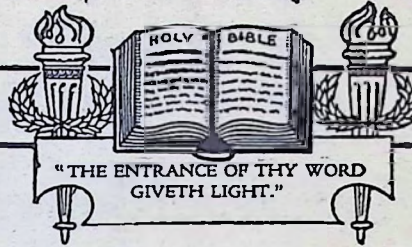


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At the Table of the Lord. The Scripture Lessons.

WHAT a blessed experience should theirs have been who were in the synagogue of Nazareth on that day when our Lord "stood up to read"! He who was the incarnate Word perfectly conveyed the meaning of that written word which bore witness of him.

Those who are selected as readers of the Scripture lessons in the church should recognise the high honor conferred on them and spare no effort to make their reading a means of blessing to all who hear. In other parts of the service, men speak to their brethren. As the Scriptures are read, we should realise that God is speaking to us. Reader and hearer alike should be prepared to receive with meekness the implanted word which is able to save our souls.

All of us have at times been greatly helped by a well read lesson which even more than the following address impressed on our minds the will of God. Alas, all have doubtless had a worship service sadly marred by a careless, badly prepared reading. No one lacking Christian character and grace, without ability to read to edification, or unwilling to prepare very carefully should be planned as a reader. For a loose liver to read, "O how love I thy law!" is an offence. For a planned reader to be ignorant of the passage and to stumble over the words is little better. Those who will not learn to read or who will not carefully prepare the lesson should be dropped from the list of readers.

An opposite extreme is not unknown. The poetry and drama of the Bible, its graphic narrative, as well as its sublime teaching, may be tempting to the elocutionist who loves to display his talent. Such a display is wholly out of place. A reading of God's holy word by a humble and reverent Christian in natural and restrained tones so as to imprint the meaning upon the hearers may far excel that of one who misuses the occasion to impress with his elocutionary art. The lesson of the familiar story of a distinguished actor and an old preacher should be remembered. The former was asked to recite the twenty-third psalm, and did so with such beauty of voice and charm of manner that a subdued murmur of praise went round. The actor then invited the old minister to read the psalm. At the close of his reading there were tears in all eyes, for he had spoken with a deep tenderness and spiritual understanding. None felt the difference more than the great actor. "I know the psalm," he said, "but you know the Shepherd." They who know and love the Lord can best read his word.

Suggestions to Readers.

I venture to give a few simple hints to readers, especially beginners.

Read the lesson aloud frequently, commenc-

ing days before you are planned to read it in church. If possible, get the advice or criticism of some sympathetic and competent friend. It is well if there is some class before which the reading can be given. The church service and platform ought not to be a practice ground.

Be sure to look up the correct pronunciation of words, especially proper names, concerning which there is the least doubt. Do not guess at pronunciation or slur over doubtful words.

Read in a clear, distinct and well modulated voice. Do not stoop over the reading desk. Be so familiar with the reading that you do not require to keep your eyes constantly fixed on the book.

Remember that you have to convey to the listeners the meaning of God's word. Merely to name words is not to read. Unless you understand the passage, you cannot convey its meaning to others. So study the chapter as well as you can.

For reading in church, employ one of the standard versions, the common 1611 version or the revised, according to the usage of the congregation.

Above all, remember that it is God's word you are reading. Read as well as you can, for the best is not too good to give in what can be a very blessed ministry of helpfulness.

Prayer for Unity.

FROM the Central Committee of the Faith and Order Movement an appeal came to Australia asking that Christians of all communions affiliated with the movement should, between January 18 and 25, join in prayer for the union of the people of God. Such a request must have the sympathy of members of churches of Christ. The scandal of a divided church is one of the greatest hindrances to the progress of the Gospel. The Lord Jesus Christ prayed that his disciples might be one in order that the world might believe. We cannot do better than follow the example of our Lord. We may well pray that all believers, ourselves and others, may learn to do more perfectly the will of God, and manifest more of the spirit of our Master. All of us need to give the Lord Jesus, who is the Head of the body, the church, the pre-eminence in all things, and to make earnest endeavor to keep the unity of the Spirit in the bond of peace. So let us pray—and act.

The Aborigines.

ALL churches are reminded of the request of the National Missionary Council of Australia that February 2, the Sunday after Australia Day holiday, be used to place the needs and claims of the aborigines before members of their congregations.

The chairman and secretary of the Council write: "It will not be denied that we have a solemn duty to discharge on behalf of these aboriginal people. It would be easy to conjure up ugly shapes from the past and to recite tales of horror, of cruelty, and of barbarity in our treatment of this weak and defenceless race; but we are more deeply concerned with our present responsibility and with our future plans for their welfare. We desire to arouse public opinion so that some reparation may be made for the regrettable past, and we feel that the church should be led to a deeper concern for the moral and spiritual condition of these unfortunate people. The National Missionary Council, representing in its membership fifteen missionary bodies, therefore asks that every minister will make special reference at all services on Sunday, Feb. 2 next, to the responsibility of the nation and of the Christian church for these fellow-Australians who so urgently need our intelligent sympathy and practical help."

Child Endowment.

ONE of the most important decisions made by the Federal Government is the establishment of a Commonwealth scheme of child endowment, to which widespread support has been promised, though the details may be questioned. The plan, it is estimated, will involve an expenditure of between £9,000,000 and £10,000,000 per annum, which seems a large sum to spend at a time when taxation and war costs are so high; but if the desired end can be secured by the expenditure of this sum, there will be great gain and much rejoicing. Adequate provision for the needs of our people and the elimination or avoidance of waste are things greatly to be desired, and apparently very difficult to obtain.

"Jehovah's Witnesses."

NUMEROUS warnings have been given by the Federal Government against disloyal and subversive words and acts, and on several occasions the people known as "Jehovah's Witnesses" have been specially warned. The ban recently made on four radio stations aroused national interest. It was followed last week by a proclamation in a special Gazette declaring the sect an unlawful organisation. The order made by the Governor-General declares that the existence of the following bodies is prejudicial to defence of the Commonwealth and efficient prosecution of the war:—

"The organisation or organisations known as Jehovah's Witnesses or the Witnesses of Jehovah, the Watch Tower Bible and Tract Society, the International Bible Students' Association, the Adelaide Company of Jehovah's Witnesses, the Consolation Publishing Co."

It is stated that "each of the bodies is dissolved, and its property forfeited to the Crown; any person printing, publishing, or distributing any literature, or broadcasting any matter containing any doctrines advocated by Jehovah's Witnesses, is guilty of an offence and liable to severe penalties."

Mr. Hughes (Attorney General) is reported

to have said: "Since the outbreak of war Jehovah's Witnesses have been engaged in preaching subversive doctrines deliberately calculated, as the Government believes, to destroy national morale and hamper the war effort of the Commonwealth. These people proceeded from door to door spreading disaffection and advocating disloyalty. I have warned them many times that they would not be allowed under the pretext of religious teachings

to engage in subversive propaganda, but they have taken no heed."

Canada, New Zealand and Australia have now all banned this organisation. We are not aware of the nature of the evidence on which our Government has acted. Liberty of religion must be safeguarded, but we are in cordial agreement with the view that disloyal or subversive words cannot be allowed to masquerade as religious teaching.

restore the divine relationship and reflection, is the Redeemer's task. To reduce this to practice terms—we are to reproduce the life of that one who was himself the reproduction in human terms of the divine life.

The Right Relation.

Discipleship does not consist in creeds or theological beliefs, but in personal acceptance of Christ. Through him we are "brought nigh" unto God, the prodigal returns from the far country, the relationship of father and son is restored to its rightful place. Only so, in fellowship with God, can we reflect the divine image.

This transformation is not completed as an individual matter. The asceticism of the hermit is practically unproductive, but it is also astray from the mind of the founder of the church. Sanctification within a social framework is the plan of God, and for that purpose we are "translated into the kingdom" to become members of his body. In this corporate life we learn a new outlook which isolated personal devotion could not achieve. The values of other personalities radically different from our own are appreciated, love towards the brethren is fostered, and in co-operative service we complete the divine triangle—myself, God and my neighbor. This programme presupposes the corporate Christian life of the followers of Christ, and is an integral part in that transformation which when complete will have reproduced in us a reflection of God.

Priests Unto God.

The life of service has its ideal in this apostolic description of our Christian status. A priest is interested in and responsible for others than himself. The Christian priest (i.e., the Christian) is forever seeking the good of others, endeavoring to become the medium through whom the salvation of Christ is mediated to others. He is the instrument of divine redemption without whom the work of God is delayed.

So the business of religion is to redeem our lives to live after a new, or rather restored, pattern. Not merely to set us aside for holy service, as "sanctify" sometimes means, but to cleanse, mould and completely fit the new man in Christ for fellowship with God and a privileged place in the great drama of redemption. There is no finality in this process until we are come to the full stature of Christ, until our lives are a reflection of his, marked by high qualities of character, deep concern for others, co-operative and even creative service in the eternal enterprise of reproducing the kingdom of God in the hearts of men.

BUILDING A TEMPLE.

"KNOW then:—

Not as men build unto the Silent one,—
With clang and clamor,
Traffic of rude voices,
Clink of steel on stone,
And din of hammer;—
Not so the temple of thy grace is reared,
But—in the inmost shrine
Must thou begin,
And build with care
A Holy Place,
A place unseen,
Each stone a prayer.
Then, having built,
Thy shrine sweep bare
Of self and sin,
And all that might demean;
And, with endeavor,
Watching ever, praying ever,
Keep it fragrant—sweet, and clean:
So, by God's grace, it be fit place,
His Christ shall enter and shall dwell therein,
Not as in earthly fane—where chase
Of steel on stone may strive to win
Some outward grace,—
The temple face is chiselled from within."
—Selected.

Improved Outlook for Aborigines.

IT is encouraging to note that the aboriginal policy agreed upon at the Australian National Conference held in Sydney in 1937 has not only gained the support of the missionary bodies, but in some cases much of it is included in the policies of the various governments.

While differences of opinion as to method exist, and although much remains to be done, it is fair to say that of recent years the governments have in most instances developed policies which are directed towards the solution of the aboriginal problem and tend away from an unprogressive plan of merely issuing rations and blankets, and when possible, leaving the aborigines to their own devices.

It is to be deplored, however, that among the general public there exists indifference and even hostility to the welfare of the aboriginal and half-caste.

When this attitude is changed for the better, governments will be assisted and encouraged to proceed more surely and swiftly with the policies which they are formulating.

There are, of course, many social evils and injustices that call for improvement. On this Sunday each year it is reasonable to deal with that section of the native question which has special application to Australia. There seems to be need for a clear appeal to our Christianity, humanity, sense of fair-play and administrative capacity to combine to place our conduct beyond reach of reasonable criticism.

