriously Bible school attendances.

**Oakleigh.**—Speaker at morning service on Sept. 1 was Bro. Rasmussen. Evening service was conducted by Bro. Murray, theme being "An Antidote to Trouble." Dr. W. A. Kemp visited K.S.P. chapter and gave an instructive talk on medical work.

**Melbourne (Swanston-st.).**—On Aug. 25 and Sept. 1 Bro. Hughes was preacher at morning and evening services, delivering helpful sermons. Morning children's services are growing in attendance and interest. Women's mission hand held good meeting. Dorcas society members have been extra busy in providing children's garments for Sutherland Children's Home and Balmain-st., Richmond, school children.

**Kaniva.**—Much minor sickness has prevailed recently. The church has had fellowship and help of Bren. R. Goldsworthy and C. Cunningham during college vacation. A number visited Warracknabeal for C.E. rally on Aug. 31. There were good meetings on Sept. 1.

**Ararat.**—On Aug. 28 representatives of the women's conference conducted a very enjoyable meeting, addresses being given by Mesdames Oliver, Mitchell and Lewis. The ladies' church aid society held an American tea in the home of Mrs. Bryant on Aug. 29.

**Ivanhoe.**—Local and visiting speakers occupied the platform on Aug. 18 and 25, Bro. Williams being at Shepparton. Church anniversary was observed on Sept. 1, Bro. Williams addressing both services. Bro. and Sister Chipp and Don have been received by transfer from Northcote.

**Portland.**—On Aug. 18 Bro. Phillips gave an excellent address. One young lady decided for Christ at prayer meeting on Sunday evening. On Aug. 25 Bro. Waters, of Hamilton, spoke to a well-attended meeting on "Can We go Back to Pentecost?" His stirring address was enjoyed by all.

**South Richmond.**—Meetings during past month were only fairly attended. Sickness caused a number to be absent. Women's sunshine circle and weekly prayer meetings are well attended and appreciated. Because of the illness of Bro. Cole, meetings on Sept. 1 were conducted by Bren. Fergus and McKie.

**Stawell.**—Encouraging messages are being given by Bro. Thurrowgood. During last few weeks meetings have been only fair, owing to illness. Sisters Mrs. Jenkinson and Mrs. Burns have returned to their homes after being in hospital. Sister Marj. Stokes is progressing after recent operation. Phi Beta Pi chapter held a social on Sept. 2, proceeds in aid of church building.

**Berwick.**—On Aug. 27 the church enjoyed a visit from Bro. L. Dudley, once a preacher here. He gave a lantern lecture on work in the New Hebrides, and later enjoyed a cup of tea and renewed friendships. It has been decided that young people's week-night meetings will commence shortly. Visitors were present at meetings on Sept. 1. Bro. Pike conducted both services, morning theme being "The Man with the Withered Hand."

**Shepparton.**—The church appreciated the service of Bro. E. L. Williams in conducting a short mission during college vacation. The wife of a church member made the good confession. Prior to her departure for Melbourne, Mrs. E. Dudley was farewelled at ladies' meeting of Aug. 29. Including three who have indicated they will be shifting within a fortnight, the church has lost 19 active members by removal from the district since January.

**Wangaratta.**—A concert to help new organ fund realised £10/5/-. On Aug. 28 a kitchen tea was given to Sister P. Hartwig and Bro. Stan. Cordy, who were married on Aug. 30 by Bro. R. A. Banks. Sickness prevails among members. The church sympathises with Sister Mrs. Pressley in the loss of her sister, Mrs. Downes. The school is practising for anniversary. Prayer meetings lately have improved in attendance.

**Ormond.**—At midweek prayer meeting Bro. C. L. Lang gave a good message; 17 were present. Sept. 1 closed a month of self-denial and Bible reading. Good meeting at worship service, Bro. C. L. Lang giving the address. At gospel service he gave a helpful sermon. Sister Mrs. Gason is in hospital and improving after operation. J.C.E. society had a good meeting; 30 present. There is still some sickness amongst members.

