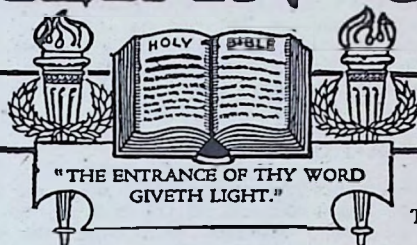


# The AUSTRALIAN CHRISTIAN

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## For Lonely Folk.

C. B. Nance-Kivell, B.S.Litt., B.D.

WHO does not know what it is to be lonely? More or less we are all like Robinson Crusoe on an isolated island—or even if that island proves to be inhabited we resemble Jakara, a white young man exiled on the island of Mer, peopled with dark natives. How he looked and longed to share again the civilisation of the white race. It is possible to be lonely, frightfully so, stranded in some out-of-the-way place, or even in a city, where people throng the streets. Missionaries experience it, so do preachers in the distant districts of Australia. One wrote me recently, "The sense of loneliness is killing." We are all human, even preachers.

### Clubs for Lonely People.

Advertisements appear for pen-friends. People want "pals." Certain organisations exist to make contacts; that is, introduce one lonely person to another. At first, perhaps, we are inclined to condemn them, and some of these modern centres deserve condemnation, but there are people who are definitely striving without self-interest to help souls in exile to happiness, freedom and fellowship again. Such people we admire.

### Walter Wynn's Book, "Alone."

The author, evidently having passed through a wilderness, determined to use his experience to alleviate the distress of others. In his excellent book, mention is made of some causes leading to a "split personality." There is an "aloneness" which comes through bereavement. Another, failing health; another, financial loss; and another "aloneness" is self-caused, and the remedy is a severe introspection with a determination to act upon what is discovered. The writer's appeal is, "Flood life with the light of the Invisible." To such I would say, "Make friends with God, God's Book, God's children, good literature and God's good earth—Nature.

### Sadhu Sundar Singh's Struggle.

His deepest sorrow came in 1906, at the age of 14, when his mother died. "Close upon the death of his mother," writes the late C. F. Andrews, "he lost his elder brother whom he dearly loved in death." All who have loved and lost know well the awful loneliness when this happens. Inclined to rebel against God, through revelation and reason he accepted the will of God. The bitter struggle ended, and a delightful peace became his abiding portion. For years he wandered over a section of India, telling people the love of God in Christ, at times treading the snow-covered tracks of mountains, alone and yet not alone, and suffering hardships as becometh a child of God, but always, although human companions were absent, he was in communion with the White Comrade, Jesus Christ. And the same is true of the believer to-day.

### Life Empty Without God.

Thousands of anxious and bewildered spirits are trying everything but the right Person. Some take to strong drink. This is foolish. Others revel in lust, and not a few drink from the cup of pleasure, and Oh, how sad, some leap from the cliff or commit suicide some other way. It is friendship they need, the friendship of God, their heavenly Father; it is the overtures of divine grace in Jesus Christ they need, and the sweet communion of the Holy Spirit. Also, of course, the ministry of the church.

### Consider Joseph.

He has always been a favorite of mine. Every young man should study his life. He held his peace when others would have cursed. He lost his freedom, freedom of the green hills, lure of beautiful valleys, the music of babbling brook. He became a slave. He lost his reputation, for he was a good servant. The Bible says so. The lie of Potiphar's wife put him in prison dug out of the solid earth. In it there were other prisoners whose strange dreams he interpreted, but alas, as soon as they were free they forgot him. Did he not feel lonely in that cave? Would you have felt any other way? But read Genesis 39: 20; "And . . . the Lord was with him." The Lord was with him, and it is all there. Again I say, the Lord was with him, and that fact made all the difference.

### The Lord and the Lonely Soul.

When the rest forsook him the Lord remained. It was the Lord who was with him in that jail, who took him out and made him prime minister of Egypt. His jealous brothers lowered him into one pit and a wicked woman thrust him into another, but the good Lord brought him out of both. He went in, had to stay there for a while, but he came out. The same will happen to you whatever prison you may be in to-day, even if you have to stay there until the door of death opens and you pass with Christ to mansions of glory. The Lord, my lonely brother, my worried sister, will always be by your side when friends depart, when you encounter great loss, when medical opinion pronounces you incurable, when you are tired, beaten and broken; yes, and when death approaches it is the Lord and only the Lord who will walk through the valley of the shadow of death with you. In him, though bound on earth, you are at liberty in heaven. This verse may not be great poetry but it is excellent theology:

"No, never alone;  
No, never alone;  
He promised never to leave me,  
Never to leave me alone."

## Another National Day of Prayer.

THIS Majesty the King desires that Sunday, 11 September 7, the Sunday following the second anniversary of the outbreak of war, should be observed as a national day of prayer. As before, all churches, including churches of Christ, will be happy thus to observe the day, and to encourage others to do so. In every place careful preparation should be made. It were well if all members of the community—including all politicians, as a newspaper paragraph suggests—were to follow the King's example in humbly acknowledging God and seeking his help.

## The Queen's Thanks.

THE Queen's broadcast to the people of the United States of America was a very beautiful one. The London "Daily Mail" said that the air had never been filled with better words. Her Majesty thanked the American people for their sympathy and help, and paid a great tribute to the devotion, bravery and endurance of the British women. She sent a special message of thanks to their American sisters. The closing paragraph of the broadcast was as follows:—

"We shall not forget your sacrifice. The sympathy that inspires it springs not only from our common speech and traditions, which we share with you, but even more from our common ideals. To you tyranny is as hateful as it is to us. To you the things for which we will fight to the death are no less sacred. And to my mind at any rate, your generosity is born of your conviction and of your high resolve that, however great the cost and however long the struggle, justice and freedom, human dignity and kindness, shall not perish from the earth. I look to the day when we shall go forward hand in hand to build a better, kinder and happier world for our children. May God bless you all."

## Foundations of Peace.

EVERY Christian desires world peace and an order of society in which the principles of Christ our Lord will be operative. It is right that not only our national leaders but also leaders in the churches should now interest themselves in the question of the world order after the war. It would be folly to postpone this thinking till the cessation of the conflict. We welcome wholeheartedly, therefore, the earnest endeavors now being made to frame a policy which will be for the good of all nations. We may also say that, so far as church pronouncements are concerned, we favor much more an enunciation of principles than the formulation of a precise and detailed programme. We are in full accord with a statement recently made in an editorial note in the American "Christian Standard." Mr. Edwin Errett, the editor, wrote that "it is worth while to remember that the church must not allow itself to become identified with any one cause. It must always be exerting itself



for grace and peace and healing after the war," and then added that "to identify the church with some particular international set-up after the war . . . would be only less fatal than to identify the church with one of the war powers" (italics ours).