Co-operation exists between missions and the governments. This is particularly so in Queensland, where the responsible minister draws attention to the need for this close and cordial co-operation if the native is to gain the greatest benefit. The necessity for all well-wishers

of the aborigines to combine for their benefit is being more and more widely recognised. There was a time when between missionary and scientist there was considerable criticism and friction. The anthropologist is beginning to appreciate the work of the missionary, and the missionary is finding help from the other's researches. The governments are welcoming help from both.

The present situation with regard to the aboriginal problem, including the problem of the civilised half-caste, is less discouraging than formerly. Most governments have recently taken forward steps; sections of public opinion, much in need of reinforcement, endeavor to influence governments and find their representations courteously received and considered, and sometimes fruitful; scientists have done much that is helpful in the understanding of the people we desire to help. But we are still far from a complete and satisfactory solution of the problem. There must be no relaxation of effort or vigilance. Public opinion must be strengthened if progress is to be made.

Missionary work is of four kinds—evangelistic, educational, medical and industrial. Without the preaching of the gospel no real missionary work is possible, but with the aborigines as well as other illiterate races after the church comes the school. Medical work is also an essential factor in the life of the missionary. The healing of the body gives a great opportunity for the healing of the soul. If the aborigines are to be prepared to take their place in our civilisation they must be brought from a nomadic food-gathering existence to a food-producing village life. This demands knowledge and skill that must be imparted.—National Missionary Council of Australia.

The Business of Religion.

W. S. Lowe, B.Com.

"This is the will of God, even your sanctification."—1 Thess. 4: 3.

ONLY lack of thought would allow us to believe that the gaining of men and women to initial Christian discipleship is the end of the church's task, but in the strong evangelistic emphasis common amongst us, there is a danger that we forget that decision is the beginning, not the end of religious experience and achievement. Mere salvation from sin's penalty, the evening up of life's moral debits and credits, is an aim foreign to the mind of Christ and to the ministry of his apostles. The will of God, the task of the church, the whole business of religion is our sanctification. Discipleship is the beginning of a process in which perfection is the end.

The Divine Reflection.

It is a chief purpose of Christ to restore in us that image or reflection of God which marked man in the early days following his creation. John (1: 12) writes that through him we receive power to become the sons of

God, while Paul writes to the Colossians (3: 10) of the "new man, which is being renewed unto knowledge after the image of him that created him" (R.V.). This is brought into the realm of more certain knowledge when Paul reminds us that we are to be "conformed to the image of his Son" (Rom. 8: 29), who as Hebrews 3: 3 states, is a reproduction of the image of the Father.

A recent writer reminds us that man's chief sin lies in his independence—his refusal to acknowledge that in the very essence of his humanity he does not stand alone, but only as the image, the reflection, of God. Apart from God, man is but the shell from which the life is absent. In a world where the general standards of conduct are fairly reasonable, there is not much consciousness of sin, in itself evidence of that departure from dependence on God. This is the heart of sin, and faced with that we must all acknowledge a sense of guilt. To re-create the divine image,

"By Water and Blood."

B. J. Combridge.

THE words come from John's first epistle, and are written concerning our Lord. "This is he that came by water and blood, even Jesus Christ; not with the water only but with the water and with the blood."

John was writing of the Christian in the hostile world, the world of which Jesus had said, "It hath hated me before it hated you." He declared that victory over this world was possible to those who believe that Jesus is the Son of God. It may seem as though the writer then leaves behind the thought of victory as he proceeds to say that Jesus came by water and blood. But that is not so, for that statement is closely linked with the thought of the victorious life.

He Came by Water.

The coming of Jesus was the centre of the prophetic word which began with the Genesis prophecy that the seed of the woman should bruise the serpent's head, and found its culmination in the Baptist's announcement: "There cometh after me one that is preferred before me." John was the last of the prophets. His call to the nation to the baptism of repentance resulted in the response of many among whom was the one of whom he prophesied—Jesus the Messiah. Thus, in coming to John's baptism Jesus came by water, and set a seal upon the prophecies concerning him.

The Old Testament law demanded righteousness. It made demands and prohibitions, but one of its greatest exponents said, "To me who would do good, evil is present. . . . I see a law bringing me into captivity under the law of sin." Life was a constant struggle which too often resulted in moral defeat. John came preaching the baptism of repentance for the remission of sins. Sin-conscious penitents responded, thereby declaring their desire for greater purity. They would continue the quest for the holier life, and would not submit without struggle to the forces of spiritual darkness. They would obtain forgiveness and begin again. In the midst of these penitents came the sinless Jesus to be baptised, and in so doing he declared himself on the side of holiness and those who desired holiness. In the apostle John's word, he was on the side of those who would overcome. In his coming by water he declared where he stood in relation to holiness.

Immediately after his baptism came the Father's declaration of the divine Sonship of Jesus. He who declared himself on the side of holiness was none other than the Son of God, the One who later could say, "I have overcome the world." It is worth pausing, therefore, to remember that we who struggle against the forces of a hostile world are not alone in the fight. If we choose holiness, which is another way of saying we choose God, the world conqueror who is the Son of God comes alongside us. And we have victory through him. "For who is he that overcometh the world, but he that believeth that Jesus is the Son of God."

He came, therefore, to translate us from the sphere of struggle—"when I would do good, evil is present"—to the sphere of victory—"thanks be unto God who giveth us the victory through our Lord Jesus Christ." We are more than conquerors through Christ. He came by water, not to be cleansed, but to cleanse, and to him we may apply the words—

"And every virtue we possess,
And every victory won,
And every thought of holiness,
Are his alone."

Victorious Sacrifice.

As the coming by water and blood are associated in the apostle's thought, so they are

in the record of our Lord's baptism. It is possible that his death was prefigured by his baptism. The symbolism of the Christian ordinance as taught by Paul in Romans (6: 3, 4), points to our baptism "into his death." It scarcely seems too much to say that our Lord's own baptism pointed forward to his death, in which case we have the very intimate association of the water and the blood. The thought is strengthened rather than weakened by the Baptist's reference to Christ as "the Lamb of God." The red blood of sacrifice was at least visible in prospect then, so shortly after his baptism. "If we want to understand the full meaning of the baptism," says Dr. J. D. Jones, "we must see in it an anticipation of Calvary. The same boundless love which on the cross made our Lord offer sacrifice for sin, at the Jordan constrained him to make confession of the sin of the race he had come to redeem."

The victory which he was to bring to struggling penitents was not by virtue alone of his divine Sonship, but of the sacrifice of himself. This sacrifice was not confined to his cross. The declaration that he "came" by blood is the strongest of reasons for regarding general references to his blood as figurative of the whole of his sacrificial and redemptive mission. His life was no less sacrificial and redeeming than his death, which was but the natural culmination of all that preceded. Our Lord's sacrifice was a process reaching back into eternity. He was the Lamb slain from the foundation of the world. He counted not equality with God a thing to be grasped at. He emptied himself, and being made in the likeness of men, he became obedient unto death, yea, the death of the cross. The significance of his

shed blood is bound up in his eternal sacrifice. When he came in the flesh there was sacrifice behind him and before him. Behind was what he left for us; before, what he was to endure for us. Indeed, he came not with water only, but with water and with blood. This blood trail through the ages found its end at the cross, for there the victim was transfixed. The worst had been endured, but his spirit was unspooled. He had overcome the world. And when they buried him he arose victorious over death. Both in his baptism and in his cross he identified himself with sinful humanity that he might bring us the triumph of his own glorious victory.

THE ROCK.

I DO not stand
On shifting sand,
And fear the storm that rages;
But calm and sure,
I stand secure
Upon the Rock of Ages.

The Rock, unmoved,
Has ever proved
The stronghold of salvation;
Nor all the fell
Designs of hell
Can shake its sure foundation.

Water and blood,
A precious flood,
Flowed when the Rock was smitten;
And by that flow
Believers know
Their names in heaven are written.

That Rock is Christ,
Whom Judas priced
At thirty silver pieces;
Now heaven and earth
Proclaim his worth
With praise that never ceases.

—F. W. Pitt in "The Christian."

At Our Wits' End.

"They are at their wits' end. Then they cry unto the Lord and he bringeth them out of their distresses."—Psalm 107: 27, 28.

"MAN'S extremity is God's opportunity." So runs an old saying, and the Psalmist supports it with many illustrations. God has his own strategy, which comes into play when we are at the end of our own resources. The trouble is that he has often to wait till we are at our wits' end before he can get to work. For till we are there we are not always humble enough and desperate enough to seek his help.

God answers prayer. He answers even the prayer that is offered to him as a last resort because there is nothing else that we can do. He knows that we cannot meet life adequately without him. That is the bottom fact about us. But he knows that we often only discover this fact when life has brought us into a place of bitter need. Do not let us deny the instinct that leads us to pray because it is only awakened in extremity. That only proves that it is natural. As Job said, "Will not a man stretch out his hand if he fall?" Let us therefore not hesitate to pray even if we have not been in the way of praying. God is calling us to seek him by the very stress and strain of this hour. We are not beaten when we are at our wits' end, if, like Christian in the Valley of Humiliation, when we are beaten we are beaten to our knees. God has resources that are beyond our understanding. . . .

But there are one or two things to remember. Prayer is not merely an appeal for the help of God. It must not be confined to a cry wrung from us by a spasm of fear. Prayer, when it is real, means that we are ready to do God's will and are seeking to be brought into union with him in the whole range of

his purpose. God can only help us fully as we are seeking to co-operate with him. Part of the power of prayer and of God's way of helping us is in bringing us into this union with himself. We must let him search our hearts and see if there is any selfish way in us and be ready to have him lead us in the way everlasting. Prayer, therefore, involves the consecration of ourselves to his purpose. That may not mean that he will help us in the way we immediately desire. But he will help us in his own way, and that will be a sounder strategy than our own short-sighted desires. We must therefore trust him though his immediate aid seems to be lacking. He will help us in his own way, and it will be better in the long-run than we desire or deserve. Faith must be ready to await the ripening of God's plan.

But prayer must not be confined to the moment of our trouble. If God has brought us to our wits' end that we may seek him, we must use that experience to enter more fully into his fellowship. There is a phrase used in military operations that can help us. They speak of "consolidating a position" they have won. We must do the same. If through this strain God has broken into our life and we have come to realise our need of him, we must not let this victory pass. We must consolidate the position. We must turn the moment of contact with him into a permanent and habitual fellowship. There is a temptation to make God merely a sort of air-raid shelter into which we run for safety when the danger is overhead. God is waiting to be our home, our dwelling place, our habitual environment. The threatening will not be in vain if it drive us to find and to make our home in God.—Dr. James Reid in "The British Weekly."

The Home Circle.

Conducted by J. C. F. Pittman.

AWAKE!

