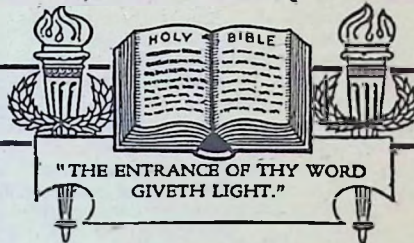


# The AUSTRALIAN CHRISTIAN

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## Substitutes.

**A**MONGST the many new words which the war is popularising, "blitzkrieg" and "ersatz" are probably those most commonly used. Ersatz materials are being multiplied. Substitutes, it is true, were being sought and used before the present struggle began—some have had margarine instead of butter for a long time; artificial silk has to an extraordinary degree altered styles in clothes, and artificial wool has disturbed the equanimity of many an Australian sheep-owner. But the war has greatly quickened the progress of finding substitutes. German need and German science have led to the use of many ersatz materials. It is remarkable how waste materials have become valuable, and how numerous the transformations are. Mention of even a few of the recently reported substitutes impresses us with the advance of science in an effort to meet human needs. There are clothes made from wood pulp, and wood also yields sugar, alcohol, glycerine, and a host of other things. Chestnuts furnish tannin and soap, and potato peelings cork and linoleum. Cloth, it is said, has been made from chalk and coal. A newspaper paragraph announces that "to-day a German may be wearing clothes made from wood pulp, shoes from fish skin, and eat lard from whales, butter from trees, artificial sugar, lemons, and even eggs." It is all very wonderful.

### Ersatz Christianity?

After the notes of this article had been prepared, we saw an article dealing with ersatz Christianity in Germany. The writer, Dr. G. A. Gretton, was reviewing in "The Christian World" a novel, published about two years before, "A Star Rises," by Ludwig Huna. In this, Dr. Gretton says, an attempt is made to serve the Nazi party by an endeavor to reconcile Christian teaching with Nazi ideology. The Jews are represented as a small, miserable nation, whom the Almighty "decides to 'humble before the passage of the generations. From their midst, but not from their blood, the saviour of mankind shall arise as a witness against this people.' So to Judaea, where, under the names of the Biblical characters, all the Nazi clichés are introduced. Thus, Joseph is the honest 'Handarbeiter,' or artisan, much idealised in Nazi propaganda; Mary is the blonde, Aryan maiden; and there is even, at the court of Herod, an adventurous soldier called Wilfred the German! The narrative covers the birth, growth and development of the figure purporting to represent our Lord, up to the beginning of the ministry. The figure is nothing more than the typical second-rate German intellectual-mystic, but most significant is the intrusion of some fantastic stuff about the racial origin of Mary and Joseph. 'In the Temple Roll, Hazzan is supposed to have found a remarkable marginal note, according to which, not Semitic but Amoritic blood flowed in the veins of the maid; the blood of that blonde, non-Semitic warrior tribe which once

upon a time migrated into Canaan from Nordic regions, and which has the reputation not only of adventurous spirit, but of spiritual awareness. . . . Again, even Joseph is given a loophole. A Roman official tells him, in a moment of cordiality, that he looks honest and therefore cannot be a Jew, and in fact, does not look at all Jewish. Joseph replies apologetically that 'many say I am a Galatian,' for 'among us in Galilee we have to rely more on guesswork than science in racial matters.' And Galatians, of course, were Celts, who were also Aryans."

We may admire the cleverness which provides ersatz materials for daily use, but how dreadful is the attempt to substitute for the biblical records some distorted narratives which are but a caricature of God's revelation.

### Religious Substitutes.

We had planned a short article of warning against the evil of substituting anything for the revelation and appointments of God before Dr. Gretton's review, with its remarkable and extreme illustration of the evil, came to our notice.

Substitutes have been sought for nearly everything in our holy religion.

How often have men attempted to dethrone Jesus Christ our Lord, Son of God and Saviour of men, in order to put something or someone else in the place which is his by right! The Jews who hounded him on to his death, when Pilate offered to release him, asked for a murderer-substitute, one guilty, too, of the crime of sedition for which they had falsely accused the Lord Jesus. The Jewish leaders were charged by Christ with rejecting the stone which the divine architect had chosen. There could be no substitute, however, and the stone became the head of the corner. To-day there are men, professing to be his followers, who deny his divinity and the value of his atoning death. Some put their own self-righteousness in place of a Saviour. But there is no other Saviour or Mediator between God and man, no teacher to rival him, no exemplar so worthy to follow, and no way to God but through him.

For the sacred Scriptures, given by God to furnish us completely for every good work, many substitute the fancied revelations of men and women which hopelessly contradict the divine Word. People still cover up the word with their traditions. They still nullify it by presenting for our acceptance human precepts and imaginations.

For the church which the Lord Jesus loved and for which he gave himself—the church which is his body, the fulness of him that filleth all in all—we are offered ersatz imitations. Sometimes these are religious cults in which Jewish, pagan, and heretical doctrines of the early centuries are mingled with Christian elements. Sometimes even nominal Christians put a lodge before the church which was

purchased by our Lord with his own precious blood.

For the Gospel all sorts of substitutes have been offered—ethical systems, political schemes, declarations of national pre-eminence and advantage. From abstruse theological and philosophical disquisition down to moral and literary essays, almost everything has been put in place of the simple Gospel of a crucified and risen Redeemer. Yet that Gospel is "the power of God unto salvation to every one that believeth." It was the Gospel, and not the imaginations of men, which the Lord Jesus commanded to be preached in all the world.

So we might continue at indefinite length. There is no substitute for the plan of salvation proclaimed by the apostolic ambassadors of Christ, or for the message which Peter preached to the inquirers on Pentecost. There is no substitute for personal acceptance of Jesus Christ as Saviour and Master of life. There is no valid substitute for the primitive confession of faith in him as Son of God, or for the ordinances of his appointment. Above all, there is no proper substitute for that life of personal devotion and service which he has asked of his followers. Ersatz will not suffice here. The Master himself made it clear that nothing could take the place of doing the Father's will or of kindly service in his name to humanity. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out devils, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." It is a solemn lesson.

## Hospital Sunday.

**T**HE results of the Lord Mayor of Melbourne's appeal for hospitals and charities are most gratifying. By the beginning of last week the amounts received were £2,899 behind those of last year, but by Sunday evening the splendid total of £40,016 had been reached. The amounts received on Saturday and Sunday were the greatest for six years. Hospital Saturday realised £26,484, as compared with £21,819 last year. On Sunday the church collections brought in the splendid sum of £11,900, an increase over 1939 of £3,529. It was feared that the numerous calls for patriotic funds would interfere with the hospital collections. It is a matter of rejoicing that they were not allowed to do so. Nearly all of the churches, including churches of Christ, had considerably increased offerings. Presbyterians led with £1,287/15/3, Toorak church and school heading the list with £840/13/11, and Scots Church coming second with £244/11/11.

## A Merger in Japan.

**T**HE following remarkable paragraph is culled from the "Argus" of October 22:—Tokio, Monday. The 30 Christian denominations in



Japan will shortly be merged in a single organisation. This fact was announced by Bishop Yoshimune Abe, of the Japanese Methodist Church, to-day. He denied reports in the vernacular press that missionaries would be requested to leave the country. "The policy of co-operating with foreign missionaries," he said, "will be continued, and I hope that the missionaries will remain." It is estimated that the merger will take two years to complete. Seventy committee-men are at present considering a new name for the organisation."

We await with much interest reports of this predicted development.

## Imprisonment of Kagawa.

MANY have been grieved, rather than surprised, by another announcement from Japan to the effect that Kagawa has again been imprisoned. The following paragraph commenting upon the announcement is taken from "The Messenger":—

"He was arrested on August 25, and held for two weeks before the authorities revealed that he had been charged with 'violating the military code.' Such a charge may mean anything. His arrest coincides with the dissolution of the labor unions, with the abolition of all Rotary clubs in the Japanese Empire because they are international, with the forced retirement of missionaries and the probable compulsory merger of Japanese churches into one nationalistic denomination. We know that Kagawa in past years was a spokesman for labor, and suffered imprisonment because of his views. Now all he has said and written during the past years may be used against him. The rulers of Japan want to unify the Japanese church into a sycophantic instrument of the nation, and probably this fact will explain Kagawa's arrest. But Kagawa in prison may be like Paul in prison. We know that the last chapter of this story has not yet been written."

## "Jehovah's Witnesses" Banned

A CABLED message last week from Auckland, N.Z., states that "a government gazette has been issued declaring Jehovah's Witnesses a subversive organisation for the purposes of the Public Safety Emergency Regulations. It is declared that it shall be an offence to use or permit any premises to be used for the purpose of the organisation, or to put up any signs or organise or address any meetings for any such purpose, or to participate in aid of or encourage in any way continuance of the organisation, its activities, or its objects. Further, it shall be an offence to identify oneself with the organisation by any badge, uniform, or banner, or to express one's approval of the organisation."

Mr. Mason, the Attorney-General, is reported as saying that "propaganda of Jehovah's Witnesses appeared to be devoted wholly to vilification directed toward two objects—first, the religion of their fellow citizens; and, second, the State and the Government. Under each heading its propaganda was clearly subversive. It tended to disrupt national unity and destroy national morale at a time when the nation was fighting for its life. In addition to the name Jehovah's Witnesses, the organisation had been known as the International Bible Students' Association and the Watchtower Bible and Tract Society. These latter names were still commonly used to describe the publishers of its literature. It would now be an offence to circulate any of this literature."

In the Commonwealth it has also been alleged that "Jehovah's Witnesses" are frequently disloyal in their utterances, even "using a form of religion as a cloak to cover subversive activities." Two weeks ago the Premier of N.S. Wales (Mr. Mair) was reported as saying that he believed that the organisation was disloyal to the interests of Australia, anti-British and a disruptive element. Commenting on Mr. Mair's statement, the Federal Attorney-General

(Mr. Hughes) was reported as stating that "under the Commonwealth Constitution every religious body was guaranteed freedom of worship. Under the National Security Act every person who preached subversive doctrines or committed any act which hampered or impeded the war effort was liable to very serious penalties. Members of 'Jehovah's Witnesses' were laying themselves open by their propaganda and actions to penalties imposed under the act."

This seems to us a better statement than that of Mr. Mason quoted above. Our Government grants and should continue to give religious freedom and liberty of conscience. The mere fact that "Jehovah's Witnesses" say much that opposes the religious convictions of the rest of us would not be a valid reason for suppression or restraint. However, if any members of this organisation, or of any church in the Commonwealth, are disloyal or seditious in their actions and utterances, the Government cannot be expected to permit a continuance of such conduct; and persons who suffer because of such reasons ought not to imagine that they are suffering for their religious or pacifist views. We are a loyal people and cannot condone a disloyalty which weakens the nation when it is engaged in a life and death struggle.

## Retirement of Dr. J. W. Black.

RECENTLY Dr. J. W. Black, whose visit to Australia as President of the World Convention of Churches of Christ is well remembered, retired from his position as chairman of our British Home Missions Committee. At the meeting at which his resignation was ac-

cepted, the following resolution was passed: "This committee wishes to place on record its high appreciation of the services of its chairman, Alderman John Wycliffe Black, LL.D., on the occasion of his retiring from that position after twenty-three years' service. For thirty-three years Alderman Black has been a member of this committee, and was for eleven years treasurer."

