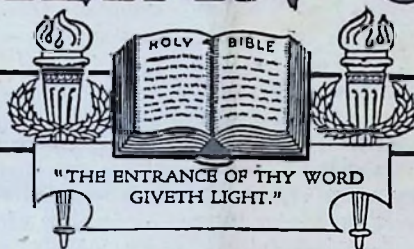


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W. H. France

The AUSTRALIAN CHRISTIAN

A Journal Representing



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Ancient Errors in Modern Days.

ONE of the great dangers to-day is that we forget the lessons of history. If this is true in the secular realm, it is certainly not less so in the sphere of religion. We do not give sufficient attention to the struggle for freedom, or appreciate at its true value the liberty for which others suffered and fought. Forgetting, we are apt to esteem our privileges lightly or take them for granted.

It may be that we agree that in the past there was need of contending for the faith and making a decided stand, but now imagine that the occasion is past. The fearful errors against which our fathers in the faith protested, it seems to be inferred, are not with us to-day; a spirit of tolerance and catholicity surely will prevent us from spinning out to eternity the conflicts and discussions of bygone generations. We agree that liberality, tolerance, broad-mindedness are good things; but these words are not well used when they are taken to mean indifference to truth and an acquiescence in the propagation of doctrines quite opposed to the teaching of our Lord Jesus Christ and his apostles. Tolerance must not be allowed to degenerate into indifference and disloyalty.

An Up-to-date Example.

A leaflet which recently was presented to us furnishes an excellent illustration of that perpetuation of error which should warn us of the need of constant watchfulness. It deals with the "Eucharistic Weeks' Association," and solicits membership in it. On the front page is a picture of the "throne of exposition at St. Francis' Church, centre of the Eucharistic Weeks' Association." It is explained that "solemn and perpetual Exposition of the Blessed Sacrament demands that everything surrounding the throne of Our Eucharistic Lord should be of the best and richest that men can afford to give. The altar-throne must be beautifully decorated; the candles must be of purest wax; the flowers plentiful and fresh, the altar-linen the finest and most precious obtainable, the sacred vessels and vestments worthy of God."

Then follows the appeal for help. It

is stated that "such a solemn worship necessarily entails heavy expenses, which the faithful are asked to help defray by becoming members of the Eucharistic Weeks' Association. Membership is open to all, the *deceased* as well as the *living*. No further obligation is imposed besides the inscription of one's name (full Christian and surname), or that of one or more departed friends, on our registers, and a yearly offering of 10/- (or two instalments of 5/-) for each name inscribed. Perpetual membership: £5."

"The faithful" are invited to become members or inscribe deceased friends or any persons they desire to benefit by the great spiritual advantages provided by the Association. It is confidently declared that, in doing this, "you will perform an act of charity (1) Toward yourself.—A mass is said every Thursday in the churches of the Blessed Sacrament Fathers for your intentions. (2) Towards your deceased friends.—Every three months mass is offered for eight consecutive days for the deceased inscribed in the Association. (3) Toward our Lord.—Inscription fees are used to defray expenses entailed by perpetual exposition."

Just in case there is not a sufficiently tempting offer being made to lead to the 10/- or £5 gift, it is further pointed out that "besides these masses (which make a total of 1520 yearly) you can gain many plenary indulgences, which are given in detail on the certificate of membership given to every member."

All this is offered in the name of "The Fathers of the Blessed Sacrament, St. Francis' Church, Melbourne."

A Good £5 Worth?

It may be that in his first reaction a reader may exclaim, What privileges these Roman Catholics enjoy! The plan to enrol deceased persons is very ingenious. Think of the benefit you might do your great-great-grandfather. A cautious bargaining Protestant might satirically suggest, Surely a good £5 worth! Especially so in the case of the enrolled deceased, for usually the departed remain a long time dead, and while one year costs 10/-, "perpetual membership" costs only £5.

Were it not both sad and very serious, the ridiculous offer of the leaflet might merely be an occasion of laughter. But it is dreadful to think that nineteen centuries after our Lord established his church there are so many people who can think that the absurdities of the leaflet under review are an integral part of Christianity. Is there not need for a clear and definite witness for the pure and unadulterated religion of Christ?

Behind the indulgence promise of the "Fathers of the Blessed Sacrament" lie centuries of distortion of the Word of God. "By the mediæval indulgence, the superabundant merits and satisfactions that some very righteous persons had earned and performed, which they were so pious as not to require for themselves, were supposed to be distributed to other people, who were in want of them, by the Bishop of Rome, in return for money or money's worth. The effect to the recipient was supposed to be that the penance or suffering, which he ought to have undergone and had not undergone, and had still

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to undergo, either on earth or in an imaginary place called Purgatory, was regarded as accomplished by the satisfaction made by the over-pious men and women whose merits were transferred to him." The merits of Christ have, it is alleged, been added to those of the Virgin Mary and the saints, and are stored in the treasury which, it is declared, has been placed at the disposal of the church or its supposed earthly head.

Large sums of money have been extorted from people who had the misfortune to believe that Roman Catholicism and Christianity are identical. Had the pretence never been linked with acquisition of money, perhaps we could have looked more leniently upon it. It was the dreadful money-making of the indulgence mart which led to the protest which heralded the Reformation. John Tetzel may have used less guarded language than "the Fathers of the Blessed Sacrament" employ, but his quack-fair methods, if cruder, were no more unscriptural than those of the modern indulgence sellers.

The Remedy.

No wonder that the Church of Rome has not encouraged the reading by the laity of the Word of God printed without note or comment. In the reading of that Word, whose entrance giveth light, is the sure antidote to Romish error. We often think of the words which Cardinal Wiseman used regarding the reason why "individuals have abandoned the Catholic Church and become members of some Protestant Communion." He wrote: "The history in every single case is simply this: that the individual by some chance or other, probably through the ministry of some pious person, became possessed of the Word of God, of the Bible; that he perused the Book; that he could not find in it Transubstantiation or Auricular Confession; that he could not discover in it one word of Purgatory or of worshipping of Images. He perhaps goes to the priest and tells him that he cannot find these doctrines in the Bible. His priest argues with him, and endeavors to convince him that he should shut up the book that is leading him astray; he perseveres, he abandons the Communion of the Church of Rome—that is, as it is commonly expressed, the errors of the Church—and becomes a Protestant."

Let us read and encourage the reading of the scriptures which are able to make us wise unto salvation and were given to furnish us completely unto every good work.

Roper River Floods.

GREAT floods in the Northern Territory are reported. The Roper River area has suffered severely. The floods of over thirty years ago have been sur-

passed, the river rising on this occasion sixty feet in one night. We deeply regret the news that the Roper Mission station of the Church Missionary Society has been destroyed by flood and cyclone. Flood waters were twenty feet over the mission house, and the mission lugger "Holly" is a total loss. We are glad to learn that the mission staff has been rescued. The newspapers pay tribute to the fortitude of a lone aborigine who brought to the Roper Valley cattle station the first news of the destruction in the Roper River area after a hundred miles' journey over almost impassable country. The "Herald" says that "the black's trek was a feat of endurance and bushcraft which few white men could achieve. Sent out by Constable Mahoney, of the Roper River police station, the aborigine began his journey in a boat from a hill where the station residents are marooned. Flooded streams, with racing currents, forced the aborigine to abandon his craft and continue on foot, making deviations for miles round the swamped black soil plains, and wading at times waist-deep through swirling water. The journey, normally one of 40 miles, occupied three days."

Flat or Palace?

MANY an Anglican bishop has regretted the necessity of living in a huge house or palace involving an expenditure and style which, to put it mildly, seems out of harmony with the status of a Christian minister. Some of the best men have not only felt the incongruity of their position, but been pained by the impression made upon outsiders who often misjudged them and criticised their supposed love of display. Generally the bishops are exceedingly hard-worked men with a round of duties which leaves them little time for leisure, whose houses and manner of life are prescribed for rather than chosen by them. Some at least are to be pitied rather than blamed. It is announced that Dr. Geoffrey Francis Fisher, newly-elected Bishop of London, and Mrs. Fisher have decided to leave most of Fulham Palace shut up, at least until the end of the war. They are having a small flat made for themselves out of the Tudor wing. Only about a dozen of the 154 rooms in the palace will be used.

Stealing Poland's Religion.

UNDER the above heading the London "Christian World" for November 30, 1939, states that the church in Russian Poland has been marked down for destruction. From "La Vie Protestante" (Geneva) it learns that the Anti-God Council has made the following resolutions:

1. All churches, synagogues and other

religious meeting places are to be closed.

2. The Anti-God movement will start founding branches at once in territories occupied by the Red Army.

3. All clergy are suspended.

4. All the furniture in the churches is annexed.

5. People condemned by the State on account of blasphemy are to be released at once.

6. All laws against Anti-God propaganda are to be rescinded.

7. Agreements between the Polish State and the Vatican are henceforth worthless.

8. An atheistic paper is to be issued by the Anti-God Council in the Polish language.

9. 2,800,000 roubles are to be set apart for organising the Anti-God movement in Poland.

10. The new Russian "Ambassador" is to start propaganda at once.

11. All measures to come into force immediately.

Unused Communion Cups.

THE person who washed the communion cups in a certain church was overheard to say, "What a lot of unused cups there are to-day! I wonder who was absent? I don't mind doing this work, and I would be willing to wash twice as many cups if the people would only come. There, I have washed every cup, and thirty of them were unused."