TO lie by the River of Life and see it run to waste;
To eat of the Tree of Life while the nations go unfed;
To taste the full salvation, the only one to taste;
To live while the rest are lost—oh, better far be dead!

BEYOND THE DOOR.

IT was once my lot to visit an acquaintance, a fine Christian gentleman, who was about to die. His mind was plainly working upon the great change that so soon awaited him, and he spoke about it freely. But he told me how of all he had ever heard or read concerning the future life, there remained most of all in his mind a simple story of which he had now forgotten the source. The story was of just such another dying man who, when informed by his devotedly Christian doctor that the end was very near, asked the doctor if he had any conviction as to what awaited him in the life beyond. The doctor fumbled for an answer. But ere he could speak there was heard a scratching at the door, and his answer was given him. "Do you hear that?" he asked his patient. "That is my dog. I left him downstairs, but he grew impatient and has come up and hears my voice. He has no notion what is inside that door, but he knows I am here. Now is not that the same with you? You do not know what lies beyond the door, but you know your Master is there." It is an artless tale, but it embodies the authentic Christian temper.—John Baillie.

PROVED BY ITS WORK.

IN an argument which Dr. Pentecost once had with an atheist, the latter said the reason he did not believe in the Bible was be-

cause he did not know the author. Dr. Pentecost replied:

"Well, my friend, is the multiplication table a work of authority with mathematicians?"

"Most certainly."

"Do you know who the author of that table is?" He frankly confessed his ignorance. "Then, I suppose," added Dr. Pentecost, "being a scientific man and a conscientious sceptic, you never use the multiplication table?"

"Oh, yes," he replied; "it proves itself to be true by its works."

"Then, my friend, shall we not be allowed to say that we know the Bible is a work of absolute authority, because it works well in its own sphere?"

THE GREATEST POWER.

EVERYONE likes to be powerful. Religion wields the greatest power in the universe, the power of God. We are not praying at all unless we expect things to happen because of our prayers that would not happen otherwise. Religion gives the religious soul the confidence born of close touch with the centre of all things. "I can do all things," says the Christian, "through Christ who strengthens me." Is not this worth while?—Dr. Amos R. Wells.

THE "VACANT" CHAIRMAN.

Chairman (addressing a meeting).—"I am sure we are all very sorry that our secretary is not here to-night. I cannot say we miss his vacant chair, but I do say we miss his vacant face."

"What is your favorite book?" asks the humorist of the Kansas City "Star." "My bankbook," was the reply; "but even that is lacking in interest these days."

The Family Altar.

TOPIC.—GODLY WISDOM.

Monday, January 27.

GET wisdom, get understanding; forget it not.—Prov. 4: 5.

Solomon commends to others the kind of wisdom he first received from his father David. It is "the principal thing," says Solomon. Therefore, "take hold of instruction; let her not go; keep her; for she is thy life."

Reading—Proverbs 4: 1-13.

Tuesday, January 28.

He that winneth souls is wise.—Prov. 11: 30.

The right objective of godly wisdom is here stated, which is not the display of knowledge or its impartation to others, but the saving of souls, minus which nothing else is worth while.

Reading—Proverbs 11: 23-31.

Wednesday, January 29.

Jesus advanced in wisdom and stature.—Luke 2: 52.

Spiritual growth should always accompany physical development. Knowledge and grace should travel hand in hand, for if the latter departs, we stumble and fall.

Reading—Luke 2: 40-52.

Thursday, January 30.

The wisdom of this world is foolishness with God.—1 Cor. 2: 19.

Paul had in mind the wisdom of those who prided themselves upon such views of religion

which led them to oppose "the simple and sublime truths of revelation." Better far to be a fool to the world yet wise in God's sight than a genius to men but a fool to God.

Reading—2 Corinthians 1: 18-23.

Friday, January 31.

Walk in wisdom toward them that are without.—Col. 4: 5.

Seeing that no man liveth to himself, a Christian should so live that by his speech and conduct he may commend the gospel to his fellow-men. He should be on constant guard, lest any unwise word or ungracious deed should have an injurious effect upon "them that are without."

Reading—Colossians 4: 1-6.

Saturday, February 1.

If any lack wisdom, let him ask of God.—James 1: 5.

This wisdom is not what we term "education," for that can be obtained only as the result of diligent study. It is not of earth, but of heaven. Hence, to obtain it we must ask of God.

Reading—James 1: 1-11.

Sunday, February 2.

We are fools for Christ's sake.—1 Cor. 4: 10.

Paul and his fellow-laborers were quite willing to be accounted as fools for Christ's sake. Of course, the apostle's main design is to show the foolishness of human "wisdom" and the wisdom of Christian "foolishness."

Readings—Psalm 116; 1 Corinthians 4.

Powerless to Answer.

Luke 14: 1-11.

Prayer Meeting Topic for January 29.

H. J. Patterson, M.A.

JESUS was being watched. He was in the house of one of the rulers of the Pharisees, but that did not prevent his work of healing on the sabbath day. First they refused to answer his question concerning the lawfulness or otherwise of healing on the sabbath, nor did they attempt to rebut his argument. The fact was they could not answer. The Greek is more emphatic and suggests, "They had no power; they were powerless to answer him." And these people were supposed and professed to be God's own people.

When Men are Powerless.

These were powerless because obviously Jesus was right. In the second paragraph of our reading a man is filled with shame and evidently powerless to answer because of his occupation of a seat to which he had no right.

There are those to-day who for other reasons are powerless to answer. "Why call ye me Lord, Lord, and do not the things that I say?" Surely one can have no answer to the query of Christ when opinion is substituted for the direct word of God. Sometimes interpretation so called is only a covering for a guilty conscience. What saith the scripture? The greatest commandment of all is to love God, and our neighbor as ourselves. If people know and do not, can the Lord hold them guiltless, and will they have answer to make? They will be powerless to answer.

To-day some would challenge our faith by substituting the opinions and teachings of men for the direct word of God. Jesus Christ is the "only begotten Son of God," and besides that he did die for me. "The Son of man came not to be ministered unto, but to minister and to give his life a ransom for many." "Christ was once offered to bear the sin of many" (Heb. 9: 28). If I denied these and other foundational truths of the faith I would be powerless to answer my Lord and men. A "thus saith the Lord" is worth a million "buts" and "ifs" and "mights."

When Wrong Practice.

Men know what Christ requires of them in the ordinary relationships of life. They know, but do not always practise as they know. There is a common honesty acknowledged of all, but all know that in matters of big-scale business there is that which is not Christian. The meaning of honesty is stretched. As members of a company men do that which as individuals they would scorn to do. I once heard a lecturer in economics say concerning certain companies, "They are that which is without a body, to be kicked or a soul to be damned." The implication was that much was done by the company that the individual would not do. But as individuals such are responsible. Surely they would be powerless to answer the Lord concerning their Christian practice.

Some folk stoop to gambling in a small way, and some even to theft. Some would take away another's good name. Some would act the part of the hypocrite, and surely these would be powerless to answer the challenge of Christ.

Jesus concluded his sermon on the mount with the definite statement that "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of God, but he that doeth the will of my Father which is in heaven." And he likened the man who heard and did to the wise man who built his house on rock. Could teaching be any plainer? Are you consistent with the teaching of Jesus in your practice? If not, you, too, will be powerless to answer.

TOPIC FOR FEBRUARY 5.—THE LORD IS MY SHEPHERD.—Psalm 23.

Our Young People

Conducted by Keith A. Jones.

POINTS FOR SCHOOL SECRETARIES.

THE school secretary has been referred to as "the man with the oil can." The efficient and smooth running of the Bible school depends largely on his energy and foresight. The whole school staff, including the superintendent, will look to him for up-to-date information and guidance on many matters. It is well to refresh our minds with some essentials for every secretary in his important work.

1. Every consecrated secretary realises that he is in partnership with Christ in the biggest and best work in the world. Such a high calling will demand the culture of his own life through prayer, so that he may know what is best for the school.

2. His task will be to promote school unity and good fellowship in every department of the school's activities. He will need to rid his mind of petty prejudices and work for the good of the whole school. Before and after the school sessions he will have opportunity for contact with teachers and leaders, so that he may be informed concerning matters of importance to his school. It is difficult to mark clearly the line between the work of the superintendent and that of secretary, for much depends on personal factors. The active superintendent will direct school policy and general affairs, but detailed work of the school will be in the hands of the secretary. Frequent consultation is necessary in order that good fellowship is maintained.

3. Be on the job early. You have witnessed the exasperation of superintendent and teachers when essential preparations for school have not been made. Many schools are slack and disorderly simply because the secretary is dilatory. It is a good thing for the secretary to form the habit of attending to his work at least half an hour before school opens. There are many details which he should arrange—the allotment of classes, seating prepared, hymn books in readiness, rolls and records up to date and ready for teachers, reception of new scholars and securing of details concerning them and seeing that children as they arrive are restrained from misusing the place of worship.

4. Elimination of interruptions is a very important point. A late-coming secretary is the worst interruption in any school. If he is on his job early and makes thorough preparation, he will find disorder decreases. His most important job is to protect the worship of the school from interruption. All late-comers should be checked from entering the school room during opening worship. The secretary should not work at a table in full view of the school, if this can be avoided. If a room is not available, a screen or curtain should be used. Classes should not be visited during the lesson period. Necessary information can be gained before or after school. The offering money must not be counted during the school session.

5. Up-to-date and efficient records are absolutely necessary. Personally, we recommend the card system for class records and enrolments. These are straightforward and handy for reference. Records year by year should be kept together. Correspondence is a most important part of the work. Local and headquarters correspondence call for immediate attention.

TEMPERANCE ESSAY COMPETITION.

RESULTS of the competition conducted in Victorian schools for children between the ages of 10 and 14 years are as follow:—

Division I.—1. Wilma Hawker, Yearlinga, 95;
2. Ronald Funston, North Essendon, 93.
Division II.—1. Jean Andrews, Northcote, 95;
2. Mavis Milne, Dawson-st., Ballarat, 94.

Worthy of the Gospel.

A. W. Connor.

"Only let-your-manner-of-life-be worthy of the gospel of Christ."—Philipp. 1: 27.

"For our citizenship is in heaven."—Philipp. 3: 20.

THE connection of ideas in these two verses is seen in the old word "conversation" used in both in the A.V. But that word in the sense used is obsolete and puzzles many readers. But if we remember that the "Let-your-manner-of-life-be" represents one Greek word—a verb that means "Behave as citizens," and that "citizenship" of 3: 20 is a noun of the same family, the connection of ideas is clear. The occasion of writing gives us the clue. Paul the prisoner of the Lord was passing from the perplexity of mind as to whether it were better to live or die, to a firm God-given persuasion that he was still to live. So he will see his friends in Philippi once more. He will serve on earth still a while, so must they. That no cloud may shadow their longed-for meeting, till then whatever may betide "only let your manner of life be worthy of the gospel of Christ." It was a ringing call to those early converts out on the frontiers of the early church. It is as fitting to our day as theirs.