The editor of "The Christian Advocate" (Principal Wm. Robinson) pays a high tribute to our brother in an article entitled "A Man to Match." We quote a few of its eulogistic sentences.

"It is impossible to express in words all that John Wycliffe Black has meant to Churches of Christ. For fully a quarter of a century he has been the most outstanding figure amongst us. His zeal, his courage, his generosity have inspired and fortified us. With tireless energy he has worked as no other man amongst us. He has been dominated by one single passion—that of evangelisation. His loyalty to Christ and his church has been unfailing; in a life full of activity in human affairs, in social, municipal, and political concerns, Dr. Black has always put the church first, showing a commendable example to all his brethren. With boundless zeal he has worked unceasingly in the service of this committee. The measure of his service has only been equalled by his unfailing generosity and his matchless devotion."

Advancing years was given as the reason for our brother's retirement. He is now 78 years of age. Mr. Charles Green, of Manchester, has been appointed chairman in succession to Dr. Black, who will still remain a member of the committee.

# Gold in the Rock.

A. G. Saunders, B.A.

YOUNG John Owen was leaving home. He was having a last quiet talk with his father.

"I am sending you shearing," said the older man, "to get experience. I know what shearers are. You will hear a lot of things that are foul. When you come away, forget all that; leave it behind. If you do, the experience will help to make a man of you, and that's what I want."

John's first night in the bunk-house was torture. Sitting on the edge of his bunk he trembled inwardly as he gazed out upon the astounding scene. He was actually frightened. It was bedlam. The men seemed crazed. Some were half drunk, or more. The language was bad, the subjects of conversation appallingly filthy. Some of the men lost their wages for a week ahead at cards. The lad wanted to turn in but dare not. He remained on the edge of his bunk, fearing he knew not what, and longing for his quiet room in the old home.

Then something happened which, while it dissolved his terror, astonished him no less than the noisy wickedness.

An older man walked quietly to his allotted corner, undressed for bed, and knelt by the side of his bunk with his head upon his up-turned hands. The uproar went on for a moment, then one of the card players noticed.

"Cut out the — noise," he roared, "Old Bill's saying his prayers!"

There was immediately complete silence. Every card was dropped. Every man sat still.

Young John Owen gasped. Then he leapt to his feet, tore off his clothes, jumped into his pyjamas and swiftly fell upon his knees also by his bunk.

The old man was done before John. But until both had risen that fine silence continued.

Nor was this all. Later a shearer offered

John a drink. The young man had never signed the pledge nor claimed to be a teetotaler. Yet he did not want to drink.

"Aw, go on," urged the other, "it won't hurt yuh. You're not a man 'til you can take a drink." He held the glass out invitingly.

John felt himself pressed sorely, as those there could see. His father, he recalled, had told him that he would find it extremely hard, if not impossible, to refuse sometimes to drink; but that he must refuse to add drink to drink. Probably he would have accepted the offered glass had it not been suddenly dashed from the tempter's hand, the liquor spilled, the glass smashed.

It was the same old man. "That never did anybody any good," he said. "Don't touch it, lad. See what it has done for me."

John knew that the old man was an outstanding shearer. He could shear two hundred and more sheep a day, keeping it up week after week. And the pay was £2/10/- a hundred.

"Yet," the old fellow went on sadly, "I've got nothing. The drink gets it all. It has made me the miserable no-account I am."

Let us even dare to moralise a little. We who have been brought up in kindly environments and nurtured in the household of God, who have been safeguarded against common temptations, may well learn to be charitable towards others less happily dealt with by life. Old Bill was beaten by booze. But he had in him faith, reverence, feeling, even nobility. In his heart, crushed by the tempter, feelings lay buried, grace might restore. There was gold veining the rock of his manhood. John Owen did not leave that behind when he went home. He took it with him, Old Bill's goodness, and it helped to make a man of him.



# The Church and Post-War Reconstruction.

W. S. Lowe, B.Com.

THE title of this article presumes that the church has a duty to perform in connection with post-war reconstruction. If this be disputed, it is surely sufficient to point out that reconstruction requires the backing of public opinion, and that the church is one of the greatest creators of public opinion in the community.

## The Church in Action.

One other word is necessary—the church may be viewed as a group of individuals acting in partly independent spheres or as a corporate institution which makes a measure of united impact on the surrounding world. From the former viewpoint the individual Christian will be seen as entering into the secular life of his environment with an endeavor always to act in conformity with his Christianity. The Christian is a citizen, and as such has responsibilities and privileges; he is concerned with social problems and reconstruction. As a Christian he seeks to Christianise this concern and will mould his political convictions and social contacts accordingly. Except in circumstances where some clear-cut moral principle concerning which there is substantial agreement, is involved, it is difficult for the corporate church to give detailed instruction on social problems. Her role is that of the prophet who condemns the evil and insists on the acceptance of higher ideals. In addition, we conceive it to be her duty, where possible, to place information and plans before her membership so that they may be in possession of an adequate supply of facts and enabled to form an enlightened Christian conviction.

In the particular problem before us the church's corporate role is to declare that a social structure in which war is inevitable is unchristian. She will condemn such a state of affairs as alien to the mind of God for his world, and call upon those who lead the political destinies of men to build on some more satisfactory basis. To her membership she may offer the various plans which are available, thus providing information which will enable the formation of enlightened conviction and the discharge of the Christian privilege to "leaven the whole lump." Whether this teaching has a place in public preaching or not, it is at least worthy of inclusion in the discussions of Bible classes, groups, brotherhoods and in the sphere of Christian journalism.

Europe's major settlements since her states system began at Westphalia in 1648 have each been somewhat revolutionary, and we may expect to see, and should demand, equal courage in facing the necessities of post-war reconstruction on this occasion. Several important concrete proposals have already been offered to the world.

## A Reconstructed League.

It will be agreed that the league has failed in its major objective because the powers composing it refused to accept their covenant obligations at critical moments, and because some of them have deliberately used it for their own political purposes, leading to dissension and distrust.

To ensure effectiveness the league requires: (1) A machinery far less cumbersome in operation, which will permit its decisions to be made rapidly in the early days of a crisis, and not at such a late date as to be too late. (2) It seems essential, too, that an international force at the disposal of the league itself should replace the old system of the several states undertaking to use their forces. The corollary is the disbanding of all armies except the in-

ternational one. (3) It is difficult to see how the league can be an effective world force unless the United States can be persuaded to become a member. (4) Before states will surrender their belligerent powers they must feel a measure of security, a confidence in the justice of the league and that the initial world arrangements are just to all. "Haves" and "Have-nots" will not mix in amity. This envisages some revolutionary change in the allocation and administration of colonial areas. Free trade and immigration would help, but it would probably be impossible to re-allocate

## The Faithful Preacher.

THE following lines were written concerning a Scottish preacher many years ago; they present the right ideal for the preacher:

He held the lamp of truth that day  
So low that none could miss the way,  
And yet so high to bring in sight  
That picture fair—the world's great Light;  
That, gazing up—the lamp between—  
The hand that held it scarce was seen.  
He held the pitcher, stooping low,  
To lips of little ones below;

Then he raised it to the weary saint,  
And bade him drink when sick and faint;  
They drank—the pitcher thus between—  
The hand that held it scarce was seen.  
He blew the trumpet soft and clear,  
That trembling sinners need not fear,  
And then with louder note and bold,  
To raze the walls of Satan's hold!

The trumpet coming thus between—  
The hand that held it scarce was seen.  
But when the Captain says, "Well done  
Thou good and faithful servant, come!  
Lay down the pitcher and the lamp,  
Lay down the trumpet, leave the camp,"  
The weary hand will then be seen  
Clasped in those pierced ones—naught  
between.

colonies so as to satisfy all aspirations. The latest suggestion is for all colonial possessions to be handed over to a re-constructed league for international administration; not a mandate system (which is a thinly veiled annexation), but administration by an international civil and colonial service, solely for the good of the governed.

## Federal Union.

Another plan which is being energetically urged from various sources is a union of states on federal lines. Just as the states of Australia or U.S.A. delegate some of their powers to a central federal authority representing them all, it is suggested that a group of independent states should federalise and surrender to a central power all those spheres of operation from which international troubles spring—foreign affairs, trade outside the federation, colonial administration, international finance and market control, etc.

Within the federation there would be free trade except for revenue duties, the federal authority would control all military organisation and would be democratically elected as representative of all participating states.

One school suggests that all the democracies of the world form the initial federation, other nations being free to join at any time by

accepting the terms of the federation. Smaller compact federations have also been suggested—the Danubian, Balkan and Scandinavian states are three suggestions. Each federation would enter into treaty relations with the others, with a view to an ultimate union of federations. So, it is held, the states could gradually be brought together until a world federation was achieved.

In view of the offer to France before her recent tragic collapse, it would appear that this idea receives some support from a section of the British Government.

## Common Ownership.

Approaching the matter from a different viewpoint is the scheme proposed by Sir Richard Acland, member of the House of Commons, in his book "Unser Kampf" ("Our Struggle") published in the Penguin series. Sir Richard trenchantly remarks, "The trouble about this war is that it is the second war to make the world safe for democracy and fit for heroes to live in." He suggests that the only way out of an impasse which may offer us an indefinite number of wars for this purpose is a complete reconstruction of our world order on an entirely new basis. He argues, and here he is expressing the mind of an influential school of thought, that the ultimate cause of all international strife is economic rivalry which in turn is a child of the profit motive by which our present social structure is ruled. His solution is not socialism, as that is usually understood, for he provides for compensation for capitalist owners and does not seek anything like economic equality among individuals. The scheme is for the common ownership of all resources, first within one state, followed by a spread to others, with the final aim of creating a world state. All resources would be used for the common good. The profit motive would be converted into profit for the community as a whole. All citizens would share any new prosperity or profits and incentives to effort would be provided by a larger share of the common income to those who contributed most.

It is claimed that this scheme would remove the ultimate causes of international strife by eliminating the exploitation of overseas markets, trade barriers, and the violent competitive strain of modern international life which undoubtedly are fruitful causes of ill-will. Sir Richard's book well repays reading, his constructive criticism of the church's indifference and his emphasis on the necessity for a new moral basis for society being particularly worth while.

These schemes are not final nor mutually exclusive, but all deserve the examination of Christians who are concerned that their will to peace shall be translated into the practical sphere of political reconstruction. Grant and Temperley in their "Europe in the Nineteenth and Twentieth Centuries," a standard historical work, state that the statesmen who drew the Versailles Treaty of 1919 were compelled by the pressure of public opinion to insert those clauses which we now realise to have been a potent cause in creating the ill-will and the rise of Nazism which have led to the present conflict.

An enlightened public opinion could prevent that from happening again, and in the creation of this opinion the church may earn the gratitude of posterity.

WE must be ready for unexpected calls and new responsibilities. The Samaritan who rode down from Jerusalem to Jericho had nothing to do in the morning but follow that highway, and take care that his beast did not stumble or hurt itself, or get tired out so that it could not finish the journey. . . . But at noon, when he came to the place where that unknown pilgrim lay senseless and bleeding beside the road—then, in a moment, the Samaritan's duty changed, and it compelled him to be a rescuer, a nurse, a helper of the wounded.—Henry van Dyke.