Literature and suggestions now abound. Two of the most important books we have read seem to us to be "Christianity and World Order" by Dr. G. K. A. Bell, Anglican Bishop of Chichester, and "The Catholic Church and International Order" by A. G. F. Beales. Of summary statements of principles to be noted, the Pope's five peace points and the additional five principles of an economic character set forth by four British church leaders still seem to stand out above the rest. Statements such as those of the Malvern Conference (reported in our columns some time ago) are also of great importance.

## The Pope's Five Points.

THE Pope's Five Peace Points, which were at once received with widespread approval, may briefly be summarised as follow:—

1. The assurance to all nations of their right to life and independence.
2. The deliverance of the nations from the slavery imposed upon them by the race for armaments and the tyrannical use of material force.
3. The provision of some juridical institution to guarantee the peace settlement and, when necessary, to revise it.
4. The adjustment of the real needs and just demands of nations and populations and racial minorities.
5. The development among peoples and their rulers of that sense of deep and keen responsibility which weighs human statutes according to the sacred and inviolable standards of the laws of God. There should be a passion for justice and a love of humanity.

## Ten Christian Foundations.

WHEN we read of "the ten points" the reference is to the statement published in the London "Times" of December 21, 1940, and supported by a strong leading article in that great paper. The Anglican Archbishops of Canterbury and York, the Roman Catholic Archbishop of Westminster, and the Moderator of the Free Church Federal Council in their famous letter said: "No permanent peace is possible in Europe unless the principles of Christian religion are made the foundation of national policy, and all social life. This involves regarding all nations as members of one family under the fatherhood of God."

Next they declared their acceptance of the Pope's five points as carrying out this principle, and then with these associated "five standards by which economic situations and proposals may be tested":

- "1. Extreme inequality in wealth and possessions should be abolished;
- "2. Every child, regardless of race or class, should have equal opportunities for education suitable for the development of his peculiar capacities;
- "3. The family as a social unit must be safeguarded;
- "4. The sense of divine vocation must be restored in man's daily work;
- "5. The resources of the earth should be used as God's gifts to the whole human race, with due consideration for the needs of the present and future generations."

The letter concluded with the statement: "We are confident that the principles which we have enumerated would be accepted by rulers and statesmen throughout the British Commonwealth of Nations, and would be regarded as the true basis on which a lasting peace could be established."

It is difficult to see how the principles set forth can successfully be attacked. The dif-

ficulty will be to make a practical application of them to the requirements of social, national and international life. The best thoughts of the best minds should be devoted to the securing of a solution of the problem.

We may add that, however much we approve the principles, it will not do to tie up the church or the preacher of the Gospel to the settlement or proclamation of the details of suggested programmes.

## Eight-Point Policy.

THE outstanding news of the past week was the announcement of the meeting of the British Prime Minister (Mr. Churchill) and President Roosevelt and their agreement upon certain principles. Mr. Attlee, the Deputy Prime Minister, in a world-wide broadcast address, read the joint declaration agreed upon by the President and the Prime Minister. The statement reads:—

"The President of the United States and the Prime Minister (Mr. Churchill), representing His Majesty's Government in the United Kingdom, being met together, wish to make known certain common principles in the national policies of their respective countries on which they base their hopes for a better future for the world. They are:—

1. Their countries seek no aggrandisement, territorial or other.
2. They desire to see no territorial changes that do not accord with the desire and freely expressed wishes of the peoples concerned.
3. They respect the right of all peoples to choose the form of government under which they will live and they wish to see sovereign

rights and self-government restored to those who have been forcibly deprived of them.

4. They will endeavor, with due respect to their existing obligations, to further the enjoyment by all States, great or small, victor or vanquished, of access on equal terms to trade and raw materials of the world which are needed for their economic prosperity.

5. They desire to bring about a full collaboration between all nations in the economic field, with the object of securing for all improved labor standards, economic advancement, and social security.

6. After the final destruction of Nazi tyranny, they hope to establish a peace which will confer on all nations the means of dwelling in safety within their own boundaries and which will afford assurance that all may live their lives in freedom from fear and want.

7. Such peace should enable all men to traverse the high seas and oceans without hindrance.

8. They believe that all nations of the world, for realistic, as well as spiritual reasons, must come to the abandonment of the use of force. Since no future peace can be maintained if land, sea, or air armaments continue to be employed by nations which threaten or may threaten aggression outside their frontiers, they believe, pending the establishment of a wider and permanent system of general security, that the disarmament of such nations is essential. They will likewise aid and encourage all other practicable measures which will lighten for peace-loving people the crushing burden of armament that is upon them.

This is a notable utterance. It should suffice to answer those who have attributed to Britain a desire for territorial aggrandisement.

# Why I Belong to the Church of Christ

Miss Beryl Laney.

I LOVE the Lord Jesus Christ. That is why I have given myself to the service of any Christian body, and through the organised church I can serve him more effectively. But why do I belong to the Church of Christ?

The first reason is that it takes as its sole guide the Bible, the Word of God, which was written by divine inspiration so that we in after years might know what the Father would have us do. We look to the Acts of Apostles which contains the record of the formation and function of the early church, and the Pauline letters in which the apostle solved many difficulties for the churches, for our guidance.

The great plea of the Church of Christ is for the unity of Christians. We love the Lord Jesus Christ, and therefore we long for the fulfilment of his prayer (John 17) as he came to the final point in the plan for the redemption of sinful men.

If we love him, we must do something to fulfil his wish. The only possible way for Christians to join as one is for us to go back to the New Testament church, and on this common plan work and worship as they did under the direct guidance of the apostles. That is the plea of Churches of Christ.

Because we love Christ we honor him by wearing his name, and not a man-made name. The congregation is known as a church of Christ, and the individual members are simply Christians.

We practise Christian baptism in the way it was practised in the early church, in the way Philip baptised the Ethiopian, in the same way as John the Baptist immersed our Saviour in the river Jordan. When a person is convinced of sin and the need of the saving grace offered by Jesus, and has repented and confessed publicly that he believes that Jesus is the Christ, the Son of God, he is baptised. He

goes down into the water, which is, as it were, the grave of the sinful man he has been; and he rises from that water to start out in a new life in which the Lord Jesus Christ is his guide and constant companion.