Twofold Citizenship.

To-day we are deeply conscious of the fact that we are citizens of a great country involved in world-wide responsibilities. She carries a burden, and the outcome of her attitude will tell in all future days if the weak are evermore to be the prey of the powerful. We cannot contract out of our obligations because we are, in the providence of God, citizens of a nation with definite obligations to the world. But as Christians we are also "citizens of heaven." This double loyalty involves us in all manner of serious choices and decisions. Because of our higher loyalty we must discharge our earthly citizenship on the high plane of the will of God. Whatever else may be in doubt we are and must be our brother's keeper. Our text helps us to see

The Supreme Service.

The days are revealing to us how essential is faith in God, and how tragic the failure when faith dies. We are seeing how the gospel of redemption, the spiritual values of the Christian faith, the ethics of Christ, and all for which the church stands are the supreme realities. These must be upheld. The church must answer the call by the private life of her members, by their individual testimony, by her stated service of worship, and by her continuous propaganda. She must proclaim salvation in Christ's name, and insist upon his way of life. To this she is committed by virtue of her very being and the mandate of her Master. Our response must be to that call.

Worthy of the Gospel of Christ.

Paul, the prisoner of Jesus Christ, had one passion, and that was Christ. He had one burden on his soul—to preach Christ to the world. He saw at the heart of the gospel the passion of divine love seeking the salvation of the lost at the cost of infinite sacrifice. The cross was both the symbol of the Christian faith, and the centre of the Christian revelation. This is central in the evangel, and in the church's worship it is proclaimed in the Lord's supper. In vain we meet to "break bread," if that act does not recall the memory of his self-giving. Here we behold the incarnate Christ, who humbled himself unto death. Here we see the atoning Christ putting away sin by his sacrifice. Here we

are conscious of the ageless Christ, the ever-living One, the same yesterday, to-day and for ever. Paul felt that, as this lay at the core of Saviourhood, the same spirit must be found at the core of discipleship. In his case it was found and he "filled up that which was lacking in the sufferings of Christ for the body's sake, which is the church." How is it with us? A life "worthy of the gospel of Christ"? That must surely mean one that does not fail to render a sacrificial service, and radiate a redemptive influence.

Qualities in Such a Life.

The old soldier strikes four notes that we need to hear. He urges four qualities in the "worth-while" life that are a call and a challenge to us to-day.

(1) *Steadfastness*.—"Let me know that you are standing firm in a common spirit." Disciples in Philippi were "living at the crowded meeting-place of nations, surrounded by the pomp of a great empire, in the rush of material ambition, exposed to a bloated commercialism, and a dominant militarism." Not so dissimilar from our own life. We face a recrudescence of paganism to-day. This word calls us to keep our church community life strong and virile. Let us stand fast and keep our church life strong. Thus only can we permeate the mass with the breath of a new life from God. Failure here is tragic. We must not fail.

(2) *Militant and Aggressive*.—"Fighting side by side like one man for the faith of the gospel." Paul does not allow for an "exemption list" such as we have in all our churches. They claim exemption from supporting the gospel service. Nay, they contribute a positive chill of a vacant seat. The group of people is the first impression given to a visitor, not the choir or the preacher. Others exempt themselves from support of all mission work. Kingdom interests would lag and mission work end if all acted thus. This is not "worthy of the gospel" that has saved us and will open, we trust, the gates of the city of God.

Then two qualities will make our churches not museums of ancient things but auditoriums for the glad news of Christ. This strong community life will transform our cathedrals and our chapels from "dead palaces of a forgotten king" to the radiant home of a living sovereign.

(3) *Courage*.—"Never be scared for a second by your opponents." What examples of courage we are witnessing in the sphere of our earthly citizenship. Courage and consecration to the task of the hour. Christ was the courageous Christ. With steadfast face he goes on to Jerusalem. Such a Master calls for a more real and radical discipleship. Let us cease to play for "safety first" and not only sing, but in the service of man "stand up for Jesus."

(4) *Suffering Accepted*.—"To you it is given . . . to suffer . . . on behalf of Christ." Not a lot to be moaned over, but a privilege. Are we ready for this? The church's task in this hour calls for honesty in facing our obligations. It calls for courage born of faith, and sacrifice born of a great love for Christ, if we are to see the onward march of the "church of God which he purchased with his own blood." His blood! Let us work for its life and victory with "our blood." Here pacifism has no place; neutrality is impossible to Christ's own. There is no non-belligerency. The hour is a crisis. The need is desperate. The command from above allows for no exemptions. So in dauntless courage and in welcome sacrifice let our citizenship be "worthy of the gospel of Christ."

Here and There.

A meeting was called for Dec. 11 in the Livingstone Hall, Westminster, London, to commemorate the hundredth anniversary of David Livingstone's first sailing for Africa.

The Hotel Canberra, in Brisbane, has had a million guests in ten years. This without a liquor bar. Surely (says "The Spectator") it is a sufficient answer to those who say that a licence is essential. In reputation the hotel holds a place of great esteem.

The Victorian C.E. Union is planning for Endeavor Diamond Jubilee celebrations to be held on Saturday, Feb. 1, and Monday, Feb. 3. The State president (Mr. W. J. Williams) is to deliver a broadcast address through 3LO on Sunday, Feb. 2, from 4.20 to 4.30 p.m.

We are pleased to learn from our Victorian Conference secretary that bequests of £759/15/- each have been received by the Foreign Missionary and Home Missionary Committees from the estate of the late Catherine McKinnon, who for a considerable number of years was a member of the church at Balwyn. It is a great help to the committees when brethren and sisters make such provision for the carrying on of the work.

The National Missionary Council of Australia has selected Feb. 2 as Aborigine Sunday, and urges all churches to consider their responsibility for the native race of this continent. Our Federal Executive Committee had asked churches of Christ to observe the Sunday nearest to Australia Day and to take an offering for the work. Doubtless most will observe Feb. 2 as the day; but a due regard for the helping of the aborigines is the chief thing.

Thos. W. Grafton, one of our well-known American preachers, died at Beverly Hills, California, on Dec. 11, aged 83 years. To our readers he was probably best known as the author of a brief biography of Alexander Campbell. For a time he was assistant-editor of "The Christian Evangelist." He was also a member of the Butler University College of Religion faculty, and served as president of the International Convention of Disciples of Christ in 1923.

It is with deep regret that we learn of the death of Bro. William Wilson, well known to our Australian Brotherhood and particularly to the Victorian churches, who passed away at Mentone, Vic., on Sunday last, at the age of 83 years. Bro. Wilson was a foundation member of the church at Surrey Hills. For many years he took a prominent part in our brotherhood work. He was an able speaker. He was an ardent supporter of the temperance movement and in recent years gave splendid service to the Victorian Local Option Alliance. A wide circle of friends appreciated his work, and now extend sincere sympathy to his bereaved relatives.

The following brief editorial note in "The Christian World" (London) describes a rare "night of peace." It may well evoke from us a prayer for our kinsfolk in the homeland and a thanksgiving for our own freedom from the horrors of air-raids:—"We in the London area have enjoyed the unwonted luxury of a Sunday night free from air-raids. I suppose the reaction of many of our London readers must have been very much like my own. My first thought, as the hours went by without the 'banshee howling' of the sirens, was 'Thank God for a night without danger and fear.' My second was 'Thank God for a night in which we can have a rest from thoughts of anger and enmity.' It almost seemed a happier thing not to hear our own guns than not to hear the whirring of the German bombers overhead. I am no pacifist—but there is only one appropriate epithet for peace. It is a religious epithet. Peace is not merely a comfortable thing or a pleasant thing. It is the most blessed thing in life."

Mrs. S. O. Gole, of Roseville, N.S.W., has received an air mail letter from U.S.A. announcing that her brother, Roy Maston, passed away suddenly on Dec. 18 at his home in North Dakota, at the age of 56 years. Many of our older readers will remember Roy, who was the only surviving son of A. B. Maston, first manager of the Austral Co. and first editor of "The Australian Christian." He went to America 34 years ago. To the sorrowing widow and children (three sons and two daughters) and all the bereaved we tender sincere sympathy.

At close of evening service at Footscray, Vic., on Jan. 19, two young ladies were baptised who confessed Christ the previous Sunday. At a special meeting held after church, the secretary reported that the officers had received the resignation of Bro. Wakefield, who has accepted a call to Coburg church. He will conclude his work at Footscray on March 30, after over five and a half years of faithful ministry. After long and patient work the renovation committee reported that renovations would be commenced during the week, and that meetings will be held in the school hall until the work is finished.

Twenty-two leaders of national and international repute visited Springfield, Illinois, U.S.A., for a mission at the end of November. Jesse M. Bader, who began his evangelistic work in a special meeting with W. F. Rothenburger while he was pastor of First Church, Springfield, led the team. He stated the purposes of the mission as being threefold, first, to revitalise indifferent church members; second, to reach the unchurched in every community, of which there are more than 50 million in America; third, to strengthen the faith of Americans in democracy and stating clearly its moral and spiritual foundations.

Bro. T. H. Scambler writes: "It was my privilege to visit the tent mission meeting at Morwell on Thursday last. Five young men were at work that evening—R. W. Nixon the preacher, E. F. G. McIlhagger song-leader and soloist, W. H. McCallum at the piano, and H. J. Finger and Reg. Hillbrich (the latter from Warragul) assisting. Other young men from the college have been or will be assisting in the mission. House-to-house visitation is being done, but the townspeople are extremely conservative. Our visitors have been well received. Many people promise to attend the services, but the local attendances as yet have been small. Of the 28 members who have linked up with this new congregation only 14 are in Morwell. The whole conduct of the service was of a high order. I met with the workers the next morning in their daily conference for prayer and planning. Brethren, remember this new work in your prayers and your gifts."

"The Clarion Call" for January has the following paragraph on the late Dr. C. W. Saleeby: "The daily papers report the death of this great man in two or three lines of casual print, but in his home-going the world, the empire and especially the temperance cause, have lost an outstanding authority, whose statements always bore the hallmark of deep research, and an intimate acquaintance with any subject under consideration. Dr. Saleeby practised for a time as a physician, and later became a leading eugenicist. He was a scholar who won many coveted prizes, and occupied numerous important positions, including presidency of the Executive of the World League Against Alcoholism; vice-president of Divorce Law Reform Union; National Council of Public Morals, etc. During the Great War he became attached to Lord Rhondda's Ministry of Food, and gave valuable service to Britain's war effort. Dr. Saleeby was a convinced prohibitionist and lectured widely on the drink problem. He has left behind him brilliant publications on various questions which are standard works.