# The Home Circle.

Conducted by J. C. F. Pittman.

## RELEASE.

MY house was built in a garden of flowers,  
Where birds winged swiftly through sun-filled hours;  
But the flowers died with the first cold night,  
And the birds to a warmer clime took flight,  
The earth grew sodden with beating rain  
That played a dirge on my window pane;  
And, blown by a fitful wind of doubt,  
My last little candle flickered out.

But, biding their time in my lonely room,  
Ready to vanquish the spirit of gloom,  
Were faith, with patient, far-seeing eyes,  
And hope, with pinions that swept the skies.  
They brought the key to my soul's release  
And lit in my heart the lamp of peace.

—Anna M. Priestley.

## LAD'S HUMILITY BRINGS GREAT HONOR.

WHEN Dr. Milne, the great Chinese missionary, appeared before the committee at Aberdeen, as a young man, he seemed so unpromising that a member took Dr. Philip aside and expressed his doubts whether he had the necessary qualifications for a missionary; but added that he would not object to recommending him as a servant to a mission, if he would be willing to serve in that capacity. To this suggestion young Milne replied without hesitation, "Yes, sir; most certainly. I am willing to be anything, so that I am in the work. To be a hewer of wood and a drawer of water is too great an honor for me when the Lord's house is building."

## TRAGIC "FINDINGS."

AT a Bible Society gathering in Queen's Hall, London, A. B. Lloyd said: "I have been permitted to go back to Africa to see what God has wrought since the Word of God was first taken to Uganda and far beyond. I remember how we used in my early days to long for the newly-translated scriptures to arrive. We would wait for the caravans coming from Mombasa, and taking several months for the journey from that part. Then how gladly we distributed them. How sad it was when from time to time we heard of those caravans being cut off by wild tribes! Making the journey to our station after furlough, it took us six months to get to our destination, and on the way we found a broken caravan, with bones bleaching in the sun and the scattered remnants of books—our lost consignment of Bibles!"

## A HAPPY HOME DEFINED.

SIX things are requisite to create a happy home. Integrity must be the architect, and tidiness the upholsterer. It must be warmed by affection, and lightened up with cheerfulness. Industry must be the ventilator, renewing the atmosphere and bringing in fresh salubrity day by day; while over all, as a protecting canopy and glory, nothing will suffice except the blessings of God.—Dr. Hamilton.

Negro employee (in express office): "Boss, what is we gwine to do about dat Billy Goat in de crate? He's done an' et up whar he's gwine."

# The Family Altar.

## TOPIC.—THE LORD'S SUPPER.

Monday, November 4.

UPON the first day of the week, when we were met together to break bread.—Acts 20: 7.

Paul tarried in Troas seven days in order that, upon the first day of the week, he might "break bread" with the disciples there. Evidently weekly observance, and on the first day of the week, was the primitive practice, departure from which has led to other unscriptural practices.

Reading—Acts 20: 1-12.

Tuesday, November 5.

We, who are many, are one bread, one body.—1 Cor. 10: 17.

Christians partake of the same bread, which is composed of portions of wheat or flour, united together as one loaf; so in Christ they are united as one. Eating together is a symbol of friendship, and breaking bread together is a symbol of Christian unity.

Reading—1 Corinthians 10: 14-22.

Wednesday, November 6.

This do in remembrance of me.—1 Cor. 11: 24.

From the Lord himself Paul had received word concerning the observance of the supper, which word is in perfect harmony with the evangelists' records, suggesting to us the need of observing the feast in the manner as did the early Christians, and using the same words when presiding at the table.

Reading—1 Corinthians 11: 17-26.

Thursday, November 7.

Whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord.—1 Cor. 11: 27-34.

The words of the revised version, "unworthy manner," suggest that the sin referred to does not concern personal unworthiness (for none are worthy in this sense), but the tendency of some to observe the feast in an unworthy manner. Those who do so crucify Christ afresh.

Reading—1 Corinthians 11: 27-34.

Friday, November 8.

And they continued stedfastly in the breaking of bread.—Acts 2: 42.

In the light of other scriptures it is evident that the "breaking of bread" here alluded to was the observance of the Lord's Supper, and not the breaking of bread at home alluded to in verse 46, so that all should remember that in the weekly observance of the Lord's Supper the early church stedfastly continued.

Reading—Acts 2: 42-47.

Saturday, November 9.

Not forsaking our own assembling together.—Heb. 10: 25.

Even some of the early Christians neglected the assembling of themselves together; a habit, alas, much more frequently formed now, even though the great day of the Lord is so much nearer.

Reading—Hebrews 10: 19-25.

Sunday, November 10.

This cup is the new covenant in my blood.—Luke 22: 20.

When making covenants in early days, the blood of animals was used to ratify them. Our Lord was the victim prefigured by all such contracts and all sacrifices of the Mosaic law, so he says, "This cup is the new covenant in my blood."

Readings.—Zachariah 11; Luke 22: 1-13.

# Safeguards of Prayer.

Psalm 20.

Prayer Meeting Topic for November 6.

H. J. Patterson, M.A.

"THE Lord fulfil all thy petitions." It is suggested that this psalm divides into two portions—the first five verses being chanted by the people and the second by the high priest (v. 6) and the people (vs. 7-9). It seems to have been composed for a special occasion, perhaps when David was setting out on some expedition. It is an amazing prayer not only that God would answer all David's petitions and fulfil them, but also that God would grant according to David's own heart. To give to people the desires of their heart might be a most disastrous thing. Usually when people have the desire of their heart they go wrong. (Cf. Psalm 78: 29ff.)

God is Able.

Some people question the advisability of prayer at all, saying that since the whole universe is governed by law, how can we expect God to intervene. God works by law, and to pray is to ask God to break his own law. But man also works by law, and is governed by nature's laws. That, however, will not prevent the right to choose to act for this child or for that as it pleases him.

Besides, God having made the universe, could also manage it. He needs not to break law. He may suspend or supersede that of which we know. How much of God's law is familiar to us? Do we pretend to know all of the means and ways of God's working on behalf of his creatures? We may not know how the thing asked for can be done. That is not our business. If God be God he will know, and we can depend on him. God is able, and may do for us as we desire.

Safeguards.

It is a good thing that God does not answer all prayer and fulfil the desire of the heart. He is able, but does not. We cannot possibly know what is best for us any more than the small child. He may think he knows. Many people can look back and thank God some prayers they prayed were not answered. What kind of a world would this be if God gave us as individuals just what we asked? It would be the most topsy-turvy world you could ever imagine. And yet some folk fall out with God because he doesn't fulfil the desire of their heart.

All of our praying ought to be with the proviso, "Not as I will, but as thou wilt." Jesus taught us that, but how few of us accept God's will cheerfully and graciously. We say, Grant us the desire of our heart, and that without one thought of what is best for the kingdom of God and the future of men. Many to-day are demanding of God a national victory, the fulfilment of heart desire, but if God in his infinite wisdom should see that it is not wise for us to have a smashing victory, shall we accept his will? Let us depend on God and recognise that he may safeguard us and others even from our own prayers.

Can We Trust Him.

"Some trust in chariots and some in horses; but we will remember the name of the Lord our God." Some of you are praying earnestly for loved ones to-day, and you are tempted to put your trust in armed forces. Even the people of Israel learned that this was not the first line of defence. As Elisha prayed for the young man that God would open his eyes so that he might see the invisible hosts, we need to pray for others and ourselves that God may help us trust him.

TOPIC FOR NOVEMBER 13. — YOUR SANCTIFICATION.—1 Thess. 4: 1-8.



# Our Young People

Conducted by Keith A. Jones.

## GOOD SPORT.

**H**UNDREDS of young people in the Melbourne churches welcome the opportunities for fellowship and good sport which come through their tennis associations. There are three associations, operating in the north, south and east suburbs. Each group has just completed its competition.

The largest association—the North Suburban Group—wound up the season's play with a splendid banquet, held at Thornbury church on Saturday, Oct. 19. 190 players and friends sat down to a tastefully arranged banquet. Much preparation and planning had been made by the association's assistant secretary, Bro. R. le'Green and his helpers, in providing such a first class meal. The happiest spirit was evident at the tables.

Dr. E. R. Killmiller, president of the association, was in the chair, and conducted the meeting that followed the banquet. Happy speeches were made by representatives of each club in the association. Trophies were presented to the successful teams by Bro. Keith Jones. Thornbury team was successful for the third year in succession in the "A" grade, with Moreland as runners-up. The players in the team were Mesdames Hammett, Shaw, Miss C. Baxter and Dr. Killmiller, Messrs. Freeman and Carter. The team chose to have their trophy in the shape of a reading desk which they presented to the church. In the "B" grade Brunswick were the victors with Preston close behind. The players in this team were Misses Lord, Kinnear, Jones, and Messrs. O'Brien, Greaves and Bodley. The beautiful Hawke silver cup was won by Miss Stella Stacey, of Northcote, as being the most consistent player in the association for the year. The energetic secretary, Bro. Trevor Howe, gave a brief report of the year's work, emphasising the high Christian ideals which the association held. Moving pictures of the final games were shown by Bro. Gray, of North Carlton.

## PRIZE-GIVING DEMONSTRATION.

**T**HE annual demonstration and distribution of prizes in connection with the Scripture examinations was held in Swanston-st., Melbourne, on Monday, Oct. 21. The building was well filled. The chairman of the department, Bro. F. N. Lee, presided. Very fine items were rendered by representatives of the Sunshine, Carnegie, Chinese, and Bentleigh Bible schools. There was evidence of a much keener interest in the examination this year, as there was an increase of almost 300 candidates. Some schools did exceptionally well. Box Hill obtained the largest number of prizes, seven in all, five of which were first prizes. East Kew was next with five prize-winners. Bro. C. L. Lang gave a most interesting demonstration in visual education work, using both films and slides. Both old and young enjoyed thoroughly his beautiful pictures and the useful information given concerning possibilities of visual work in Bible schools and youth organisations.

## TEMPERANCE ESSAY COMPETITION.

**T**O coincide with World Temperance Sunday on Nov. 10, the Victorian Young People's Department is conducting a temperance campaign. Each school has been urged to hold a special temperance service, gaining the co-operation of the scholars in the programme. It is intended that pledges be sought from the older scholars, and where the pledge has been signed at some other time, efforts should be made to get young people to re-affirm their decision. An essay competition is being conducted for boys and girls between 10 and 14 years of age. There are two grades—(a) 10-12 years; (b) 13-14 years. Prizes of 10/6 first and 6/- second will be given in each grade.

