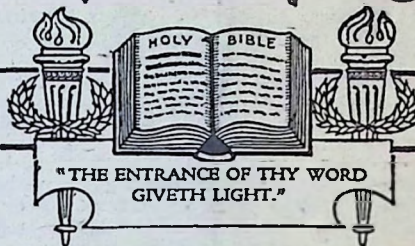


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The Background of Our Witness

Principal T. H. Scambler, B.A., Dip. Ed.

WE are to study a great picture. It is called "Our Witness"—the witness of people known as the Churches of Christ. Before we give attention to the main features of the picture we are to study the background. This in itself is a striking feature. Light and shade are here. There are mountain peaks, rising clear in the sunlight, and there are deep gorges, dark and sombre. Far in the distance a highway is seen, leading from the city of light. As it approaches it divides, and divides again, until the landscape is crossed and recrossed, and the roads become confused or lost altogether.

We look nearer. There are still many roads, and we cannot always see whence they come, but generally they converge towards a broad highway, upon which marching multitudes are moving towards a fair ideal. Let us note these details more particularly.

The Distant Scene.

The church of the Lord Jesus began its witness with songs of triumph and joy. The challenge of the Master in the world-wide commission was accepted by his followers with ardent enthusiasm. In spite of opposition, the work of the gospel moved on with resistless energy. The kings of the earth set themselves, and the rulers took counsel together against the Lord and against his anointed, but they could not stay his hand. The history of the early church reads like a romance. A great host, whom no man could number, rallied to the banner of the King of kings, and marched on, victoriously, sanctifying the world as they passed.

Two things especially marked the church in those triumphant days, which were largely responsible for the progress that was made: First, the church was united; second, the church was free. Three centuries after the population in Jerusalem had hounded Christ to death with the cry, "We have no king but Cæsar," the Cæsar himself acknowledged Christ as King. During those years several emperors had used all the power of Rome to crush the church, but in the face of all opposition the church had now become so strong as to win the allegiance of the Emperor. Gibbon said, "While the Roman Empire was invaded by open violence, or undermined by slow decay, a pure and humble religion gently insinuated itself into the minds of men, grew up in silence and obscurity, derived new vigor from opposition, and finally erected the triumphant banner of the cross on the ruins of the capitol." It seemed to be a great victory, but it did not indicate a spiritual achievement. Political power was won by the church that day, and with it came the decay of moral and spiritual life.

The Valley of Shadow.

The church which had thus far followed the way of light, despite the ominous forces which ranged themselves against it, now descended into shadows. All the movements cannot here be seen—we are studying a background merely. The progress of the church here was marked by a great apostasy. The simplicity and purity of the early church was lost. Sacerdotalism crept in. A distinction was made between priests and laity—priests who attended to divine things, and people who could not approach God and had no rights in the church, except through the priests. Other evils revealed themselves. The glad message of redemption through Christ, which was proclaimed over land and sea at the first, became silent. The freshness and beauty of the good news was destroyed. The free gift of God was rejected. It was as though the sacrifice of Christ had been found in some way deficient, and devout men were taught to offer other satisfactions to God for their sin.

Mountain Peaks.

But now some happier features are to be seen in the background of our picture. The Spirit of God found receptive hearts, and here and there strong men rose in protest against the evils which for long had afflicted the church. There were Wycliffe, and Tyndale, and Luther, and Calvin, and Zwingli, and many another, who became readers of the Word of God. They saw, in part at least, how far the church had departed from its first faith. They raised their voices in protest. The ecclesiastical forces in the church resisted them, persecuted them, often killed them. But these men could not be stayed. Many a brave scene was witnessed, over which angels must have rejoiced, as these heroes gave their testimony to the truth in their hearts. There was Luther, for instance, summoned before the Emperor Charles the Fifth at the Diet of Worms. He was called to stand for Christ before the most august assembly in the world. It was demanded that he retract certain things he had written. He could expect nothing but death if he refused. But refuse he did. "Unless, therefore, I am convinced through proofs from Holy Scripture," he said, "am vanquished in a clear manner through the very passages I have cited, and my conscience imprisoned thus by the Word of God, I neither can nor will retract anything. Here I stand. I can do nothing else. God help me. Amen." He did not lose his life that day. He was enabled to carry on a mighty work of reformation. But many a man died at the stake for his loyalty to Christ.

The reformation broke out in many countries of Europe. Here are the mountain peaks

in our picture. But there was one unfortunate result. The people of God became divided. We are not surprised at that. Once men had breathed the air of freedom they would not submit again to intolerance. Sectarianism was born in these great days. Someone has said, "Roman Catholicism has accentuated unity and sacrificed liberty, resulting in religious despotism. Protestantism has accentuated liberty and sacrificed unity, resulting in division and religious anarchy."

The unfortunate thing was that when men become discoverers of truth they tend to regard their precious possession as the whole of truth. They gather followers, who range themselves around the truth revealed, and close their eyes to further light. Pastor John Robinson, the godly pastor of the Pilgrim Fathers, when he said farewell to his people who were leaving for the new land of America, reminded them that they also stood on the border land of limitless resources in the spiritual life. He regretted that the reformed churches had come to a period in religion. Each church had acted as though the new truth it had received was the complete and final revelation of God's Word. This was the tragedy of the Reformation. And then John Robinson uttered words that are worthy to be written on the tablets of every truth-loving heart, "I am very confident that God hath more light and truth to break forth from his holy word." Pastor Robinson was counted as a heretic for those words, but they express the central principle of the Reformation, and more, they express the secret of our own loved witness, to the study of which we are now giving ourselves.

The Nearer Landscape.

We are still in the background of our picture, and the details are not so prominent as the main features. But they are numerous, and we cannot study them all. Here is one that stands out clearly. Thomas Campbell, a Seceder Presbyterian minister from the north of Ireland, went to America, and in 1807 began work in Western Pennsylvania, then a frontier country. His heart yearned over the scattered people of God—many of them not of his own congregation—and he called them together in a communion service. For this he was censured by his presbytery. We can hardly imagine such narrowness and bigotry, but the hostility among the churches in that day was bitter. The series of events which began then caused him to leave the Presbyterian church, and to pitiate a plea for the unity of the people of God. That message is heard everywhere to-day—then, his was a lone voice in the wilderness.

Two years later, his son, Alexander, joined him in America. He, too, moving along independent lines, had come to the conclusion that unity was the imperative need of the church of that day, and father and son rejoiced to discover that they were in perfect accord in the great object to which they were devoting their lives. Both in England and America, forces were operating, in quiet ways, to re-establish the Christianity of the New Testament, and to recall the divided church to

its original unity. An interesting illustration of this is seen in the "Christian Baptist," a monthly periodical published by Alexander Campbell, 1823-1830. In Volume V. a series of letters was published, setting forth the faith and order of several churches on both sides of the Atlantic. They were written in response to a circular sent out by a New York church, which desired to have fellowship with other churches which like itself were endeavoring to establish themselves on a scriptural basis. The letters showed there were such congregations in England, Scotland and Ireland, some of them dating well back into the eighteenth century. We know the names of some pioneers in this movement, such as John Glas, Robert Sandeman, and Robert and James A. Haldane, who became dissatisfied with the condition of the sectarian world, and sought to build up churches on the original New Testament foundation. You may find in the writings of these men, who lived early enough to belong to the background of our witness, ideas, interpretations of scripture and even phrases that our movement has made familiar to the world.

Pleasant Pastures.

There are many places in this landscape where it would be pleasant to linger and reflect. We can pause at but a few.

1. There was a burning passion for unity. This matter which filled the heart of Christ, and was voiced in his high-priestly prayer on the night of his betrayal; this matter which was so often the subject of the apostle Paul's concern and exhortation, burned in the hearts of these men in whose minds our witness took shape. Let us be mindful that we lose not the urgency of the plea for unity in academic discussions on how it is to be brought about.

2. There was an honest searching after truth, and a willingness to accept it when it was discovered. The attempt to make the New Testament the sole authority meant a change of view with regard to baptism. Thomas Campbell and his friends became convinced that infant baptism was unscriptural, and they abandoned it, though it meant the surrender of old and dear convictions.

3. The essential oneness of the church was then recognised. Thomas Campbell, in his famous "Declaration and Address," published in 1809—a document which set out the aims and principles of our witness—declared that "the Church of Christ on earth is essentially, intentionally and constitutionally one." There are many sects; there is but one body. It was thought to be a great gain when in 1937, at Edinburgh Conference, the Christians assembled declared, "We are one in faith in our Lord Jesus Christ, . . . one in our allegiance to him." But Thomas Campbell had made the same declaration nearly 130 years before.

4. There was a wonderful unity in diversity. Alexander Campbell wrote: "We have among us all sorts of doctrines preached by all sorts of men." Some of the revelations of that fact we should find startling to-day. Thus, a movement initiated by Barton W. Stone, which antedated the movement by the Campbells by several years, was marked by decided Unitarian tendencies. But these people accepted the Bible as their rule of faith and practice, and adopted the name "Christian" for the disciples of the Master. Despite their anti-trinitarian views, a union firm and abiding was established between the two bodies. These two parties differed also in their methods of church government, even as differing sections in our own Victorian brotherhood once differed. (See "Pioneering for Christian Unity," by A. W. Stephenson, M.A., p. 89.) But these differences did not prevent these brethren from maintaining the unity of the Spirit in the bond of peace.

Here, then, are some of the essential details in the background of our witness—a witness by which we seek to recall the divided

and weakened Church of Christ to the purity and power of its first great days, when it was united and free.

£250,000,000.

THAT seems a lot of money. It is the amount of the war-time budget to be presented to the Commonwealth Parliament this month by the new treasurer, Mr. Fadden. Of this, £200,000,000 will be used to meet extraordinary expenditure caused by war. Last year's budget, a record to that date, provided for an expenditure of about £102,000,000. The first reflection evoked is that all of us must pay heavily in increased taxation for our efforts to obtain national security. Another is that no monetary price is too great if aggression be stayed and a righteous peace follows. A third is that, while it seems terribly hard in peace time to obtain money for great reforms and the alleviation of distress and the abolition of wretched conditions, vast sums can be made available in war time. A fourth is that if we can raise such sums for patriotic purposes—and none can rightly deny the need—Christian people should be willing to give proportionately liberal support for the furtherance of the kingdom of God. True patriotism does not alone require the support of our country's cause in its hour of need; it also demands our best endeavors to give its people the inestimable blessings of the gospel of Christ. During this month the subject of home missions is occupying the attention of churches of Christ in different States. Let there be no stint in our giving.