The temperance cause in particular will feel the loss of this great man, but will always thank God for him." "The Clarion Call" also refers to an article by Dr. Saleeby on "Food or Poison?" from which we quote the following sentences: "The manufacture of alcohol is the destruction of food. The brewers and distillers are destroyers of food, nothing more and nothing less. Except by the destruction of carbohydrate foods, starch and sugar, they cannot make alcohol. If the alcohol be used for its thousand life-serving purposes, in peace or war, destruction of food not still more essential to life is justified; otherwise it is waste and worse, the turning of treasure into trash, of food into poison."

Dr. G. Campbell Morgan, says the London "Christian World," recently appeared before his Westminster Chapel congregation with an impediment and a new adornment. The impediment was a limp, which he explained by saying that he had been away for twelve days, and within ten minutes of arriving at his destination he fell downstairs and tore some of the ligaments in his knee. The new adornment was a beard, and with regard to this he said, "If any of you are puzzled by the look of me, I recommend you to turn to the first book of Samuel, the sixteenth chapter, and the seventh verse, which will satisfy your curiosity." Dr. Morgan preached the first of a series of sermons on the devil. "I want to ask you," he said, "during these Sunday mornings to stay with the devil for a little while. This is a world in which we are confronted with him, and it is worth while to hear what the Bible says on the subject." It was not an over-emphasis of speech to say that hell was let loose, but he added that it was vitally important to realise that in these days when we were massed together as an Empire against these things, God, in spite of our failure, did seem in his overruling to have made us for the moment and for the occasion the custodians of the things that were true and righteous.

"The Christian Evangelist" (U.S.A.) in its Dec. 12 issue, has an editorial entitled "The Crisis in the China Mission," the opening paragraph of which contains the following sad and ominous news: "The American State Department has ordered the mission boards to withdraw all women and children of the missionary families from China. The men missionaries are permitted to remain at their post. This means that the foreign department of the United Christian Missionary Society will be compelled to evacuate every missionary wife and child and every single woman missionary, teacher, and worker from China. It is planned that one or two of these may go to the Philippines and several to India, but the circumstances are such that most of these women and children will have to come back to the homeland. The one exception to this order will be Mrs. Joseph M. Smith, who is with her husband in the language school in Peking, and not yet actually in a mission station." The "Evangelist" points out that this "indicates that the tension in the far east is very dangerous. Our Government would not withdraw these women and children if she were not clearing the way for some positive stand in aid to China and a firm opposition to the aggressiveness of Japan." The action is a very grave step for the China Mission. Also it means a critical budgetary problem for the United Society. It will take at least 15,700 dollars to bring the missionary wives and children back to America, and it may be that the missionaries must have more financial support than the amount of their present salaries to continue their existence for the interim until they can return to the field.

ADDRESSES.

R. V. Amos (preacher Georgetown church, N.S.W.).—6 Kahibah-rd., Georgetown, Newcastle.

R. Enniss (secretary Victorian Church Extension Committee).—600 St. Kilda-rd., Melbourne. W 5222.

H. Walmsley (preacher Albury church, N.S.W.).—Church of Christ office, 524 David-st., Albury.

RUF at Kahibah Rd
(Beverly Hills)

News of the Churches.

TASMANIA.

Tunnel Bay.—During past fortnight Bro. Tease, from West Hobart, has conducted a series of special meetings which have been exceptionally well attended. The final Sunday morning breaking of bread service was attended by over sixty, and in the evening over seventy attended the gospel service. On Jan. 8 the annual church picnic was well supported, and in the evening Bro. Tease conducted his final meeting, when one young woman confessed Christ, making a total of six additions to the church during the series.

WESTERN AUSTRALIA.

Bruce Rock.—Dr. H. T. Illingworth is now in membership here, and helps at piano. During preacher's holidays, services will be conducted by Bro. W. Arnold. We regret that Bro. John Wood, of Kunjin, has again been seriously ill, and is at present in Corrigin Hospital.

Perth.—On morning of Jan. 12, Bro. W. Paget gave a helpful exhortation on "Making Suggestions to Christ." Deep sympathy was extended to Sisters C. A. G. Payne and E. Lucraft on the death of their brother, Frank Pallot. Visitors included Sister D. R. Stirling, Queensland. At night Bro. J. Wiltshire spoke on "The Doxology of the Redeemed," and a lad decided for Christ.

Narembeen.—Recent services have been helped by the home-coming on vacation of several students from various schools and colleges, including Bro. Jeff. Hall, who has completed his medical course and is now a resident doctor at Perth Public Hospital, Bro. Tom Waterhouse on active service, Miss Elsie Ingham. Services of both church and Bible school will be in recess till Feb. 16. Mrs. C. H. Hunt has gone to the country girls' camp with 12 girls from this district. Bro. Hunt has not been in the best of health for some time.

QUEENSLAND.

Boonah.—Bro. and Sister van Eerde are settling down to the work, getting round among members and stimulating interest. Special Sunday services for Christmas and New Year were conducted. Several members attended Hinrichsen-Morris mission at Rosevale. A number of members have been confined to hospital through sickness. Bro. E. Jenner is back after a successful operation for appendicitis. An anonymous donor has given four chairs for platform.

Toowoomba.—Bro. L. A. Trezise goes on alternate week-ends to assist Ann-st. church pending the arrival of Bro. R. L. Williams' successor. Bro. V. Dallinger, of Chinchilla circuit, spoke at both services here on Dec. 29. On Jan. 12 Bro. T. A. Fergusson, of Brisbane, exhorted, and Bro. R. Draney preached at gospel meeting. A young woman reconsecrated her life. Two evening meetings have been conducted by Bro. Trezise in the home of Mr. and Mrs. Corrigan at Umbiram, 16 miles from Toowoomba. Sister Mrs. E. McLeod, who passed away recently, bequeathed £100 to Toowoomba church.

VICTORIA.

Hampton.—Bro. Stephenson addressed a good morning meeting on Jan. 19. At night he preached, and Mrs. Harvey helped with a solo.

Portland.—On Jan. 19 Bro. Robb gave a splendid address entitled "The Bow in the Clouds." Many visitors were present, and all meetings are well attended.

South Yarra.—All auxiliaries started the new year well with good meetings. In absence of Bro. Candy on annual holidays, Bro. A. G. Searle spoke on morning of Jan. 12, and Bro. J. G. Brown at gospel meeting. On Jan. 19 Bro. A. G. Searle spoke in the morning and Bro. Cliff Taylor, from Parkdale, delivered the gospel message.

Stawell.—The church has enjoyed a visit from Mr. and Mrs. Manning, of the R.B.M.U. Other visitors have also been welcomed. On alternate Sundays, in addition to gospel address, brief talks from "Pioneering for Christian Unity" are given.

Oakleigh.—During recent weeks, many visitors have attended services. Bro. Mudge has completed fourteen years of ministry with the church. Bren. L. Mudge, K. Bunn and A. Somerville have received gifts from the church prior to their departure on overseas service.

Carlton (Lygon-st.).—On Jan. 19 Miss Brian was received into membership from Northcote. Bro. Baker spoke in the morning on "True Greatness," and at night on "Simon of Cyrene." Soloist was Mrs. J. Rankin. Visitors were present from W.A., N.S.W. and Tasmania.

Moreland.—Bro. Graham has completed 12 months' ministry with the church with outstanding success. Sister Mrs. Scorse, from Warragul, was welcomed into fellowship on Jan. 5. Two young ladies decided for Christ at gospel service on Jan. 19. Over 200 broke bread on both Jan. 5 and 19.

Blackburn.—On Jan. 12 Bro. H. C. Bischoff was speaker at both services. John Supple brought a message in song. Bro. J. E. Webb, of Hartwell, addressed the church on morning of Jan. 19. Bro. H. C. Bischoff preached at night. "Camp Echoes" were given by several young people at C.E. on Jan. 15.

Newmarket.—On Jan. 12 Bro. Robb addressed both meetings. Sister Miss I. Murdock is in hospital for a few weeks; she is much better. Bro. Robb spoke at both meetings on Jan. 19. Sister Miss B. Fordham rendered a solo. The church extends deepest sympathy to Bro. D. Boxhall in the loss of his father.

Ormond.—At prayer meeting last week 14 were present and Bro. C. L. Lang gave a good message. He gave a helpful address to the church on Jan. 19, and preached at night on "The Way, the Truth and the Life." There were good attendances. Bro. C. Newham has left with A.I.F. for service abroad.

Essendon.—On mornings of Jan. 19, Bro. A. E. Illingworth exhorted on "The Truth Seekers Desire." Gospel meeting was preceded by a memorial service to our late Bro. Goldsworthy, sen., who recently passed away after a very full life of service. Bro. Illingworth's subject was "The Victor's Crown." Sister Dorothy Ploog sang a nice solo. Mid-week prayer meetings have resumed.

Drumcondra.—On Jan. 19 Bro. Maenaughtan, of Latrobe-terrace, spoke on "What Must We Do to be Saved?" A Christian Endeavor meeting was commenced with Bro. C. Fletcher secretary. A working bee was held to paint exterior of chapel. After two Saturdays it is completed, adding greatly to appearance. Sunday school is being held at 10 a.m. for summer months.

Frankston.—Attendances over holiday season have been very good. Bro. Finger has been speaker at all meetings. As Bro. H. Finger has been attending the mission at Morwell, speaker on Jan. 12 was Bro. Campbell, of Gardiner. On Jan. 19 Bro. A. Thomas was morning speaker, and Bro. J. E. Thomas, of Williamstown, presided. Bro. A. W. Connor preached at gospel service. Several visitors were present.

Geelong.—All auxiliaries have resumed after holiday period, with exception of Ladies' Aid Society and Mission Band. To splendid meetings on Jan. 12, Bro. K. Maenaughtan gave inspiring addresses. Many visitors were welcomed. Bro. Maenaughtan's morning subject on Jan. 19 was "Putting on the Acid Test." A young lad, recently baptised, was received into membership. Study group is continuing discussion of "Christian Science." Evening service was conducted by Bro. Lionel Dudley, preacher of Drumcondra church, who gave an impressive message.

Thornbury.—Auxiliaries have now resumed after holidays. There were good attendances on Jan. 19, subjects being, morning, "A Refuge, Tried and Sweet"; evening, "The Eternal City." Gloom has been cast over the church by the sudden home-call through a motor accident of baby Allison and Sister Mrs. J. Bell. Feeling reference was made by Bro. Searle, and the church extends very deep sympathy to all those bereaved.

Balwyn.—Since the conclusion of the Hinrichsen-Morris mission, attendances at all Sunday services have been excellent. On Jan. 12, 178 broke bread. Five were baptised at evening service. There have been three decisions since the mission. Five were received into fellowship on Jan. 19. At evening service Mr. Chris. Reekie was soloist. The church is sorry to lose Mrs. Matthews, who has gone to Ivanhoe, and Mrs. Sandie, who has gone to Hay.