## Miss Rosa L. Tonkin.

Mrs. R. Burns, of Unley, S.A., has received letters from Christian brethren and sisters in Shanghai, expressing sorrow at the passing of her sister, Miss Rosa L. Tonkin, whom they knew and loved as a former Church of Christ missionary. One of the letters bears 18 Chinese signatures. It testifies that Miss Tonkin had been "an ardent supporter of the Sunday Schools Promotion League in Shanghai since its organisation in 1920. Her home-going will therefore be keenly felt for many years to come by the members of the league, and especially by those who were her children in the faith, or were privileged to come under her great influence. Several of the leading promoters of the league were her early pupils in Shanghai; the league's first Sunday school was conducted in the Christian Institute where she labored long and hard in educational and evangelistic work. . . . Until the last she kept in constant touch not only with her former students, but also with the work of the league through daily intercession, timely advice and material support. Mr. K. L. Dzong writes from St. John's University, Shanghai, inter alia: "Some thirty years ago I was fortunate enough to be placed in the class taught by Miss Tonkin. She laid a good foundation for my present knowledge of English. She was a thorough teacher and a strict disciplinarian." Another old scholar (Mr. K. Z. Dzong) writes: "The Lord has blessed her loving service in China. Boys and girls whom she trained and loved are growing in grace, and in turn, are rendering loving service in Christ's name."

## B. & F. Bible Society.

Mr. E. J. Gosbell, general secretary for the B. and F. Bible Society, Vic., writes: "The British and Foreign Bible Society has this year completed one hundred years of work in Victoria, and during that time its name has become more or less a household word in Christian homes. For the sake of brevity it is often referred to as 'The Bible Society,' and has by this usage become known as such. Recently, however, other institutions have appeared bearing somewhat similar names, and, as the words 'Bible Society' are used as part of their titles, this has led to confusion in the minds of some of the supporters of the British and Foreign Bible Society. My committee, therefore, desire me to make known the fact that all collecting for the British and Foreign Bible Society is undertaken by local voluntary workers, and that their authority is contained in the society's official red collecting book. It has no paid collectors. Those who intend that their gifts should reach the British and Foreign Bible Society should first make sure that they are giving to the right collector and to the right society."

## Special Meetings for Children.

F. C. Hunting.

**I**N conjunction with the Victorious Life meetings just concluded at Northcote, Vic., we hit upon the happy plan of running children's meetings after school. These meetings were held three nights in each week and were for about one hour, never longer and sometimes shorter. From beginning to end the meetings were especially planned for children, the main feature and emphasis being visual projection in which both moving and still pictures were used.

The general plan of each meeting was to have choruses, competitions, prayer, still and moving pictures. No one section of the meeting was of longer duration than ten minutes; this was carefully watched so that there would be no drag in the meeting. Rewards—a pencil with

a suitable scripture text on it—were given to the children winning the competitions. Beautifully colored slides on the life of Jesus, the conversion of Paul, and the prodigal son, were used to bring the message of the gospel to the children. The life of the Master was serialised, his birth, life, trial, death and resurrection being shown on succeeding nights. A very keen interest was maintained in this way. Children came to find out "what happened next." Those interested in visual education will be interested to know that in every instance where we made inquiries it was the still pictures which were appreciated most. It was also interesting to note how keenly interested the children were in a story well known—the prodigal son—simply because it was given in a new way. Missionary pictures were used for the moving pictures, and again the children learnt how the gospel is taken to the overseas people.

At the close of the series every boy and girl attending four nights or over received a Gospel of Mark, and every boy and girl attending under that number received an attractive selection of the parables of Jesus. We began the first meeting with 170 children present; the highest attendance was 275 and the average 221. From every point of view it was a very successful venture.

## Our Liberty.

A correspondent writes in criticism of our recent statement that we are glad to belong to a country and empire in which religious freedom and liberty of conscience are granted. In support of his objection he cites the fact that the Australian law is not so liberal as the British one in its treatment of conscientious objectors. For ourselves, we heartily agree as to the desirability of British and Australian law being harmonised in this regard. Our correspondent further refers to the way in which an unnamed magistrate is reported to have acted. We have read many testimonies as to the generally fair way in which magistrates and tribunals have treated conscientious objectors, but we regret also to have read of some cases in which undue harshness has been used. But we are still as glad as we said we were that we live in a land of freedom, where liberty of conscience is regarded. We should not like to exchange our present happy state for sojourn in any totalitarian country. Probably our correspondent would agree with this sentiment. The very right to criticise belongs to our freedom; it would speedily vanish if our foes prevailed.

## Northern District Conference, Tas.

**T**HE half-yearly Northern District Conference was held at Mole Creek on Oct. 26, afternoon and evening, under the presidency of Bro. J. E. Byard, of Mayberry. The conference was well attended at all sessions, delegations being present from all churches in the conference district. The general theme of the addresses was "The Kingship of Christ," Bren. F. Howard (Ulverstone), F. T. Morgan (Invermay), T. Orr (Sandhill), W. S. Lowe (Launceston) and H. W. Street (N.W. circuit) speaking on various aspects of this subject. Items were rendered by Sisters P. Howard (Mayberry), P. Byard (Devonport), H. Street (Devonport), R. Arnot, Dr. I. Kerrison (Sandhill), and Bro. H. V. Stevens (Launceston). A feature of the gatherings was the presence of a number of pioneers of the churches' work in the State, Bro. and Sister P. Orr (Sandhill), Bro. W. Duff (Launceston), and Bro. A. E. Cook (Devonport) being mentioned eulogistically by the president. Greetings were read from a number of other pioneer members. The ministers of the Presbyterian and Methodist churches in Mole Creek (Messrs. Saunders and Hawkey) were also welcomed as visitors. The next conference will be held at Caveside under the presidency of Bro. H. W. Street.—Harold V. Stevens.



## Here and There.

We learn that Bro. Lionel Johnston will be relinquishing the work at St. Kilda, Vic., at the end of January next, and that he will then be open for engagement by another church.

Horsham church, Vic., always takes a warm interest in the college, and each year the sisters of that church send a case of eggs to help, and also to express their good will. The students desire to express cordial appreciation of the case that was received last week. In previous years much help was received in this way, both eggs and fruit being sent from churches.

At the presentation of the Royal Humane Society's awards at Government House, Adelaide, on Oct. 19, Bro. Rex Rogers, of Glenelg church, received the society's certificate for saving a young girl from drowning. His father, Bro. Reg. Rogers, an elder of the church, received a similar award two years ago for an attempted rescue in the River Murray.

Lygon-st. church, Vic., is having a very fine series of meetings in connection with its 75th anniversary. A great close is expected next Lord's day evening, when Bro. E. C. Hinrichsen is planned to conduct a great gospel service in Melbourne Town Hall. Bro. Hinrichsen is due to begin a mission at Balwyn, Vic., on Nov. 10, with Bro. Vic. Morris as leader of song.

On morning of Oct. 27, at the residence of Mr. Murnane, York-st., Sale, Vic., 14 isolated members met and enjoyed fellowship together. Unfortunately, the members at Morwell and Yallourn could not be present. It was decided to meet every second Sunday. A welcome will be extended to any brother or sister who may be passing through Sale at any time. The next meeting will be held on Nov. 10 at 10.30 a.m.

Recent letters from Lancaster, Kentucky, U.S.A., advise that Leslie Lyall Kingsbury qualified for the M.A. degree at Transylvania University, Lexington, Kentucky. This will be conferred at next session. Our brother was awarded a scholarship at Disciples' Divinity School, Chicago, and is now at the university there. Barnett Blakemore, son of W. B. Blakemore, is also at this institution qualifying for the D.D. degree.

The launching of the Italian attack on Greece is the latest war news. How the German pressure on France may affect the war is not yet known, though grave results are expected. The continuance of German terrorism in Poland, the loss of the great liner "The Empress of Britain," the developments in Egypt and the Middle East, and the calm confidence of the British people as they face the foe are amongst the leading items of news.

On Oct. 27, at Enmore, N.S.W., the 88th church anniversary was continued. Four were welcomed into membership, and 200 communed. In the morning Bro. Stanhope, M.Sc., spoke on "The Genesis of the Restoration Movement." At night Bro. E. C. Hinrichsen spoke to over 400 in the building. Service was broadcast by 2CH. On Oct. 23, 100 lantern slides helped to relate the story of Enmore's history. At the tea and public meeting there were good attendances.

For some time the lack of enforcement of the liquor laws in Queensland has been a scandal. The statutory closing time of hotels is 8 p.m., but for a considerable time the hotels have been open long after that time. Liquor also has been sold in clubs and hotels on Sunday. The Government, after pressure and request, issued orders to the police to enforce the 8 o'clock closing. We regret to note that the police action to this end has been followed by disgraceful rioting in Brisbane. Doubtless the authorities will soon be able to maintain order.

At Murray Bridge, S.A., a fine lantern lecture was given on Oct. 16 by Bro. F. Collins, on "Tasmania," towards work of Men's Christian Fellowship. The church expresses sympathy with Sisters. Chas. and Alex. Grundy in the passing of their mother. Previous to their wedding in the chapel on Oct. 26 by Bro. N. G. Noble, Bro. Elliott Brake and Sister Jeanne Rossiter received many gifts at a kitchen tea on Oct. 22, given by Y.P.S.C.E. and other friends.

At Hampton, Vic., the fortnight's mission services with H. M. Clipstone preacher and J. Machin song-leader were very helpful. Visiting and local soloists assisted, and Bambra-rd. church choir sang on one evening. A lady has made the good confession. At close of evening service on Oct. 27 Bro. Stephenson, on behalf of the church, presented the missionaries with tokens of appreciation. Offering for hospitals from church and school was £5/16/1. College offering closed at £7.

The 71st anniversary of Queenstown church, S.A., was celebrated on Oct. 27. Bro. Brooker was able to preside after his serious illness. Bro. Ross Graham, from Croydon, gave the church a very fine address. There was a large number present. In the evening Bro. Shipway, president of conference, gave an enjoyable address. The choir's special singing was much appreciated. Young Worshipers' League continues its meetings, and a large number of the young people come to evening services.

On Oct. 27 Bro. Youens' morning subject at Chatswood, N.S.W., was "The Simplicity of True Genius." At night there was a very fine meeting with many strangers present. Three were baptised into Christ. Bro. Youens' subject was "The Song of the Siren." Three more confessed Christ. Fellowship was had with Bren. Peacock, senior and junior, from W.A., and with visitors from Caulfield, Vic. Bro. and Sister Eric Morris are transferring to Melbourne. Keen regret is expressed at the prospect of their loss. At gospel service Bro. Eric rendered the solo. On Oct. 23 Bro. Ross Manning gave a lantern lecture dealing with his work in the Belgian Congo. A good attendance keenly appreciated his message.

Bro. Jas. E. Thomas writes:—"Bro. Stevenson has rendered a great service to the brotherhood in giving the history of the cause in Australia in 'Pioneering for Christian Unity.' He has concisely traced the starting of the cause in each State, and has given much valuable information. It will be of interest to read how the present form of the morning service came largely from our British brethren, while the gospel appeal as is given at the evening service follows the example given by our American churches. The book shows a spiritual insight characteristic of the author, and will surely be of increasing value as a setting forth of the early days of the movement as well as emphasising those principles for which we stand. Every member should read it."

Geelong, Vic., ladies' aid society celebrated 26th anniversary on Oct. 16. Representatives from various guilds were present, and afternoon tea was served. On Oct. 19 a well-attended anniversary tea was held, followed by a fellowship meeting addressed by Bro. W. Gale on home mission work, aided by moving pictures. On Oct. 20 (83rd anniversary of the church), at morning service, Bro. W. Gale gave a stirring message. At 3 p.m. a musical festival was given. At gospel service Bro. K. Macnaughtan's address on "Christian Unity" was followed by a baptismal service. Splendid meetings were held on Oct. 27. Bro. K. Macnaughtan spoke at 11 a.m. on "How to Behave at Mealtime"; at 3 p.m. study group on "Delusions of To-day—Spiritualism"; at night on "Should Protestants Return to the Fold of Rome?" when a parade of Protestant lodges was held. Sister Mrs. Clark is still in hospital, but is improving.