The Lord's Supper was instituted by our Saviour just before he suffered the agony of the sin of the world on his soul when he hung on the cross. He did this, probably knowing the weaknesses of mankind and our need of a constant reminder of his sacrifice and his glorious resurrection. He said, "Do this in memory of me." The Church of Christ sets up this memorial supper every Lord's day, and I love it for that. This supper never loses its beauty or its meaning, and it brings to mind the wonder of the love with which Jesus Christ loves mankind. It is here at the supper that we get encouragement to go on to do better in his service.

The work and worship of churches of Christ, being carried out on the pattern of the early church, is simple and provides a basis on which Christians may unite on common ground.

These are the reasons why I belong to the Church of Christ. It takes the Bible as its sole text book; its great plea is for the unity of Christians on a New Testament basis; it bears his name; it practises baptism in the New Testament manner; it carries out the request, "Do this in memory of me" by partaking of the memorial supper weekly; and it is a loving, friendly church.

Our Father, our Father, who dwellest in light,  
We lean on thy love, and we rest on thy might;  
In weakness and weariness joy shall abound,  
For strength everlasting in thee shall be found;  
Our Refuge, our Helper, in conflict and woe,  
Our mighty Defender, how blessed to know  
That thine is the power.

—Frances R. Havergal.



# In the Holy Land.

Chaplain Allen Brooke.

ALL the time we were passing places of historical biblical interest—Mt. Gilboa, where Saul was defeated by the Philistines, the Plain of Esdraelon, the Valley of Jezreel, Mount Tabor, a presumed place of the transfiguration (Matt. 17: 1-13).

## Nazareth.

Our faces were set towards Nazareth, that lovely little hill-town ("a pearl set in a goblet of green") in which Christ spent most of his earthly life. We arrived about 10.15 a.m. and spent a thoughtful hour visiting the various traditional sites. Several churches in succession have been built over the traditional home of Mary where the annunciation took place (Luke 26: 38). The present Church of the Annunciation dates back to 1730. It is in charge of the Franciscans. A none-too-clean caretaker escorted us through the various caves beneath the church. His prattle was not very convincing. And, unusual among Franciscans, he held out his hand for gifts as we went through the door. I was more helped at the Church of St. Joseph nearby, a modern church, also in charge of the Franciscans, built on the traditional site of Joseph's workshop. There were the usual caves and altars, but also a very fine girls' orphanage attached to the church. A very gracious lady showed us her treasured museum, and requested our names for the visitors' book. A very fine statue of Joseph, Mary and the boy Jesus adorns and dominates the church grounds. Coming from this church we immediately searched for an old-fashioned carpenter's shop, and finding one around the corner, the carpenter busy with mallet and peg, saw and chisel, we felt a special contact with the ancient Nazareth home of Jesus.

Leaving Nazareth for Tiberias, we passed a public fountain called "The Virgin's Fountain." Since it is the only well in Nazareth, there can be no doubt that Mary, in common with other sisters of the village, often came to this place to draw water. Near it, too, I noticed a sign "Baptist Church"—the only one I had seen so far in the Holy Land. And a little further along the road we passed the German War Cemetery, an unusual reminder of the Great War and of this present conflict. I'm afraid Emmanuel's biblical facts have become a little distorted. As we were passing El Mashdad (Gath Heiher of Joshua 19: 13 and 2 Kings 14: 25) he said, "Da town of Jonah who was three days in da bottom of da boat in da sea." El Mashdad is five miles from Nazareth. Quite near it was Cana of Galilee, now called Kefr Kenna, which looked very beautiful from the hill above. It is a Christian village boasting three churches: the Greek Catholic, Roman Catholic and Greek Orthodox. As our car sped through Cana, I thought of a wedding feast (John 2: 1-11) and of a sick lad (John 4: 46-54).

## Beautiful Galilee.

The remaining 15 miles to Tiberias were through a similar charming countryside carpeted with red, white and blue flowers. I have in mind a lecture some time on "Beautiful Galilee." Seen in the spring time, Galilee is certainly beautiful. At every turn of the road we found fresh delights. About five miles from Tiberias we had a wonderful view of Galilee, 1000 feet below us. Emmanuel pointed out places of interest to us along the northern shore of the lake. Capernaum, Mount of the Beatitudes, Moadha—which we would not be able to visit. The lake sparkled blue in the bright sunshine. Tiberias itself, on the western shore of Galilee, was founded early in our era by Herod Antipas and named in honor of his Roman protector, the Emperor of Tiberias. Despite many changes since ancient times, it

has been one of the sacred cities of the Jews. It is 680 feet below sea level. Sections of present day Tiberias are clean, modern and beautiful. Other parts are not so enticing. We walked by the seaside, finding interest in fishing boats and children diving and swimming. Inevitable thoughts were prompted about the many gospel references to Christ's ministry on and around the Sea of Galilee. One felt thrilled to know that his blessed feet walked the shores we now trod. And all the while, from far away in the north, snow-capped Hermon looked down benevolently.

Nazareth stands midway between Tiberias on the Sea of Galilee and Haifa on the coast. We planned to reach Haifa for lunch, so returning through Nazareth we branched to the right from our earlier road, passed on our left the Mount of Precipitation, from whence the Jews intended to throw Jesus to death on the rocks (Luke 4: 29), and speeded on through interesting country to the sea port.

## Mount Carmel.

Mount Carmel, 25 miles long, runs abruptly down to the sea at Haifa. Away inland are the traditional places of the conflict between Elijah and the prophets of Baal. Here, overlooking the sea, the Carmelite Fathers have established a magnificent monastery and hospice. I had read H. V. Morton's record of a happy stay with these fathers ("Steps of Paul," page 344), and consequently came with eagerness on our visit after lunch to-day. The brother who welcomed and escorted us remembered "Dr. Morton," and spoke gratefully of his mention of their work. This brother was kindness itself. The almost bare rock cave prominent in the church was a very realistic reminder of Elijah, who is supposed to have lived there. Magnificent views of the Mediterranean, of Haifa, of the country inland, are obtained from the high roof of the monastery, and will ever live in memory.

From Haifa we were bound for Tel-Aviv and Jaffa, especially in my case for Jaffa (the an-

cient Joppa). We speeded along a magnificent inland road through wonderful country covered with citrus orchards, and dotted here and there with splendid new Jewish settlements. I was disappointed that no roads led to the ancient Caesarea, with its memories of Paul and Peter, but gratified that in Jaffa I could establish at least some link with Peter.

Tel-Aviv, founded by Jews from Jaffa in 1909, is laid out like a modern European city, full of rush and bustle and business and amusements. We stayed only a few minutes because the adjoining town of Jaffa was our chief attraction.