Sunshine.—In absence of Bro. Nixon, who is assisting with the mission at Morwell, Bro. Peitzch, sen., gave a message from Revelation on morning of Jan. 12. In the evening Bro. Smith, from Essendon, was preacher. On morning of Jan. 19, Bro. Peitzch, sen., commenced a series of addresses from the book of Daniel. Bro. Plummer was speaker at evening service. Endeavor society commenced the new year with very good meetings, several visitors being welcomed.

Black Rock.—A Christmas tree was given to kinder and primary scholars on Dec. 19. There were good attendances during the holidays, many visitors being welcomed. On Christmas Sunday night all remained for carol singing. On Jan. 5 Bro. Allan, from Cheltenham, spoke on "Go Forward." On Jan. 12 Sister Blanchard was received by transfer. A kitchen tea was tendered on Jan. 9 to Miss Rita Dowell and Mr. Arthur Stidwell, who were married on Jan. 18, Bro. Mathieson officiating.

Preston.—At close of gospel service on Jan. 12, refreshments were served in school hall, when opportunity was taken to say farewell to Bro. H. Giddons, on final leave. A similar gathering was held recently to bid farewell to Bro. Stan. Garth. A presentation was made to Bro. F. Chatley at J.C.E. meeting on Jan. 19 in recognition of several years' faithful service as superintendent. Bro. Robinson has addressed all meetings, attendances at which are now increasing following holiday season.

Brunswick.—Mr. Atkin, of Northcote, addressed the church on morning of Jan. 12, and Mr. McCue, of Local Option Alliance, addressed the evening meeting. Bro. L. Jenkin and Sister F. Hand were recipients of several pieces of crystal at an evening on Jan. 13, held in their honor on the eve of their wedding. On Jan. 19 Bro. Swain addressed the church. Brief words of farewell were addressed to Bro. Oswald Jenkin, who presided at the organ, and is on final leave. Bro. C. Moebus has been transferred to R.A.A.F. depot at Richmond, N.S.W.

Mildura.—Bro. John Leng was morning speaker on Jan. 19. At gospel service Bro. Lewis brought a message entitled "Towards a United Church." Bren. Bill O'Neill, Tom O'Neill and Bert Gower, all on final leave, were farewelled at a social evening last week, and Bro. Lewis, on behalf of the church, made a presentation to each. On Sunday evening a presentation was also made to Bro. Charlie Le Brun, on final leave. On Jan. 14 a kitchen tea was tendered to Sister Shiela Jessop prior to her marriage to Bro. Cliff Robinson on Jan. 18.

Montrose.—On Dec. 29 Bro. Clark, with a company of young men from the Box Hill church who were holidaying, fellowshipped with the church. Bro. Clark gave a fine address at morning service. Other visitors were also present. On Jan. 5 there were nice meetings and a number of visitors. On Jan. 12 Bro. A. Fergus, of Gardiner church, spoke at both services, Bro. Roberts being away helping at Morwell mission. Bro. McCann helped at gospel service with a solo. On Jan. 19 Bro. Gibson took both services and gave fine addresses. Sunday school attendances have been small for past few Sundays owing to a number being on holidays.

Caulfield (Bambra-rd.).—Good meetings were held during holidays. A message from Bro. Burdeu, of Brisbane, was well received. The marriage of Miss Phyllis Evans and Mr. J. Laub was celebrated on Jan. 11. Bren. Rowston and G. Vafiopulous, on final leave A.I.F., were presented with wallets. Bro. and Sister J. Smith have been received into membership by letter from Prahran. Bro. Clipstone spoke at both services on Jan. 19. At night one young man made the good confession. Prayers are being offered for recovery of Bro. W. Saunders, who is in hospital.

Bet Bet.—Gospel services on Dec. 15 and 22 were ably conducted by Bren. R. H. Hill, of Maryborough, and Jack Sewell respectively. Bro. Ellis being unavoidably absent. There were well attended meetings during holiday season, and fellowship was enjoyed with several visitors, including the preacher's mother, Mrs. Ellis, of South Australia. Bro. and Sister F. Alderson and Bro. and Sister J. Scantlebury and families have moved to the metropolis. Presentations were made prior to their departure. They will be greatly missed, as both families were loyal and active members.

Fitzroy (Gore-st.).—Good meetings were held on Jan. 19. Bro. Robinson's messages were most helpful. Evening topic was "Where is the Worldling Heading To?" A young lady recently baptised was received into fellowship at morning service. At close of gospel meeting presentations were made to Bro. and Sister Brochie (Bro. Brochie being home on leave). S.C.E. has resumed meetings since holidays. News had been received of the death (by accident) of Bro. W. Griffith. Until recently he was connected with Fitzroy church almost from its beginning. Sympathy goes out to his sons and daughters.

Maryborough.—Attendances are keeping up well considering the number away on holiday. On Jan. 12 Bro. Holland gave an inspiring address at 11 a.m. on "Lost in the Church," and at 7 p.m. on "Moses, a Type of Christ." On Jan. 19 he spoke at 11 a.m. on "Cushions or Crosses?" and at 7 p.m. on "The Ark, a Type of the Church." Sister Mrs. Ellis, from South Australia, was a visitor. Mrs. Holland, Hawthorn, and Mrs. Drake, of Stawell, were received into fellowship on Jan. 19. Members were saddened by the home-call of Mr. Driver, father of Sister Driver. Bro. Holland officiated at home and graveside. Auxiliaries are all resuming in good style after holidays.

Swan Hill.—In spite of the holidays, attendances continue to be good. Two young ladies have confessed Christ in recent weeks, one being baptised last Lord's day. Bro. R. Jermyn left for Wood Wood at close of last year, and will attend his home church at Castlemaine. Before leaving he was presented with a writing set in appreciation of his faithfulness and willing service during the three years he was in fellowship here. Bro. R. Baxter and Sister E. Loundes were united in matrimony on Dec. 26. Sunday school commenced last Lord's day after three weeks' recess. During holiday period Greg. Symes, a Sunday school lad, contracted meningitis, and passed away on Christmas Day. Sympathy is extended to all loved ones. A new organ has been purchased by the church.

Ringwood.—Meetings are improving after holidays. Appreciated service has been rendered by visiting speakers. Visitors were present on Jan. 19, when Bro. Murray (conference president) brought a helpful message. Bro. Banks spoke at gospel service. Ringwood-Mitcham held combined service on evening of Jan. 18. Bro. Jackel challenged with his message. A party from Thornbury was present. Endeavor societies are having splendid meetings. Attendance at Bible school on Jan. 19 was highest for months. Several new scholars have been enrolled. Sisters Banks and D. Natt have joined teaching staff. Boys' club has commenced after holiday recess. Prayer sessions are being arranged and plans are in hand for a tent mission. Church and auxiliaries have suffered as result of Sister Mackay and family leaving the district.

Red Hill.—During the holidays the church has been cheered by the presence of visitors from city and country churches. Bro. Goudie, of Kyneton, presided on Jan. 12, and Bro. F. Lee, of Thornbury, on Jan. 19. Helpful messages are being capably given by Bro. H. E. R. Steele. Ladies' guild and J.C.E. have resumed their meetings.

SOUTH AUSTRALIA.

Winkle.—On morning of Jan. 12, Bro. W. A. Hunt addressed church on "Running Away from Duty." On Jan. 19 Bro. Allan Chapple spoke in the morning on "The Journey Along the Christian Road," and Bro. L. A. Chapple was evening speaker.

Forestville.—Mr. F. Fisher, of St. Morris, preached on Jan. 12. At a special meeting on Jan. 8, the church decided to invite Bro. Theo. Edwards to remain as pastor for a further term. Children from Colebrook Home at Quorn visited Bible school on Jan. 19 and contributed items.

Adelaide (Grote-st.).—During Bro. Hurren's absence on holiday, enjoyable morning addresses were given by Bren. Uren and H. R. Taylor, and Bro. P. R. Baker delivered a powerful gospel message. After his stirring address on "What is the Gospel?" a man confessed Christ on Jan. 19. The work is in good heart, and the church is preparing for a special effort.

Queenstown.—Bro. Brooker is very ill again. In his place Bro. Foote, jun., exhorted the church on Jan. 5, and in the evening Bro. Hinde preached the gospel. On Jan. 12, at the young people's meeting, Bro. Haley gave a helpful talk. Bro. Coin exhorted the church. In the evening Bro. Foote, jun., preached the gospel. We pray that Bro. Brooker will soon be restored to health.

Naracoorte.—On Jan. 9 a social evening was held to welcome Bro. and Sister Killmier and daughters. Bro. McNicol was chairman. His words of welcome were supported by Bren. Lawrance, Farrow, Vawser and Davey. Local preachers' fraternal also extended a welcome. Pastor Hansen represented Lutheran congregation, Mr. Tucker Methodist, and Mr. Petherick Presbyterian churches. Bro. Killmier suitably responded. On Jan. 12 Bro. Killmier gave impressive addresses at well-attended morning and evening services.

Hindmarsh.—Services are returning to normal after holidays; 110 attended morning service on Jan. 19. Bro. T. P. Richardson exhorting. At night Bro. H. R. Taylor preached from John 7. The choir helped with an anthem, Bro. Jack Holden singing a solo. On Monday evening last a surprise visit was made to the home of Bro. and Sister T. P. Richardson by fellow-officers of the church with their wives, on the occasion of their silver wedding. A presentation of a silver cake dish, a mark of Christian love and esteem, was made on behalf of the officers by Bro. F. T. Holden. Bro. Richardson responded.

Bordertown.—Bro. and Sister Russell have commenced their seventh year of service with the church. They are now on holiday. Sister Miss McMartin and Bro. L. E. Verco have both been laid aside through illness. On Jan. 12 Bro. E. P. Verco exhorted church, and at gospel service Bro. Russell preached a farewell sermon to the young men who are going into camp; subject, "The Strength of Youth." Several young men took part, and Miss Leola McDonald rendered a solo. Bro. Harwood spoke on morning of Jan. 19, and Bro. L. Fisher preached at night. Sister Mrs. J. Tilley was soloist. Miss Sylvia Riches, of Henley Beach, and Bro. Ian Underwood (R.A.A.F.), from Ballarat training school, have been visitors.

Brooklyn Park.—Services during past month were splendidly attended. Bible school has had the highest number for years, 91 being present on a recent Lord's day. J.C.E., under Miss Gwenda Beiler, has begun work again, and the Y.P.S. has also started the year with increased attendances. To excellent gatherings on Jan. 19 Bro. Beiler delivered farewell messages on "Seeing Jesus" and "My Favorite Message." He has begun part-time work with

the Council of Religious Education in conjunction with his part-time work as our Bible school organiser. Mrs. Storr (baptised believer) has been welcomed into fellowship. Miss Elsie Lewis is in hospital but progressing. Bro. A. H. Wilson is due to begin his labors with the church on Feb. 9.