Bible school anniversary services at Thornbury, Vic., were held on Oct. 20 and 27. Singing by children was of a high standard under the leadership of the preacher, Bro. J. E. Searle. On morning of Oct. 20 Bro. Searle gave a challenging address on "The Church and the Child," and Sisters Mrs. Jellett and Thelma Shaw were received into fellowship by letter. In the afternoon Bro. C. Robinson spoke on "Building," and in the evening Bro. Raisbeck gave an appreciated message on "Wheels." On Oct. 27 Bro. Searle's morning address on "Gripped by Christ" was very fine. In the afternoon prizes were presented. At evening service the children's singing was excellent, and Bro. Searle spoke on "Letters." As a result of an intense visitation plan by the preacher, over 80 new scholars have been enrolled during the last month, and prospects for the school are excellent.

W. Gale writes: "A visit to Warragul to the South-east District Conference during the week-end again brought us face to face with the great problem of Gippsland still untouched. It was relieved by one very encouraging note—a statement in the 'Christian' that brethren resident in the town of Sale were called together for a meeting on the Sunday morning. A plan for which we had bright hopes three years ago became static. Its localisation in one centre ended it. We had hopes that the holding of frequent rallies at various centres, with a special end in view—the promulgation of the plea for Christian union—would have rallied hundreds of isolated 'Restorationists.' There is need to-day for a movement akin to 'The Christian Association of Washington.' It is said this and the 'Declaration and Address' were 100 years ahead of their time. Now is the time. We need an 'association' of those having a passion for Christian union to organise frequent conferences in towns and villages. Another 'Keswick' if you will, but with a different objective—Christian union. If a 'long-range' view is adopted we believe something will be achieved of lasting good—something that was envisaged by 'The Christian Association of Washington.' Only by some such means will the paralysing influences of vested interests be overcome. November is home mission month. The committee is out of funds and is borrowing to 'carry on.' It is looking hopefully to Dec. 1. The objective is £1500."

### PARRAMATTA DISTRICT CONFERENCE, N.S.W.

THE first rally of the recently revived Parramatta District Conference was held at Granville on Saturday, Oct. 26. At afternoon session Canley Vale J.C.E. gave a dialogue. Miss Jarrett was soloist, and Bro. Geo. Burns gave an appreciated address on "The Message We Preach." In the evening North Auburn quartette and Auburn choir rendered beautiful vocal items. Four young men gave testimonies on "What Christ Means to Me." Granville chapel was crowded at night, when Bro. Ethelbert Davis (president) gave an inspiring address on "Creating a Spiritual Earthquake." Young people of the district attended in large numbers and took an active part in sessions of the convention. During the day delegates from nine churches made further arrangements for the Y.P. study camp which it plans holding in the Blue Mountains next Easter.

### ADDRESSES.

W. L. Caspersenn (secretary Canterbury- Earlwood church, N.S.W.).—19 Powys-ave., Earlwood.

L. E. Dudley (preacher Drumcondra church, Vic.).—Clonard-ave., Geelong West.

Andrew A. Hughes (preacher Swanston-st. church, Melbourne).—51 Radnor-st., Camberwell, E.G.

B. F. Huntsman (secretary Camberwell church, Vic.).—624 Burke-rd., Camberwell, E.G. WF1118.

C. Welsh (acting secretary Ararat church, Vic.).—21 Luson-st., Ararat.



# News of the Churches.

## WESTERN AUSTRALIA.

**Perth.**—On Oct. 20, Home Mission Field Day, visiting speakers and leaders were Bro. W. S. Bown (conference president), James Gordon, Frank Fewster and J. W. Gordon. After gospel service a social gathering was held in the hall, and a silver fruit dish suitably inscribed was presented to Bro. Cyril Cook, organist, and Sister Elaine Hutson just prior to their marriage. Mrs. Driver, secretary of W.C.T.U., addressed a combined meeting of the Lake-st. and Victoria Park C.E. societies on Oct. 23.

## TASMANIA.

**Invermay.**—On Oct. 13 and 20 Bro. F. T. Morgan delivered helpful messages at all services. Launceston young people's club visited Invermay club on Oct. 24. Bro. W. S. Lowe gave an appreciated address on morning of Oct. 27. Bro. Morgan spoke at night on "Shut the Gate."

**West Hobart.**—At Bible school anniversary on Oct. 20, the children, under leadership of Bro. R. Lillye, sang delightfully to a full building at both services. Bro. L. A. Bowes gave an interesting object talk in the afternoon. At close of the address by Bro. Geo. Tease in the evening a young lady accepted Christ. The anniversary concert was held on Oct. 23, when prizes were distributed.

**Devonport.**—On Oct. 13, quarterly rally of church was held, Bro. H. W. Street speaking at both services. In the evening Mrs. Wescombe rendered a solo. On Oct. 14 a fellowship gathering was held. Bro. Street, on behalf of church officers, made a presentation to Sister Wescombe who was recently married. On Oct. 20 Bro. Street gave a splendid address on "Stephen, the First Christian Martyr." Sister Phyllis Byard rendered a solo.

**Launceston (Margaret-st.).**—On morning of Oct. 20, 132 broke bread. Bro. W. S. Lowe spoke both morning and evening. Good interest was shown at monthly meeting of men of Launceston churches on Oct. 14. Bro. F. T. Morgan led the subject for discussion, "The Destiny of the Jewish Nation," in a very interesting manner. Sisters' auxiliary held a successful sale of work on Oct. 16, £56 being raised for organ fund and other purposes. On Oct. 22 a Bible school teachers' preparation class was begun. Interest is being shown in a special series, "Makers of History," at mid-week prayer services, and numbers are growing. On Oct. 27 F. T. Morgan, of Invermay, gave an inspiring exhortation on "The Power of Words." In the evening Bro. W. S. Lowe concluded his series on "Faith of Our Fathers," subject being "A New Citizenship." Fellowship was enjoyed with Sister Moignard, of W.A.

## QUEENSLAND.

**Stones Corner.**—Bro. E. Berthelsen has preached almost continually the last two months both morning and night. On evening of Oct. 20 a young man made his confession after Bro. Berthelsen's message. On Oct. 16 the Brisbane City Mission gave a fine picture programme to a good audience. Bible school is working for anniversary. Bro. T. Coward has taken over the school for three months.

**Toowoomba.**—150 at fellowship tea, 144 breaking bread, offerings of approximately £100, a happy youth rally and crowded gospel meeting were features of splendid 58th anniversary services. Bro. P. C. D. Alcorn (West Moreton) was guest speaker at all sessions. Sister Bailey, baptised by Stephen Cheek 58 years ago, was present. Others were at gospel meeting who heard Stephen Cheek preach here. Twelve members of over 30 years' standing received bouquets. 17 New Testaments were presented to past year's converts. Bro. and Sister Marriage have made a further deed of gift of £200 to Toowoomba church.

**Brisbane (Ann-st.).**—Bro. H. G. Payne was preacher on Oct. 27. His morning and evening subjects were based on "Stewardship." Visitors included Bro. Boswell, from Seven Hills, Sydney, who has had fellowship with the church for a number of weeks. The church eagerly awaits Bro. Williams, who commences his ministry on Nov. 3. Bro. Wendorf, acting-president of conference, visited the western churches in the interests of the brotherhood.

**East Ipswich.**—Mr. and Mrs. T. G. H. Westwood, who had come from Gympie, were welcomed on Oct. 3. H. G. Payne gave an address, and greetings were given by the acting conference president (W. A. C. Wendorf), and representatives of the church and auxiliaries, Bundamba church, West Moreton circuit and ministers' fraternal. On morning of Oct. 6 Bro. Westwood began his ministry. It was Bible school anniversary. In the afternoon and night the chapel was crowded to hear the children sing and Mr. Westwood speak. Prizes were distributed on Oct. 8. Attendances have improved. On Oct. 13 three Bible school scholars confessed Christ. On Oct. 20 E. C. Hinrichsen and V. B. Morris were present. On Oct. 16 the preacher met brethren at Bundamba, and arrangements have been made for him to devote some time to that work.

## SOUTH AUSTRALIA.

**Victor Harbour.**—Two were received into fellowship on Oct. 27 who were recently immersed. Bro. W. L. Johnston gave a message. Many visiting friends were present. Evening service was largely attended, and male choir sang.

**Semaphore.**—S.S. anniversary celebrations held on Oct. 20 and 27 were very encouraging. All meetings were well attended. Miss Ivy Bray was conductor. Preachers were Mr. L. Samuels (Baptist), Mr. A. Samuels, Mr. Ross Graham and Mr. W. G. Oram.

**Hindmarsh.**—On morning of Oct. 27 Bro. Wm. L. Ewers gave a good exposition of the morning lesson. Fellowship with Sister Mrs. Goodall, of Ki Ki, was enjoyed. At night Bro. Ross Graham preached the gospel. The choir sang an anthem and Miss L. Goodall rendered a solo.

**Maylands.**—Bright services marked Sundays, Oct. 20 and 27. Bro. Wakeley was speaker at all meetings. One decision was made on 20th and two on 27th. Endeavor societies held a pleasant social on 21st. The church regrets the passing of esteemed Bro. Evins after a very short illness.

**Goolwa.**—The church has sustained a loss in the passing of a faithful foundation member, Sister Shipway, sen. She had been laid aside for a comparatively short time, but had been ailing for many months. Prior to that she was most faithful in attendance in spite of long distance from the meeting-place. She was greatly loved, and will be sadly missed.

**Glenelg.**—A successful J.C.E. annual rally and party took place on Oct. 26. Miss Beth Inverarity is superintendent. Miss Alice Jones spoke. At night the annual rally was held, Mr. Shipway speaking. Graduation of Y.P. and intermediate society was conducted at worship service. Messrs. D. Beiler, F. Rogers, M. Langley are the new leaders of this latter department. Endeavorers took part in gospel service. The preacher's subject was "Life's Greatest Question."

**Lenswood.**—The second Sunday school anniversary was held on Oct. 6. At a well-attended afternoon service in the chapel, Bro. W. J. Taylor, of Mallala, gave a talk on "Watches." Bright singing was given by the scholars. Evening service was held at Forest Range, when a service of song, "Mission of the Flowers," was given by school. Bro. Taylor read the story. It was the largest Sunday evening service yet held at Forest Range. On Oct. 7, at the annual picnic near Woodside, 120 scholars, parents and friends spent an enjoyable day.

**Forestville.**—Bro. C. M. Hogben spoke on morning of Oct. 27. Bro. F. G. Stock presented him with a Bible on behalf of the church, as a token of esteem, and to mark the occasion of his leaving the district after sixteen years' fellowship and service here. Visitors were present. Attendances have been fairly good lately. Kindergarten hall has been renovated as a result of a working bee, and on Oct. 26 this event was marked by a concert arranged by Bible school. £3/8/- was collected towards purchase of a piano for school.