These unused cups tell why the church does not flourish. Thirty people were missing the life-giving fellowship with Christ. For this cause also, many faint and die. If this church is to be strong for Christ and his gospel, there must be no cups that might have been used. We must meet to remember our Lord in the breaking of the bread and the drinking of the cup. "This do," said Jesus, "in remembrance of me."—"Christian Tidings" (Toowoomba).

One Hundred Years Ago.

WE must begin at the nursery. We must have family, school, college and church education, adapted to the entire physical, intellectual, moral and religious constitution of man. Of these, the first in time and importance is the domestic and family training. We have been dreaming for ages, and are only just now awakening to the importance of education—not merely to its importance, but to the rationale—the philosophy of the thing called education."—Alexander Campbell, January, 1840.

Christ-likeness.

Philippians 2: 1-8.

Prayer Meeting Topic for January 31.

H. J. Patterson, M.A.

"LET this mind be in you which was also in Christ Jesus." Paul preached Christ and lived him in addition to writing about him. Our ideal should be found in no one other than Jesus. The context refers to the humility of the Lord, and we are to be like him in that, but in this meditation we shall take the words in a broader sense.

Why be Like Christ?

Well, are we satisfied with present attainment, or do we seek something more? Have we reached the heights already? Is the world of men so ordered that there can be nothing better? The questions are foolish, and there is not a man or woman who does not know and believe that there is something better. We are not satisfied with our country's achievements, nor are we satisfied with the church. We are not satisfied with the other man's life and action, and we are not with our own. So much of the modern type of Christianity is anemic and weak. If we take a look into the face of any great disciple as Paul we must feel ashamed. How much more so if we look into the face of Jesus.

The world is in desperate plight and God needs us to be willing instruments in his hands to change it. Men have tried all kinds of philosophies and all their well-considered plans have been proven impracticable because they land us in warfare and loss. Let us try to be like Christ and something good will come to the world. For the world's sake let us be like Jesus.

For the sake of the young people we older folk should be like him. As they see so they will be. If we are prepared for the humble and sacrificial life so they will be. And to be like Jesus is to be like God. "If the heart back of the universe is like that gentle heart that broke upon the cross, he can have my heart without qualification."

The Mind of Christ.

We cannot be like him unless we think like him. What were the characteristics of that life?

There was utter devotion to the will of God. From the time of the temple incident, when he declared that he must be about his Father's business, till the last moment on the cross there is abundant evidence of this. "I came not to do mine own will." And whose is the stronger will for us, God's or our own? Many Christians if they spoke honestly must often say, I do mine own will.

He did not consider temporal welfare of paramount importance. He could have stayed at Nazareth, and never have faced the world's opposition. Perhaps he could have used the homes of the rich. He could have been proclaimed a king with all that such involved. But "he set his face stedfastly to go to Jerusalem." He did not spare his body. "Rising up a great while before day." "No leisure; no, not so much as to eat bread." He could sleep through a great storm on an angry sea. To-day folk are too tired to go to church, too tired for service.

He looked forward. He was not other worldly in his thinking, but he wished to make all contribute to the future. He could humble himself that others might be exalted. We too often humble others that we might be exalted. "Let this mind be in you which was also in Christ Jesus."

TOPIC FOR FEBRUARY 7.—"WORK OUT YOUR OWN SALVATION.—Phil. 2: 9-13.

Our Young People.

Conducted by Keith A. Jones.

Creating Interest in Bible Study.

THERE have been Sunday school classes which begged to meet twice a week to have more time for Bible study. What did the teachers do to make them so eager? Let us consider some true instances and see.

1. Bible Study a Real Need.

There was a group of junior children from missionary families who had had Bible stories until they groaned at the very thought of more. Yet their knowledge was so disconnected that systematic Bible study seemed a real need. The teacher therefore proposed that they give a play for the children of the village. Such enthusiasm greeted the idea that it was not necessary to mention the alternative plans she had prepared. The children themselves filled the hour with questions and suggestions.

"What sort of a play?"

"One the village children will like. They have so little fun."

"Yes, but we ought to teach them something too."

"That's right! They don't know anything."

"Why, they aren't even Christians."

And so with only an occasional question from the teacher to direct their thoughts, the class decided to tell the village children about Jesus by acting out the story of his life. There was much they wanted to do. They read through the Gospels, choosing the parts to be acted, and finding how people in Palestine lived, what they wore, and their occupations and habits which led Jesus to teach just as he did. By Christmas they had finished only a few chapters, so absorbed had they been in geography, the history of Rome and Judea that lay behind the census, the differences of the four Gospels, and the "background" questions that arose. A very moving Nativity Play was given for the village children.

2. A Clear Purpose.

How did the teacher accomplish so much? In the first place she had a clear purpose—that the children be led to want the Bible, and then use it. She was primarily concerned in getting them to do something they felt worth while, and in making the Bible part of that activity. She believed that the Bible was inspired—that God put it into the hearts of its authors to write it, because it could be of use in men's lives. She felt that it was a book meant by God to change lives, and that it was only properly taught when it did change lives. Learning facts about the Bible or from it, drilling the names of its books, or memorising verses seemed almost sacrilege when they failed to lead children, as God seems to have intended, to love it, and to live its teaching.

3. The Teacher's Part.

Of course, to make the children love it, the teacher had to love the Bible itself. One learns to love Beethoven's music or Titian's pictures from an enthusiast, not from a person who is bored with them.

And to make the Bible live for the children she had to know far more of it than she taught, just as her children found they had to know a great deal more than they expected to give the village children. Someone has said that knowledge is like an iceberg; much the larger part remains hidden, and there must be a great deal of it, if there is to be enough visible for others to be impressed. What this

teacher lacked in love and in knowledge she tried to make up by considerable reading and study as she taught. Those that love the Bible want others to love it too.

4. Some Instances.

Another teacher filled the class table with steam boat company and travel bureau folders of Mediterranean cruises, which started a discussion of how one would go if he wanted to follow Paul's journey. This was a good thing. For Bible study is surely never at its best unless it is not only interesting but also is found to be a needed part of something the children want to do. This is very different from learning the Bible and then practising it. It is still further removed from learning the Bible and then talking about how it might be used. It is doing something, and learning the Bible as part of the activity that is being carried on. Here the children learn the Bible in the way we wish them to use it, as an integral and essential part of life.

A class of ten-year-old boys with a course of Old Testament stories determined to make a scrap-book for some Indian boys with whom their teacher had got them in touch. They were to include only the stories that would be of use, and there followed hot arguments as to the habits of Indians and the bearing of the stories on their actual lives. (And of necessity there was also careful study of the Indians and of the stories.) They, too, asked for a second class session, since the regular hour was too short.

One could multiply examples for many pages, and still keep to those one has seen personally. Through them all there seems to run the same simple formula. The teacher knew the vital interests of the members of the group, and using a suitable activity as an example, led them to discover for themselves their need of more knowledge of the Bible in order to carry on what they wanted to do.—"Journal of Religious Education."

GOING CAMPING?

THERE are few finer places for a young people's camp than the Gramplains in Western Victoria. The great gum-trees, towering peaks, and mountain streams make it a most attractive spot. Its isolation from well-worn tracks adds to its appeal. The second leadership camp conference of the Victorian Young People's Department is being planned for Hall's Gap. This will be the fourth occasion that the camp has been held in the Gramplains.

Four houses and a marquee have been engaged for our accommodation, and an interesting programme of studies, social activities and recreation has been arranged.

The camp will be open to all young people over the age of sixteen years who wish to develop their ability as Christian leaders and workers. The cost of the week in camp will be approximately 32/-. Travelling costs will be extra. Note the date: February 21 to 28. Your preacher has further information and application forms. Register as early as possible.

Some young people who could not join our Christmas camp may be able to come for a week of glorious fellowship and practical training at the Gramplains. Are you coming?

Here and There.

Bro. J. A. Stabe, of Rockhampton church, Qld., who has been on a visit to Melbourne, paid a welcome call at the Austral office on Monday.

A telegram received from Bro. King, secretary of Rockdale church, N.S.W., announces that the Hinrichsen-Morris mission had an auspicious opening on Sunday last.

Sympathy is expressed with Bro. H. G. Earle, preacher of the church at North Richmond, Vic., whose father passed away on Wednesday evening, Jan. 15, after an illness extending over many months.

It is announced that owing to unforeseen circumstances it will be necessary to postpone the laying of the foundation stone of the Chown Memorial Chapel at the College of the Bible to Saturday, February 10, at 3 p.m.

We learn that Bro. W. J. Crossman, vice-president of our N.S.W. conference, who will have completed ten years' service with the church at Lidcombe on April 1, has resigned, and will close his ministry on April 30.

Mr. S. Pearce Carey, well remembered in Victoria for his ministry with Collins-st. Baptist Church, Melbourne, has written a life of our Lord, which has just recently been published by Messrs. Hodder & Stoughton. Its simple title is "Jesus."

The subjects for the first term of the College of the Bible Correspondence Bible Course are: "Introduction to the Old Testament," "The Synoptic Gospels," and "What the Churches of Christ Stand For." The tutors will be R. T. Pittman, T. H. Scambler and T. Hagger. The first lessons will be sent out on March 4. Intending students should enrol before the end of February, as students can be accepted only at the beginning of a term. Full particulars may be obtained from the Principal of the College, Glen Iris, Vic., S.E.6.