Plea for Aborigines.

MR. E. R. B. GRIBBLE, who has charge of the Aboriginal Mission Station at Palm Island, about 40 miles north of Cairns, and has worked amongst the Australian aborigines for 48 years, addressed members of the Rotary Club in Melbourne last week. He was reported by "The Argus" as saying: "Ample proof is available that, given equal opportunities, aboriginal children are the equal of our own in intelligence—some are more intelligent." Deploing the attitude of the government toward the aborigines, Mr. Gribble said that the Italians were using it as a propaganda weapon among the Arabs. It was not the fault of the British Government, however, that the aborigines had not been treated better. In 1840 the English parliament decreed that 15½ per cent. of all money received from the sale of Crown lands in Australia should be devoted to the welfare of the natives. This act was never enforced. Instead the government issued blankets to part of the aboriginal population once a year. Mr. Gribble pointed out that before the white man came to this country there were no "degraded" aborigines. The worst type of white man, he said, was to blame for their lapses.

Mr. Douglas Nicholls.

IT will be remembered that it was recently reported in our columns that Bro. Douglas Nicholls had volunteered to go as a missionary to his own people. It was hoped he would be able to go to Wallaga Lake, N.S.W., the aborigines at the settlement there having made a request that a missionary should be sent to work amongst them. The Aborigines' Uplift Society was earnestly supporting Bro. Doug. Nicholls in his preparations for the work of ministering to the spiritual needs of his fellow countrymen.

We learn that the secretary of the Uplift Society has received a letter from the secretary of the N.S.W. Aborigines' Welfare Board, containing the following acknowledgment and refusal: "With reference to your letter, requesting permission for Mr. Doug. Nicholls to take up residence at Wallaga Lake as missionary, I am directed to advise that the matter has received consideration, but approval can-

not be granted." The Aborigines' Uplift Society, we understand, will make endeavors to obtain the lifting of the ban, so that our brother may be permitted to give his services.

Fun in Christianity.

THAT the Christian life is a joyous one needs no argument. Our Lord said he gave his joy to his disciples in order that their joy might be made full. Yet "full of joy" is not exactly the phrase we should use of certain doleful Christians we know.

Dr. Donald O. Soper uttered some helpful words when he said: "Christianity has never narrowed my life. There is certainly a great deal of fun in Christianity, especially on Tower Hill."

Another great Christian leader, Dr. E. Stanley Jones, has written of Christian laughter as follows: "Keep the power of laughing at yourself. Stand before the mirror and burst into laughter! It will keep you from taking yourself too seriously. The capacity of a man to laugh at himself determines how high he has risen. There are these stages: the lowest—the man who doesn't laugh at all; then the man who laughs only at his own jokes; then the one who laughs at the jokes of others; and highest of all is the man who can laugh at himself. For the power to laugh at oneself shows the power to look at oneself objectively."

The Clay Tablets of Nuzi.

DR. F. D. KERSHNER, in "The Christian Evangelist" for Sept. 19, has the following paragraph relating to important discoveries corroborating the Old Testament narrative:—

"Dr. Cyrus H. Gordon, of the Institute for Advanced Study at Princeton, tells us in the 'Biblical Archaeologist' of some remarkable discoveries on the site of Nuzi, the capital of the ancient Horites mentioned in the Old Testament. The location is in Mesopotamia, and excavations have been going on for some time. The clay tablets confirm the records in Genesis to a remarkable degree, especially from the standpoint of social customs. Almost every important characteristic having to do with the lives of the Hebrew patriarchs is duplicated in the historic tablets of Nuzi. Thus from another and somewhat unexpected source we receive confirmatory evidence of the truthfulness of the Old Testament records."

Submission.

"One day Bramwell Both went to his aged father, then groping for sight, and told the old General that the doctors said they could do no more for his eyes.

"Do you mean that I am blind and must remain blind?"

"I fear it is so," said Bramwell.

"Shall I never see your face again?" asked the old man.

"No, probably not in this world."

The General moved out his hand until he felt and clasped the hand of his son. He said, "God must know best. Bramwell, I have done what I could for God and the people with my eyes. Now I shall do what I can for God and the people without my eyes."—"The Christian."

"Teach me thy way, O Lord, and lead me in a plain path because of mine enemies.

Deliver me not over unto the will of mine enemies; for false witnesses are risen up against me, and such as breathe out cruelty.

I had fainted unless I had believed to see the goodness of the Lord in the land of the living.

Wait on the Lord; be of good courage, and he shall strengthen thy heart; wait, I say, on the Lord.

Man of the Dust with the Breath of Life

Dr. E. R. Killmler.

Good Way.

SWIFTLY spinning in a corner of a factory a wheel was operating several machines. Quietly, surely and regularly its work was done. An observer could not have known the origin of its continuous motion for all mechanism was beyond the wall, connecting with a power centre in the factory. Hidden wires pursued a devious course through switches to street wires, to a sub-station, and ultimately to a huge electric power plant miles away. If all walls were taken away, and distance eliminated by placing the wheel in close relation with the power plant, the vital connection could have been seen and thoughts about it simplified.

In our street lives a good man. He will deny himself pleasure and time to do a good turn, for he is kind and sympathetic. People come to him for advice, for he is possessed of a good judgment and is trustworthy. He has definite views, yet is not obstinate. He can be depended on to support right against wrong, truth against error. He is a pleasant man, a good friend, a good citizen. In his external conduct he stands for almost everything the church stands for; but he never goes to church. He belongs to clubs and societies of people, some of whom are like himself, but most of whom are directly opposed to his ideals and way of life. But he keeps his purpose intact as far as one may see.

Nothing lives without nourishment. There is always using up, giving out, and taking in. If the soil and climate are not suitable, the plant and life will not develop. It would appear that this good man's life is lived in barren soil. He obtains very poor sustenance for his ideals from his associations. A deeper inquiry, however, brings evidence of oases in his desert. He had godly parents. He attended Sunday school. Hymns still touch something in his soul. Strong challenging words of scripture are in his memory. The direction of his early life is influencing him still. Hence he reads books based on Christian principles, and earnestly seeks truth and beauty whether expressed in thought, physical form or moral life. Without any doubt these are the indirect channels for the metabolism of his ideal life. To them he owes more than he knows. He is endeavoring to perform the injunction of Micah, "Do justly, love mercy, walk humbly with thy God," but without acknowledging the significance of the last three words. The tortuous paths of influence show that good people owe their goodness in its origin and its maintenance to God through his Spirit and his church. Perhaps very indirectly, nevertheless very certainly.

The established influence of the organised church backs up every life of high endeavor, unselfishness and love. Such a life could not be maintained over the surging of man's primitive passions if the influence of that church were suddenly withdrawn. The dust of the ground would surely claim him if the breath of God did not sustain him.

Better Way.

When the factory is located alongside the power plant, the whole matter is greatly simplified, and a more economical use of the power is achieved. Wire lines are shortened. Upkeep is diminished. The chance of a breakdown is lessened. In short, every chance of trouble and difficulty is reduced. Moreover, an actual increase of available power is obtained, for there is less waste, leakage or diversion. A decrease in complexity of mechanism makes easier the knowledge of what is happening, and increases the effective power.

The man spoken of above should be a worshipper in the services of the church. His is the type of life the church nourishes. There

is no other association upon earth that will give him the same support for his ideals. He will find the necessary materials for growth provided. Congenial surroundings and favorable influences among similarly minded people will tend to magnify his highest aspirations and inhibit the lower. The soil encourages good plants and restrains the growth of weeds. In the place where he now is he finds it difficult to preserve the quality of his conduct. Only a man with extra qualities of character could fight as he does against the weight of opposing ideas. He can not expect his descendants to carry on the kind of life he is proud of, without more favorable conditions. It is bound to die out eventually in that soil.

In the church his problems would be simplified. He is then in touch with God, the source of life and power. He sees that he receives from God all his powers and ability to live. He sees that God has established a divine church in the barren soil of the world to give him a favorable environment for his life. He is now alongside the source of power. It comes directly to him instead of by devious secondhand channels. Everything he values in life must receive an impetus by the acceptance of these facts.

Question of Freedom.

But this well-intentioned man is very jealous of his freedom. He can worship, he says, according to his own conscience. He speaks proudly of the expression of his true self in worship. He resents the bondage of observances and fixed occasions.

To throw a light on this attitude, the analogy of the wheel returns to mind. The wheel can function at different times, can be set up in different locations, can work various machines. In these three respects—time of working, position, and type of work done—the power plant authority need not be consulted. But there is no absolute freedom. There are limitations. It is obviously neces-

sary to recognise the dependence upon the source of power. Pride in accomplishment and ability is out of place, except it include praise and gratitude to the originating power.

The life of every human is dependent, not free. Something started his life and growth, but it was not by his own will that he began. Some time it will end—also without regard to his wishes. And between these two ends things happen even within his physical organism that he cannot govern. In all except a very small realm he lacks control. There is something within him which he does not understand, and it is too big to manage. This is true apart from the question of right living and wrong living. The good man and the bad man are in common here. Thus the fact emerges that men are instruments or agents of a great power. "Not that we are sufficient of ourselves, to account anything as from ourselves; but our sufficiency is from God" (2 Cor. 3: 5). Man, like the wheel, has liberty only within the system.

When this fundamental truth is appreciated, such a light is focussed on some firmly held notions that they become revealed as errors. For example, the self-content and virtue of the "good life" fades away. The ability for good was given, specially intended for that use. There is no merit. Only what ought to have been done has been done. Here is where pride goes out too. It is replaced by the humble spirit and bearing of an agent. Then come confidence, contentment and courage. For life is simplified, becoming a clear road to an attainable goal.

When pride disappears an astonishing change occurs. All these freedom desires also vanish. A man will then worship not for expression of his true self, but for impression of a divine self, not merely according to his own conscience, but according to God's will, and many other people's consciences. He will plan his days gladly to include fixed times for worship, anticipating the thrill of fellowship.

Amazing acts are performed by birds and animals in response to instinct. They are led aright. The church is the best answer to man's instinct for worship—the right answer. God seeks through the church to lead men to Christ and keep them in him. Herein is life and liberty at its broadest and harmonious best.

House To Let.

Folliott T. Morgan.