**Berri.**—Ladies of Dorcas society welcomed Mrs. Patching on Oct. 17. Bro. Patching's address to church on Oct. 20 was on "Broken Cisterns," and at gospel meeting on "Putting Christ in Control." P.B.P. and K.S.P. combined for lecture, "4000 Years of Pharmacy." C.E. society journeyed to Moorook to Endeavor social on Oct. 23. Mr. Tucker was morning speaker on Oct. 27. Bro. Patching's subject at night was, "Identified with Christ." A pleasant Sunday afternoon was held at Lyrup Bible school. Bro. Patching gave a talk to scholars and a short address to parents.

**Winkie.**—On Oct. 13 Bro. A. E. Talbot delivered a farewell message at morning service on "Weakness is the Pathway of Power." Bro. M. Rowan was evening speaker. Bro. C. Williams, of Berri, addressed church on morning of Oct. 20 on "We can Succeed in Our Christian Living." At night Bro. W. A. Hunt spoke on "The Joy of Christian Experience." Members of C.E. society motored to Moorook to attend a social on Oct. 23. Bro. and Sister Patching were welcomed on Oct. 27, and Bro. Patching delivered his first morning message. Bro. R. Morrell was evening speaker.

## VICTORIA.

**Warragul.**—There were two confessions on Oct. 20. New church hymnbooks are now being used. Sunday school attendance is poor.

**Portland.**—On Oct. 27 Bro. Comer, of Hamilton, addressed a well-attended meeting. His subject, "Satan's Confederacy," was thoroughly enjoyed. Attendance at prayer meetings is increasing.

**St. Kilda.**—On Oct. 15 the Sunday school children were entertained at tea in the chapel, followed by a social and prize-giving. A series of socials has recently been held by the ladies' guild.

**Serviceton.**—After some years of failing health Mr. Jolly, senr., has been called home. To his dear ones the church extends loving sympathy. The work is in a healthy state, and the labor of Bro. and Sister Stewart is appreciated.

**Malvern-Caulfield.**—Bro. R. Geyer exhorted the church on Oct. 27, and Bro. Gale gave his lantern lecture on "The Romance of Home Missions." There were good attendances at both meetings. The speakers were much appreciated.

**Box Hill.**—At annual Sunday school teachers' consecration service Dr. W. A. Kemp gave the address. Attendances on Oct. 27 were fairly good. Four scholars of the Sunday school confessed Christ at conclusion of Bro. H. A. G. Clark's address.

**Castlemaine.**—Bro. Roffey has concluded his brief ministry with the church here. His messages have been very helpful, and appreciation is freely expressed. Several visitors were present on Oct. 27, and at evening service a girls' choir rendered an item.

**Middle Park.**—At morning service on Oct. 27 an address by Bro. Nance-Kivell was much appreciated. At gospel service Bro. Jackel delivered a splendid address on "Armageddon." Bro. Jackel has commenced a series of addresses on Revelation at mid-week meetings.

**Dandenong.**—Bro. Coventry spoke at both services on Oct. 20. A brother was welcomed into the church in morning. On Oct. 26 a number of members went to Warragul for the south-eastern conference. On Oct. 27 Bro. Coventry gave two inspiring addresses, morning topic being "The Three Stones"; gospel subject, "How shall We Escape?" Two members of Bible class who confessed Christ were baptised.



**Reservoir.**—On Oct. 20 Bro. Shaw spoke at both services. On 27th the intermediate C.E. held their anniversary and rendered special singing at evening meeting, when Bro. C. Watson was speaker. The ladies' sale of work was most successful, about £50 resulting.

**Sunshine.**—On morning of Oct. 27 Bro. Rivett, from the College of the Bible, gave the exhortation. In the evening Bro. Smith, from Essendon, brought the message. Annual business meeting was held on Oct. 22. C.E. held a provision night for aborigines with good results.

**Melbourne (Swanston-st.).**—On Oct. 27 Bro. Hughes preached at morning and evening services. Offering for hospitals amounted to nearly £23. The church is co-operating with the church at Lygon-st. at their town hall meeting on Nov. 3 and attending their services.

**Chelsea.**—Over past two weeks Bro. H. Farmer, of Ormond, and Bro. Burton, of Parkdale, presided at morning services. Bro. Hunt's messages on Oct. 27 were "Standing in Perfection" and "The Idea of Perfection." Attendances are a little below average. Sickness is still prevalent amongst members.

**Fairfield Park.**—Sunday school anniversary services were held on Oct. 27. Bro. Griffiths, of Balwyn, exhorted the church in the morning. Mrs. Waterman addressed the children in the afternoon. Bro. T. A. Fitzgerald, of Collingwood, spoke to a crowded meeting at night. Bro. Wyatt ably conducted the singing.

**Ararat.**—The ladies' church aid society held a successful American tea at home of Mrs. C. Welsh on Oct. 23. There is much sickness, including several who are in hospital. Aged Sister Mrs. Chenoweth is very weak. Sister Mrs. Porter, of Tatyoon, is slowly improving. The school has further reduced its piano debt.

**Footscray.**—Anniversary services, which closed on Oct. 20, were the best yet held. Bro. W. Easton had charge of singing. Bro. A. Withers and Bro. Candy were speakers on Oct. 13, and Bro. Clipstone and Wakefield on 20th. There were full attendances at all services, former members being present at each. Cradle roll cards were distributed on Oct. 13.

**Warrnambool.**—Encouraging reports from all sources at annual meeting on Oct. 16. Bro. A. Tinker, M. Readhead, M. Throup, A. Oakley (treasurer) and G. Clowes (secretary) were appointed deacons. Sisters Petterd, Cook, Readhead, Tinker and Clowes were elected as deaconesses. A fortnight's mission is to begin on Nov. 9, conducted by Bro. Jack Methven.

**Dunolly.**—The offering at evening service on Oct. 20 was given to the bombing victims appeal. Sister Birkett rendered a solo. Attendance at kindergarten and Bible school is well maintained. Sister Mrs. Treble is able to meet with the church after some weeks of illness. Sympathy is extended to Sister Vera Britten and Gladys through the death of their mother.

**Oakleigh.**—Bible school anniversary services were held in town hall on Oct. 20, when Bro. S. Neighbour and C. Young were speakers. Chapel was filled for school concert and distribution of prizes on Oct. 23. Anniversary was continued on Oct. 27. Bro. C. Cole was afternoon speaker, and at evening service Bro. T. H. Scambler gave a challenging address to parents.

**Surrey Hills.**—Good meetings were held on Oct. 27. The addresses were planned by District Men's Christian Fellowship—Dr. W. A. Kemp as morning speaker and Dr. T. W. Hogarth in evening. In the morning one lady was received into fellowship. The church has suffered a loss in the passing away of Bro. W. Screen, one of our older and much loved members.

**Ormond.**—Bro. C. L. Lang gave good addresses on Oct. 20. Evening theme was "What We Believe About Man." Prayer meetings have average attendance of 16. On Oct. 23 Bro. C. L. Lang spoke on "Buried Treasure." On Oct. 27 he gave a good address to the church and at night spoke on "Hymns" at a favorite hymn night. Hospital collection was £5/0/4. Some members are away through sickness.

**Hamilton.**—On Oct. 20 Bro. and Sister Gamble, of Mt. Gambler, S.A., were present for breaking of bread. Bro. Waters' gospel message was entitled "Unto Caesar and Unto God." On Oct. 21, members entertained about 40 men from A.I.F. camp. On Oct. 27 Bro. Waters' message at gospel service was on "The Reality of Heaven." Hospital offering was taken.

**Caufield (Bambra-rd.).**—The church is indebted to Bren. Thickers, Geyer, Candy and Clarke for help during absence of Bro. Clipstone at Hampton mission. Presentations were made to Bren. Arthur Shannon and E. Swenser (A.I.F.) on final leave. P.B.P. first aid demonstration on Oct. 22 was well attended. A junior cricket club has been formed. A happy time was spent at young people's social on Oct. 26.

**Kaniva.**—Bro. Stewart illustrated his evening message on Oct. 20, "Christian Union in Christ's Way," with a chart. Oct. 24 was occasion of a happy social evening, when a presentation was made and farewell said to Mr. and Mrs. H. Potts and family prior to their departure for Rupanyup. Bro. Stewart's subjects, "Living Dangerously" and "Steps to Freedom," were delivered to good congregations on Oct. 27.

**Horsham.**—Bible school anniversary was held on Oct. 27. In the afternoon a fine congregation attended. Special singing by scholars was led by Bro. D. Mulvogue, of Dimboola. Bro. Jackel spoke on "Building." At night, to another large attendance, Bro. Jackel preached on "Jesus, the Promised Hope," illustrated by a chart and lantern slides. There were two decisions. On the Monday a programme was given by the scholars. Prizes were distributed and supper was served.

**Moreland.**—Appreciated speakers in recent weeks have been Bren. E. L. Williams, Keith Jones, and Mr. Guy, of local Methodist church, with whom Bro. Graham exchanged. One boy and two girls, scholars of the Bible school, have been baptised. Bro. Ron. King, from North Essendon, and Bro. and Sister Taylor and family from Wangaratta, have transferred to Moreland. Following an unsolicited gift and subsequent appeal, a commencement has been made in building a manse.

**Blackburn.**—On Oct. 14 Bro. Sandells gave an interesting lantern lecture on life and work in the islands. On Oct. 20 he spoke at morning meeting. Bro. H. C. Bischoff preached at night. Mrs. Sandells' message in song was enjoyed. On Oct. 23 the C.E. society celebrated their third birthday with a fine gathering of young folk and representatives from various churches. Bro. R. Banks, of Ringwood, was speaker. Bro. H. C. Bischoff conducted both meetings on Oct. 27.

**Maryborough.**—Meetings were good on Oct. 27. Attendance at breaking of bread has averaged over 80 for several weeks. Bro. Holland's addresses to the church on "The Spread of Christianity" were illustrated by chart. A young man and his wife from the Baptist church were received into fellowship. At night Bro. Holland's subject was "The Worst Kind of Divorce." Bible school attendance is steadily improving; 102 present on Oct. 27. A drive for the "Christian" resulted in 11 new subscribers.

**Prahran.**—During absence of Bro. Hunting conducting a mission at Northcote, gospel services have been conducted by Dr. Hinrichsen, Bro. A. L. Gibson and Principal Scambler. Their messages were an inspiration. Bro. and Sister Kennon (Ormond), Bro. and Sister Collings (Dawson-st.) and Bro. Staley (Woorinen) have been welcomed into fellowship. On Oct. 23 Bro. Holten, of Aborigines' Uplift Society, gave an instructive and interesting lecture on the society's work. Bro. Hunting delivered fine messages on Oct. 27.

**Essendon.**—On morning of Oct. 20, 100 members broke bread. After Bro. Illingworth's talk to the children two of them made the good confession. The Bible school held a very successful social on Oct. 26, proceeds being for building fund. On morning of Oct. 27

Bro. Illingworth spoke on "The Authority of Jesus." In the evening a memorial service was held for our late sister Joan Kemp, youngest daughter of the secretary. Bro. Illingworth spoke on "Jesus, the Great Physician." Hospital collection from Bible school and church amounted to £10/10/-.