At Moreland, Vic., on Jan. 18, a well-attended public welcome was accorded Bro. and Sister W. G. Graham. Representatives of the various conference departments were present, and addresses of welcome were given by Bren. L. H. Withers, for Moreland church; G. H. Murray, on behalf of Victorian brotherhood; J. E. Searle, northern district churches; Sister Mrs. Brough, women's conference; and Mr. F. H. Metcalfe, Brunswick ministers' fraternal. Mrs. Graham was the recipient of floral gifts. Bro. Graham commenced his ministry on Jan. 21, when 218 attended morning service, 193 in the evening. Fellowship has been enjoyed with Bro. and Sister T. P. Richardson, of Hindmarsh, S.A.

At Rockdale, N.S.W., on Thursday last, a public welcome was extended to the new preacher (Bro. Alf. Hinrichsen) and his wife. The chapel was filled. Bro. Youens presented the charge to the preacher, and Bro. Thomas the challenge to the church. Welcome greetings were given by the church secretary and the president of the women's fellowship, who presented Sister Hinrichsen with a basket of flowers. Bro. Avenell (conference president) brought greetings, as also did preachers of sister churches. Bro. Hinrichsen feelingly responded. Last Lord's day, Jan. 21, marked the commencement of Bro. and Sister Hinrichsen's ministry, and also the opening of the mission conducted by Bren. E. C. Hinrichsen and V. Morris. Bro. E. C. Hinrichsen exhorted the church, several visitors being present, and at night, in the big marquee, he forcefully preached on the subject, "Is the Bible the Word of God?" There was a large crowd present, and good interest is being shown.

We regret to note that another of our faithful preachers has gone from us. Our Hindmarsh (S.A.) reporter announces the death on Friday, Jan. 19, of Bro. E. G. Warren, a former preacher of the church in that place. Bro. Warren was well known in several States where he labored for Christ. His last engagement was with the church at Broken Hill.

The London "Christian" of Nov. 30 states: "A few days ago it was our pleasure to receive a call from F. J. Miles, secretary of the Russian Missionary Society, who has returned from a world tour covering sixteen and a half months. During that time he travelled 55,000 miles and delivered more than a thousand addresses. With thankfulness to God, he reports that he never missed a single engagement or had a day's illness—a remarkable achievement for a man who has just completed seventy years."



The Late Henry Wright.

An obituary notice of this esteemed servant of Christ appears on page 59.

At Islington Methodist Church, Birmingham, Mr. C. Sydney Hunt read a significant extract from a letter he had received from Dr. Benes. "It is my firm belief," affirmed the President of the former Republic of Czechoslovakia, "that the two slogans—John Huss' 'Truth Prevails' and Masaryk's 'Jesus, not Caesar'—will soon again become the watchwords of the whole of mankind."

W. Gale writes: "Three home mission fields were visited over the last week-end. Hamilton was the first of these. Mr. Garland, the preacher of this church, has decided to transfer to Drumcondra, another home mission field, which at the moment is without a resident preacher. We were delighted—if not surprised—to see such a fine board of officers at Hamilton and to note the able and business-like manner in which the officers' meeting was conducted and the business dealt with. The church has seven deacons, two elders, besides treasurer and secretary. It was a most impressive board. The meeting was held on Saturday night. Early on Sunday morning we left for Portland, where the brethren have recently set up the Lord's table. The meeting was held in the Oddfellows' Hall in Henty-st. Despite heavy showers 42 persons were present, including children. Of

these, 26 broke bread. Mr. Roy Kemp presided, and the writer addressed the meeting. Two were present on holidays from Ballarat and three from Kaniva. We took a census of those present, not including visitors, and found the following places mentioned as the churches where they were last in membership: Hamilton, Drumcondra, Warragul, Warracknabeal, Kaniva, Ultima, Port Fairy, Knaphill (England), Prospect (S.A.), Ararat, Brim and Minyip. Mrs. M. Chivell, late of Ararat, is secretary. They are full of optimism, and are expecting stirring times when the holiday-makers arrive from the Wimmera. At night we arrived at Warrnambool in time for the evening service. Sixty-one were present. On every hand we heard of the inspiration in this church which has resulted from the coming of Bro. and Sister Methven. All departments of the work appear to have taken on new life. We learned that fifty-three had broken bread for the day. The preacher visits Port Fairy and Heytesbury each once a month on Sunday mornings, and is at Warrnambool every Sunday night. He has a vast 'parish,' and seems to thrive on visitation work—an absolute essential in a home mission preacher's make-up."

Obituary.

Walter Jackson.

BRO. WALTER JACKSON received the home-call on Dec. 31, 1939. For the last 28 years he was a member of Brunswick church, Vic., being transferred there from North Fitzroy in 1912. The late Bro. Jackson was an active member, serving as deacon and trustee. Until prevented by sickness, he was regular in attendance at the services. His widow and six daughters and grandchildren in mourning their loss look forward to the dawn of the new day when the shadows flee away.—A.M.

E. G. Warren.

ON Jan. 19 Bro. Ernest George Warren departed this life at his home in Kensington, South Australia, aged 64 years. His wife passed away about seven months ago. Bro. Warren was baptised at the Stepney Christian chapel, and after a while was associated with Norwood church. The writer united Bro. Warren in marriage with his late wife 37 years ago. This faithful couple started off in their evangelistic work at Williamstown, S.A. They labored successfully in Wallaroo, Kadina, Fremantle, W.A., Footscray, Vic., and for the past twelve years did a fine work in Broken Hill. They had a strenuous time there, and spared not themselves in the cause they loved. But both suffered in health and had to retire from the field. Bro. Warren was a good evangelist. He loved the plea of churches of Christ and preached it. He was a real gospel preacher and courageously defended the faith. Possessed of a very friendly nature, he made a host of friends. He was a great hospital visitor in Broken Hill. All creeds amongst the sick, poor and friendless claimed him as a friend. They loved the man who took a kindly interest in them. The church has had a loyal and faithful preacher. The large number around the graveside testified to the high respect in which he was held. Bren. F. Collins and H. Taylor assisted the writer in the funeral service. Bro. Warren has left a sister, Mrs. B. Davey, and a brother, Stan. Warren, to mourn their loss.—A. C. Rankine.

(Other obituary notices appear on page 59.)

News of the Churches.

WESTERN AUSTRALIA.

Kalgoorlie.—Many have been to the coast on holiday, but most have returned. Bro. and Sister Riches and family, after calling at Norseman mission, are staying at Esperance for two or three weeks. In Bro. Riches' absence Bro. F. Stephenson has charge of speaking appointments. On Jan. 14 one of the Boulder Bible school scholars was immersed. Mrs. L. Thornhill, of Maylands, rendered a solo.

QUEENSLAND.

Roma.—Meetings have not been so well attended, many members being on holiday. On Jan. 7 a young lady was baptised. She was welcomed into the church on 14th. The church has been pleased to have fellowship with visitors, including Sister Giles, of Sydney. Y.P.S.C.E. met at the home of Mrs. Boettcher on Jan. 10 on the occasion of her birthday. A happy time was spent, and a presentation was made to Mrs. Boettcher.

South Brisbane Circuit.—The churches have enjoyed fellowship with Sister Mowser (Wagga, N.S.W.), Sister Scantlebury, Bro. W. Berthelsen, and Bro. and Sister E. Berthelsen, Vic. The messages of Bren. W. and E. Berthelsen have been appreciated. On Jan. 14 an in memoriam service at Stones Corner for late Bro. Hain was largely attended. Bro. Bruce Alcorn is now assisting in the circuit, and his messages have been well received. All meetings have been splendidly attended over the holiday season.

Bundaberg.—On Jan. 14 Bro. G. D. Verco addressed the church. At night Bro. E. L. Williams, from the College of the Bible, Melbourne, gave an instructive and interesting address on "The Battle of Armageddon." Bren. E. L. and R. L. Williams and E. McIlhagger, from Melbourne, have spent a holiday in Bundaberg with relatives for several weeks. Bright C.E. meetings are held in the chapel every Wednesday night. On Thursday nights the prayer service is conducted by Bro. Verco. On Friday nights the members of the choir meet for practice.

SOUTH AUSTRALIA.

Semaphore.—An inspiring day of service was held on Jan. 21. Bro. Oram's talks on "The Closed Door" in the morning and "Open Doors" at night, were most impressive. The choir leader, Sister Ivy Bray, rendered a splendid solo.

Port Elliot.—Many visiting members have testified to helpful fellowship at the Court House at breaking of bread and after-church services. Prayerful and practical interest is being taken by local people in the new chapel at Victor Harbour.

Pt. Pirie.—Y.P.S.C.E. are holding good meetings; weekly attendance is 12. Y.P. cabinet continues interesting meetings each week. Most members are back from holidays. Bro. Hutson had charge of both services on Jan. 21. In the morning he spoke on "Church Atmosphere." Subject for evening was "Straying Sheep."

Adelaide (Grote-st.).—Bro. Hurren spoke at both services on Jan. 21 and gave stirring addresses. Attendances keep up well, and mid-week services are improving. All were glad to see Bro. Haskell at the services again after his accident. A meeting was to be held on Monday evening to reorganise Y.P.C.E. society.

Victor Harbour.—Services have been well attended again this summer by visiting members. Bro. H. A. G. Clark, of Box Hill, Vic., gave an appreciated message on Jan. 21. Members who intend staying at Victor for next Easter will need to book accommodation at once. Over £40 was received for new building last week, leaving only £128 to be raised in the "out-of-debt campaign."