AN empty heart is a house to let. For no heart stays empty for long. A To Let sign in a house window is an indication, not only of the emptiness of the house, but also of the owner's desire for an occupant. Life's commonest tragedies arise from the pathetic ease with which evil enters the hearts of really sound people just because there is no other occupant of life's house. Jesus pictured the state of the man from whose heart a spirit of evil had gone only to return in search of rest in the house from which he had been ejected. Because the house was still empty the evil spirit was able to give accommodation and a welcome to seven of his friends, all of them more evil than himself. Truly the last state of that man was worse than the first. Not bad, just empty, is a very dangerous state for a man to be in, and one which, in the nature of man, cannot be maintained for long.

The New Tenant.

He who made the heart of man has provided for this fundamental need of some controlling spirit within. Had he left man without this provision, his work of redemption had hardly been complete. Surely it had been to mockery to men constituted as we are to

offer remission of sin, the ejection of the undesirable tenant, without making provision for some other to dwell within and take the reins of government. Divine wisdom is revealed in the word of the apostle, "Repent . . . be baptised . . . unto the remission of sin and ye shall receive the gift of the Holy Spirit." What a pity it is that so many, and some with such large dwellings, have not opened all the doors of the "house of life" to the new tenant! It would seem that in some cases there is a little fear of the possible consequences of allowing the Spirit of God free access to all parts of life. There is far greater danger in trying to maintain a partial neutrality. The room that is kept shut against God is, with its curtainless window and empty floor, a continual invitation to evil. What internal conflict, what misery arises from the foolish attempt to have two sworn enemies occupy the same house! The only way to be safe and happy is to allow God to have all the keys and make himself thoroughly at home.

Terms of Tenancy.

This process of opening up the house of life to God, or to use Paul's metaphor, being filled with the Spirit, is the continuous activity of a

healthy Christian life. The problem that so often exercises the Christian is the maintenance of the process. Jesus told his earliest followers how it could be done. "If any man love me," he said, "he will keep my word, and my Father will love him, and we will come and make our abode with him." Love for the Lord Jesus and the keeping of his word are all that is asked of us. The heavenly Father's love for us and the continuance of his indwelling are assured if we are faithful in these things. This involves more than a softly sentimental attitude of mind towards God with an occasional reference to his word. "True love of God," says Fenelon, "often consists in a firm, dry resolution to give up everything for him." The love of God for us was never softly sentimental. The cross of Jesus is the measure of it. Of such quality must be our love for him if we are to know the fulness of his life in us. The maintenance of this strenuous attitude will doubtless depend in large measure on our keeping of the Master's word. There is demanded of us at the outset

a knowledge of the written word that is the only avenue of knowledge of him and of his teaching. A greater loyalty of Christian people to the Bible, more systematic study of its truths, a more facile application of those truths to life, would mean fewer "marginal members" on church rolls, fewer moral and spiritual tragedies, less of the misery of half-heartedness and a more virile witness of the church as a whole to the world that seeks for light in a dark day. Out of such an increased knowledge of God's word there must inevitably come, if it be linked with a true love for God, a more complete opening up of life to him with the consequent certainty of experience which can say, "I live—Christ lives in me."

"When I have learnt to think thy radiant thoughts,
To live the truth beyond the power to know it,

—the Father then
Will come with thee, and will abide with me."

The Law and the Commandments

A. N. Hinrichsen, B.A.

THE unblasted Bible reader, knowing that there are many commandments contained in God's Word, e.g., Lev. 19; Deut. 26: 12, 13; Neh. 8: 14; 1 Cor. 14: 37; 1 John 3: 22, 23; would never dream of assuming that the word "commandments" (of frequent occurrence) referred to the decalogue of Exod. 20 or was limited thereto, unless the context warranted such a limitation. Naturally we conclude that the Old Testament author of Eccles. 12: 13 has in mind, as a Jew, all the binding laws and ceremonies pertaining to Israel as a nation, prior to the cross, whereas a New Testament writer, as a Christian, in using the word would have in mind the new laws of Christ as established since the cross. Many Old Testament laws would in an elevated and adapted form reappear in the legislation of the universal religion.

As an excellent illustration of our point, turn to Deut. 5, the ten words given to practically a new generation of Jews after the 40 years' wilderness wanderings. They were originally given at Sinai (Exod. 20) a year after leaving Egypt. To us, the one passage is as inspired and as much the word of God as the other. Deuteronomy was a favorite book with the Lord Jesus Christ, his wilderness temptations being resisted by a threefold appeal to this book of the law (6: 13, 16; 8: 3 and Matt. 4: 1-11). It is also generally thought that it was the discovery of this particular book that produced the great reformation of King Josiah's day (Deut. 31: 24-26; 2 Kings 22: 8; 2 Chron. 34: 14). The apostle Paul knew of no distinctions evidently between "the law of the Lord" and "the law of Moses," the former alleged to be Exod. 20, for in speaking of the fifth commandment he has no hesitation in quoting from Deut. 5 (see Eph. 6: 1-4), following the Septuagint translation. Evidently the two records of the giving of the decalogue were of equal value to the apostle, and the later account (with modification) suited his purpose better than the former one. But his incidental or parenthetical comment is illuminative, for he says that the fifth commandment of the ten "is the first commandment with promise." In reality it is the only one of the ten that has a promise attached, hence there must be other commandments in the Bible besides the ten. This simple, clear, and final conclusion condemns any unscriptural limiting of the word "commandments" to the ten.

Our Lord knew of no two laws, for when he was asked for the first and great Old Testament law he went to the supposed "ceremonial" section, Deut. 8: 5 and to Lev. 19: 18 for the second (Matt. 22: 34-40). Here is a

summary of the ten in the allegedly Mosaic section. Our Lord's comment on these two commandments is "There is none other commandment greater than these." Again in Matt. 15: 3-6 and Mark 7: 8-13 (parallels) we find no place for two laws. In the former Christ is reported (verse 4) as saying God is the author not only of the fifth commandment (Exod. 20: 12), but also of Exod. 21: 17. A sabbatarian would surely have discriminated and attributed the latter to Moses! In Mark's account our Lord is reported as saying Moses was the author of both! That should demolish the artificial two-law theory completely, for here Moses is the author of Exod. 20. "The law of the Lord" and "the law of Moses" are synonymous terms, the same law being viewed from two different angles, God being the ultimate and divine author of all Old Testament law (moral, civil, ceremonial, military, etc.) while Moses was the human scribe or author. So, too, does our Lord attribute the sixth commandment to Moses (John 7: 19).

"When Jesus uttered the cry, 'It is finished' the Mosaic dispensation virtually passed away. His resurrection, ascension and out-pouring of the Holy Spirit were successive affirmations of the great fact, and the destruction of the temple made it plain to all but the blindest."

God Remains.

GOD remains, though all around us

Perish in a single hour,
Though the cities we have builded—
Mighty bridge and lofty tower—
Fall before the high explosive,
Crumple 'neath the blast of shell—
Though the powers of hell are loosened,
God remains and all is well.

God remains in spite of treason,
Be it high or be it low,
Though the enemy within us
Signal the approaching foe
Where are found our weak defences
(Judas-like their souls they sell),
Spite of all this opposition,
God remains and all is well.

God remains our hope eternal,
He remaineth to the end,
In the hour of dire oppression,
We alone on him depend.
Not on strength of planes or navy,
Though their numbers grandly swell,
'Tis in him alone is vict'ry,
God remains and all is well.

—Ira A. Paternoster.

Your Sanctification.

1 Thessalonians 4: 1-8.

Prayer Meeting Topic for November 13.

H. J. Patterson, M.A.

THE Thessalonians were living in the midst of a pagan population, the standard of which would be far below that demanded by Christ. Many of the sins of the heathen would not be reckoned sin by them, and Paul feels that he must warn them and exhort to a high standard of life. They must not be guided by the tenor of public opinion. We need another Paul to arise to-day, for not a few Christians think they are excused by reason of the age and practice of others.

Consider Sanctification.

As vessels of the temple of God were sanctified, set apart, for a holy service, so are we in the kingdom of God. We are reckoned as righteous before God only for the merit of our Lord and Saviour Jesus Christ. But though saved by him, our responsibility does not cease there. We are to live as those separated by the grace of God. We are pardoned and saved to serve. And God cannot use us to the full unless we be sanctified vessels. We are persuaded that there are many folk who are not alive to the responsibility that is theirs. They are unclean and un sanctified in body and mind. How can the Lord use them?

Sanctification of Body.

Personal holiness is not concerned alone with sins of the flesh and freedom from these, but it does demand cleanness of body. Impurity is one of the great sins of to-day. We know it belongs to the realm of mind as well as of body, but Christ calls us to have bodies made fit for the habitation of the Spirit. They cannot be a temple of evil and also of God's Spirit. For some, certain material safeguards seem to give licence for impurity. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God" (Rom. 12: 1). Adulterers and fornicators must be known by those same names by God even if certain results are avoided here. Of heaven it was written by John, "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination" (Rev. 21: 27). How can the unclean and filthy enter there? Let no one think lightly of the sins of the flesh. The body must be a sanctified vessel for God's service.

Sanctification of Mind.

Back of the body, and in it, is the mind or heart, and out of it proceeds evil thought, and the gospel of Christ affects the thought, and the thought determines the relationships and actions of the Christian. "Remembering the requirements of sanctification, contrast with them the misuse of the body—by over feeding, over dressing, by failure to use its powers fully, by the expenditure of its energies on foolish pursuits, as well as upon the grosser sins; the misuse of the mind—by cramping its outlook, by failure to employ its gifts, by wasting its energies upon trivialities, by making it the servant of malice or of envy or of lawless desire. The sanctification of a Christian who is a glutton, or an idler, or a fop, or a talebearer, or a slanderer; who lives beyond his means or does not pay his debts; who is not true and just in all his dealings; who neglects the domestic virtues of self-restraint, forbearance, consideration for others; who in his intercourse with the world is self-righteous, or uncharitable, or censorious, or filled with sectarian jealousy, leaves much to be desired."

It is God's will that we be sanctified, set apart, body and mind, to his service and glory.

TOPIC FOR NOVEMBER 20.—STUDY TO BE QUIET.—1 Thessalonians 4: 9-18.

The Home Circle.

Conducted by J. C. F. Pittman.

HOME AT LAST.

LIKE as a frail bark, driven before the blast,
With shattered bulwarks and with scarce
a sail,
Runs into port, and anchors safe at last,
Beyond the fury of the raging gale;
Or as a shepherd, far from comrade's hail,
And unaccustomed to the wintry wold,
Toils in the snow, but cannot reach the dale
Where lies his shelter from the biting cold,
And yet, anon, led by a guiding light,
Finds a rude hut upon the mountain-side;
So sing I to my heart—"Though in sad plight,
And buffeted by winds and swelling tide
Of sin and death—safe from earth's wintry
night,
Soon in his haven shall his own abide."