**St. Arnaud.**—The work is going along favorably. Bro. Pratt is rendering faithful service as preacher, his messages being inspiring and encouraging. On Oct. 20 a mother and her two children confessed Christ, and owing to their removal to the city were baptised and received into fellowship on Oct. 21. Sister Pratt is in Melbourne, where her sister, Mrs. C. H. Pratt, has undergone an operation and is in Royal Melbourne Hospital. The church has suffered a loss by the removal to Geelong of Bro. and Sister C. Fletcher. Bro. Fletcher was an officer and rendered valuable service. Bible school is practising for anniversary.

**Ballarat (Dawson-st.).**—Morning meeting on Oct. 27 was addressed by Bro. E. H. Randall, of Peel-st. At night Bro. W. W. Saunders preached, and a church parade of men from anti-aircraft gunners' camp on Ballarat Showgrounds was held. After-church service of song was splendidly attended, and concluded with supper prepared by P.B.P. At Doveton-st. North, Bro. J. A. Wilkie spoke in morning and Bro. L. Smith preached at night. Morning service at Mt. Clear was conducted by Bro. T. Maxwell. Y.P.S.C.E. continues singing at Base Hospital fortnightly and attended gaol service on Oct. 27.

**North Essendon.**—Three have been received by transfer—Sister Mrs. Peters (Essendon), Bro. and Sister Robottom (Newport). Special midweek meetings have been conducted by C.E. and by church officers. Annual Bible school meeting has been held and a fine year's work reported, average attendance having increased by 30. Superintendent and secretary (Bren. F. J. Funston and Les. Walshe) were re-elected. Hospital offering was a record—church £3/13/6 and school £3/11/6. Gospel meeting on Oct. 27 was an hour amongst the hymn-writers, Bro. Funston in charge and Bro. McIlhagger assisting.

**Preston.**—At annual business meeting of the church held on Oct. 24, there was a good attendance. Reports indicated condition of all auxiliaries satisfactory. Bro. D. Paterson was elected to diaconate, other retiring officers being re-elected. A "Family Day" was observed at anniversary services on Oct. 27, Bro. A. R. Main delivering a most appropriate message at morning service. Bro. Gale's lantern lecture on home missions was enjoyed by a large congregation in the afternoon. Bro. Robinson preached a special gospel sermon at night. Choir rendered anthems morning and evening. Dinner and tea were served to a good company.

**Bayswater.**—Church and Sunday school anniversary celebrations were held on Oct. 20. Bro. A. A. Hughes exhorted in the morning on "Good Triumphs over Evil." The children were delighted in the afternoon with his illustrated talk on "The Helmet of Salvation." Bro. Burns gave an illustrated talk at gospel service on "The Bible." Bright singing by the children under the baton of Bro. T. Legg was a feature of services. Artists from the city, Collingwood and locally rendered an enjoyable evening on Oct. 24. Bro. Bischoff presented prizes and gave an illustrated talk on "The Measure of Time." Women's mission band had a time of spiritual blessing at their anniversary on Oct. 18. Sisters Mrs. Brough and Washford and Miss Foreman were speakers.

**Carlton (Lygon-st.).**—There were three magnificent 75th anniversary services on Oct. 27. Dr. W. H. Hinrichsen spoke in the morning on "Five Aspects of the Church Victorious." New Century Bible Class, with 308 present, was addressed by Mr. Reg. Enniss; subject, "At War for Christianity." Soloist was Miss Muriel Cheek. At gospel service Bro. S. R. Baker gave a memorable address on "Down Through the Ages." 200 broke bread for the day. The choir, under leadership of Bro. J. Simpson, ren-



dered splendid service morning and evening, singing several anthems. Many visitors, from as far as Queensland, attended meetings. About 300 sat down for meals. An excellent concert, given by Bible school scholars on Oct. 23, was well attended, and prizes given to children. Miss Zaza Leslie and Mr. Howard Fry were married by Mr. Baker last Saturday.

Gardiner.—At annual business meeting on Oct. 23, Bren. Anderson, Mackay and Smith were re-elected deacons, Bro. R. Strongman treasurer, and Bro. F. Whittington secretary. Bro. Fergus was elected assistant secretary. Reports showed that all of the work is in a healthy and flourishing condition. Treasurer reported that £1063 had been given for all purposes during the year. The officers were authorised to erect a church building on the site that has been purchased for a new cause at Darling, for which building £300 has been donated by a church member.

### NEW SOUTH WALES.

Taree.—On evening of Oct. 16 Bro. F. T. Saunders gave an interesting lantern lecture on the College of the Bible. Bro. A. G. Saunders helped with messages on Oct. 20. On 27th he spoke in the morning.

Canley Vale.—Four young people were received into fellowship on Oct. 20. At evening service Mrs. Woellner and Mrs. Bird rendered a delightful duet. There has been a steady increase in attendance at gospel service.

Marrickville.—Bible school anniversary meetings started on Oct. 28. There were fine messages and good attendances. Evening meeting overflowed into school-room. Bro. P. E. Thomas conducted the reconsecration of school workers in the morning, Bro. R. L. Arnold addressed school in the afternoon, and Bro. R. Greenhalgh preached at night.

Georgetown.—Bro. F. T. Saunders recently gave an interesting lantern lecture on the College of the Bible, offering for which was taken on Oct. 20, services on that day being taken by Bro. L. Wylie, who gave a helpful message. Bro. F. Cocking rendered a solo. Women's guild have forwarded five parcels for soldiers overseas. Services on Oct. 27 were taken by Bro. Oswald in morning and Bro. Marjoriebanks in the evening.

Paddington.—There was a good attendance at breaking of bread on Oct. 20. Bro. and Sister N. Rowles and daughter were received by transfer. Bro. Greenhalgh spoke on Luke 19: 46. Girls' club took part in gospel service with special singing. Bro. Greenhalgh's topic was "The Angel Who Blocked the Way." Two young men and two young women confessed Christ, one a soldier in uniform. Mrs. Wilton and others are on the way to recovery.

Bexley North.—On Oct. 12, at Y.P.S.C.E. anniversary, the evening service was conducted by the young people. Mr. Weir gave gospel message. A solo was delightfully rendered by Miss Hope Toyer. On Oct. 13, the public consecration meeting, the young people ably presented a tableaux, "Zion's Pilgrims." Mr. Edgar (Mission to Lepers) gave an interesting address on "Evacuation." The young people presented the church with a pair of silver communion trays.

Granville.—"Are Unbaptised Babies Lost?" and "Original Sin—Is it Taught in Bible?" were amongst subjects preached on by Bro. P. J. Pond, B.A., recently. Lantern pictures showing classes and clubs of church and school, given on Oct. 24, attracted parents and scholars. Bro. S. B. Hibbard, who was injured in motor accident, is now recovered. Sympathy of church is expressed to Sister Mrs. Lee, who was bereaved of her husband last week. Parramatta district conference held at Granville on Oct. 26 provided helpful meetings and fellowship.

Wingham.—At the first fellowship tea on Oct. 26 there was a good gathering, including 20 members from Taree church, and three from the Comboyne. Bro. A. G. Saunders presided and gave the address, musical items being given by members of Taree choir. Thank-offering was over £13/10/-. Taree church has released Bro. Saunders for a period, and on Oct. 27 he commenced an evangelistic mission with the church.

Bro. E. J. Saxby spoke in the morning, and at night Bro. Saunders gave an instructive message. Two adults made the good confession! A tablet has been erected in the building as a memorial to the former preacher, Bro. Frank A. Stewart.

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### THANKS.

Sincere gratitude is expressed by Mr. C. Schwab and relatives for all indications of remembrance and sympathy conveyed by conference committees, churches, auxiliaries, other organisations and individuals.

### COMING EVENTS.

NOVEMBER 3, 10 and 12.—Paddington, N.S.W., Bible school anniversary. Sunday, Nov. 3, 7 p.m., Parents' Night. Sunday, Nov. 10, 3 p.m., and 7 p.m., Children's Day. Tuesday, Nov. 12, 7.30 p.m., Presentation of Prizes and Demonstration. All former scholars and friends invited.

### BROADCAST SERVICES.

Nov. 10, 11 a.m., station 3 LO—Swanston-st., Melbourne, 75th anniversary service.

### Special News.

### E. C. HINRICHSSEN

will preach

in Melbourne Town Hall  
on

Sunday Next at 7.30 p.m.

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Soloists:

Miss Amelia Scarce.

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### HARTWELL CHURCH OF CHRIST BIBLE SCHOOL ANNIVERSARY.

NOVEMBER 3.

Speakers:

11 a.m., Jas. E. Webb.

3 p.m., C. J. Robinson.

7 p.m., R. P. Morris.

NOVEMBER 10.

11 a.m., G. J. Andrews.

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

7 p.m., Jas. E. Webb.

Special Singing Conductor, Mr. E. Hammond.

We invite you.

NOVEMBER 10.

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Delegations Welcome.

SWANSTON STREET, NOVEMBER 10.

### 75TH HOME-COMING.

11 a.m., "Upon This Rock." Preacher, A. A. Hughes.

7 p.m., Great Thanksgiving Meeting.

Soloists and Choral Music.  
Dinner and Tea in Lecture Hall.

3 p.m., "The Impulse to Christian Union from the Mission Fields."—J. Eric Owen, M.A., of the Gardiner Presbyterian Church.

### BRIGHTON, NOVEMBER 10, HOME-COMING.

Former members and friends are invited to spend the day with us.

11 a.m., Mr. A. R. Main.

3 p.m., Mr. T. R. Morris.

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

Come and enjoy the hospitality of members at dinner and the great fellowship tea at the church.

### CHURCH OF CHRIST, HIGH ST., PRAHRAN.

88TH ANNIVERSARY AND HOME-COMING  
SUNDAY, NOVEMBER 17.

An invitation is extended to all friends to participate in the 88th celebrations of the mother church of Victoria.

11 a.m., Mr. H. M. Clipstone.

3 p.m., Mr. C. B. Nance-Kivell, B.S. Litt., B.D.

7 p.m., Mr. F. C. Hunting.

Hospitality provided for visitors.

—Geo. W. Matt, Sec., 14 Loch-ave.,  
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### PARKDALE CHURCH OF CHRIST.

12th HOME COMING DAY SERVICES.

NOVEMBER 24, 1940.

10.20 a.m., Y.W.L. L. E. Brooker.

11 a.m., Worship. A. L. Gibson.

5 p.m., Tea in Kinder Room.

7 p.m., Gospel Service. C. G. Taylor.

Invitation to all former members and friends to come home. Bright, helpful services. Hospitality provided.

### DEATHS.

SCREEN.—At his late residence, Hopetoun-ave., Canterbury, on Oct. 23, William F., late beloved husband of Charlotte Jane Screen and loved father of Mamie (Mrs. Jennings), aged 68 years. A good soldier of Jesus Christ.

SHIPWAY.—On Monday, Oct. 21, at Myrtle-gve., Currency Creek, S.A., Margaret Ann, dearly beloved wife of H. C. Shipway, and loving mother of John Edward, Hilda Myrtle (Mrs. A. Grundy), Nellie Irene (Mrs. Chas. Grundy), Helena Beatrice, William Henry, Percy Balfour and Clifton Douglas (deceased). Aged 82 years. In God's care and keeping.