Queenstown.—On Jan. 14 Bro. J. Hall gave a splendid talk to the church, and in the evening Bro. Brooker preached the gospel. On Jan. 21 the large number of young people at 10 a.m. was pleasing to Bro. G. Cox, the leader, and Bro. Brooker exhorted the church. There are still a good many away through sickness. Bro. Brooker preached a powerful sermon in the evening on "To Whom Can We Go?"

Nailsworth.—Attendances at all meetings are returning to normal following holiday season. Appropriate messages have been delivered by Bro. Shipway at all services. All auxiliaries are again at work after recess. Bro. C. Smith has left the State for active service with A.I.F. Fellowship was enjoyed with Bro. and Sister Raymond, of W.A. Sister Daphne Rehbeck is in hospital, having undergone an operation.

Glenelg.—Meetings have been fairly well attended during holiday season. Bro. C. Ferris has resigned as secretary, and Bro. W. Beiler has taken up the duties. The church choir visited Murray Bridge and had a very enjoyable day. A party of 40 motored to Bridge and spent three hours on the river showboat accompanied by Bro. W. Thompson and Mrs. Thompson. The church cricket club is having a successful season.

Henley Beach.—Holiday-makers continue to enlarge the meetings. On Jan. 7 nine churches were represented. Y.P.S.C.E. commenced the year's work on Jan. 18. Choir also commenced practices. Sunday school is practising for anniversary. Sister Mrs. Poole, who recently attained the age of 90 years, was back with the church on Jan. 21. Y.P.S.C.E. has donated another 12 hymnbooks, enabling the church to use the new books at gospel services.

Hindmarsh.—On Jan. 21, at morning worship, Bro. W. L. Ewers gave the hand of fellowship to Bro. Fred. Kersley, who comes back to us from Queenstown by letter of transfer. Bro. Ewers delivered a good address on "The Worship of God." The late Bro. E. G. Warren, who passed away on Friday last, was at one time a preacher of this church, and is well remembered by many. Bro. Ewers at gospel service preached on "The First Gentle Convert."

Forestville.—On Jan. 17 Bro. H. R. Taylor, B.A., gave a lantern lecture on home mission work in this State. Many excellent views were shown, and interesting information given concerning progress made in the various fields. An appeal was made for continued support of the home missions committee. On Jan. 14 a branch Bible school was opened in Edwardstown district, with an attendance of about twenty. Members of the Y.P.S.C.E. held a social on Jan. 16 to mark beginning of year's work.

Tumby Bay.—Sunday school held Christmas tree on Dec. 18. On Dec. 24 Bro. Norris spoke at both services. The choir, under Bro. Cliff Thorpe, sang carols and hymns. After the service a combined choir went carol singing in the street. On Jan. 9 a farewell social was tendered Bro. and Sister Wickes and family, who are going to reside in Adelaide. A presentation was made. On Jan. 14 Bro. Newell, of Ungarra, was speaker both afternoon and evening. Bro. and Sister Norris are on holidays.

Unley.—Bro. and Sister W. F. Nankivell and their three boys were heartily welcomed by several officers and other members on arrival from Victoria on Jan. 11. As a result of accident at manse on 12th, our brother was unable to attend church on following Sunday. Bro. H. A. G. Clark, who had been attending Australian Christian Students' Convention, spoke at both services, and his timely presence and help were greatly appreciated. Bro. and Sister Nankivell were cordially received by transfer from Surrey Hills church on Jan. 21. Bro. Nankivell began his ministry forthwith, preach-

ing very acceptably to large congregations both morning and evening. Bren. Norris (Tumby Bay preacher) and C. Schwab took part in gospel meeting, and Bro. Nankivell offered prayer for recovery from severe illness of Mrs. Schwab. Special music was provided, including solo by Mrs. Lawton.

VICTORIA.

Red Cliffs.—Mr. J. K. Martin and family are on annual holidays. Morning meetings are conducted by local brethren, and gospel meetings will be discontinued in the absence of Mr. Martin.

Hampton.—On Jan. 21 Bro. Stephenson was speaker. At night Miss B. Marris helped with a solo. Several members have been sick. Mrs. C. Henshillwood is in hospital after operation for appendicitis.

Fitzroy.—Good meetings were held on Jan. 21. Bro. Robinson's messages were very helpful. A good meeting was held at S.C.E. on Jan. 16. On Jan. 20 the cricket club held an enjoyable social evening at the home of Sister Mrs. J. Andrew.

Sunshine.—On Jan. 21 Bro. Moroney spoke at morning and evening services. Edith Larcombe and John Stevens sang a duet at night. After Sunday school a teachers' meeting was held in the chapel and afterwards in the kindergarten hall for tea.

Horsham.—Bro. C. W. Jackel's addresses have been appreciated. Attendances have been maintained over holiday period. Visitors from other parts have been present. At close of gospel meeting on Jan. 21 two young men confessed Christ.

East Kew.—Good morning and evening services continue as a result of loyalty campaign. One young lady made the good confession on Jan. 14. Representative from Temperance Alliance addressed meeting on morning of 21st. Phi Betas resumed on Tuesday.

Preston.—The marriage of two very active workers took place on Jan. 20—Bro. N. Fisher and Sister A. Briggs. Bren. A. J. Fisher and C. J. Robinson officiated. The couple were the recipients of useful gifts on behalf of church, Bible school and other auxiliaries.

Doncaster.—During Bro. Connor's absence on Jan. 21 Bro. H. Saunders, of Lygon-st., spoke at morning meeting. Evening service was taken by Mr. Nicholson, of Victorian Local Option Alliance. Bro. Connor has been visiting Colac, Warrnambool and Portland.

Newport.—Splendid meetings are held, Bro. Quirk giving helpful and forceful messages. Bible school has been re-organised and now has five teachers. The church has obtained the use of the Scouts' Hall in Market-st., a more suitable meeting-place in every way.

Ivanhoe.—In the absence of Bro. E. L. Williams on holiday in Queensland the following brethren gave addresses at morning and evening services: D. H. Butler (Wagga), Bruce Smith, W. Carnaby, R. Swales, J. McG. Abercrombie. Bro. Williams resumed his ministry on Jan. 21, speaking at both meetings.

Echuca.—Attendances are improving. Bro. H. Hargreaves gave a helpful address at worship on Jan. 21 entitled "Does God Care?" At night he spoke on "The Twofold Triumph of the Cross." A social evening was held and presentations were made to Sister Mrs. Beech and Joyce prior to leaving for Melbourne.

Footscray.—All meetings have been well attended during holiday period. Visitors have included Bro. and Sister Sharp, from Harvey, W.A. During the conference year there have been 22 decisions. After Bro. Wakefield's evening address on Jan. 14 a young lady accepted the Lord. On Jan. 21 the church received helpful messages from Bren. Cecil Thomson and R. J. Storey. The latter also spoke to the school. We regret to report the death of Sister Mrs. Anne Cumming, aged 91 years.

(Continued on page 60.)

Foreign Missions.

Conducted by

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

AT SHRIGONDA.

SELDOM have we had a more spontaneous yet simple letter, telling of the daily round and common task, than one received from Miss Vawser a week or so ago. Truly happiness is not confined to time or place. If one looked for solid comforts and cultural companionship such could hardly be said to be found at Shrigonda. Miss Cameron is home in Australia, Miss Wiltshire, who did visit Shrigonda more regularly before Miss Foreman returned to Australia, has had to curtail such visits owing to hospital duties, but Miss Vawser finds companionship and happiness in these simple-hearted girls of the Shrigonda home. Christ makes all races and hearts one. It should be an inspiration and joy to us all to know that many of these girls are Christians and that several others are well on the road to him who is the Way, the Truth and the Light.

"It is a very cold morning, and being Sunday, they have had a long lie in; but it is hard for them to say good-bye to their blankets. Well, we have had the greatest fun. Mani sat up and fell right over, much to the amusement of the rest. 'Simple things to amuse simple minds' would be a brotherly and sisterly retort, but it is true. We live a very simple life, and we have the greatest fun and happiness out of the simple incidents which occur every day. We already have Christmas very prominently before us. Everything has to fit in so that the girls are free for one and a half to two hours daily for concert practices. Really the joy these children get out of these concerts is enough to make anyone's heart expand. They may only have a small audience made up of a few Christian families and ourselves; but the secrecy of it all, locked doors at practice time—why, it would seem they are going to entertain royalty! We usually see many rehearsals, help with costumes and know all about it, but on the night we are the most intrigued audience. A 'first night' is not in it, for we clap and clap, and have the greatest fun. Reminds me of days when we could say a nursery rhyme or two, and we could come out from behind the curtain and bow and say our piece for the benefit of the family. It is just the same only on a little bigger scale. Well, if this is Christmas, we have it here right now; and if this happy feeling continues, we will not mind much whether boxes come from Australia or not—we are having the grandest time.

"We are grateful to you for sending some money for Christmas early. We will need it. Already Dr. Michael has had to pay Rs. 138 odd on the South Australian boxes. He says the seven from S.A., three from N.S.W., and one from Queensland are on the way from Bombay to Dhond. They will arrive this week. I suppose it means the other boxes will not be available before Christmas. Never mind; all is well. Happiness comes from inside one and not from external things; only, of course, presents, etc., do help one to have that extra happiness. God is more than good to us all. He holds us in the hollow of his hand, and his presence seems to be with us. This is no task at all, just one round of happy experiences, for a great volume of prayer must be ascending for us all, and he is hearing and answering all the time. Burdens seem to roll away. I wish I could be properly grateful. I am grateful, but his abundant love seems to enfold us all the time. You have no need to have any anxiety about us, for while he is here we are sheltered and cared for.