OUR ECHO.

YOU remember the story of the boy who went out into the woods and cried out "Hello!" and Echo said "Hello!" The boy got mad, thought he was being made fun of, and he said, "I hate you!" Echo said, "I hate you!" His anger increased, and he cried out, "I'll hit you!" Again Echo says, "I'll hit you!" The little fellow, indignant, went into the house and told his mother that a boy out in the woods was going to hit him, and that he hated him, and so on. The mother saw the secret, and said to him, "Now, my son, if you will go out into the woods and cry out, 'I love you,' you will find that the boy says he loves you." So out he went, and said, "I love you!" and Echo immediately replied, "I love you!" When we go out into church, into the world, with this life of love in us, producing harmony of all our faculties, we can project into our environments or circumstances this life of love, and by it make men love us, and beget in the lives of men this life of love.—Selected.

The Family Altar.

TOPIC.—"WHY SLEEP YE?"

Monday, November 11.

SLEEPING, lying down, loving to slumber.—
Isa. 56: 10.

Though expected to be on guard, the watchmen are blind. Though required to be wide awake, they recline comfortably in slumber, thus deserving the prophet's denunciation.
Reading—Isaiah 56.

Tuesday, November 12.

And what I say unto you, I say unto 'all,
Watch.—Mark 13: 37.

Many illustrations having been given to emphasise the imperativeness of being wide awake, our Lord concludes by admonishing all disciples to be always on watch.
Reading—Mark 13: 28-37.

Wednesday, November 13.

It is time for you to awake out of sleep.—
Rom. 13: 11.

The long-promised day has dawned, and the "Sun of righteousness" has risen; hence it is fitting that Christians should awake out of sleep, not forgetting that life, at the longest, is short, and time flies rapidly.
Reading—Romans 13: 11-14.

Thursday, November 14.

For this cause many among you are weak and sickly, and not a few sleep.—1 Cor. 11: 30.
Failure to observe the Lord's Supper in a worthy manner resulted in spiritual, and, it

A GOOD BACKBONE.

A SUNDAY school teacher once called on one of his scholars to read the third verse of the sixth chapter of Daniel, from which the lesson was taken. The verse reads, "Then this Daniel was preferred before the presidents and princes, because an excellent spirit was in him. And the king sought to set him over the whole realm." The scholar not being the best reader in the school, gave a slightly revised version of the text, as follows: "Then this Daniel was preferred before the presidents and princes, because an excellent spine was in him." It is very likely that the revision produced a smile; but it also conveyed a lesson. A man without "an excellent spine" makes a very poor Christian, and would never "dare to be a Daniel," or "dare to stand alone." The little boy expressed just what many Christians need at the present day. There are some who are willing to sing, "Dare to be a Daniel, dare to stand alone," but they lack Daniel's "excellent spine," and so they will never be Daniels, and will not be likely to stand alone. May God raise up more men like Daniel; men who fear God and work righteousness; men of excellent spine—men who have backbone.—"World's Crisis."

A little boy, aged four, asked the meaning of "guaranteed." "It means very good, most reliable, the best," his mother answered, and forgot about it until bedtime when he squeezed her in giving her his good-night kiss, and said, with deep feeling, "Good-night, guaranteed mother!"

"Does your father ever preach the same sermon twice?" asked a visitor of the minister's little boy. "Sure he does," said the boy. "But nobody notices it, 'cause he hollers in different places."

may be, physical infirmities. It is certain, at any rate, that neglect of this ordinance, or partaking of it unworthily, results in spiritual degeneracy.
Reading—1 Corinthians 11: 23-31.

Friday, November 15.

Awake, thou that sleepest.—Eph. 5: 14.
It is the need of sinners and saints to arouse themselves from a condition of false security, knowing that God helps those who help themselves, and will certainly illumine such with his presence and blessing.
Reading—Ephesians 5: 6-21.

Saturday, November 16.

So then, let us not sleep, as do the rest.—
1 Thess. 5: 6.

At night, says the apostle, men sleep, thieves rob, drunkards become intoxicated. Christians, being children of light, should awake, watch, and be sober.
Reading—1 Thessalonians 5: 1-11.

Sunday, November 17.

Why sleep ye?—Luke 22: 46.
Surely if the disciples had realised their Lord's need for their presence and sympathy, they would not have slept. At his second appearance to them they were ashamed, and knew not what to answer him. It is to be feared that many to-day sleep, and far from being affected by any rebuke, continue to slumber.
Readings—Psalm 56; Luke 22: 24-46.

Our Young People

C.E. Interests and Activities.

Conducted by W. W. Saunders.

NEW SOUTH WALES C.E.

THE 43th annual convention of the N.S.W. C.E. Union was held in Sydney from Oct. 17 to 20. The following was the programme:—Thursday: tea, conferences, missionary rally. Friday: tea, conferences, council meeting, citizenship rally. Saturday: junior rally, tea, intermediate rally. Sunday: local services and broadcast. Monday: ministers' meeting, conferences, tea, consecration and communion service. "Roll Call" reports that meetings were all of a high tone, the standard of minor sessions equalling that of the main public meetings. All speakers gave their best. Choir contributed splendidly. Saturday's "specials" were enthusiastic. The procession of witness, rallies, meeting of old friends, tea, conversions and rededication of lives, all added to the joys of a memorable day. The consecration and communion service crowned a successful convention.

Statistics indicated 818 societies with 18,688 members. "Specials" during the year included harbor excursion and open-air rally; Anzac Day missionary rally; missionary social in August; sports field day in September, when 2752 entries came from 1729 competitors; and holiday house parties. The new president is Mr. J. H. Sorrell, M.M.

NEWS FROM THE STATES.

Strathalbyn, S.A.—The annual meeting of the Y.P. society was recently held, all officers being re-elected. Moves by this society, worthy of emulation by others, were the appointment of a training class leader in connection with the National Efficiency Course and the formation of a C.E. library by the literature committee. Bro. A. H. Wilson, preacher of the church and president of the society, outlined and urged earnest endeavor to fulfil the State president's objectives.

Mackay, Queensland.—A junior society with an excellent enrolment of 22 was lately begun. A great commencement! Now, "from strength to strength" is a good motto, Mackay juniors!

Belmore, N.S.W.—Our Endeavorers here, in the State Union's field day, won the State church championship with 84 points, their nearest opponents receiving 70 points. The juniors were successful against 24 other societies in the competition for the Mary Wilson shield for efficiency awarded by the State Union, and hold the shield for twelve months.

Subiaco and Bassendean, W.A.—The intermediates of these churches are in third and fifth places respectively in the State efficiency competition. We wish them well and trust they will occupy first two places at end of year.

Darwin, W.A.—News has appeared in these columns of the formation of a C.E. society amongst young people from various States who are in Darwin on service for their country. A splendid company meets each week, and plans are in hand for missionary work in and around Darwin amongst aborigines, Chinese and whites. We learn that the leader in the formation of the society was Mr. J. Folland, a former West Leederville Baptist Endeavorer and member of the W.A. State Council. We regret that news was recently received by the W.A. Union of the death of Mr. Folland through a motor accident. May the society long survive as a tribute to his memory.

Victorian C.E. Union.—The annual rally of the Union was held in Melbourne on Oct. 19. A presidential address was given by the incoming president, Mr. W. J. Williams, and officers for the ensuing year were installed by the retiring president, Mr. J. D. Northey, B.A., B.D. Much regret was expressed at the retirement of the well-known and beloved choir leader, Mr. C. H. Dyer.

A Week of Witness.

FOR five nights of last week Lygon-st. church was the scene of good attendances and inspiring gatherings on the occasion of a week of special meetings organised by the church in connection with the 75th anniversary. The services were held for the express purpose of gathering members of the churches together for a week of witness and to feature "The Witness of Churches of Christ to the Christian Message." The meetings met with a fine response, and night after night the attendances were good and interest very high. The whole series could be described as a mission to the brotherhood, and much good will surely result. Choirs of our Melbourne churches assisted in a most helpful way. Preachers and their wives, students and faculty were invited to tea on Wednesday night, while members of conference committees met for tea on Friday night. The Lygon-st. ladies, under the direction of Mrs. Roy McColl, were highly praised for the delightful teas that were prepared. The great birthday tea on Monday night was the gift of one member of the church. An interesting programme was arranged to follow each tea. The recorded greetings from overseas were given at these interesting functions.

On Monday night the preacher, Bro. T. H. Scambler, spoke of "The Background of Our Witness," while on Tuesday night Bro. Thos. Hagger dealt with "The Presentation of Our Witness." Bro. A. R. Main next spoke of "The Permanence of Our Witness," and this was followed with an address by Bro. J. E. Thomas on "The Progress of Our Witness." The series closed with Bro. E. Lyall Williams speaking about "The Propagation of Our Witness." Each address was of a high order, and bestowed a rich deposit on its hearers. The audiences were both keen and thoughtful as they listened to a most valuable series of sermons. Sunday was home-coming day, and the concluding day of the celebrations, and was a memorable one for the church. The silk-bag offering amounted to £100. Bro. Enniss spoke on "Love Across the Years" in the morning service. The afternoon was a dedicatory service, in which some unusually handsome gifts to the church were dedicated to the glory of God. These consisted of a solid blackwood communion table and chair, and hand-worked cloth, leadlight panelled doors, and a beautified and flood-lit baptistery. Bro. G. L. Murray delivered the address. The chapel was crowded at this service.

The closing gathering of the series was in Melbourne Town Hall on Sunday evening, when a splendid city witness was given by a great audience, attended not only by Lygon-st. and Swanston-st. churches (both of whose usual services merged into this larger gathering), but also by many representatives from suburban churches, and some from more distant places. It was a truly great occasion, marked by a delightful spirit, fine singing, and a great address by Mr. E. C. Hinrichsen on "The Church of To-morrow." S. R. Baker presided, the conference president (Mr. G. L. Murray) introduced Bro. Hinrichsen and expressed thanks for his recovery to health; the preacher of Swanston-st. church (Mr. A. A. Hughes) led most of the singing and read the N.T. lesson; Miss Amelia Searce and Mr. Robert Hardy greatly helped with their delightful singing; and Mr. Lawrence Warner played the organ, his closing rendering of the Hallelujah Chorus being most impressive and highly appreciated. It was a great joy to note that Bro. Hinrichsen was able to preach with his former vigor and power. The presence and help of Mr. Vic. Morris was also appreciated.