## Jaffa.

In Jaffa I went searching along narrow twisting lanes, looking and enquiring for the house of Simon the tanner (Acts 10), and eventually found it—the traditional house by the seaside. I stood on the house top and thought of Peter's vision, the centurion's call, and all that it meant to the Gentiles. It was refreshing to find this house spotlessly clean, although in an area of filth, and quite freely open to our inspection. It is controlled by a Moslem family.

One also always associates Dorcas, or Tabitha, with Joppa, so next we went searching for some link with her. In an enclosed Russian garden, a mile out of the town, we found a beautiful church with a marvellous painting in the porch, depicting Peter raising Dorcas to life (Acts 9: 40). A service, apparently attended and conducted by women only, was in progress. We tip-toed away, and then, in a fragrant corner of this garden, aided by a young boy who kept repeating "Tabitha, Tabitha," found the traditional tomb of this New Testament saint. I thought of the practical work of Dorcas, and of her sisters who still minister in our churches.

By now the hours were slipping away from us, so we turned the car towards home. The journey from Jaffa to Jerusalem was made in good time. We passed through Ramle (the ancient Arimathea), once the home of Joseph of Arimathea, and five miles from the Holy City saw the hills on our right, Ain Karem, the ancient home of Zacharias and Elizabeth, and the birthplace of John the Baptist (Luke 1). We arrived in Jerusalem at 7 p.m., having covered 300 miles over country and places filled with religious interest for the devout mind.

# At the Table of the Lord.

## THE SATISFIED CHRIST.

"He shall see of the travail of his soul, and shall be satisfied."—Isaiah 53: 11.

LIKE for the speaker preparing words to introduce the Lord's Supper and for the Christian preparing his heart for participation in the feast of remembrance, the fifty-third chapter of Isaiah is very precious. What words could better describe the suffering and death of the Man of Sorrows, who was wounded for our transgressions and bruised for our iniquities? Naturally, in our endeavor to tell of the Saviour's sacrifice for sinful man we use the incomparable words given by the Holy Spirit through the prophet. A great part of the chapter tells of the misunderstood and rejected Servant of God. Testimony regarding him was disbelieved—"who hath believed our report?" Men hid their faces from him—"He was despised, and we esteemed him not." How true the words were! How true they yet are of him on whom the iniquity of us all was laid! Oh, the pathos of it all!

Fortunately, that is not the whole story. In spite of his being despised and rejected and being cut off out of the land of the living, spiritual seed is granted to our Lord: "He shall see his seed" and "prolong his days." The rejection is not complete: "By the knowledge of himself shall my righteous servant justify many." Glorious announcement! "He shall see of the travail of his soul, and be satisfied."

We have yet to hear our first sermon on this wonderful text, which tells us of the satisfaction of our Saviour, and of his joy at the souls which he redeemed. It was for the joy set before him that he endured the cross and despised the shame. The good Shepherd who went out after the lost sheep laid it on his shoulders rejoicing, and after it was safe in the fold, he said, "Rejoice with me, for I have found the sheep that was lost." He was satisfied.

When we meditate on our Lord's sufferings, the shameful treatment he received at the hands of those he came to save, the spitting and mockery, the crowning in derision, the crucifixion as if he were the worst of felons, we feel like asking: Was any result worth all that? His loving eye must have seen something of inestimable value in the souls of men for such a price to be paid for their redemption. The value is proclaimed in the prophetic word, "He shall be satisfied."

The Saviour's sacrifice was not in vain. "He shall see his seed"—a great spiritual progeny of redeemed people. From the book of Revelation we learn of the singing of "a new song": "Thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation."

As we remember our Lord's death, let us rejoice in the assurance that his suffering and sacrifice were worth while. "He shall see of the travail of his soul, and shall be satisfied."



# The Home Circle.

Conducted by J. C. F. Pittman.

## MY PART.

"If any little word of mine,  
May make some life the brighter;  
If any little song of mine  
May make one heart the lighter;  
God help me speak that little word,  
God help me sing that lay,  
So may some sad and lonely heart  
More bravely face each day."

## "DELAYS ARE NOT DENIALS."

THEY have preserved in Bedford, England, the door of the gaol which was locked upon John Bunyan. I looked at it long and earnestly. I thought of the many prayers which Bunyan must have pleaded behind it that that gaol door might swing open for him. Yet for twelve years the bolts of that door stood undrawn. But the delay was how affluently fruitful. Dreams were going on behind that door, and the world needed them. When "The Pilgrim's Progress," of which Bunyan dreamed, had taken shape and tangibility, Bunyan's Lord, who had never for an instant forgotten him while the slow years passed, swung that gaol door wide. Let us give God time. Let us trust his wisdom. Sometimes quick answer would be worst answer. Let us learn Adam Slowman's so needed lesson for our impatient hearts, that "delays are not denials." —Wayland Hoyt.

## THE MANIA FOR PLEASURE.

PERHAPS there is nothing more disproportionate in the social perspective of these times than the importance that is attached to what is designated "pleasure." As understood by the majority, this would seem to consist of endless dances, the opportunity to visit picture

palaces as often as may be desired, and generally to act as vacuously as possible. Those who lay out their lives on these lines will sum up their ideal as one in which they will enjoy "a good time."

It is not long since that a great captain of industry, speaking in public, assured his hearers that there was no pleasure in the world that could compare with work. And he was quite right. But it is only those who have placed their work in the position of the foremost interest of their lives who can accept his dictum: The sense of having surmounted difficulties that seemed insuperable, the happiness of achievement far surpasses anything that can be experienced through mere amusement, and moreover the joy is such that no man taketh it from you.—Selected.

## "REJOICE IN THE LORD ALWAYS."

THIS is the best cure for doubting souls. Do not suffer the enemy to depress you, and thus rob you. Keep to mental prayer or communing with God while you are going along the street. You will soon be able to do so without effort. Pray often in your room, short prayers, just your needs. Remember he is ever present; long prayers are often a cause of depression, and no help to nervous, doubting people.—Selected.

## HOW MUCH?

A Scotsman rushed into hospital bleeding from a cut in the cheek.

"Done while shaving, I suppose?" said the doctor. "You want me to stop that for you?" "Not necessarily," replied the Scot. "I was just wonderin' how much you paid for blood transfusions!"

# The Family Altar.

## TOPIC.—PRESENT BLESSINGS NOTED.

Monday, August 25.

THE kingdom of God is . . . joy in the Holy Ghost.—Rom. 14: 17.

The practice of Christianity produces happiness, because it gives a sense of security, a consciousness of the divine presence and favor, and hope of the eternal felicities of heaven. Thus it is a joy which no unregenerate soul can experience.