"While the men were all away at Baramati for the mela and conference, the pump decided to be out of action—only a matter of a couple of hours to mend, but our men were away, and there was no one else to see to it. All the water had to be brought in buckets by the girls from the well, quite a distance away. That did not matter as it was school holidays, but my few flowers died. I thought I would not have a bloom in the garden, and everything appeared desolate, but to my astonishment, since writing the above, I have picked 140 golden marigolds for the girls to wear in their hair. I see some petunias are in full bloom, too, so the place is not so desolate after all. Still, it is nothing compared to the show we have had. Had you been coming to India, I imagine you would have been here now. We are having glorious weather. Our preachers are out camping. They have decided to stay in at least twelve villages for at least one week, and will work the smaller places from these centres. They will stay in each place just as long as work warrants. There are four now that Mr. Dethe has come from Diksal. Three will be in camp always, and one man here or on the usual job. That means that once in every four weeks each man will have a turn at home. This week Mr. Rendive did not go with the camping party, but nevertheless he is not at home but working at Dhoraia with Mahadu Bhalerao. The Bible-women are also out in the district this week at Bhangaon and Dhoraia. There are some women at Bhangaon hoping to be baptised, and the Bible-women have gone there to give them special teaching. Next week the women will probably spend a few days at Pargaon. All hope to be in Shrigonda for part of the Christmas season. I have recently been to Pargaon, Bhangaon and Dhoraia, and it is so inspiring to meet with the women, particularly those at Dhoraia. They are dears, and do want to learn."—Edna Vawser.

THE WORK AT HARDA.

THE work of our late Sister Mary Thompson is still remembered with love and affection, and many will rejoice that her work continues through her spiritual children.

Miss Rosa Tonkin, who gave so many years to the work in Shanghai, has from time to time written to some of the leaders at Harda. Though no missionaries are now resident at the station, the work is carried on by Indian workers and a faithful witness continues. Miss Tonkin has forwarded a letter to us that was written by Mrs. Keller, wife of the resident Indian pastor.

Dear Sister in Christ,—

It was a great pleasure to receive your loving and sympathetic letter. I was very glad to know that you are an old friend of our dear late Miss Thompson. Really she and Mrs. Jackson were real well-wishers of us and the church. I am very pleased to know that you always remember us in your daily prayers, and strongly hope you will continue same in future, and in this regard that you will take the place of Miss Thompson in her absence. Yes, it is true we have not seen each other, but we are sisters and brothers in Christ.

Our church is very poor, and has passed through critical times since she left us. We have no missionary here, and our numbers are less than formerly. My husband is the pastor of the church, and in addition we have two Bible-women. Apart from this work there is no other work going on here.

Due to war, the situation of the world is in a very difficult state. It is a very difficult time for Christians, but we are trying our best to do our work nicely and to show others our good example. Selfishness has made the world to be a hell, and people do not think that we are sons and daughters of the heavenly Father.

You will be glad to know that my husband is a convert of Miss Thompson's, and worked with her for many years. I also worked with her for twenty years.

The work is going on well, and we hope you will not forget us and will keep us in your mind and prayers, especially for the work. Your sister in Christ, Sardibai.

May we ask that these children in Christ will be remembered at the throne of grace?

NEW BIBLE-WOMEN.

As Motibai Rahathode and Getibai Patole are now out camping with Mr. and Mrs. Bolduan, and as we are very sorry to say that poor Kamalabai Thorate is still nursing her poor little sick daughter in Dhond Hospital, we have two practically new women on our Bible-women's work. One is Sitabai Wanzari, a woman who used to help Miss Cameron in the girls' home. The other is Ramchorbai Gaikwad, who has had a little more experience in this district, but both must find it hard not having someone that is used to the village and district to go with on this visiting work. Do please remember them in prayer, that they may soon make acquaintances and be used mightily in giving this message of God's love to the people. Ramchorbai helps Tarabai Pardole with the children's classes in Baramati in the afternoon, then my other helper, Rutnamalabai Kamble, goes out with Sitabai Wanzari to classes in the free colonies or into Baramati village in the afternoons. So we try to keep all the work going regularly, and pray that God may use his faithful children always to the furtherance of his kingdom and to the honor and glory of his name.—E. M. Caldicoott.

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Obituary.

Mrs. S. A. Fraser.

ONE of the oldest members of the church at North Williamstown, Vic., Mrs. Susan Ann Fraser, was called home on Dec. 22 after a long illness. Our sister united with the church over 30 years ago during a mission conducted by Bren. J. Johnston and F. M. Ludbrook, and has continued all these years in faithful service. She was most consistent in her attendance and was always ready to do what she could in the service of the Master. She had reached the age of 77 years. In the months of her sickness she has given a testimony for Christ, and has been an encourager of the preacher. She has left one son and three daughters and several grandchildren. Her body was laid to rest in Williamstown cemetery on Dec. 23, the service at the house and the grave being conducted by Jas. E. Thomas. The loved ones have the comfort of the glorious hope of a glad reunion.—J.E.T.

Mrs. A. W. B. Maiden.

TAREE church, N.S.W., and indeed the whole community, has suffered a great loss in the seemingly untimely death of our Sister Mrs. A. W. B. Maiden, at the age of forty. She was ill for only a few weeks, and seemed to be overcoming her sickness. Bro. Maiden, who is secretary of the M.R.D. Hospital, was at the hospital working, when a nurse hurried into the office with an alarm. Mrs. Maiden had passed away in her sleep. She was a gentle woman of quiet poise of character. She was baptised by Bro. Trezise in January, 1936. She has been a faithful member. She leaves seven children, two little girls and five boys. The elder sons have already shown great promise. Mrs. Maiden was a wonderful helpmeet to her husband and mother to her large family. Her body was laid away in Dawson cemetery on Saturday afternoon, Jan. 13. Nearly 60 cars formed the funeral procession. Taree church was more than crowded for the service. It was a remarkable tribute to a brave and beautiful life, as well as a demonstration of sympathy for Bro. Maiden and his family. We all know that it is only "until he come."—A.G.S.

Ambrose Tucker.

BRO. AMBROSE TUCKER passed quietly away at his residence in Camberwell, Vic., on Thursday, Jan. 11, 1940, at the age of 82 years. Although in indifferent health for some months past, and suffering greatly towards the end, our brother did not take to his bed till the day before his death. He continued to meet with the church at the Lord's table till within three weeks of his home-call. Bro. Tucker joined the Church of Christ at Hawthorn during the ministry of Bro. D. A. Ewers fifty years ago. He and his family have maintained their membership at Hawthorn ever since then. He is survived by his widow and six children, all of whom together with their families are in membership with the church. After a brief service in the home in the presence of relatives and a large circle of brethren and friends, Bro. Tucker's mortal remains were laid to rest in the Boroondara cemetery, the writer officiating at both services. Bro. Tucker was a man of strong convictions and simple faith in his Lord. Although his family "sorrow not as those who have no hope," they miss him sorely, and we commend them to the God of all comfort in whom they, too, place their trust.—S.N.

Henry Wright.

ON the afternoon of Jan. 10, 1940, the earthly life ended of Bro. Henry Wright, of Perth, West Australia. He was born in Melbourne 77 years ago, educated at Scotch College, en-

tered the service of the National Mutual Life Association, was transferred to Adelaide, and thence in 1888, while yet a young man, he became manager of the Perth branch of the association, a position which he retained until his retirement seven years ago. Possessed of an exceptionally fine tenor voice, he entered with enthusiasm into the musical life of Perth, and was much used as a soloist in the churches. In 1890, when Bro. T. H. Bates came from Melbourne to establish a church of Christ in Perth, Bro. Wright became the first secretary, and gave freely of his time and influence to assist in the work. From then until his death he was an active member, not only in the local congregation, but in the wider State work. He was for many years choir leader of the Lake-st. church, church treasurer and deacon, conference treasurer, and occupied for a year the position of State president. His work as conference treasurer for 31 years was of great value to the brotherhood, and in recognition he was presented with a grandfather clock, contributions towards which came from every part of the State. He was not only well known throughout West Australia, but in the other States. When visiting them his talent in song was always willingly used. Bro. Wright was a man of gentlemanly demeanour, held in the highest esteem in business and commercial circles, and gained respect for his consistent adherence to his Christian principles. He was absolutely loyal to the church and regular in attendance to within a week or two of his death. His great joy was in the service of song, in which he was used greatly. During the last year of his life, when he was definitely failing, his chief sorrow was that he could not be used as formerly, but there are few that will ever forget some of the gospel songs he so often sang. He was a good man, who will be greatly missed in the congregation here below, but whose voice will join with the heavenly hosts in praises to the Lamb. A service was held by Bro. Wiltshire in Lake-st. chapel and also in the Karrakatta cemetery, where his body was laid to rest in the presence of a large number of people, representing many sections of the community. We commend his widow (who has been his loving companion for 52 years), his sons and daughters to him who alone can sustain them in their great loss.—D.M.W.

Mrs. Youens.