The planning and organisation for the anniversary week were most excellent. S. R. Baker's conduct of the meetings evoked much praise. It is gratifying to note that the offerings received on Sunday last amounted to £170 (including the £100 from silk bags). A special word of praise is due to the sisters for their indefatigable work. They prepared and served between 1400 and 1500 meals during the week.

Our Book Table.

THE HOME BEAUTIFUL.

BRO. W. R. HIBBURT, Director of Churches of Christ Young People's Department, New Zealand, has prepared a book of outstanding merit. The title, "The Home Beautiful," and its sub-title, "A Guide to Home Builders," well indicate both its scope and purpose. The opening paragraph of the Foreword by our N.Z. Young People's Department, which requested the preparation of the book, states that "this wedding day gift booklet is designed to encourage and aid married couples to dedicate their homes, their new and expanding experiences at God's high altars of love, sacrifice, service, and prayer." The book (it is much more than a "booklet," having 142 large pages) in its different parts seeks to magnify the home, to establish the habit of daily devotions, and to inculcate the sacredness of marriage and give helpful advice to newly married people. Interesting sectional headings are "The Craft of Marriage," "The Craft of Companionship," "The

ADORNMENT.



FOUL dust and dirt and grimy soot
Adorned the sacred halls,
And in the place where Christ is preached,
Much filth bedecked the walls.
The painter came and did his job;
The grime has disappeared,
And in the place where dirt had ruled,
Bright colors have appeared.
Sometimes like walls our lives are smirched
With dust and earthy clod;
The sins with which we've been possessed
Have hidden us from God.
O Painter great, apply thy brush
With blood from the divine,
'Til purged from dross of every kind,
Our lives shall shine like thine.

—Selected.

Craft of Worship," "The Craft of Character Making," "Heart Craft," "Home Craft," "House Craft," "Hand Craft," "Soul Craft," and "Mate Craft." Daily meditations for the first year of married life are included in this interesting and helpful volume. Suggested Bible readings, a text, a short homily and a directed meditation are given for each day. The range and variety of these little readings and homilies are great, and the quality is very high. We trust that the Director and the Young People's Committee will have cause to rejoice at the wide circulation for which they hope and which the quality of the book merits. A very warm commendation can be given. The Austral Co. expects soon to have books on hand, and will be glad to fill orders; price 5/-, posted 5/3.

"LITTLE MINISTRIES."

THIS little book contains 26 short poems printed as if prose—one on a page—on a variety of themes. The author, Constance Gittins, describes it as "a rainbow in rhyme." It is a pleasant book, containing a message of faith and cheer, and written by one who, believing in God, is sure that, "amidst the seeming discords of life, we may hear the music of the heavenly will, and catch oft-times the charms of the heavenly order." The publishers are Robert Dey, Son and Co., and the price is 1/6.

HELPFUL BOOKLETS.

MESSRS. HODDEN & STOUGHTON have issued some very helpful booklets. One of these, "Creed or Chaos," by Dorothy L. Sayers, was noted recently by us. The author, a well-known novelist, has in recent months interested many by her forthright writings on religion. In "Creed or Chaos" she gives us a thought-provoking treatment of religious dogma.

"We are waging a war for religion," she says in the opening paragraph; and later adds, "This is a war of dogma." Miss Sayers pleads for vital religious truth, doctrine, "the inevitability of dogma." The closing portion of the booklet gives a concise treatment of a selection of seven "dogmas" which she calls "key-positions," namely, God, man, sin, judgment, matter, work, and society. The booklet is strongly written, earnest in tone, and well worth reading.

Another very helpful little booklet of a different type is from the pen of Dr. J. D. Jones. Its title is "The Power to Endure," and it deals with the spiritual issues of the war. The writings and addresses of Dr. Jones are always worthy of attention. Beginning with the great passage of Isaiah which declares that "they that wait upon the Lord shall renew their strength," he deals with the war and the patience to endure. The author says: "Never was there more need for the church to bear witness; never was there more need for the Christian minister faithfully to proclaim the gospel than now. This is no time for slackened effort. It is a time for larger zeal and deepened loyalty." Part of the pamphlet is out of date in that the author wrote before the intensified Nazi attack on Britain, and refers to "the sheer boredom of this waiting period." This helpful booklet may be very highly commended.

The English Universities Press has issued a pamphlet of Mr. Leslie D. Weatherhead entitled "Is it Courage We Need?" The answer given is that we certainly do need courage, but that is not enough: we need also faith, "faith in an adequate God—the God and Father of our Lord Jesus Christ." The pamphlet is interesting and challenging. Two chapters are on courage—What Courage Can Do, and The Courage of Jesus; and the third treats helpfully of The Plus of Faith. As must be expected, there is much that is excellent in the booklet. In one point—his treatment of our Lord's courage and knowledge—he is unsatisfactory. Yet on the whole the author has an inspiring message for the times.

AMERICAN BRETHREN OFFER HELP.

AT the first meeting of the board of trustees of The United Christian Missionary Society (U.S.A.) during the new financial year, held at Missions House, Indianapolis, emergency issues created by the international situation were discussed. The president (Robert M. Hopkins), according to "The Christian Evangelist," reported that the Missionary Committee of the Churches of Christ in Great Britain on account of the war is facing the necessity for "serious reduction in its missionary work in India and Siam." While none of the British missionaries are among those now termed "stranded missionaries," the Missionary Committee of Great Britain faces the imperative necessity of raising \$5000 for its current budget. The board of trustees took action establishing a procedure to co-operate with the International Convention of Disciples of Christ to deal with this emergency item.

Mr. Hopkins presented a request from the American Bible Society "to enlist our churches in contributions to an emergency fund of \$150,000 to provide copies of the Bible for countries hitherto supplied by foreign Bible societies whose activities have been curtailed by the war." Three-fourths of the world's supply of scriptures is provided normally by the British, Dutch, Scottish, French and other European Bible societies. The board of trustees authorised the payment to the American Bible Society of two per cent. of all collections for the Stranded Missionary Fund, an action which is in harmony with the purpose for which this emergency fund was created. Up to Sept. 1 \$2,512.33 had been contributed by churches and individuals to this fund; this amount has been forwarded to the International Missionary Council in charge of the general distribution of all receipts.

Here and There.

Our next week's issue will be our annual home mission number. In several States the home missionary offering will be taken on December 1.

Bro. G. P. Pittman has accepted an invitation to labor with the church at Yarrawonga, Vic., and is expected to begin his work there on next Lord's day.

The serious illness of Bro. C. C. Dawson, M.A., has been deeply regretted. We are glad to report that our latest information was that he was progressing satisfactorily after his operation.

The public holiday on Tuesday made it necessary for the forms to be closed on Monday evening this week. This will explain the absence of some news reports. All which came to hand by the time of going to press have been inserted.

In Melbourne the annual racing and gambling season goes on almost as usual, much more important things being relegated to the background. World war and distress, national crises, and the general fitness of things, seem to make but little difference to the crowds who gather for the saturnalia.

We are printing the series of five addresses given in connection with the seventy-fifth anniversary of Lygon-st. church, Vic., on the general theme of the witness of Churches of Christ to the Christian message. The first of these on "The Background of Our Witness," delivered by Principal T. H. Scambler, B.A., Dip. Ed., appears in this issue.

The death at the age of 79 was recently reported in New York of Dr. James Cantine, co-founder with Dr. Samuel M. Zwemer of the Arabian Mission of the Reformed Church in America. Pioneers in Christian evangelism among the Moslems, these two heroic figures worked mightily in their active service at Busrah, Arabia, and in other places.

W. H. Clay writes: "Our N.S.W. Social Service Committee is putting up a splendid fight for a reduction of the annual licence fee of £1/1/- to 5/- for old-age and invalid pensioners. Although a reply received from the Postmaster-General was not encouraging, they are still persisting in what they believe to be a just cause. Social service committees of other States have been invited to join in the appeal."

Bro. N. G. Noble, preacher of Murray Bridge church, S.A., formerly preacher at Annerley, Qld., writes a paragraph of appreciation regarding the late Bro. Thos. Geraghty. In it he pays tribute to our brother's interest in young people and his helpfulness to the preacher, and adds: "Bro. Geraghty was frank in statement, loyal to truth, devotional in spirit, and kind to any form of need. His fellowship was regular, consistent and co-operative."

Swan Hill and district Victorious Life Campaign concluded on Oct. 29 with an evangelistic service. While the meetings were primarily for Christians, three adults and one Sunday school lad confessed Christ. The campaign was led by Bro. Jas. E. Thomas, whose messages were an inspiration to the churches. On the last night words of appreciation were voiced by Bren. S. Harrop and J. Anderson, and a book presentation made by Bro. C. P. Hughes.

A Melbourne newspaper report of the great witness meeting in the Town Hall on Sunday evening last contained the erroneous statement that "services in Melbourne and suburban churches of Christ were not held" that night. As elsewhere reported, the city church (Swanston-st.) did not hold its service in order to give its full strength to the united witness. In the suburbs gospel meetings were held, though many members swelled the splendid gathering in the Town Hall.

The Churches of Christ almanac for 1941 is now ready, and samples have been sent by the Austral Co. to all our church secretaries. The colored picture, which represents Christ at the door of the home, is very pleasing. Suggested hymns and Bible readings for church services, dates of annual offerings in Australia and New Zealand, and larger calendar figures than usual (with phases of the moon) make it a useful and attractive book.

As we have observed for many years as "Armistice Day" is almost upon us. The title seems singularly inappropriate now that the great conflict has been renewed. "Commemoration Day" has been suggested as an alternative. We remember the cost of war, the devotion and heroism of our men, the sorrows of bereaved relatives, the delirious joy with which peace was received. We pray that war may not be with us for long, but that all men everywhere may seek peace and pursue it. We pray, too, for our King and country, and for our men who again offer their lives in service.

At Darwin, N.T., during the past month, new members, including one from New South Wales, were welcomed. The church now has representatives from every State. Enjoyable fellowship was had with four missionaries. Members have been doing sunshine work, visiting the sick and lonely. Weekly Thursday evening prayer meetings have been commenced. The Epistle to the Romans is being studied. Monthly social gatherings are being held to interest the men of the services. The members thank all friends in the different States for their interest and gifts, and solicit their continued prayers.