Reading—Romans 14: 13-23.

Tuesday, August 26.

Called to be saints.—1 Cor. 1: 2.

The word "saints" means those who had given over their worldly practices and devoted themselves to God and his service. Not that in themselves there was anything worthy of the divine approval. Grace is a free gift. They were called to be saints.

Reading—1 Corinthians 1: 1-9.

Wednesday, August 27.

And in him ye are made full.—Col. 1: 10.

The A.V. gives the word "complete." In Christ there is a filling up, a completeness. Every need is supplied. It is therefore unnecessary to go back to the law of Moses or seek aid from Jewish traditions or Greek philosophy.

Reading—Colossians 1: 9-23.

Thursday, August 28.

The peace of God shall guard your hearts.—Phil. 4: 7.

The word "guard" (R.V.) better expresses

this blessing than the word keep (A.V.). It is as if our Lord said, "Where you stand I have once stood; and I still stand beside you, ever on guard, and give you my promise that none shall successfully assail you."

Reading—Philippians 4: 1-7.

Friday, August 29.

But God . . . raised us up with him (Christ).—Eph. 2: 5.

This is the work of omnipotence, for only the Almighty can make the dead to live. Yet in no scripture is the sinner represented as being so dead in trespasses that he cannot think or act for himself. When with penitence the sinner turns to Christ, God gives him of the life which knows no end.

Reading—Ephesians 2: 1-10.

Saturday, August 30.

For he is our peace.—Eph. 2: 14.

Such peace reconciles Jews and Gentiles, and all who are at enmity. Conversion involves reconciliation with God and with our fellow-men. It breaks down every division of race or hostile barrier between individuals.

Reading—Ephesians 2: 11-17.

Sunday, August 31.

We are builded together for a habitation of God in the Spirit.—Eph. 2: 22.

Under the Jewish economy the temple was God's dwelling-place, but under grace he dwells in the temple of his church, and makes his abode with his children, whose bodies are temples of the Holy Spirit.

Readings—Ezekiel 3: 16-27; Ephesians 2.

# "My House."

Luke 19: 45-48.

Prayer Meeting Topic for August 27.

H. J. Patterson, M.A.

"MY house is the house of prayer." In principle the Jews would not have denied it, but an institutional religion hardened into form cannot find place for prayer. The temple must be made a paying proposition, and without the trading which went on, how could it be solvent? And so much of so-called Christianity has become a matter of pounds, shillings and pence. That is why in some quarters raffles are tolerated, and so also are other questionable means of raising money. Christ drove out the representatives of business and overturned the tables of the money-changers. In a materialistic world it is hard to escape that side, and view of things. In not a few churches more time is given to consideration of finance than to prayer. "My house is the house of prayer."

## My House.

Yes, we know of course that Jesus referred to the temple, and that our churches are different, though why so different we cannot well see. You may think of the building which you say is nothing—a barn would do just as well if we had the right spirit. Yes, that is it exactly—if we had the right spirit we would not be satisfied with a barn in which to meet the Lord, when we meet our earthly friends in the best room of the house. Yes, the church is the congregation, the called out, and that church meeting in one place shall be a church at prayer. Whether you consider the building or the congregation matters little. Where God is we should be at our best. God's dwelling-place shall not be spoiled by thoughts or deeds of selfish and questionable gain. Those of Jesus' day were exploiting and robbing the public. Such should not be even remotely suggested by any action of the church.

## A Place of Prayer.

Is it wrong that we should still regard the rendezvous of God's people as a place of prayer? It almost seems like it. It is not an exaggeration to say this is one of the most neglected exercises of a Christian people to-day. My house, not your house, but my house shall be a house of prayer. To call the people to prayer is one of the most difficult of tasks of the Christian minister. And that in spite of the fact that Christ urged our coming together to pray and in spite of the fact that Christ himself spent long periods in prayer. What seemed indispensable to Christ we can lightly put aside. "My house" may have prayers uttered within it by the preacher, but the congregation seldom joins in, and there is no deep throated amen as once there was. May we suggest that the failure of the power in evangelism and in Christian work in general is due to a failure in prayer. We've been so concerned with trading, with the business end of things, both for the church and ourselves as individuals, that we've cut ourselves off from God's power supply. No strong friendship can be maintained without communion and no great service can be rendered our fellow men except in the power of God. "Tarry ye in Jerusalem." "Ye shall receive power when the Holy Spirit is come upon you." What was it that led to the epochal experience at Pentecost? There is no other explanation save in their obedience and prayer to God. Have we actually any reason why we should not unite in the house of God in prayer? Is that excuse which you offer yourself and the preacher a good one to offer God? Would he be satisfied? "My house is a house of prayer."

TOPIC FOR SEPTEMBER 3.—THANKSGIVING.—Psalm 30.



# News of the Churches.

## QUEENSLAND.

**Rockhampton.**—There were good attendances on July 27. One brother was received into fellowship. Harvest festival services were held on Aug. 3. Gifts in cash and kind realised over £35. A young man made the good confession. On Aug. 10 a young lady confessed Christ at the conclusion of Bro. Vanham's address on "Salvation, and How It is Obtained." A brother was baptised.

**Brisbane (Ann-st.).**—Meetings on Aug. 10 were exceptionally well attended, 180 breaking bread for the day. Bro. R. L. Arnold gave two splendid addresses. On Aug. 9 Bro. Arnold officiated at the wedding of Sister Dorothy Judge and Bro. Vic. Dallinger, preacher at Maryborough. Mission Band sisters raised £6/15/- from a "Christmas Cheer" appeal for overseas missions, this being a record. Bro. Arnold spoke at both meetings on Aug. 17, his morning subject being on "Persevering to the End." Bro. and Sister Stanway, sen., and Mr. Robert Stanway were received into membership by transfer from Windsor-rd. Baptist. Evening subject was "The Great Black-out."

## WESTERN AUSTRALIA.

**Subiaco.**—Aug. 17 marked the opening of a fortnight's mission at Nedlands, the church sponsored by Subiaco. Bro. R. Raymond is the missionary. A K.S.P. club has been started, and an inaugural tea was held on Aug. 15, catered for by girls' club. About 20 boys have joined. The church is sorry to lose the help of Bro. and Sister Major who are leaving for N.S. Wales.

**Kalgoorlie.**—Services on Aug. 10 were well attended. Bro. R. Beard gave morning message and Bro. E. C. Smith preached the gospel. Mrs. Moore rendered a solo. On Aug. 10 Christian Endeavorers observed orange and flower Sunday. Societies of the Goldfields combined, and the two hospitals and some private homes were visited. Approximately 750 oranges were distributed, each patient receiving three oranges, a spray of flowers and a text.