AFTER a long illness, Sister Mrs. Youens passed from this life on Sunday evening, Dec. 31. She was received into fellowship of Maylands (W.A.) church, by faith and obedience, on Feb. 1, 1920, and has always been very faithful to her Master until she received his call. Mrs. Youens endured much suffering over a period of many years. The last time she was able to attend church services was in November, 1935, and for some considerable time before that she was only able to attend through the kindness of those who conveyed her to the services. Through all the years of sickness our sister manifested a very real Christian spirit; strong in her faith, bright in her manner, and helpful to those who visited her. A service of remembrance was conducted on Sunday, Jan. 7. Mrs. Youens leaves one daughter and three sons (one of whom is Bro. F. A. Youens, preacher of Chatswood church, N.S.W.). These, and others who miss her much, we commend to the Father's love.—R.H.

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News of the Churches.

(Continued from page 57.)

Kaniva.—Good meetings have been experienced lately, visitors helping to swell the numbers. Special singing brightened Christmas and New Year services. The presence and addresses of Bro. Reg. Goldsworthy have been especially appreciated. A married man and a young lady confessed their faith at Serviceton on Jan. 21.

Carlton (Lygon-st.).—On Jan. 21 Dr. Oldfield addressed the church on "The Difficulties and Encouragements of the Mission Field." At 3 p.m. the N.C. Bible Class held its first meeting for 1940, Bro. R. T. Pittman being the speaker. Bro. J. Holloway, of Malvern-Caulfield, was the preacher at 7 p.m. Soloist, Miss Gear.

Oakleigh.—Attendances have returned to normal after holiday period. During absence of Bro. Mudge on vacation, visiting speakers have given helpful messages. On Jan. 14 Bren. Thomas and Northeast were the speakers, and on Jan. 21 Bro. Hemsley was speaker at morning service, and Bro. Grafham conducted gospel service.

Ormond.—At midweek prayer meeting 23 members were present, and Bro. C. L. Lang gave a very good message. On Jan. 21 he gave an inspiring message at worship service. Visitors were present. At gospel service Bro. Lang gave a stirring address. The choir sang an anthem under baton of Bro. N. Waters. Bro. H. Farmer was soloist.

Ballarat (York-st.).—Meetings continue to be well attended, and excellent messages are delivered by Bro. Ritchie. Bren. Feary also have given appreciative addresses. Sunday school scholars broadcast over local station on Jan. 21, when Bro. Ritchie was speaker. A welcome visitor has been the preacher's father from Adelaide. Bro. Carling has somewhat improved in health.

Middle Park.—Attendances at all services are improving. Bro. Jackel delivered splendid addresses at both services on Jan. 14 and 21. Members regret the departure of the Bible school superintendent, Bro. Stan Annear, whose work as school teacher has called him to the country. A presentation was made to him on behalf of the Bible school. Fellowship has been enjoyed with several visitors.

North Essendon.—During Bro. McIlhagger's vacation services have been conducted acceptably by Bren. G. R. Thompson and F. J. Funston. Bro. R. V. Amos visited on one occasion and gave an appreciated message. Bro. McIlhagger, on his return from Queensland, resumed on Jan. 21, and gave helpful messages morning and evening. Attendances have not yet reached normal after holiday season.

Yarrowonga.—Bro. Stan. Chappell and Bro. Curtis gave two addresses and Sister Curtis rendered a solo for Christmas service. Visitors were present. Endeavorers gave two hampers to poor families. Two young people were at the Kyneton camp. At mission band annual meeting Mr. Curtis was re-elected president. Sunday school is starting a new rally. During Bro. Curtis' absence on holiday Bren. Cowper and Houghton gave addresses on Jan. 21.

Minyip.—Bro. Black is continuing faithfully, and his efforts are much appreciated. The bi-monthly meetings held at Donald are a new work; there are a number of isolated members in that district. Bro. Black was happy to receive the response made for home mission offering at Donald. Plans are being made for jubilee celebrations, and a mission to be held after Easter at Minyip. Bro. Smith, from Blackburn, presided, and Bro. Black exhorted on Jan. 21.

Bendigo.—The church was saddened at the sudden home-call of Sister Mrs. Collins, a loyal worker in the church for many years. During the absence of Bro. B. J. Combridge local brethren occupied the pulpit. Speakers were

Bren. E. Duus, A. D. Pettigrove, J. Ellis and R. Strader. Holidays are still affecting attendances. Bro. Combridge gave helpful messages on Jan. 21 on subjects, morning, "The Christ Who Continues"; evening, "The Unknown Way." Sister Mrs. Combridge was soloist.

Ballarat (Dawson-st.).—Bro. J. A. Wilkie addressed morning meeting on Jan. 21 on "Personal Evangelism." Sister Miss Franklyn and Bro. J. Reid were welcomed back, the former from a sojourn in W.A. and the latter from Melbourne. Other visitors were welcomed. At gospel service Bro. W. W. Saunders spoke on "The Laughter of God." Morning meeting at Doveton-st. North was addressed by Bro. W. H. Benson, and Bro. T. Maxwell conducted gospel service. Members of K.S.P. took charge of worship service at Mt. Clear, Bro. A. Crofts speaking. Wednesday evening prayer meetings have re-commenced after recess with splendid attendances, the presence of young people being a pleasing feature. Bro. A. Ferguson, secretary, is making a splendid recovery from his severe illness.

NEW SOUTH WALES.

Lidcombe.—Bro. W. J. Crossman addressed church on Jan. 21, and at night Bro. J. Dean conducted the gospel service. Bro. G. Morton was preacher at Carramar; two girls from Bible school confessed Christ. Bro. Crossman, who has been in camp at Ingleburn, will go to Warwick Farm with the 18th Field Brigade on Jan. 31.

Kingsford.—"Stewardship campaign" being conducted by Bro. Flood during month of January is creating interest amongst members and helping spiritually. A "family service" on evening of Jan. 21 was well attended by parents and scholars, and Bro. Flood's message on "Stewardship of Possibilities" made a deep impression. A social held on Jan. 20, at the home of Mrs. McLane, realised £2 for auxiliaries' renovation fund. Phi Beta Pi and K.S.P. clubs are active.

Bankstown.—Bro. W. J. Crossman addressed church on Jan. 14. At night Bro. H. W. Cust was the speaker; a Bible school scholar confessed Christ. On Jan. 21 Bro. G. Morton gave a helpful morning talk. Bro. Crossman's subject at night was "A Love Greater than a Woman's." A young woman who had recently made her decision was baptised, and a girl from the Bible school came forward. Miss Heather Madgewick and Bro. John Budgen rendered a duet.

Gilgandra.—During absence of preacher, Bro. A. R. Burrell and students from Y.M.T.C. conducted the services. Two ladies who decided for Christ previously were baptised on Dec. 10 and were extended the right hand of fellowship the following Sunday. On Dec. 16 a Christmas tree party was held for Bible school and kinders. The church gathered on Dec. 30 to welcome Bro. Avenell, conference president, and also Bro. and Sister Chivell and family back into our midst. Bro. Avenell delivered both addresses on Dec. 31.

Lismore.—Bro. E. C. Hinrichsen was accorded an enthusiastic reception when he visited the church and delivered a most stirring address on Jan. 10. He was accompanied by Bro. and Sister A. Hinrichsen, of Rockdale, and Bro. Arnold Hinrichsen. Presentations have been made to our preacher by Scout group committee and District C.E. Union. No finality has yet been reached in regard to securing a successor to Bro. G. J. Andrews, who will be completing his four years' ministry in happy circumstances on Jan. 28.

Hornsby.—Attendances and interest have been very encouraging during holiday season. All departments are on the up-grade, and the outlook is promising. Christmas tree function, over which Bro. Rofe presided, was an outstanding success; 120 attended, and all associated with the school, from cradle roll to superin-

tendent, received gifts. Bro. S. Laney was morning speaker on Jan. 21. Mrs. Lean passed away after a long and painful illness. Bro. and Sister Semple, formerly actively connected with the work at Hornsby, also passed away in the last few weeks. To all the sorrowing ones the church extends sincerest sympathy.

Mosman.—Bible school re-opened on Jan. 7 with increased enrolment of teachers and scholars. On 14th Bro. Hudson exhorted church on "Retrospect, Introspect and Prospect." At night, in the absence of Bro. Burns on holidays, Bro. Thompson, of Lane Cove, conducted gospel service; subject, "We Know." Stuart Stevens, of Enmore, edified the church on 21st; subject, "The Other Prodigal." Bro. G. E. Burns' evening gospel address on "The Bright and Morning Star," was powerfully delivered and much appreciated.

Queensland Notes.

Executive.

OUR annual conference will be held at Easter-time this year, and Bro. R. L. Arnold, of Burwood, N.S.W., is to be the guest-speaker. Miss F. Cameron (missionary on furlough) will also be at conference, and with Bro. Arnold, be the speaker at the United Missions Rally on the Friday night.

The president (Bro. C. R. Burdeu) is arranging a pilgrimage on Jan. 29 to the grave of Stephen Cheek at Warwick. Over 200 are expected to make the trip.

Bren. L. Larsen (Rosewood) and N. G. Noble (Annerley) expect to go into camp shortly as chaplains.

Bren. A. Brooke (Ann-st.) and J. O. Methven have been appointed chaplains with the United Board.

Home Missions.

Since the departure of Bro. Street, Bro. Macnaughtan has been in charge of the work at Mackay. He expects to leave on Feb. 5 to conduct a mission at Bordertown, S.A. Bro. Stirling, of Albion, will go to Mackay to conduct a special campaign until Easter.