**Horsham.**—On Aug. 25 Bro. C. Jackel supplemented evening address with lantern slides; subject, "The Four World Empires of Daniel." Afterwards a baptismal service was held. On Aug. 29, at women's mission band, Mrs. Oliver, Balwyn, and Mrs. G. Mitchell, Malvern-Caulfield, gave addresses. They were also welcomed at prayer service the same evening, when 48 were present. Mr. John Stewart, of B. and P. Bible Society, addressed church on Sept. 1. Bro. Jackel preached at night, when a young lady confessed Christ.

**Doncaster.**—Seventy-seventh anniversary services were continued with a church social on Aug. 27. Bro. Connor introduced the conference president, Bro. G. L. Murray, who brought greetings and gave a message to a fine audience. A programme of anthems, solos and recitations was enjoyed. Mr. Pay, vicar of local Church of England, gave an interesting message. Bren. Connor and J. Tully also spoke. Supper was provided by the ladies.

**Blackburn.**—On Aug. 25 Bro. H. C. Bischoff spoke at morning meeting. Bro. Sandells brought the message at night. On Aug. 31 the eastern district men's quarterly tea was held. Afterwards Bren. F. T. Saunders and H. Lyall spoke on the work at the college. On Sept. 1 Bro. H. C. Bischoff spoke at both meetings. An enjoyable message in song was brought at evening meeting by Sister Sandells. Bro. F. Langford's health is much improved.

**South Yarra.**—Good meetings have been held during the past few weeks, with two decisions and one re-consecration. Christian Endeavor anniversary was celebrated on Aug. 24 and 25 with splendid spiritual services. Bro. and Sister S. Collyer, from Cheltenham, have been received into fellowship. Sister Mrs. Ellison has returned after six months' holiday in Adelaide. Bro. J. E. Thomas, of North Williamstown, spoke at morning service on Sept. 1. His visit was greatly appreciated. Bro. Candy spoke at night on "The Kind of Person Jesus Wants."

**Carlton (Lygon-st.).**—Mr. Jack Gillies and Miss Dorothy Edwards were married by Mr. Baker on Aug. 31. The N.C.B. class held an enjoyable outing at Parkdale on Aug. 31, giving a concert in school hall in the evening. On Sept. 1, there was a very large morning service, with many visitors. 50 uniformed men attended Bible class, Mr. Russell Boak giving a fine address on "Slavery and Service." In absence of Mr. Baker on vacation, Bro. R. Enniss conducted all services. The church extends sincere sympathy to Mrs. Casson and family in the death of husband and father.

**Maryborough.**—The preacher, Bro. Holland, has completed a series of special services dealing with the second coming. Interest has been maintained and the building filled at every service. On Sept. 1 Loyalty Month was commenced with gratifying results; 113 people broke bread for the day. Evening subject was "Who will be the Anti-christ?" Recently a party from Ballarat came and initiated the K.S.P. Twelve young men formed the beginnings of the club. Bible school is preparing for anniversary. Visitors of recent date included Misses Walsh and Matthews, from Adelaide. All meetings are well attended, and prospects are bright.

**Geelong.**—Appreciated addresses were given by Bro. Macnaughtan on Aug. 25. At night Sister Miss I. Phillips rendered a delightful message in song. One confessed Christ. Recently Drumcondra and Latrobe-ter. mission bands united, when Sister L. Foreman was guest speaker. On Aug. 31, young worshippers' league held annual social evening. Splendid meetings were held on Sept. 1. Bro. Macnaughtan's topic at morning service was "Keep the Home Fires Burning." Young worshippers' league prizes were distributed. "How Jesus made His Will" was evening subject. A baptismal service followed. Several members have recovered after illness. A number are still sick.

**Ballarat (York-st.).**—Well over the estimate of £25 has been collected per medium of system inaugurated for clearing building debt. Services on Sept. 1 augured well for Bro. Hagger's mission. Early morning prayer circle at 7.30, 11 a.m. and 7 p.m. meetings were inspiring. Bren. Wilkie and Ritchie each presented splendid addresses. The choir, under leadership of Bro. Harold Feary, helped materially at evening service. Bro. Feary, sen., for the first time for thirty-four years, was absent on anniversary day owing to illness. Bro. and Sister Bert Feary are undergoing a period of grave anxiety occasioned by the serious illness of their young daughter Janice. Bro. Carling's condition becomes gradually weaker.



# Social Service

## Notes and Comments.

Will. H. Clay.