For a considerable number of years we have printed a list of daily scripture readings prepared by Bro. A. M. Ludbrook. The preparation of this was a labor of love on our brother's part, and was much appreciated by those who used it. For the information of our readers, we may mention that the list of daily readings prepared by Bro. Ludbrook for 1941 is included in a leaflet which the Austral Publishing Co. is issuing, and which contains also suggested hymns and Old and New Testament lessons for Sunday services, as well as suggested prayer meeting topics. Anyone who desires a copy should write (enclosing an addressed envelope bearing a penny stamp) to the manager of the Austral Co.

W. Gale writes under date Nov. 2:—"A. J. Fisher, preacher of the church at Ararat, has announced his acceptance of an invitation to labor with the church at Gympie, Qld. We have just held a conference with the church officers at Ararat and Stawell. As a result it has been decided to conduct the work in these two centres as a circuit. Mr. Thurrowgood will be resident preacher, and a student from the college will visit week-ends. To make this possible, the Home Missionary Committee will contribute a subsidy. To-morrow we shall be at Kaniva for morning service, and at Horsham for an after-church home mission lantern lecture. We have been very much cheered by the splendid reception accorded us in our visitation of the churches, at the home mission lantern lectures, and to the members of committee when they visit the meeting of church officers. There is in evidence an appreciation of the big

difficulties facing home missions and a readiness to rally to the help of the committee. All this is very encouraging for Dec. 1. Churches are assuring us that their aims are 'better than last year.'

Our correspondent at Mackay, North Queensland, writes: "An indication of some of the difficulties faced by churches in the tropical areas may be seen in the entertainments listed to take place in Mackay last Sunday. There were advertised a picture show, a vaudeville show in another hall, and dancing and skating in a seaside hall—all on Sunday evening—and a choice of bus excursions lasting all day. Football has never been played here on a Saturday—always on Sunday—and cricket, golf, tennis, bowls and other sporting fixtures are held on Sundays. When the King last called the people to prayer, the election campaign was in progress, and three of the four candidates for the Federal seat were at the Mackay end of the electorate. All three had two political meetings each on that Sunday."

College Notes.

THE annual demonstration will be held on Thursday, Nov. 21, in the Lygon-st. chapel, and the closing session of the college on Friday, Nov. 22, beginning at 9.30 a.m.

Several of our preachers have helped the students during the term by conducting the devotional meetings.

Mr. Victor L. Trotman provided the programme at the final literary society meeting for the year. Dr. C. Irving Benson addressed the members of the college on Oct. 29.

The Correspondence Bible Course has completed its first year, and the final examination has been held. Messrs. R. T. Pittman, Thos. Hagger, Howard Earle and K. A. Jones have assisted the principal as tutors during the year.

Students and faculty were entertained at Lygon-st. during the week of witness in connection with the 75th anniversary of the church. The students constituted the choir at the public meeting, and rendered several numbers.

The annual sports gathering took place on Oct. 18. Many visitors were present, among whom was Mr. L. C. Peacock, of W.A., who for a number of years has donated the prize for the tennis champion of the college. The winner this year was Mr. Claude Cunningham.

Mr. Cunningham was also successful, for the third time in succession, in winning the sports championship. Mr. R. M. Marshall was the runner-up.

The college tennis team this year won the intercollegiate tennis tournament. This year, for the first time, a handsome cup, donated by the principals of the various theological colleges, was presented, and our men have the pleasure of its first possession.

The secretary reports that contributions from the annual offering show a good advance on 1939, the total received being £594/8/2. While there have been some cases of smaller offerings, the general trend is upward. State totals to date are: Vic., £353/16/6; S.A., £104/12/8; N.S.W., £64/4/-; Qld., £49/19/7; W.A., £18/15/5; Tas., £2/10/-.

Students intending to enroll next year should communicate promptly with the secretary, Mr. F. T. Saunders, College of the Bible, Glen Iris, Victoria.—T.H.S.

ADDRESSES.

G. P. Pittman (preacher Yarrawonga church, Vic.)—Sharp-st., Yarrawonga.

T. G. H. Westwood (preacher East Ipswich church, Qld.)—19 Tongue-st., East Ipswich.

IN MEMORIAM.

WHELAN.—Treasured memories of my dear husband, Joseph, called home Nov. 9, 1938. "Loved with everlasting love." Rom. 8: 38, 39.

News of the Churches.

WESTERN AUSTRALIA.

Perth.—Bro. R. Hilford on Oct. 24 gave an inspiring lantern talk on home mission fields. On the morning of Oct. 27 Bro. J. Wiltshire exhorted on "The Anointing of Jesus." At night Bro. E. R. Berry rendered a solo, and Bro. Wiltshire began a series of chart addresses on "The Tabernacle of Witness." The third meeting for studies in duties of deacon and elder was held on Oct. 30.

QUEENSLAND.

Mackay.—Bro. Eric Neilson preached on evening of Oct. 27. Mrs. Allen is home after many weeks in hospital. Sisters' fellowship meetings are well attended.

Charters Towers.—Attendances at meetings have improved. Bro. Payne visited church for a week-end. He spoke at a young people's tea. At evening service, 77 were present; 59 broke bread for day. At a meeting of the Women's Christian Fellowship Bro. Payne spoke on "Women of the Old Testament." Bible school is preparing for anniversary.

Hendra.—The second anniversary was celebrated with a most successful concert on Oct. 22 given by the Bible school. Many visitors were present. Great success was achieved in scripture examination with one first prize, two honors and two passes. The school numbers 20. An increase campaign is being launched. Bro. H. Barker spoke on morning of Oct. 27.

Chinchilla Circuit.—There were good meetings at both Wombo Creek and Sixteen Mile on Oct. 20. At Vickery Park, Tara, the best meeting since commencing the work there was held on afternoon of Oct. 27. Also a great meeting was held in Tara in the evening. A Sunday school is being started in Tara through a lady who has expressed her desire for baptism. The starting of a Sunday school is contemplated at Sixteen Mile. The one at The Mill is to be reorganised, made necessary through Mrs. G. Holt leaving the district. Miss Gladys Hulse was recently baptised in the Sixteen Mile Creek.

Gympie.—Bro. T. G. Westwood concluded his ministry on Sept. 29. A farewell social was tendered Bro. and Sister Westwood at Gympie on Sept. 25, and at Monkland the following night, at both of which functions presentations were made. The church has engaged Bro. A. J. Fisher for a period of two and a half years as preacher, and is now looking forward to his commencing at beginning of new year. On Oct. 13, morning and night, Bro. C. Barrett, of Ipswich, gave helpful messages. For the interim speakers are to come from Brisbane each alternate week-end. Attendances at all services are well maintained. Work at Monkland is particularly healthy.

NEW SOUTH WALES.

Granville Circuit.—At Granville on Oct. 27, appreciated messages were given by Bro. G. Eager (morning) and Bro. R. Hindman (evening). Bro. P. J. Pond, B.A., preached at Greystanes, on its first anniversary. All available seats were crowded out, mostly with parents and scholars. Appreciation is felt of the pioneer work of Bren. Leask, now serving in the A.M.C.

Gilgandra.—Attendance at all services has been almost on the 100 per cent. mark. Young men still carry on work in the street. On Sept. 7 a senior C.E. society began holding meetings. Bible school picnic was held on Sept. 28. The 24 scholars who sat for scripture examination were all successful; three were commended and eight gained honors. Bro. Frank Morris has been called up by the R.A.A.F.

Hurstville.—The church experienced a helpful week of consecration services following Bible school anniversary on Oct. 13, and leading up to church anniversary on Oct. 20. Bro. R. M. Wilson, of Mayfield, was special speaker, his addresses being inspirational and evangelistic.

There were good attendances at every meeting. Bible school choir, trained by Mr. N. V. Hooper, assisted at both Sunday's services and on several week nights. Messages in song were given by Mrs. Cunningham and Miss Joan Dodd. There were two confessions. The church regrets to report the continued illness of Bro. Hedges, and Sisters Gordon, Bodet and Fare. The preacher (Bro. Alcorn) is at present in military camp at Grete.

church hymn book in appreciation of his work in training the scholars in their singing. On Oct. 29 the annual demonstration was exceptionally well attended.

SOUTH AUSTRALIA.

Aldgate Valley.—The church anniversary was celebrated by a week of special meetings conducted by Bro. Paddock, the choir assisting with well-rendered anthems. Oct. 27 was the climax. J. E. Shipway (conference president) exhorted that afternoon.

Williamstown.—Prior to the wedding of Bro. J. Marr and Sister S. Brown, the church presented them with a box of cutlery. They were married on Oct. 12 by Bro. Fitch. Bible school anniversary tea and public meeting were held on Oct. 19. Anniversary services were continued on Oct. 20. Bro. W. Bain (superintendent) gave a brief report on the work of the school. Bro. A. Anderson gave four helpful and challenging messages. Services on Oct. 27 were conducted by Bren. W. Bain and M. Edmunds. Bro. Fitch continues to conduct weekly prayer meeting and services on alternate Lord's days.

VICTORIA.

Brunswick.—The church anniversary service was held on Oct. 20, Bren. Graham, of Moreland, and K. A. Jones being speakers. A special silk-hag offering was made at the birthday social on Oct. 26, proceeds of which were handed in to building fund.

Camberwell.—Bro. T. H. Scambler is kindly assisting the church until a successor to Bro. R. L. Williams is appointed. On Nov. 3 he spoke on "The Freedom of the Spirit." The ladies raised £30 at a garden fete in the home of Mrs. Lawrey. Bible school picnic was held at Bayswater on Nov. 5.

Ararat.—On Oct. 30 the carpet bowls club held a successful tournament in aid of building fund. Bro. Fisher was at Stawell on Nov. 3 for Bible school anniversary, Ararat services being conducted by Mr. J. Lutge. Bro. Gale met the officers to arrange plans for the work here after departure of Bro. Fisher.

Balwyn.—Services have been very good, especially in morning. A young lady from S.S. confessed Christ on Oct. 27. At a sale of work on Oct. 26, the ladies raised £38 towards church debt extinction. S.S. attendances are very good, new scholars being welcomed almost every week. A men's working-bee cleared the block for mission tent on Nov. 2. Bro. Patterson took for his theme, "Things that Keep Us from Christ," on evening of Nov. 3. Before gospel service prayer meetings are gradually growing. The sympathy of church was extended to Sister Race and son on their recent sad bereavement, the late Bro. W. Race being a faithful member for over 14 years.