Bro. W. W. McDowell will take over the work at Albion during the absence of Bro. Stirling.

Annual offering, although not all to hand, so far shows a drop on last year's figures.

Bro. Dallinger reports encouraging meetings and awakening interest in and around his circuit at Chinchilla.

The value of radio work, both the broadcasting of services and devotional work, has been illustrated in several places in Queensland recently, as inquiries have come to our preachers in both the Maryborough and Chinchilla districts. At Maryborough folks asked our preacher to commence services, and at Chinchilla new contacts were made as the result of the broadcasts from Toowoomba.

The splendid support of the isolated brethren and those who live in far-distant parts has been of great encouragement to the committee.

The women's conference raised £61 towards home missions during the conference year.

Maryborough church has started meetings at Aramar, where meetings for breaking of bread are to be held regularly.—J. O. Methven.

ADDRESSES.

W. G. Graham (preacher Moreland church, Vic.).—42 Cameron-st., Coburg, N.13.

C. W. Jackel (preacher Horsham church, Vic.).—The Manse, 45 Baillie-st., Horsham.

F. J. Stephenson (secretary Kulgoolie church, W.A.).—24 Gilberton-st., Kalgoolie West.

L. A. Trezise (preacher Toowoomba church, Qld.).—192 Hume-st., Toowoomba.

The Book of Esther.

J. Plummer.

RECENTLY we told the children of the local State school the story of the Book of Esther. They followed intently the moving scenes in which were portrayed the patriotism of Mordecai, the heroism of Esther, and the villainy of Haman. The rough justice meted out to Haman, as he hanged on the gallows he had prepared for Mordecai, appealed to their rather gruesome sense of humor; they breathed a sigh of relief when the mourning of the Jews was turned to "light, gladness, joy and honor," and felt that all was well in the best of worlds when King Ahasuerus and Queen Esther—with Mordecai as their counsellor and friend—lived happily ever after.

But later, as we mused by the fire, the thought intruded that the story told to the children fell far short; if it were all that the Book of Esther contained, its inclusion in the Canon of Holy Scripture would seem without justification. Then came to remembrance other features of the story that revealed its God-likeness.

It has been said that the Book of Esther is the only book in the Bible that does not contain the name of God. (Actually this is also true of one other book, the Song of Solomon, though in chapter 8, verse 6, "a most vehement flame" is "the flame of Jah" in the Hebrew.)

In the Book of Esther, however, in the Hebrew the name of Jehovah, or Jahveh, is given cryptically, concealed, several times. Thus in chap. 5, v. 4, the four consonantal letters (the old Hebrew had no vowels) J H V H occur as the initial letters of four successive words; and again in 7: 7. This happens four times (reading from left to right twice, and from right to left twice) in this book, and never again in the whole Hebrew scriptures.

The reason for this silence—and concealment—may be briefly stated: the book was written for the Jews in pagan Persia, and it would have been destroyed or prohibited had it taught openly the worship of Jehovah. But the wise would understand.

The whole book hinges on the interview in which Queen Esther sought the king's favor, to the end that she might intercede for her people. The results of this interview might easily have been disastrous. The king had not sent for Esther for a whole month; there was but one law, death, for any man or woman who ventured unbidden into the king's presence, except when the king, in his clemency, held out his sceptre to the unbidden entrant. So Esther entered the court at great risk and only after a period of preparation and fasting, in which her countrymen shared. By law death awaited her venture, only grace could save her.

Access into high places should never be easily or lightly undertaken. Aaron, commanded to appear before the mercy seat of God, was required to make very careful preparation "that he die not" (Lev. 16: 13), and the high priest's entrance into the Holiest was "not without blood" and "only once a year" (Heb. 9: 7).

Compared with these, how happily placed are we! Through Christ we may seek God at all times and in all circumstances, knowing that he will hear and heed our petitions, but this very fact should deter the unprepared, presumptuous spirit and lead us to come to God in reverent approach.

How small was Esther's first request of the king, even when assured of his favor—just that he (with Haman) would dine with her. How large the king's promises, even unto the half of his kingdom. Even at the banquet Esther's faith fails her and she temporises—will they attend a second banquet on the morrow, when her petition will be voiced? Then she plucks up courage, risks everything—and receives more than she asks.

So our prayers—real, earnest though they may be—shrink, tremble, procrastinate, grope—but grow, praise God. And how large are his promises, even unto whatsoever we shall ask, that accords with his will and wisdom.

Esther sought blessing for herself, and for her people, for all were under condemnation of death. She was cruelly aware that "the law cannot be broken," but she, the nearest and dearest to the king, would offer herself as mediator for her people. "If I perish, I perish," she cried, but at least she would have done her best to save herself and others.

Analogy must not be pressed too closely here. Nevertheless we have been in like position, under condemnation and sentence of death. "In Adam all die," "for all have sinned and come short of the glory of God."

But Christ, our Mediator, tasted death for every man, that in him all shall be made alive. It may be argued that Christ actually tasted death, Esther did not. Then, in this respect the case is similar to that of Abraham and Isaac. Isaac did not die when "sacrificed" on the altar, but even if he had died Abraham's faith was equal to the test, for he "accounted that God was able to raise him up even from the dead, from whence also he received him in a figure" (Heb. 11: 19).

Esther accepted death for herself in her task as mediator for the Jews, and her sacrifice was a figure of that greater sacrifice yet to come, when our Lord passed through death, not alone for the Jews, but for all men everywhere, for all time.

Other lessons suggest themselves for meditation, but sufficient has been said, we trust, to show that no mistake was made when the Book of Esther was included in those scriptures "given by inspiration of God, profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

Our Book Table.

"KNEELING TO CONQUER."

THE name of Mr. Lionel Fletcher, the well-known evangelist, will almost of itself be sufficient to commend any book which he writes, for readers know that they will receive helpful spiritual teaching from one who has a sincere faith in Christ and his Word. The present volume, as its title indicates, deals with the vital subject of prayer, and seeks to show that the secret of a victorious life lies in prayer. The book contains revisions of some Keswick addresses with other studies. Its twelve chapters illustrating the power and importance of prayer are based upon a review of the prayer-life of Abraham, Isaac, Jacob and Joseph; the teaching of Christ as recorded in Luke's Gospel, and the life of the early church as given in the Book of Acts. All illustrate the truth suggested in the title, which is itself a sermon. The writer's position is given in the following sentence: "After long years in the Christian life and in the Christian ministry, both as a minister of churches and as an evangelist travelling the world, I am more convinced to-day than ever, that prayer is the greatest weapon we possess." This is a helpful book, simple and direct in its statement. We suggest one criticism of a defect in the chapter entitled "Prayer, the Holy Spirit and Power," which deals largely with Pentecost and the promise of the Spirit. Why did the writer work up to, go all round and yet omit the inspired instruction introducing the promise? We venture the definite statement that the Holy Spirit to-day does not lead men either to ignore or to deny what the Spirit taught in apostolic days. "Kneeling to Conquer" is published by Messrs. Marshall, Morgan and Scott, Ltd.; price 1/9, posted 2/-. The Austral Co. can supply copies.

"THROUGH BLOOD AND FIRE IN CHINA."

AFTER his evangelistic tour in Australia in 1938 Mr. Edwin Orr went on to China, where he travelled extensively and preached the gospel. About 600 Chinese professed conversion as a result. In his travels he had many striking adventures, especially in the war-stricken areas. In "Through Blood and Fire in China" (Messrs. Marshall, Morgan and Scott, Ltd.; price 4/-, posted 4/3), Mr. Orr gives an exceedingly graphic account of his tour. In Manila, en route, he addressed 27 meetings in five days. In China his days were also strenuous ones. He had experience of bombing in Hengyang, in Hunan, described in a chapter on "Death from the Skies." "The Rape of Nanking" is narrated, though that was before the author's visit. Very appreciative references are made to the work of General Chiang Kai-Shek, the Generalissimo, and Dr. Kung, the Premier. Numerous stories of the conversion and work of outstanding men, such as Andrew Gih, appear. Altogether this is a very interesting and informative book. Mr. Orr has greatly improved as a writer as years and experience have come to him. His style is bright and racy, and he possesses a fine sense of humor, as is well shown by his account of a Chinese feast, supposedly being notes and comments from the diary of "the stomach of a certain Irishman named Edwin Orr." We recommend the volume to our readers. The Austral Co. will be glad to fill orders.

WANTED.

Deaf brother, cannot hear preacher and finds service after breaking of bread wearisome, will pay reasonable price for ear-drum. Address "Deaf," Austral Co.

The church at Newport, Vic., is moving into a larger and more central hall. If one of our churches has a spare reading desk which they would care to donate we would appreciate their help. Reply to the secretary, W. McKay, 44 Wood-st., Newport, W.15, or the preacher, W. E. Quirk, WF 5141.

MARYSVILLE.

To let, daintily furnished modern home, lovely position, H.W.S., sew., near golf, tennis, fishing; also another house available, same convs., mod. rent.—Mrs. Chandler, Blackburn.

SORRENTO, VICTORIA.

Bungalow, accom. 2 or 3, clean, linen and cutlery provided. Vacant from Jan. 22, house, accom. 7, 3 bedrooms, diningroom, breakfast room, kitchen, bathroom, water laid on, garage, clean, mod. Both close to front beach.—"Earlsden," Kerford-rd., Sorrento.