### Queensland.

THE Queensland Social Service Committee report wonderful C.F.A. interest in their State. In one church every member is also a member of C.F.A., and other churches are making good progress. The annual social service rally was held in Brisbane on Aug. 19, when C. R. Burdeu gave a survey of the C.F.A. movement in Australia. There was also given a screening of talking motion pictures. "Paul's Defence before Agrippa" was dramatised in this way with good effect. Mrs. E. Lewis, N.S.W. Women's Conference president, and Dr. C. A. Verco were welcome visitors. Bren. A. H. Berlin, H. W. Hermann and C. R. Burdeu have been appointed a special C.F.A. Board to facilitate the determination of applications for assistance. The Board reports an almost 100 per cent. refund of monies advanced as loans.

### New South Wales.

The New South Wales committee report that the agitation for "wet" canteens in military camps continues. The committee is congratulating the Prime Minister on his consistent stand for the "dry" camp, and is petitioning him to continue to resist the "wet" forces, and to take measures to place officers on the same footing as the men. The petition is being circulated amongst our churches. One church has written to congratulate the committee on the fight they are putting up against social evils. The Public Questions sub-committee of N.S.W. is doing a fine piece of work. The C.F.A. secretary, T. P. Dale, is most enthusiastic in his work. The New South Wales Board has decided to reserve 10 per cent. of its C.F.A. income in a fund to provide in the future a convalescent home for the sick of our churches. Permission has been granted by the military command in N.S.W. to place notices in the camps inviting soldiers of our churches to contact the Social Service secretary when on leave.

### Preachers and C.F.A.

The Victorian Ministers' Association have unanimously endorsed the C.F.A. programme and its management. During October an interchange of pulpits is being arranged, when the C.F.A. will be brought under the notice of the churches.

### Dinner and Discussion.

The next dinner will take place on Monday, Sept. 16, at Griffiths Bros. Rooms, Royal Arcade, 316 Lit. Collins-st., at 6.15 p.m. Inclusive cost, 1/6. Mr. E. F. Halkyard, B.Sc., Dip. Ed., educational officer to the Electricity Commission, will speak on "Permanent Prosperity Restored," and will take the form of a Bible study. An open discussion will follow. Both men and women are invited, and early applications for booking are advised.

### Racecourses and Race Meetings in Victoria.

In reply to an inquiry by our committee, the Chief Secretary's Department has informed us that there are 114 licensed racecourses in Victoria, that 471 race meetings were held during the racing year 1939-40, while 593 were actually allotted. Dog race meetings are not registered. It is estimated that several thousands of these are held, mostly at night. We suggest that a curtailment of racing, both horse and dog, is not only justified, but should be demanded.

How wonderfully blessed to have everything that happens to me a pure blessing! A man may curse at me, an accident may injure me terribly, I may be brought to poverty; but if I once learn that there is the blessing of God in everything, what a life of blessing and love and joy unspeakable I shall have!—Andrew Murray.

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2nd. To control and manage an Endowment Fund to which Preachers may contribute.

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

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"Go ye into all the world and preach the gospel unto every creature."—Mark 16: 15.

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end."—Isa. 9: 6.

○

Most gracious God, we thank thee for the great actualities of the gospel, addressed to every man.

For redemption in Christ, we bless thee—the forgiveness of sins, the restoration of a standing which sin had destroyed. For revelation in Christ we praise thee—the setting forth of thine own image and essential likeness. For the regal pre-eminence of Christ we bless thee—his primacy in creation, in the church and in resurrection glory. For reconciliation in Christ we glorify thee—for peace, fellowship and consecration through the blood of the cross.

Dear Lord, forbid that we should be ever moved away from the hope of the gospel, the foundations and stability of the faith. Amen. (Col. 1: 14-23.)

○

Almighty God, who rulest in the affairs of men, and givest power to whomsoever thou wilt, grant that those who are appointed to any high office, whether in church or state, may with such purity of faith and singleness of intention devote themselves to thy glory, that they may prosper in the work entrusted to them, and while they adorn by their own conversation the doctrine of our Saviour Jesus Christ, they may win others to the love of thy most holy name and the exercise of thy holy religion; through the same Jesus Christ our Lord. Amen.—R. M. Benson.

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