Essendon.—On morning of Nov. 3, 82 members were present, and Bro. A. G. E. Smith spoke on "Thanksgiving to God for All Things." Prior to gospel meeting, which took the form of a children's service, three candidates were baptised. After Bro. Illingworth's splendid address on "Jesus and the Three Children" three Sunday school children made their stand for Christ.

Frankston.—Speaker on Oct. 20 was Bro. A. McRoberts, of Burnley. At gospel service two young men confessed Christ. Bro. Amos spoke on morning of Oct. 27 on "Fear Not." In the evening, as Bro. Amos was not well enough to preach, Bro. F. Bentley conducted a song service. Services on Nov. 3 were conducted by Bro. R. Amos, evening topic being "A Divine Warning Signal." A number of visitors attended.

Berwick.—Several from this church attended south-eastern District Conference at Warragul on Oct. 26. Anniversary services were held on Oct. 27, Bro. Hing, of Northcote, speaking in morning, and Bro. K. Jones afternoon and evening. On Monday night the concert was given; artists from the city assisted. Prizes were distributed, and supper was enjoyed. Mrs. P. Aurisch is making satisfactory progress after operation.

Ascot Vale.—On evening of Nov. 3 the Presbyterian, Methodist, Baptist and Church of Christ combined in a gospel service in Ascot Picture Theatre. A most helpful and inspiring address was given by ex-chief stoker Stephens to approximately 800. On afternoon of Oct. 26 the Good Companions' Club held a bazaar, opened by Padre Young. These young girls, under leadership of Miss Edna Kirby, were able to raise about £14/10/- for Bro. Young's work among the soldiers at Caulfield.

Ballarat (York-st.).—College offering was £4/16/-. There were pleasantly attended meetings on Oct. 27, and addresses by Bro. Ritchie. After prolonged illness Bro. Alexander celebrated 60th birthday by attending morning worship. Speakers on Nov. 3 were Bren. H. and B. Feary, both messages being highly appreciated. A young people's parade was held at evening service. Bro. Ritchie was at Dunolly. Bro. Carling appears to be somewhat stronger. Sisters Mrs. and Miss Elliott have suffered bereavement. A recent visitor has been Sister Mrs. Pengilly, of Keith, S.A.

Hartwell.—On Oct. 27 Bro. Jas. E. Webb spoke morning and evening. At gospel service a married man confessed Christ, and he and a lady who made the confession the previous Sunday were baptised. On Oct. 31 the ladies of the church, under leadership of Mrs. Webb, gave a delightful social evening to the men of the church, over 100 being present. Last Sunday the Bible school anniversary was commenced. In the morning eleven were welcomed into fellowship—Mrs. A. Kennedy and Mr. N. Ross, baptised the previous Sunday; Mr. A. Kennedy as an immersed believer; Mr. and Mrs. Len. Butler, from East Kew; Mr. and Mrs. K. Gerrard, from Ann-st., Brisbane; Mr. and Mrs. H. Swift, from Camberwell; and Mr. and Mrs. N. Treweek, from Dawson-st., Ballarat. In the afternoon the building was crowded, 330 being present. The school sang splendidly under leadership of Mr. E. Hammond, of Box Hill. Bro. C. J. Robinson interested all with an illustrated address. At night, to another splendid audience, Bro. R. P. Morris gave an interesting and instructive illustrated address.

WHO IS MY NEIGHBOR?

▽

Who is my neighbor? It is he
Who needs a gift my hands can give,
Whose human misery pleads to me,
His claims to help, his right to live.
I cannot slight the gracious law
That makes a next-door sorrow mine,
Nor shun a sufferer's tears that draw
My heart with pity's cords divine.

—"Youths' Companion."

The Book That Makes Giants.

[Following is a chapter from a little booklet containing seven chapters, chiefly on the Bible, prepared by W. R. Hibburt, Dominion Youth Leader, and published by N.Z. Churches of Christ Youth Department, to serve as a basis for study. The compiler gives reasons for gathering this study material together: To encourage youth to exercise discernment in the choice of reading matter and in reading habits. To fortify youth in their trust in the scriptures during these disturbing days. To meet the request for a special series for a simultaneous study in Churches of Christ, junior and senior Bible classes. We trust that the booklet will be widely used and prove of great value.—Ed.]

CARLYLE said, "There are mind books and soul books." The Bible is the soul book. We need to read it as we are on our knees. Some books make us proud, this makes us humble. Some make us foolish, this makes us holy.

The strength and vitality of the tree depends on what it is below ground. Strength of the ship depends on what it is below the water line. Our secret life is our real life. If we are right there we are right everywhere. What we are there we are everywhere, no matter how we pose.

God gave us his word—not to elevate our minds and dignify our utterances; not to make us notable teachers of religion, but to make us holy. His Book is the library of spiritual men. It is fatal to neglect our devotional life. This is before the intellectual. "With the heart man believeth unto righteousness." "Out of the heart are the issues of life." God's word is not merely a storehouse of information to enlarge our knowledge, but a spring of living water that we may drink and live. The devotional books of good men are very valuable in conjunction with God's word. Revealing in their experience how God's word purified and saved. Careful, prayerful study of these will excite our hearts to ardent loyalty and love of God and in the power of his spirit we shall triumph over the flesh and the world. Here we shall renew our strength. "Give attendance to reading" (1 Tim. 4: 13).

The Book that Makes Moral Fibre.

Books when truly read pass through the mind and heart and are thus transmuted into character. One often feels that he can tell the kind of books some folks read by their impact upon his mind when they talk to him. He will discern in those who read only doubtful fiction and books of the "wild and woolly" sort, mental flabbiness, a stagy approach to life, vacillation and no conviction of personal obligation in the management of life.

But there is a book which always builds the personality of its readers. That book is the Bible. It enlightens in the highest things, puts us in love with the noblest tasks, and nerves the will to the hardest undertakings. Men who read it have the spirit of adventure for truth's sake. They dare to fight the evils of the age, and of the ages. They believe that they can start forces which will remake millions, and remake them for the better. The greatest thing in the world is man; the greatest thing in man is character; and the greatest thing for producing character is the Bible, which brings to man the gospel of Jesus Christ.

The Book that Makes Giants.

The Bible may be viewed as the biography of spiritual giants. This is no exaggeration when we recall the names of Abraham, Moses, Joseph, Gideon, Samson, Samuel, Elijah, David, Peter, James, John, Paul. The eleventh chapter of Hebrews is a record of giants of faith and daring. The Bible makes leaders and creators out of the plainest men and women. Not many mighty, not many great were called and chosen at the beginning, but these few plain people have changed the mind of the world and turned the course of history into better channels.

To write down the names of the builders and leaders of church and State and of those who laid the foundations of modern science, who may fairly be said to have been made by the Bible, would be to write the names of all the heroes of the Reformation, all the great Protestant church leaders, most of the creative statesmen for four centuries, and the matchless men and women who made the modern era of missions. We mention only the names of a few missionary heroes, such as Brainerd, Carey, Judson, Livingstone, Paton, Shelton and Schweitzer, but there are hosts and hosts of other heroes, pioneers and reformers. These would not have appeared on earth in this creative heroic mould but for the influence of this Book.

If we are to continue to raise up great men and women the rising generation must be imbued with the knowledge, the spirit, the aims and the faith of the Bible. This is the strong food which makes giants.

The Book that Makes Bad Men Good.

What is right? It is a word as large as God; it is a word that involves the very being of God; it is a term that involves God in absolute standards as well as man. The Bible reveals God's character, and this knowledge gives logical grounds on which man may enjoy communion with God. The Bible makes sinners saints. Atheism rejects God and the Bible. An atheist, referring to the story of creation, said scornfully: "What man with any common sense could believe that nearly six thousand years back God stooped down, picked up a piece of mud in his hand, and breathing on it, changed it into a man?" "Absurd!" came the cry from his followers. A Christian man took up the challenge and said you might ask me many things about the creation of man which I could not answer, but I tell you there is one thing I know, God stooped down one night and picked up the dirtiest bit of mud in town, and he breathed upon it by his spirit, and from that very moment it was newly created, changed from a gambling, drinking, thieving wretch into a man of God. For twenty-three years that changed bit of mud has never gambled, drunk, nor thieved. And I was that bit of mud."

The Book that Makes Good Men Saints.

"Let the word of God dwell in you richly in all wisdom." When this injunction is carried out by any individual an amazing thing happens. The spirit that vitalises the word permeates the life and a Christ likeness appears. Youth who saturate their minds with the Word of God will find that God will inbreathe his spirit into their lives. Robert Ingersoll, the notorious infidel, had a godly aunt, to whom he sent a copy of one of his books attacking the Bible. On the fly leaf was written over his signature: "If all Christians had lived like Aunt Sarah, perhaps this book would never have been written."

"We are the only Bible

The careless world will read;

We are the sinner's gospel;

We are the scoffer's creed.

We are the Lord's last message,

Given in deed and word;

What if the type is crooked?

What if the print is blurred?

What if our hands are busy

With other work than his?

What if our feet are walking

Where sin's allurements is?

What if our tongues are speaking

Of things his lips would spurn?

How can we hope to help him—

And hasten his return?"

BIRTHDAY PRESENTS.—The better bound copies of the Churches of Christ Hymn Book are excellent for presentation. The bindings are: Rexine, 6/-; Roan, 7/6; Morocco, 10/-; Grey or Blue Morocco, 11/6. Postage, 3d. book extra in Australia; 4d. to N.Z. Gilt Lettering: 2 initials, 1/9; 3, 2/-. Short name, 2/3; long, 2/6.

COMING EVENTS.

NOVEMBER 17, 24 and 27.—Ringwood Bible School Anniversary. 17th, 3 p.m., Mr. A. W. Candy; 7 p.m., Mr. C. G. Taylor. 24th, 3 p.m., Mr. W. Wakefield; 7 p.m., Mr. K. Jones. Wednesday, 27th, 8 p.m., annual concert and prize-giving.

NOVEMBER 10.

BALWYN TENT MISSION.

E. C. HINRICHSSEN and V. MORRIS.
Cor. Whitehorse-rd. and Weston-st.
(near Picture Theatre).
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.

HARTWELL CHURCH OF CHRIST, CHURCH ANNIVERSARY AND HOME COMING.

Saturday, Nov. 16, Temple Day.

Sunday, Nov. 17, Speakers—

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

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

WEDNESDAY, NOV. 20, 6.45 p.m.,

FELLOWSHIP DINNER.

Speaker, Dr. W. H. Hinrichsen.

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., E. St. Kilda, S.2.