TO LET.

Church sister wishes let one or two unfurnished rooms, two min. stn., on 'bus route. H.W.S., sep. stove. For particulars ring FU 6444.

MONDAY, MARCH 4, 8 p.m.

Please reserve above date for concert by "Ladies' Choir" in Lygon-st. chapel in aid of the Sarah Meyer Memorial Fund.

SITUATION VACANT.

Young lady, general, all home duties, five adults, church member preferred. Good home. Chippersfield, 434 Sydney-rd., Coburg. 'Phone, FW 4612.

DIRECTORY, 1939.

It is imperative that the accounts for the Directory be finalised immediately. Will the 64 church secretaries who have not remitted please answer this urgent appeal?

—F. T. Saunders, 99 Queen-st., Melb.

Prayer Corner.

Conducted by G. J. Andrews.

"THY PRAYER IS HEARD!"

"WHEN he had sent them away, he departed into a mountain to pray. And when even was come, the ship was in the midst of the sea, and he alone on the land. And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea." (See Mark 6: 45-54.)

○

PICTURES AND PRAYERS.

Praise God for our visual education in the school of Jesus! In the Sydney Art Gallery one's sauntering footsteps are often stopped before some scenes and portraits that promote meditation and sometimes move the heart to prayer. Surely it is not otherwise when we turn in to the Royal Academy of the New Testament!

Our Lord Jesus Christ is "The Infinite Artist"—creator of the most faith-inspiring pictures in the world. Not with brush, canvas and pigments, but with the varied elements of life he makes pictures that preach. In the words of Dr. A. T. Pierson: "Every miracle is a parable of teaching and every parable is a miracle of teaching."

Let us believe in "The Quickening Christ" who cures man's worst palsies and gives new vitality to impotent folk. (Luke 5: 18-26, John 5: 1-16.) We are in sore need of divine vitality for the withstanding of devilish energies abroad in the world. Let us bow before "The Lord of Abundant Resources," whose grace is more than sufficient for our every need. (Mark 6: 34-44.) No plea of our own lack of means will ever justify our failure to do the bidding of the Lord. Let us bless the name of "The Coming Bridegroom" who inspires hopes which will never be disappointed in those who make ready to meet him. (Matt. 25: 1-13.) The best is yet to be, for all Christian believers.

○

THE CONTACTING CHRIST.

O God, our heavenly Father, let the living picture of the Saviour Christ, contacting men in peril of the deep, be screened in the chamber of imagery of every soul. Inspire in our hearts the faith that, though men may be plunged into menacing waters in these days of frightfulness of warfare, the gracious Christ makes a pavement of the sea and walks thereon to gather his loved ones home. Midst the modern incitements to demoralising fear, let us be instructed to look with courage and confidence for the appearing of the Shepherd of the Sea. Amen.

Queensland News-letter.

H. G. Payne.

Death of Arthur Toombes.

NOT often does death come as one would wish it to, but so it came to Mr. Arthur Toombes, superintendent of the Temperance League, who had expressed the hope that it would come to him while he was on active service. He was at a meeting of the management committee of the Hotel Canberra at 1 p.m.; he collapsed and died at 4.30 p.m. He has left a monument to his work for temperance in the Hotel Canberra. He was secretary of the Australian Temperance Council. He was the National Chief Templar of the Grand Lodge of Australia, and Grand Chief Templar of Queensland. He was recently elected

Australian representative to the International Supreme Lodge of Good Templars, which was to have met in Helsinki (Finland) next July, and before the war was planning to visit Europe. He was a prominent Methodist, and was keenly interested in all phases of social reform. He had been managing director of the Hotel Canberra, but resigned some time ago owing to ill-health. The following newspaper tribute sums up public opinion:—"The late Mr. Toombes was a born fighter, but he fought fairly and according to the rules of the game, and whether he won or lost there was no bitterness in his make-up. He was a man of naturally happy disposition, and even in his most serious moments could scarcely suppress the smile which always was ready to come to the surface. There was nothing of the miserable 'wowser' about Mr. Toombes."

Pilgrimage to the Grave of Stephen Cheek.

The conference president (Bro. C. R. Burdeu) is organising a pilgrimage by car to the grave of Stephen Cheek at Warwick. This will be on Jan. 29, will cover 120 miles from Brisbane and return, and will follow scenic routes. Members from country centres will take part. It is expected that 100 will make the pilgrimage.

Bingo.

In 1937 Bingo was banned by the government. Last month, in the absence from Brisbane of 5 of the 10 cabinet ministers, permission was given for its renewal. Some "joints" are being conducted by labor organisations for the A.L.P. "Literature Fund," which is an euphemism for election expenses. Other organisations (some R.C.) are using Bingo. Public opposition, which is very strong, is led by the big newspapers. As local governing bodies have power to prohibit this gamble in their areas, and as one joint is being conducted on land owned by the City Council, let at a low rental, the Lord Mayor on the requisition of a number of aldermen called a special meeting to discuss Bingo. But the Mayor and his supporters did not attend the meeting, which had to adjourn for want of a quorum. On another requisition from the same source, the Lord Mayor has convened a meeting for Jan. 31. This game is being conducted in different parts of the State, though some authorities have banned it. Prizes are not supposed to be paid in cash, but chocolates are awarded which are exchanged at the office of the joint for the cash value of the prize won. The flouting of the law in this way has been linked in public protest with the breaches of the liquor law allowed by the government. Rarely has there been such strong public protest and such dictatorial indifference by the powers that be. It is now stated that no new permits to play will be issued, and that those in existence will expire with January.

Drink Bill.

Just before his death Mr. Arthur Toombes issued a statement of the drink bill for the year ending June 30, 1939. The total cost of liquor consumed was £3,630,634, an increase of £108,344. The consumption per head was £3/12/1, an increase of 1/4.

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Open Forum

For "Christian" Readers.

[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.]

▼

MISUSE OF A TEXT.

AN advertisement concerning tracts on our Lord's return had the words that these tracts were "a correction against modern prophets, who through their vagaries bring upon the people the reproof contained in 2 Thess. 2: 11." The words of this text are: "And for this cause God shall send them strong delusion, that they should believe a lie." Many of us believe that the coming of our Lord is still in the future, and will be accompanied by certain visible evidences that will make manifest his glorious appearing. If Bro. Johnston or any other brethren have evidence that our Lord has come according to his promise, and desire to teach these things, they should be free to do so, but it is a great pity that any one should seek by the misuse of a text to call the apostle Paul to aid them in calling those who differ modern prophets teaching lies. I rather wonder that such an accusation is permitted even as an advertisement. While we are all seekers of truth, we can differ in love; and surely as we partake of the feast of love until he comes we can talk of it with joy and not be accused of teaching lies.—Jas. E. Thomas.

[We had not noted the wording of the advertisement and the probable interpretation of it, else we should not have permitted its insertion in the objectionable form to which our correspondent kindly calls our attention.—Ed.]

H. G. Harward.

A MAN OF MANY PARTS.

IS there another man in our brotherhood with all of the qualifications possessed by Bro. Harward? Because of his great knowledge of the scriptures he was for a time principal of our college. Then as a preacher, organiser and a missionary he is unsurpassed. He has been a preacher for 47 years. The writer has travelled in many parts and again and again in this country as well as in others he has met people who have said, "I was a convert in Bro. Harward's mission years ago." Some of these are amongst our finest preachers.

Bro. Harward in the past has had excellent health. But for some months he has been poorly. However, all are thankful to note a marked improvement in the last few weeks.

The writer is to attempt the very difficult task of succeeding Bro. Harward as organiser. Our brother will assist with all the strength he has. The first mission will commence next Sunday at Rockdale. Some are praying already. Are you?

The holiday period was spent chiefly speaking at different churches, during which time we are thankful to say that fourteen people accepted Christ.

Both the writer and Bro. Harward are in need of your prayers. May we have them in no ordinary manner?—E. C. Hinrichsen, Director of Evangelism for N.S.W.

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

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

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

The Objects of the Fund are:

1st. To assist financially Aged and Infirm and Retired Preachers.

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

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

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WHY REPROACHED?

BE sure that it is your goodness, and not your evils or your weakness, that men dislike. The world has a very keen eye for the inconsistencies and the faults of professing Christians, and it is a good thing that it has. The loftier your profession, the sharper the judgment that is applied to you. Many well-meaning Christian people, by an injudicious use of Christian phraseology in the wrong place, and by the glaring disproportion between their prayers and their talks and their daily life, bring down a great deal of deserved hostility upon themselves and of discredit upon Christianity; and then they comfort themselves and say they are bearing the reproach of the cross. Not a bit of it. They are bearing the natural results of their own failings and faults.—Alexander McLaren.

THOUGHT FOR THE WEEK.

"RELIGION is not a little formality in duties joined with some morality in life; but it consists in the new creature."

HOW ABOUT IT?

LIFE would be so full and free if you and I should really be
A sun to cheer some pathway dim—a happy song, a prayerful hymn;
A ray of hope to those in sorrow, some joy and comfort they may borrow;
A silver lining to each cloud, a stilling voice amidst the crowd;
A stalwart staff, the very best, on which some weary soul may rest;
A light, a burning candle flame to guide someone bowed down with shame;
A rainbow shining through each shower, a living faith each day, each hour.
How wholly worthwhile life would be if this were true of you and me!

—Selected.

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