**Perth.**—On morning of Aug. 10 Bro. J. Wiltshire gave a helpful exhortation on materialism and its dangers. Endeavorers and others brought oranges and flowers for distribution to various hospitals. At close of the service Bro. Wiltshire called attention to the objectives of the Christian Fellowship Association, recently formed by a committee of conference. In the evening the preacher's subject was "Mercy's Interruptions." Bro. E. R. Berry rendered a solo. At the social hour Bro. Wiltshire gave an illustrated talk on "The Appian Way."

## TASMANIA.

**Launceston.**—Margaret-st. and Invermay brethren continue their good work of exhorting the church and preaching the gospel. The fellowship was stunned last week by the sudden home-call of Bro. Charles Nicholls. His passing is widely mourned, and deepest sympathy is extended to his wife and daughter. Bro. Duff made special mention of this loss at morning service on Aug. 17, when communicants numbered 117.

**Devonport.**—On Aug. 4 Bro. N. Cheil gave a helpful morning message on "Highways and By-ways." At night Bro. Crowden, of Ulverstone, gave a splendid address on "The Follies of Rejecting Christ." Bro. Street was at Mole Creek. On Aug. 10 Bro. Street gave a helpful exhortation on "The Ministry of Suffering," and at night a good address on "What mean ye by this service?" On Aug. 17 Bro. Street gave a splendid message in the morning on "Three Words About Bearing Life's Burdens." At night Bro. Street's gospel address on "The Benediction" was very good.

## VICTORIA.

**Oakleigh.**—At each service on Aug. 17 Bro. J. I. Mudford gave helpful addresses. Choir continues to give valuable assistance at evening services.

**Warragul.**—On Aug. 17 the church was visited by Bro. Burns, who gave interesting addresses at all services. Sunday school is well attended, and other services are fair.

**Newmarket.**—Bro. Robb addressed both meetings on Aug. 17. The church extends deepest sympathy to Sister Mrs. S. Mitchell and family in the death of husband and father.

**Ballarat (York-st.).**—A visit from Bro. Will. H. Clay on Aug. 17 was highly appreciated. Congregations were large. Additional support for Social Service Department is promised.

**Portland.**—On Aug. 17 Bro. Hargreaves preached an inspiring sermon entitled "Is the Return of Christ Imminent?" An interesting talk was also given by Bro. Hargreaves to Bible school.

**Northcote East.**—Services on Aug. 10 were addressed by Bro. J. Purves, of Ivanhoe, and on Aug. 17 by Bro. Bethune, of West Preston. Both delivered most helpful messages to fairly well attended services.

**Footscray.**—At church business meeting on Aug. 13, deacons were appointed as follow: Bren. F. Lucke, D. McGregor, H. Middlemiss, K. Buckley, C. Cordy, G. Swallow, S. Harding; secretary, Harold Easton; treasurer, L. Coxhead.

**Sunshine.**—Bro. Nixon spoke at both services on Aug. 10 and 17. On evening of 17th he delivered the first of a series of addresses on "Five Inevitable Issues," subject being "A Divine Christ or No Saviour." Bro. Byrnes, from Ascot Vale, was soloist.

**Ormond.**—On Aug. 11 the C.E. society went to Christian Guest Home, taking the meeting and providing supper. On morning of Aug. 17 Bro. C. L. Lang gave a good message. At gospel service he spoke on "What is the Gospel?" J.C.E. society has good meetings under leadership of Bro. R. Booth.

**Bentleigh.**—On morning of Aug. 10 Bro. Tippet, from Gardenvale, gave a helpful message, and Bro. Nance-Kivell addressed gospel service. On 17th Bro. Nance-Kivell gave a splendid address at morning meeting, and spoke at night. Sympathy is expressed with Sister Mrs. Miles in the death of her father.

**Ballarat (Peel-st.).**—On Aug. 10 Bro. Randall gave his farewell address. He has ministered to the church for four years and is now taking up the work at Stawell. During his stay the church greatly benefited. Services in future will be under the joint leadership of Bren. A. Graham and Maxwell.

**North Fitzroy.**—The church gratefully acknowledges the help of Bro. Swain in taking gospel services during past six weeks. Bro. Lofts acceptably addressed the congregation on Aug. 17. Bro. Baker is making very slow but satisfactory progress toward health again. A church offering for picnic fund amounted to £8.

**North Essendon.**—Three members have been received by letter. On Aug. 3, teachers continued a tea-table conference on school matters. On Aug. 10, following Bro. Roffey's message, a young woman made the good confession; she and a young man were baptised the same evening and welcomed on Aug. 17, when Bro. Funston spoke at both services.

**Northcote.**—"Christ for the Crisis" campaign commenced on Aug. 16, when Principal Scambler and Bren. Pike, Roffey, Steele and Thickins, from the college, were welcomed. Items, greetings and responses from the visitors were given. Bro. P. R. Thickins gave the address and supper was served. Bro. T. H. Scambler spoke on "Christians Awake" at morning meeting on Aug. 17, and at night his subject was "A Critical Situation." There were very good attendances.

**Warrnambool.**—Attendances at all services are being well maintained. Addresses by Mr. Methven are sustaining interest. Women's Mission Band were delighted to meet the conference president (Bro. Allan) and the secretary (Bro. Gale). On Aug. 17 a young people's service, with members participating, was well attended. Mr. Methven spoke on "A Challenge to Youth."

**Echuca.**—Meetings have been fairly well attended. Bro. Thurrowgood has commenced a series of addresses at gospel meetings on "Pioneering for Christian Unity." Bro. and Sister Brazzel have been received by transfer, and Bro. and Sister J. Kennett (Kaniva) are also having fellowship. Sympathy is extended to Sister Mrs. A. E. Rosendale in the loss of her sister.

**Boronia.**—Mr. Stiles Heath, representing Victorian Local Option Alliance, spoke on morning of Aug. 10. Bro. P. R. Thickins conducted gospel service, at which an offering of £1/2/- was received for Melbourne City Mission. On Aug. 17, in absence of Bro. Thickins with college mission team. Bro. F. T. Saunders spoke at morning service and Bro. Hector Campbell conducted gospel service.

**Hartwell.**—On Aug. 10 five members were received into fellowship, and at night a Bible school scholar made the good confession. Christian Endeavor Societies held anniversary on Aug. 17. There were splendid attendances. Bro. S. R. Baker addressed the church. Bro. J. E. Webb preached at night, when the choir was formed of Endeavorers, and C.E. members took other parts in the service.