NOVEMBER 21, 8 p.m.

ANNUAL DEMONSTRATION OF THE COLLEGE OF THE BIBLE.

Lygon Street Chapel.

Addresses and musical items by students.

Presentation of Diplomas.

Bro. G. L. Murray, President Victorian Conference, will deliver a charge to exit students.

A brotherhood recognition of young preachers as they begin their life's ministry.

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.

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Organ, eleven stops, nice tone, suitable for country church or Sunday school. Reasonable. Apply 14 Tollington-ave., E. Malvern, S.E.5.

TO LET.

Chelsea.—Furnished house, accommodate six, E.L. and gas, few minutes from station and beach, now and at Christmas.—Mrs. Day, 40 Chelsea-rd., Chelsea.

Edithvale.—Nicely furnished house, 5 bedrooms, all conveniences, accommodate 9, minute safe beach and station, vacant now and Christmas.—54 Bowen-st., Camberwell. WF 5203.

Hampton, Melbourne.—Bright furnished rooms, separate kitchen, minute beach, station. Country visitors especially. Available now. Full Christmas.—"Thalassa," 23 Orlando-st., Hampton. Phone, XW 1438.

Foreign Missions.

Conducted by A. Anderson, 261 Magill-rd., Tranmere, S.A.

PERSONAL NOTES.

THOUGH Miss Foreman plans to leave for India at an early date, nothing definite has eventuated regarding shipping.

Planning for the departure of Mr. and Mrs. Coventry is also indefinite. Nevertheless, we have hopes that all these workers will return to India prior to Christmas.

If it can be conveniently arranged on the field and shipping is available, it is anticipated that Mr. and Mrs. Colin Thomas and Miss Elsie Caldicott will leave India for furlough in February, 1941.

Writing from Yunnanfu, Pearl Anderson says that though severe damage has been done to the capital all our friends are safe. Please continue to pray for them.

CHILD WELFARE, BARAMATI.

MISS CALDICOTT, who has charge of the child welfare centre, Baramati, reports a record year. The work is done mainly among the women and children of the settlement and Christian homes. Over 1500 supplies of milk or cereal were given to children, nursing mothers and invalids. As evidence of the centre's popularity, the number of babies treated was 20 per cent. higher than last year, whilst total treatments amounted to nearly 3400. Ignorance, superstition and caste still constitute barriers, though some of these are breaking down. In a more recent note Miss Caldicott says: "All the babies who are brought to our welfare centre are improving in health and are very contented with the milk and other treatment we are able to give them. We do thank you for your prayers and practical help that make our centre work possible. Rain having fallen in other parts of this district makes our air nice and cool, but we need a few heavy showers right here in 'Our India' so that the jawarie crops can be planted, and thus there will be a good harvest for these farmer people." Our workers are grateful for all the help given for the milk fund, and state that if such help were not given many babies would not live.

A MISSIONARY RETURNS.

MISS CAMERON has written a long letter which she has asked us to share with her Australian friends. Owing to its length it must be carried forward in further issues:—

"It took somewhat longer than usual to reach India this time, but as letters may still be strictly censored, it will be as well to begin the account from the time we could distinguish the Gateway of India and Ballard Pier. We thought we were making for the latter point and came near to it, but the ship slowly turned and we were out in the stream again, and there we stayed for several hours.

"It was evening by the time we were anchored in dismal docks. Passports, forms, etc., were seen to, and then we passed into the customs sheds. What a clatter and a chatter, and night was coming on, but by 8.30 I was through satisfactorily. I did not mind the noise or the delay. I was safely at my journey's end. The next thing was where to sleep, for my train would not leave till 2.30 next afternoon. I had seen the Western Australian boxes being taken off, and spoke regarding them to the shipping agent. Going thence to Victoria station to try for a room, they told me all were taken, but just at that moment an unexpected vacancy occurred, and I was thankful all was

arranged. Many other passengers had not been able to get away that night so accommodation was limited. I then telegraphed to Dr. Oldfield and Miss Edna Vawser, notifying them of my arrival. It seemed so strange to be in a big room alone after the boat cabin, and to be in India, and yet not to be able to speak of India with anyone. Had I sent a telegram ahead it would not have conveyed the expected date of arrival, so I could not expect anyone to meet me, nor was it necessary. I remembered then that I had not eaten since midday; it was then 9 o'clock, so went along to the station refreshment room, where only 'chilled' stewed meat was on the board. It had not been chilled too hot, and was quite nice. The dining room was big, and there were only a couple of Indian men eating, for the hour was late.

Next morning I received a letter from Dr. Oldfield telling what to do about the boxes that had been consigned to him from W.A., so I set out for the shipping office. The weather was not too hot, and on the way I saw numbers of men in khaki, English and Australia. One cannot explain one's feelings at the sight of them, remembering what was before them. One is glad that there is the way of prayer to turn to on their behalf.

"Arriving at the shipping office, I again met Mr. Karem Singh, a young Indian from Mildura. He is a friend of Mr. and Mrs. Lewis there. He was on his way to his home in the Panjab, and after six months' holiday hopes to return to Mildura. I had several conversations with him on the boat. He has learnt much of Christianity, but does not speak of surrendering to Christ. It may be he holds his people have, or it may be he does not, or will not, realise that Christ is a necessity as Saviour, and yet it seems as if he finds refuge and comfort in the church. He says he sometimes attends the church at Mildura, and though he is not a member, he says he knows what he goes for. 'I do not understand it all,' he says, 'but know it is to worship the one God.' He is a Shikh and thus does not worship idols. He said one thing that especially struck me. It is worth my remembering in connection with our Indian friends, and no doubt has its application for workers in the homeland. In his broken English he said, 'Sometimes you people do not like it if we do not go all the way, and if we do not you sometimes get wild and tell us off, but that is not right. You think then you should leave us; but no, you should go on teaching us and helping us.' Maybe he was thinking of those who are bound by caste and family ties. The free Australian finds it hard to realise these people are bound, yet can appreciate Christianity."

(To be continued.)

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Italian armies, and the glorious deliverance of
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Social Service

Notes and Comments.

Will. H. Clay.

Christmas Fete.

THE women of the churches throughout Victoria are working most enthusiastically in preparation for the annual fete at the Christian Guest Home. Under the direction of the Women's Social Service Auxiliary and Women's Home Committee, groups have been formed, each working along distinctive lines, but co-ordinating to a common end. In spite of the war and conditions due to it, the women are going right ahead, and are aiming for a bigger success than last year. Every member of the church is asked to reserve Saturday afternoon and evening of Dec. 14. The wife of the newly-elected member for Henty, Mrs. A. W. Coles, has consented to open the function.

Badges.

The war has had the effect of increasing the number of organisations, each having a constituency of its own, and it would appear that all take some special title and issue a distinctive badge to make themselves and their cause known. The badge is a most important item. How proudly the returned soldier displays his badge, and what a lot it means to him! It associates him with a cause in which thousands of his fellows lost their lives. Has the Christian any less reason to be proud of his heritage? Should he not identify himself with those who are in the same cause. C.F.A. has quite a lot of stories to tell of the value of its badge, and each would tell a reason why every member of C.F.A. should wear it.

Evacuee Children from Britain.

The scheme for bringing the children of Great Britain to Australia and thus relieving their parents of their dreadful anxiety for their safety from bombing raids, has definitely been suspended though not abandoned. The resumption of the scheme, however, is very doubtful. Many homes that had opened to these children have since been opened to children of our own land.

Christian Guest Home.

All guests have been certified by the local medical, Dr. Killman, as being in remarkably good health for their years. Nine are over 80 and two of these are over 90. We are much indebted to Dr. W. A. Kemp and Dr. Killman for the splendid honorary service they render. Oakleigh church is conducting its midweek prayer meeting at the home, much to the delight of both visitors and the guests.

League of Friendship.

Although only four months old, the League of Friendship, a waste product collecting agency, conducted under the auspices of the Victorian committee, is doing a remarkably splendid business. Nine members of the church are employed, and the prospects of the league are exceedingly bright. Nearly 6000 contacts for collecting have been made, and two vans are fully engaged. The league is solving the problem of the employment of difficult cases.

A Note on C.F.A. from Queensland.

A church member of many years, father of family of members and church secretary for years, was offered a position on condition that he could produce a guarantor for £100. Notwithstanding that this brother has been helping others for years, he was unable to obtain the necessary guarantee until he applied to the Queensland C.F.A. Board. The board took the responsibility on behalf of the brotherhood, and the brother took the position.

C.F.A. Pulpit Exchanges.

The exchanges made in Victoria during the past month have resulted in an increase of members and the stimulating of interest in

the churches. It is good to have the preachers urging the claims of the movement. The board appreciates very highly both the efforts of the preachers and the co-operation of the churches.

Burwood Boys' Home

Warrigal Road, Burwood.

Registered by Charities Board, Victoria.

Donations Urgently Needed for Additions & Furnishings.

We acknowledge with thanks:—
G. L. Murray, £10; Mrs. E. M. Newman, £5/5/-; Dr. W. A. Kemp, cost of new stove; Leslie J. W. Reed, cost of drinking fountain.

President: D. S. Abraham.
Vice-Presidents: Dr. W. A. Kemp and F. T. Saunders.

Treasurer: G. L. Murray.
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full. Do not let a hard place here and there
in the bed destroy your rest. Seek, as a plain
duty, to cultivate a buoyant, joyous sense of
the crowded kindnesses of God in your daily
life."—Maclaren.

⊙

Most gracious God, forgive us our base in-
gratitude to each other and to thee. We per-
ceive that thou art even now quickening us, as
we recognise the sin, the shame and the dead-
ness of a thankless heart. We bless thee for
the revelation of thy holy will, that we should
walk in heavenly places in Christ Jesus, ap-
preciating the golden good in fellow believers
and rejoicing to the full in thy grace and mercy
towards us. Let all that is within us vibrate
with life and praise thy holy name. Amen.

⊙

Our Heavenly Father, we thank thee for the
love that has followed us all the days of our
life—thy love, the love of Jesus, our parents'
love, the love of friends, and most of all and
best of all, for the love which has grown in
our hearts and united us as husband and wife.
Perfect this love, and make our home love's
dwelling place, we pray, for Christ's sake. Amen.
—"The Home Beautiful," N.Z.

"In every thing give thanks: for this is the
will of God in Christ Jesus concerning you."—
1 Thess. 5: 18.

THOUGHT.

*If we are going to let our lights
shine simply to illumine our own faces,
we might as well let them go out.*
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