Strathalbyn.—Bible school had Christmas tree, and a beautiful pageant was given on the birth of Jesus. A number of our C.E. members were amongst the 300 who attended Mt. Barker Christmas camp. Bro. R. Caudle was given a surprise social on Jan. 2 previous to leaving for the city to pursue his studies. Bro. W. Bartlett's addresses were much appreciated on Jan. 5. United Prayer Circle tendered Bro. Wilson a farewell social on Jan. 7, and presented him with an attache case. His farewell sermon was given on Jan. 12. A large and representative gathering was present at church and auxiliary farewell social on Jan. 14. Words of appreciation were spoken by the Mayor and others of Bro. and Sister Wilson's good work, and a wallet of notes and basket of flowers were presented. The church regrets their departure, and best wishes go with them.

NEW SOUTH WALES.

Paddington.—On Jan. 19 there was a good attendance at breaking of bread. Three young people were received into fellowship. Bro. J. Dean spoke from Ex. 14: 15. At gospel service Bro. Greenhalgh preached from Luke 12: 50. A Bible school scholar was immersed.

Lidcombe.—United intercession services are being held each Wednesday night in our building. On Jan. 19 Bro. P. D. McCallum addressed church, and at night Bro. G. Morton was speaker. Bro. E. Hollyoak, after several weeks in hospital, is able to meet with the church.

Carramar.—Good work is being maintained. Bro. H. E. Stimson, Lidcombe, carries on as superintendent. Miss M. Crossman has been appointed kindergarten superintendent. On Jan. 19 Bro. W. J. Crossman conducted gospel service. Mr. and Mrs. Walthers, Lionel and Pauline, were baptised and received into fellowship; also Norma Stimson and Francis Walthers who had previously been immersed.

Gilgandra.—Bible school was again successful in winning prize banner in connection with scripture examination. On Dec. 8, junior Endeavor took part in evening service. On Dec. 21 Bible school and kindergarten gave a concert. Christmas tree gifts were distributed among scholars. Three more of our young men have been called up for war service—Bren. W. Quayle, S. Callaghan by the A.I.F., and W. Burrell the R.A.A.F.

Wagga.—Attendances at all meetings are well maintained, and Bro. Stow is faithfully preaching. Y.P.S.C.E. has resumed meetings. Attendances at mid-week prayer meetings are steadily improving in numbers. On Jan. 19 Bro. W. Caspersen addressed the church in the morning, and Bro. Stow conducted gospel service, his subject being "The Gospel." Bro. Butler, on leave from camp, sang a solo. Fellowship with a number of visitors has been enjoyed recently. On Jan. 19 Bro. Rigg, from Canterbury-Earwood, was received by letter. Bro. and Sister Midgley are recovering from results of a motor accident.

Rockdale.—The church has appreciated messages from Bren. Roffey, Small, Henderson, Goode and Carter during Bro. Hinrichsen's absence on holidays. On Jan. 18 Sister Norma Redman, a Bible school teacher, was united in marriage to Bro. Woolms. At a previous social evening a presentation of an electric toaster was made by the teachers, and a clock by Endeavor society. A social was held on Jan. 18 to bid farewell to Bro. and Sister Goode and family who are leaving for Inverell, and presentations of a Bible and basket of flowers were made. On Jan. 19 Bro. Goode gave a farewell message to the church, and Bro. Carter preached the gospel at night.

Georgetown.—On Jan. 12 farewell services were conducted by Bro. Wylie, who leaves to take up the work at Grafton. A farewell service also took place on Jan. 8, when the chapel

was crowded to the doors. Representatives of the sister suburban churches took part and, with members of Georgetown, spoke highly of the work of Bro. Wylie during his ministry. Bro. Wylie was presented with a wristlet watch suitably inscribed from the church. A basket

supper followed. At gospel service on Jan. 12 a lad was baptised. Bro. R. V. Amos commenced his ministry on Jan. 19, when he spoke on "Is there a Faith that Satisfies?" At gospel service the subject was "What think ye of Christ?" A young lady confessed Christ.

Home Guard.

THERE are half-a-dozen verses in the book of Ecclesiastes which have been more frequently in my mind since the war began than any other words in the Bible. They occur in the ninth chapter, and they contain the story of the "poor wise man," who, "by his wisdom," delivered a city. Listen:

"There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it:

"Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man.

"Then said I, Wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard.

"The words of wise men are heard in quiet more than the cry of him that ruleth among fools.

"Wisdom is better than weapons of war: but one sinner destroyeth much good."

I say again that during the war these words have more often been present to me than any other Bible passage. Let me tell you why. Like most of us, I suppose, I have prayed more during these war months than ever before in my life. And it has been an immense comfort to me, on the many occasions which I have asked myself questions about my praying, to remember that I could be just like that poor, wise man.

He was, in the world's eyes, a nobody. His fellow citizens, if they ever knew of his existence, forgot it. But he had resources of which they never dreamed; he had a science which to them would have seemed an absurdity, that foolishness with which God has repeatedly destroyed, and will yet again destroy, the wisdom of men. He could do exactly what Jesus tells me to do. He could go into his room, and shut the door, and there, in the secret with God, be as foolish as he liked.

With nobody else to hear him, he could say the things that came into and out of his heart. He could ask his Father the things that a child always asks, the "why's," and the "when's" and the "how's," and all those other questions which are the intimacies of child education. He could make his requests, whether big or little, and learn from the way God dealt with them to know what is lawful in prayer, i.e., learn

that prayer is a science based upon laws. And presently his would be the joy of seeing his Father openly acting in response to his secret praying.

What was the poor man's wisdom? It began, of course, with the "fear" of God. "The fear of the Lord is the beginning of wisdom," or as Moffat has it, "the first thing in knowledge is reverence for the Eternal," which is precisely what most worldly wisdom lacks.

His reverence for the Eternal was due to the fact that he acknowledged the Eternal as Creator, as one with the knowledge and power that gave birth to the universe. The poor man was wise enough to know that human science, at its highest, can never do more than touch the hem of God's garment. He was wise enough to know that the daily additions men make to their vaunted "science" can no more exhaust the wisdom of the divine Worker than we, by our fishing, can lower the ocean's level. There, in the beleaguered city, he had communications which no foe could cut, and was in touch with forces incomparably greater than those of any human leader. More than that, maybe, he did not know or ask to know. It was sufficient for him that God had means of doing things at which he could not begin to guess; his wisdom did not rise to the folly of attempting to fit Omnipotence into the framework of the "possible."

With such a disciple God could and did work. The city was delivered. Nobody knew that the poor wise man had any thing whatever to do with it. If they had a Minister of Information in those days we may be sure that he, having challenged the enemy to come on, was properly disappointed at the breaking of the siege, but lost no time in ascribing the praise to the government.

But wisdom is better than weapons of war. And I believe that the mightiest force this country could raise would be a force of men and women properly trained in the use of the wisdom conferred by God on those who come into the secret place by the path of humble approach.

Whatever days of prayer may accomplish, they are of little account by comparison with that great thing the churches might do, if they set themselves seriously to enrol and instruct an inner Home Guard of Poor Wise Men.—Hugh Redwood.

Perseverance.

IT is not enough to begin; continuance is necessary. Mere enrolment will not make one a scholar; the pupil must continue in the school through all the long course, until he has mastered every branch. One who has observed the course of men for many years says that success in life depends upon staying power. The reason for failure in most cases is lack of perseverance. Men get tired and give up. There are thousands who begin to follow Christ, but who, when discouragements come, faint and drop out.

To abide in Christ's word is to obey him. We must do it continuously too; not to-day only, but to-morrow as well, and to-morrow, and to-morrow, unto the end.

There is another way of abiding in the word of Christ. Many of his words are promises. The forests in summer days are full of birds' nests. They are hidden among the leaves. The little birds know where they are; and when a storm arises, or when night draws

on, they fly each to his own nest. So the promises of God are hidden in the Bible, like nests in the great forests; and thither we should fly in any danger or alarm, hiding there in our soul's nest until the storm be overpast. There are no castles in this world so impregnable as the words of Christ.

We are all in this world on divine missions, are all sent from God to take some specific part in blessing the world. To do this we have just a day of time. A day is a brief time. It is a fixed time. When the sun comes to his going down, no power in the universe can prolong his stay for one minute.

Yet the day is long enough for God's plan. The sun never sets too soon for his purpose. Each life is long enough for the little part of the world's work allotted to it. This is true even of the infant that lives only an hour, merely coming into this world, smiling its benediction, and flying away. It is true of the child, of the young man or young woman,

of him who dies in the maturity of his powers with his hands yet full of unfinished tasks. No one can ever offer as an excuse for an unfinished life-work that the time given to him was too short. It is always long enough, if only every moment of it be filled with faithfulness.

To have our work completed at the end, we must do it while the day lasts, for there will be no opportunity afterward. If we are living earnestly, we shall live all the time under the pressure of the consciousness that the time is short. We must not waste nor lose a moment. Soon it will be night, when we cannot work.—Dr. J. R. Miller.

MISSIONARY AND BIOGRAPHY.

Books of Interest and Profit.

"Pastor Niemoller and His Creed," 1/6.

"Ablaze for God"—the life story of Paget Wilkes, of the Japan Evangelistic Band. By Mary Pattison, 5/9.

"John Williams Sails On." By Cecil Northcott, 6/9.

"Bishop Taylor Smith." By E. L. Langston, 12/6.

"George Muller: the Man of Faith." By F. G. Warne, 3/9.

"Through Central Africa," Roome, 4/-.

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DEATH.

GILMOUR.—On Jan. 9, at the residence of her daughter, Mrs. H. R. Chandler, "Trenwell," The Basin, Christina, widow of the late H. B. Gilmour, aged 96 years, passed peacefully away. A member of the church 70 years.

IN MEMORIAM.

GIBBS.—In loving memory of my dear wife and our loved mother, Alice, who passed to a higher life Jan. 28, 1940. Always remembered.—Inserted by her loving husband, Douglas, and daughters, Florence (Mrs. J. T. Price, Kyneton), and Elsie.

GORDON.—In loving memory of our dear ones, husband and father, and loving daughter and sister—Jan. 23, 1933, Feb. 17, 1936.

Then trust in God through all thy days,

Fear not, for he doth hold thy hand;

Though dark thy ways still sing and praise:

Some time, some time, we'll understand.

—Inserted by Mrs. Gordon and family.

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COMING EVENTS.