**Carlton (Lygon-st.).**—Bro. J. E. Webb helpfully addressed church on morning of Aug. 17. Bro. Colin Haines, of A.I.F., was presented with a wallet. Bro. Raisbeck spoke to a large attendance at Bible class. Bro. Baker preached at night. Sympathy is extended to the family and relatives of Sister Annie Haddow, who passed away on Aug. 13; also to Mrs. Preston and family, in their loss of husband and father.

**Doncaster.**—At Women's Mission Band on Aug. 14 there was a good attendance. At the morning and evening services on Aug. 17 the 78th anniversary of the church was celebrated. There were splendid attendances at both meetings, including a number of visitors. Bro. Banks spoke on "The Debt to God." The choir gave an anthem, and Bro. Don. Petty assisted with a solo. Sister Jessie Moffat has returned home from hospital, well on the way to recovery.

**Moreland.**—At half-yearly social of the church on Aug. 12, Mrs. Kelly was presented with a token of appreciation of services rendered as chaplain of the K.S.P. from which she recently resigned. An appeal for articles to assist chaplains resulted in 90 items and some cash being received. Attendances on Aug. 17 were very good. Bro. Graham baptised two senior Bible school scholars. Male quartette and choir rendered pleasing numbers at gospel service.

**Geelong.**—On morning of Aug. 10 Bro. Tippet, of Drumcondra, gave a fine address. Bro. Macnaughtan conducted gospel service. On Aug. 17 C.E. society had charge of morning service, which they conducted well. Bro. Dudley spoke on mission work. The society took up a collection for the motor launch, the response being very good. At night Bro. Macnaughtan gave a fine address to a good congregation. Mrs. E. Spencer rendered a delightful solo.

**Merbein.**—On Aug. 13 the church held its annual meeting. The year's work was discussed with interest, and auxiliaries were reported to be in good condition. The following were elected: Elders, Bren. A. J. Chislett, W. H. Oakes and H. J. Passmore; secretary, Bro. A. J. Chislett; treasurer, Bro. N. K. West; deacons, Bren. A. J. Chislett, W. H. Oakes, H. J. Passmore, W. Neville, R. Potter, N. K. West, W. Walmesley, R. Neville; Sunday school superintendent, H. J. Passmore; secretary, W. Walmesley; church organist, Mrs. H. J. Passmore. Bro. Waters has commenced a series of talks for morning services entitled "Stewardship."



**Ivanhoe.**—Some brethren from Alphington Methodist church attended Men's Fellowship on Aug. 14. They were keenly interested in the subject, "Can the Churches Unite?" presented by Bro. E. L. Williams. Frank and friendly discussion followed address. Bro. and Sister Frank Chipperfield, by transfer, were welcomed into fellowship on Aug. 17. Miss Joan Williams, who made the good confession at Camberwell, was baptised by her father, Bro. E. L. Williams, at evening service.

**Drumcondra.**—On Aug. 3 Bro. Gale gave the morning message. Bro. Dudley spoke in the evening. Bro. and Sister Cullum and Sister Gwenda Cullum, from Maryborough, and Bro. and Sister Rickard, from Ballarat, were recently received into membership. On Aug. 17 Bro. Gay gave the morning address on "Draw Near," and Bro. Dudley spoke at night. On Aug. 13 a social was tendered to Bro. Hector Douglas and Sister Mavis Hoare, who were married on Aug. 16. Auxiliaries are functioning well.

**Thornbury.**—Morning speakers recently have been Chaplain Young, Bren. W. H. Clay and P. Thicksins. Two ladies made their confession on Aug. 17. Bro. Searle was preacher. Several new scholars have been added to school. Attendances are up to average, but sickness amongst aged brethren and military training prevent any attendance records. Mid-week service and Y.P.C.E. have been made a combined service in an effort to increase attendance and interest. Offering for Christian Guest Home extensions was £5/4/8.

**Essendon.**—On Aug. 17 Bro. A. E. Illingworth spoke at both meetings; subjects, "Outstanding Points of Christian Conduct" and "Holding On." On Aug. 13 a "Mid Winter" re-union of members and consecration meeting was held. Bro. W. G. Graham, of Moreland, gave a helpful address. A social hour was held in the hall. On evening of Aug. 17 an offering was taken for Council of Religious Instruction in State Schools. Letters have been received intimating that Bro. Eric Jenner was (as far as can be ascertained) taken prisoner of war at Crete.

**Prahran.**—On Aug. 10 the S.S. scholars commenced practice for anniversary under leadership of Mr. Piper. C.E. anniversary was celebrated during past week-end. On Saturday evening many societies were represented and Bro. G. J. Andrews gave an address. On Aug. 17 young men of the church conducted morning service. After basket tea in the kinder hall, Bro. English, of St. Kilda Baptist church, gave a challenging talk on personal evangelism. During evening service a young people's choir sang, and several other vocal items were given. Bro. J. McDiarmid spoke.

**Hamilton.**—On morning of Aug. 3 three young people from Coleraine school were welcomed into the church. At night an offering was taken to assist men in camps. On Aug. 10 Junior Endeavorers collected oranges and violets for local hospital. At gospel service Bro. Hargreaves commenced a series of addresses on the "Second Coming," first being "Will Christ Come in Person?" On Aug. 12 Bro. Allen (conference president) and Bro. Gale (conference secretary) were welcome visitors. On Aug. 17 Bro. Robb was speaker. Bro. T. H. Hadden presided, probably for last time before going overseas. At gospel service Bro. Hargreaves spoke on "Is Christ's Coming Imminent?" Much sickness prevails, affecting attendances.

**Stawell.**—Good meetings were enjoyed on Aug. 3. Bro. Burns gave the gospel address on "The Virtue of Discrimination." Good meetings were held on Aug. 10, Mr. Burt speaking, his gospel address being entitled "An April Fool." C.E. meetings are well attended. Bro. Randall, from Ballarat, commenced his ministry in the Stawell-Ararat circuit on Aug. 17. A public welcome was given to him and his wife on 14th. Greetings were given by ministers of Protestant churches of the town. The conference president and secretary (J. E. Allan and W. Gale) were present. Bro. Gale was chairman, and Bro. J. E. Allan issued the charge

of the church to Bro. Randall and also gave an address. Supper was served. Ladies' Guild is doing splendid work for the church.