### WANTED.

Wanted, Christian home, invalid pensioner in chair, no night work or diet.—Miss Scott, 13 Fitzgerald-st., South Yarra.

Urgently, by young man preaching, set of Barnes' Commentary on N.T. Reasonable price paid.—A.A.M., c/o Austral office.

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# Foreign Missions.

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## ANNUAL EVANGELISTIC REPORT, DHOND.

THE following is a summary of the report made by the preacher at Dhond, Mr. Wagmare:—

### Hospital Work.

Before we commence the work of the hospital, all the staff spend about fifteen minutes in devotion. As the patients come and go I speak to them about the love of the heavenly Father and the noble sacrifice of the Lord Jesus for the salvation of their souls. And as they hear, some of them nod their heads, admitting the fact, and some of them keep quiet because they find it hard to admit his superiority. On several occasions during this year I was met with opposition from the educated Hindus while talking with them about our Saviour and his loving sacrifice; but I am very glad to say that these people very sensibly began to agree with what I told them as the day passed on. Many believed that there is no salvation except in Jesus, but their religion and the caste bindings prevent them from coming to his feet. However, we are not discouraged. We preach and will preach as commanded by our Master, believing he will do the rest. Our duty is to sow the seed and leave it to grow in his hands. When there are no out-door patients in the waiting hall, I visit the indoor patients and tell them the loving story of Jesus, and how he healed the sick and the diseased who had no hope of their lives, and many of them give glory to the Almighty for such a loving Saviour that ever appeared on the face of this world, but they feel sorry for not finding such a God in their religion. They could not give up their forefathers' religion and its binding and the strong hold of the caste system.

### Church Duties.

In addition to the above-mentioned work I had to attend to the church duties such as Sunday school, Sunday services, and Wednesday evening prayer meetings. Besides this there is the Sunday school teachers' class every Friday, preparing the teachers to tell the stories to the children. Although there is not much progress in the number of the church members, there is a most encouraging deepening of the Christian life of the members. The church members, both men and women, are always eager to witness for their Saviour. Every fortnight, on Sunday nights, we hold an open-air meeting in the hospital compound, and by way of magic lantern and bhajan we preach to the patients and their relatives who attend them. This has been found a very effective method of sowing the word of the Lord. Generally we show pictures on the life of Jesus Christ, and many take part in speaking about them. Some brothers sing bhajans. We have one blind preacher supported partly by the church. He is a very good singer and an expert in playing the harmonium and tablas. His playing and singing attract the crowd, and thereby we find good opportunities for speaking to them. The number on the church roll at the end of the year was 46, five having been lost by transfer and two by revision. Contributions for the year amounted to Rs. 364. Of this amount, Rs. 60 was given by the conference fund. The treasurer now has in hand Rs. 505 for the church building fund. The church members go out every week preaching the gospel in the selected villages of Girim and Limgaon as well as in Dhond Maharwada. The response is noteworthy, especially in Girim, six miles away from Dhond. We request the brethren to remember us and these village folk in their prayers so that they may find the way to their salvation.

### Men's Club.

We have a men's club in connection with the church. There are twelve members on the roll.

The motto of the club is to evangelise the surrounding parts of Dhond. Its meetings are held once a week on Wednesday nights. Sometimes we meet to study certain books of the Bible, other times to use the lantern and have bhajans, and every fortnight we go out to preach the gospel in one of the three villages mentioned, namely Dhond, Girim and Nimgaon. The members are always eager to witness for the Lord, and I feel happy to say that these brothers are very much interested in evangelisation day by day. The result of this has really been very marvellous on the minds of the villagers. We are concentrating on the depressed class communities, who undoubtedly need the Lord Jesus, "the friend of publicans and sinners," and we hope the Lord will grant us fruit in due time from among these people.

### House Visiting.

Dhond is a railway junction, and a big staff of railway employees live here. Among these are a number of Indian Christians. These brothers and sisters in Christ come to worship in our church. As a preacher I visit these families who belong to different bodies—as well as our own members—and try to bring them under one banner, the church of Christ, and it is encouraging to say that they have begun to realise that these divisions are a hindrance to the growth of the church. Many of them now break bread with us, and take part in worship. We expect and pray for his blessings in the church, and we beseech our brethren in Australia to keep remembering us before the throne of our loving Father in heaven, in order that the cross of the Lord may be lifted up in Dhond and surrounding parts.

## BARAMATI BOYS' HOME.

THE annual report shows that 62 were cared for, and a fairly successful year is reported. During the summer vacation the headmaster camped with 39 boys at Shirsuphal. Village people who came about were caused to wonder why people in Australia should send money to clothe and feed the boys. The villagers are reported as saying, "No one in this country would give money in that way, without hope of any return, to people whom they had never seen." Outsiders were also struck with the discipline and behaviour of the boys. Bro. Thomas says: "Our boys are not angels, but we are glad there is something in the lives of the boys that does show out to the world—something of the influence of a Christian home. Not only is there the witness of the love and care of the Australian Christian brotherhood, but the power and influence of Christ achieving such a difference in the lives of those for whom we care." The field express their thanks for the continued help and support from friends in Australia.

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General Manager.



## Chaplaincy Work.

EVER since the last war the chaplains of the Baptist and Congregational churches and Salvation Army, together with those of the Churches of Christ, have worked together in what is called the United Board of Other Protestant Denominations, or O.P.D. A gathering of these met on Oct. 2 at the Independent Hall, Collins-st., Melbourne, to congratulate and welcome Chaplain H. Hansen, minister of the Northcote Baptist church, who has been appointed Chaplain-General of Australia for these churches. This is the first time such an appointment has been made. Chaplain Hansen rendered service in the Army Medical Corps during the last war, and is greatly esteemed among his fellow chaplains. He is eminently suited for the work. Jas. E. Thomas, who is senior among the Churches of Christ chaplains, joined with Senior Chaplain Roberts and others in congratulations. A volume suitably inscribed was presented to the Chaplain-General as a memento of the occasion.

At the request of the military authorities several new appointments have been made. L. E. Snow (Carnegie), C. J. Robinson (Preston), and Eric Hollard (Maryborough) have recently been gazetted. These, together with Charles Young serving in Caulfield, J. K. Martin serving in Darley, C. M. Thomas, of Ascot Vale, and Jas. E. Thomas, of Williamstown, are those on the active strength of our chaplains. Chaplains Young and Martin are to serve for the duration of the war. The others will take their turns when called upon. Churches are asked to co-operate with our chaplains in rendering service to men in the camp and abroad.

The Chaplain-General reported that he had been asked to secure four chaplains to serve in Australia in the Air Force. These have been appointed. Others will be added to the list as request is made.—Jas. E. Thomas.

If my very many helpers could stand where I stand, serve where I serve, and hear the words of keen appreciation that I hear, I am confident that they would feel more than repaid for any sacrifice made in helping with comforts. This month we begin our second year of service among the troops and to all who have helped, are helping, and will help in the future we say, "Thank you, and God bless you." Our camp (Caulfield, Vic.) has changed from a recruit reception depot to a training unit, and thus we have a better opportunity to get to know the men, and to have a church parade each Sunday. The C.O. is a total abstainer and a Christian, and this means much to the padre.—C. Young.

## Obituary.

Charles Burrell.

AT the ripe age of 84 years Bro. Charles Burrell passed to his rest on Sept. 22. Together with his wife who survives him, our brother had been in membership at Lygon-st. for forty years. He was one who had known hard toil and heavy temptations, and was a trophy of the grace of God. A quiet, humble man, he had a host of friends in the church. Young people found a delight in his company, and he loved them in return. Faithful unto death may well be written of him. He died, as he lived, with a child-like trust in God. Loving sympathy is felt for the wife and son, who cherish many happy memories in the midst of loss.—R.E.

Mrs. E. H. Morley.

AT the great age of 89 years Mrs. E. H. Morley was called home after a brief illness at the home of her daughter, Mrs. E. Fisher. She was baptised 51 years ago in the River Murray by Bro. W. J. Little. She was a splendid worker in the church, and held responsible positions in many places. She was a gifted singer, a great choir worker, and a warm friend of the Sunday school. It is known, too, that in her earlier life she was an able public

speaker. Coming to Lygon-st. eight years ago, she continued faithful in membership to the end. She was loved much by old and young, and will be remembered for her sweet and dainty life in the service of her loved ones and her Lord. The sympathy of the church goes out to the two daughters and three sons.—S.R.B.

## Howard Llewellyn Read.

IN the prime of life the home-call came to Howard L. Read, member of the Maylands church, S.A. Giving his heart to Christ at the age of thirteen, he was baptised by Mr. H. R. Taylor and continued in active membership with the church until his marriage three years ago. During these few years Bro. Read and his wife had fellowship with Knightsbridge Baptist church, near where he resided, though our brother's membership and loyalties remained with the church of his boyhood years. Our brother held several positions in the Public Service, S.A., and finally became Chief Investigating Officer of the Public Service Commissioner's Department. A large congregation gathered at Knightsbridge church, where the minister (Mr. S. J. M. Holly) conducted an impressive service, and later read the service at Mitcham cemetery. Mr. D. Wakeley, preacher of Maylands church, assisted at both services. Bro. Howard Read had a lovable personality, and it can be truly said of him that he adorned the doctrine of Christ in all things. The wealth of floral tributes and messages of sympathy bear eloquent testimony to the esteem in which our late friend was held. We commend the sorrowing wife and wee son, the parents (Mr. and Mrs. A. L. Read), and his beloved sister (Mrs. E. Ross Henning) to the comfort and love of the everlasting Father.—A. Anderson.

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"I was all ear,  
And took in strains that might create a soul  
Under the ribs of death." —John Milton.

"But blessed are your eyes, for they see; and  
your ears, for they hear." —Matt. 13: 16.

☉

We bless thee, O Lord, for soundness of body  
and for the marvel of our sensory organs,  
whereby we see and hear, speak and smell and  
touch. Quicken in us also, we beseech thee,  
our sixth and spiritual sense, whereby we "faith"  
thee and the eternal realities. So completely  
consecrate us, body, soul and spirit, that every  
faculty may minister to the abundant life,  
through Jesus Christ our Lord. Amen.

☉

Almighty Father, who in the affliction of thy  
people art thyself afflicted; whose blessed Son,  
Jesus Christ, went about doing good, healing  
all manner of sickness, opening the eyes of the  
blind and unstopping the ears of the deaf, we  
bring to thee all those to whom is denied the  
gift of hearing. Amid the silence of their lives  
do thou make music in their souls; speak as  
of old in the voice whose tender compassion  
all may hear, and may thy new Ephphatha  
mean to them new joys and interests as we thy  
servants minister to their needs; we ask it for  
thy Son's name sake. Amen.—C.E.Z.M.S.

☉

"He that hath an ear, let him hear what the  
Spirit saith unto the churches." —Rev. 2 and 3.

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August and September, 1940. The list has been  
delayed owing to preparations for the annual  
offering.

### Churches.

Victoria.—Oakleigh, D.E., £1/14/5; Wonthaggi,  
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Mosman, £1/3/5; Marrickville, £1/19/4; Bro. E.  
J. Hilder, £1/2/-.

South Aus.—Maylands, £1/6/9; Wallaroo, 3/9.

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