FEBRUARY 2.—South Richmond home-coming and thanksgiving services, all day, Feb. 2. Morning, 11, worship and induction service. Mr. Scambler will deliver the charge to Mr. C. Cole and church officers. Basket luncheon. Tea and milk provided. 3 p.m., re-union of past and present members of church and auxiliaries. Speaker, Dr. Killmier. Fellowship tea provided in school hall. 7 p.m., service of witness and thanksgiving. A thanksgiving offering will be taken up. Mr. C. Cole will address the meeting.

BROADCAST SERVICES.

H. Walmsley speaks from studio of 2AY, Albury, Sunday, Jan. 26, 6.45 p.m.

Mildura, Jan. 26, 11 a.m., through 3MA Mildura.

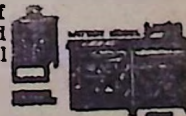
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MISS MARY CLIPSTONE.

ARRANGEMENTS have been made for Miss Clipstone to reach Sydney early in February and undertake some special study in tropical diseases at the Sydney University. Such a course will be invaluable to a nurse undertaking island work. It is expected that Miss Clipstone will reach the Islands by Easter. We announced earlier that Sister Clipstone's home is at Kaniva, Victoria. The Kaniva church feel it an honor to have one of their number representing them overseas, so they requested the privilege of making Miss Clipstone their "living link." We congratulate the Kaniva church, and pray that they will have much spiritual blessing as they enter into this new covenant. The Victorian Women's Mission Bands had hoped to have Miss Clipstone as their second "living link," but under the circumstances have graciously waived their claim in favor of Kaniva.

CAMP LIFE.

WE are camped again at Wadgaon. At the moment I am seated at a table outside our tent, attempting to get this letter written in time for the next mail. It is not the easiest of tasks to concentrate on this letter. Within twenty yards is a tree bearing a fruit akin to a plum. The fruit is not yet ripe, and in its present condition is greener and harder than any green plum. But that makes not the slightest difference to children, and right now there are about twenty children gathered round the tree, shaking the unripe fruit down and quarrelling over the spoils. Conscience demands that I write this letter, but I am almost convinced at times that I should see fair play among the young folk who will soon be suffering from severe stomach ache. Luckily the children have decided to go home, and I shall soon be left in quietness.

This is a delightful spot for camping. Big tamarind trees give day-long shade, and had we come here only to enjoy the spot, we would doubtless be satisfied. Many years ago, before the British came to India, a man distinguished himself in the service of the rulers of that day, and in return was granted large tracts of land. The descendants of that man are the chief people of Wadgaon. There are three or four brothers, young men, well educated, who constitute the present ruling family, and they very kindly allow us to camp here each year.

We are expecting the children, Rona and Ray, home from school in less than a fortnight's time. This will give Merle no end of satisfaction. She has them with her every day—in imagination—but it is nothing to be compared with having them in the flesh. Generally speaking, things are with us here in India much as usual. In many ways the war has not yet had any great effect. That is to say, we see so little—never a soldier, save when we go to Dhond or Poona. There is nothing of the excitement that you have at home—nothing of the distress and worry that folk in England must have.—R. C. Bolduan.

INDIAN WOMEN—DHORAJA.

LAST week I went to Dhoraja and stayed four days. This was because of Miss Vawser going away, and the fact that I had not been there since soon after my return. It was quite a busy time, but very satisfactory. The village women are so improving since our Bible-women have been able to stay amongst them from time to time. It seems that from the time they give up idol worship and the Hindu festivals, a change takes place. We who

have known them from the first, see such a change due to even an imperfect knowledge, as yet, of Christ's teachings. They cannot read, so teaching has to be more gradual, but they have memorised quite a lot.—F. Cameron.

VISITING ANOTHER MISSION.

BEFORE Christmas I had the privilege of attending the Poona and Indian Village Mission annual convention at Nasrapur, in the hills near Poona. This mission is one of our neighbors, and we have always had the friendliest of relationships. We invite a representative of their mission to attend our mission annual meetings, and they also send an invitation to our mission for a representative to attend their annual convention. This year I was asked to represent our mission.

Nasrapur is very prettily situated. The mission property is surrounded by creeks and on one side a river. There is always the sound of running water. Not far away is a waterfall, and, of course, after the rains at this time of the year everything looks so refreshing; the hills are literally covered with green grass, and the trees have all their beautiful fresh leaves. Indeed, it was most refreshing after being on the plains, where the first rains had practically failed this year. Since then we have had some good rains which have altered the appearance of the fields around about us at Shrigonda. We are hoping now that the farmers will have a reasonably good harvest this year.—E. Vawser.

THE INFLUENCE OF CHINESE GOVERNMENT.

WE cannot be too thankful for those in the Chinese government who truly are God's children, and are proving themselves such by their actions. Then there are men and women whom God has raised up as gifts to his church, a sample of whom we have had in Australia lately. Bands of consecrated men and women are doing splendid work in China to-day. Many are commanding good audiences wherever they go. Last spring I was anxious to hear Dr. Sung preach in a Chinese church in Shanghai. I went one hour before the service was timed to begin, but found the building crowded and the doors closed. Loud speakers gave the street congregation the pleasure of hearing the preacher. I had to return without seeing Dr. Sung. We thank God for such men and women. But what are they amongst the hundreds of millions of China? Can they make their influence felt to the extent they would like? It would be unreasonable to think so.—Madras Report.

PREACHERS' PROVIDENT FUND.

With which is incorporated the Aged and Infirm Evangelists' Trust.

Established by the Federal Conference of the Churches of Christ in Australia.

Members of Committee: T. B. Rofe (Chairman), H. E. Bell, J. Crawford, C. Graham, F. S. Steer, Dr. C. A. Verec, W. H. Hall (Hon. Secretary and Treasurer).

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

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

The Objects of the Fund are:
1st. To assist financially Aged and Infirm and Retired Preachers.

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

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

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Sacred Songs.

LOVERS of sacred music will find two new Australian publications to be of interest. The words are by Miss F. McLachlan, of Owen, S.A., and the music in each case is composed by Ernest W. Pittman.

"A Hymn of Supplication" will be especially suitable for use by choirs. The four stanzas form a prayer for divine direction in this period of crisis, and have been happily set to a quiet melody with simple harmony throughout. The range is not great, and the hymn may prove for many congregations a fitting and loved expression of a universal sentiment.

The second composition is a sacred song, "Lo, I am with you alway." Also in four stanzas, these words are an expression of assurance and quiet thankfulness. Here again the composer has succeeded in reflecting the spirit of the words in the music, and without the fussy verbal accentuation which sometimes makes a sacred song inappropriate for use in worship services. The accompaniment is suitable for piano or for the cabinet organ which is used in most of our churches. Baritones and mezzo-sopranos will welcome this song.—David Plummer.

The Sanctity of Home.

A CHRISTIAN home should be heaven begun on earth. It will be if it is the abode of warm and loving hearts. Serene but inspiring is the household which thinks, works, rejoices, and sorrows together; whose personalities are all melted down by divine grace, uniting them in love. "A lamp," said Robert McCheyne, the great Scottish preacher, "is a very small thing, and it burns calmly, and without noise, and it giveth light unto all that are in the house." So there are great but quiet influences which, like the flame of a sacred lamp, fill many a home with light and fragrance. A soft, deep carpet not only diffuses a look of ample comfort, it deadens many a creaking sound; so is the peace of a Christian home. A strong curtain wards off the summer heat and the wintry wind; so a sweet family fellowship is a shield protecting all the members. A soft pillow may make some forget their misery, and a tired mind soon forgets its cares in the delights of a comfortable Christian home. Its influence is like the fresh evening breeze at the close of a burning day. There would be fewer aching hearts if there were more Christian homes. When you turn face homeward, think of Jesus and of heaven. Our Lord raised three persons from the dead. One was an only son; another, an only daughter; the third, an only brother. Whenever he entered a home he sanctified it with peace and radiant life. Make sure that Jesus is in the sacred presence of your home.—Selected.

Obituary.

R. H. C. Goldsworthy.

A T Caulfield Military Hospital, Vic., on Jan. 12, a returned soldier of the 3rd Division Signallers in the last "great war" entered into rest. This was Bro. R. H. C. Goldsworthy, who came back from the war bearing in his body the physical effects of the conflict. He was rarely free from suffering, which at times became so severe that he had prolonged periods in hospital for special treatment. He has left a good wife, four sons and four daughters to mourn his loss. Three sons are in the A.I.F., and a son-in-law is in the Navy. Our brother was baptised in Bendigo by the late Dr. J. Cook. His membership was with the Meredith fellowship, of which he was an elder, and a trustee of the property. For several years he and his family have resided at Essendon and worshipped with us. He was a good speaker, a man of firm convictions, a beloved husband and father, and a faithful soldier of the Lord Jesus Christ. I think it could be said of him

that he fought a good fight and kept the faith. His death came at last as a happy release. Services in the home and at the graveside in Williamstown cemetery were conducted by the writer. A military service followed and the Last Post sounded. We commend the loved ones to the God of all comfort.—A.E.I.

Miss C. Roskilly.

AFTER a prolonged illness, Miss Charlotte Roskilly, a former member of the churches at North Melbourne and Newmarket, Vic., departed this life on 10th inst. Miss Roskilly will be remembered as a cheerful and devoted Sunday school teacher in both of the above churches, and her loss will be mourned by her former colleagues. The writer conducted her funeral service in Footscray cemetery.—J. I. Mudford.

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"THOU shalt not take the name of the Lord
thy God in vain."—Ex. 20: 7.

"Why, it is owing to you that the name of
God is maligned among the Gentiles, as scrip-
ture says!"—Rom. 2: 24 (Moffatt).

○

O Lord, forbid that as a people who utter
and wear thy holy name, we should seem to
use it to cover our insincerities, or as a cloak
for arrogance. Rid us of all irreverence, false-
hood, profanity; fill us with the spirit of the
Lord Jesus, who did always those things which
are well-pleasing unto thee and caused count-
less souls to glorify thy name. For his sake
we pray. Amen.

○

O Saviour Christ, thou Mighty Vine! we will
abide in thee, for without thee we can do noth-
ing. We share thy dread of barren fertility; we
would know with thee the thrill and recom-
pense of a productive life. So shall thy king-
dom be extended and the Father glorified. For
his name's sake. Amen.

○

Most gracious Lord, we would cease to look
upon life through our own dirty windows. Give
to us each one, the clean and reverent heart
that beholds thy seal and secret in commonest
things. Let us see thy care betokened in birds
and flowers. Let us recognise in human ills
a call to manifest the works of God. Let us
regard the dignity of fellow creatures and see
the worth for which Christ died. May the
manner of our speech and actions commend to
others life's wholesome view and bring honor
to thy name. For Jesus' sake. Amen.

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