### SOUTH AUSTRALIA.

**Gawler.**—On Aug. 9 Sister Lilly Bywaters was married to Bro. Cyril Fordham by Bro. Fitch. A farewell evening was given to Bro. Fitch on Aug. 13. He will carry on his ministry at Kalgoorlie. On Aug. 17 Bro. Fitch gave farewell messages to church. Morning subject, "The Things that Remain"; evening, "The Ministry of a Transfigured Life."

**Hindmarsh.**—On Aug. 17 an interchange of preachers was arranged with Croydon, Bro. Ross Graham coming here; his exhortation from 23rd Psalm was splendid. At gospel service Bro. Ewers continued his series on "The Tabernacle" with the topic, "The Laver—the Place of Cleansing." Mrs. A. Russell sang a solo, and the choir helped with an anthem.

**Winkie.**—On Aug. 5 at C.E. meeting Bro. Patching continued his message on "How We Get Our Bible." Bro. Allan Chapple was morning speaker on Aug. 10. Evening service was combined with that of Berri. Church annual business meeting was held on Aug. 13. At Berri Bro. Patching addressed the church on morning of Aug. 17, and Bro. L. A. Chapple was evening speaker. Fellowship with Bro. Vic. Brand, of the Navy, was enjoyed.

**Adelaide (Grote-st.).**—On Aug. 10 Bro. Hurren gave two stirring addresses. At night a young girl from the Bible school made the good confession. On 17th Bro. Hurren gave a stirring address at morning service on "Glorying in the Cross." One young lady was received by letter. Bro. and Sister Hurren have been called on to part with their eldest son, who passed away during the day. Sympathy of members is with them in their bereavement.

**Forestville.**—On Aug. 13 a farewell social was tendered to Bro. and Sister Theo. Edwards. There was an attendance of about 80. Items were given by members of auxiliaries. Bro. F. G. Stock presented a roll of notes to Mr. Edwards from the church. Presentations were made to Mr. and Mrs. Edwards from basketball team by Bro. A. P. Stacey. On the following Lord's day Bro. F. Pearse spoke in morning, and Bro. Ross Manning, of Grote-st. church, preached at night.

**Milang.**—Bro. Riches, from Kalgoorlie, W.A., who has come to labor with Strathalbyn-Milang-Point Sturt circuit, delivered his opening addresses on July 27, when meetings were well attended. On July 29 a welcome social was tendered to Bro. and Sister Riches and family by Milang and Point Sturt churches and Endeavorers. During the interim between the departure of Bro. Wilson and the coming of Bro. Riches, Bro. J. T. Train journeyed from Adelaide to speak at services on alternate Sundays, his messages being greatly appreciated.

**Fullarton.**—On Aug. 10 the choir, under baton of Bro. Frank Willing, assisted by visiting artists, rendered the cantata "Cloud and Sunshine." This was much appreciated by an audience of 125 members and friends. On Aug. 17 there were good morning services. Bro. Rankine's message on Gal. 6: 2 was most helpful. At evening service the cantata was again successfully rendered. Seven out of 10 teachers and scholars passed the scripture examination. In future the choir is to hold rehearsals after gospel service each Sunday night.

**Henley Beach.**—There were good meetings on Aug. 17. In the morning four young men were received into fellowship. At gospel service a married lady surrendered to Christ. A letter of transfer has been received from Sefton Park Baptist church for Mr. E. Allen. A good spirit prevails, and all auxiliaries are doing good work. The church secretary, Bro. W. Strudwich, has been accepted by the R.A.A.F. Bro. Jones is doing padre work (part time) with R.A.A.F. at Parafield. Names of men training in that field would be appreciated. F.M. offering amounted to £33/10/-.

**Ungarra.**—On Aug. 3 Ungarra S.S. anniversary was held. The day before nearly all travelled to Tumby Bay for C.E. rally. The services were altered to afternoon and evening. Visitors came from Port Lincoln, Tumby Bay, Brooker, Mt. Hill and Mt. Isabella. Singing by the school was very helpful. Mr. Watson, minister of Unley Park Baptist, gave a helpful message on "An Empty House." At tea in the vestry a happy time of fellowship was enjoyed. A powerful prayer meeting preceded evening service. Helpful messages in song were given. Mr. Watson's subject was "Jesus Christ." Freda Lawrie, Ruth Telfer and Joyce Newell accepted Christ as Saviour.

### NEW SOUTH WALES.

**Crows Nest.**—Sister Mrs. I. Probyn confessed Christ recently, and was baptised and received into fellowship. C.E. Society recently farewelled Miss Violet Wakely at a social evening, when the Misses Cole entertained with pictures of their trip to Europe and America.

**Burwood.**—Ladies' Aid recently visited Peter-sham ladies. Bro. R. Barnes was baptised on Aug. 10, and on 17th was received in, with Sister Mrs. Dewbury and family, from Grafton, and Bro. Turnbull. Hospital Sunday offering was taken at evening service. Visitors included Sister Sylvia Williams, who has been on aborigines mission work in Queensland, and is transferring to a Murray River mission station.

**Paddington.**—There was a good attendance at morning service on Aug. 17. Bro. Baker, of Kingsford, spoke on "Jesus in the Midst." At evening service Bro. Greenhalgh took his gospel topic from Acts 8. Two were baptised at the close. On Aug. 12 the C.E. had a visit from Miss Violet Wakely, accompanied by her mother. A presentation was made to Miss Wakely on the eve of her departure for the New Hebrides. Bible school attendance and interest are good.

**Grafton.**—Bro. Wylie spent a recent profitable week-end with the church at Dorrigo. Membership has been depleted by the removal of Mr. and Mrs. Perring to Sydney, and Mr. and Mrs. Scholtz and daughter Joyce to Newcastle district. Bro. Dave Fernance was recently farewelled before his departure for service overseas. Bro. Wylie made a presentation from the congregation. At recent business meeting encouraging reports were received. Last week £30 was paid off the building debt. Cradle roll membership shows increase, and the school is functioning happily.

**Taree.**—Good meetings were held on Aug. 17. Bro. Alf. Maiden, home on vacation from Armidale University College, spoke in the morning and conducted the service at Wingham at night. At evening service at Taree, Bro. A. G. Saunders conducted, when two people (mother and son) who had previously confessed Christ were immersed. Anxiety is felt for the wife of Bro. A. W. B. Maiden, seriously ill in the district hospital. Junior Endeavorers at their meeting on Aug. 17 made a presentation to Miss G. E. Love (superintendent) on the occasion of her marriage, and departure from district.

**Chatswood.**—Recent Sunday morning speakers have been Mr. MacLean, from City Temple, and Mr. Hunting, youth organiser. Mr. Youens preached on night of Aug. 17 on "Meeting with the King." A girl of 12 made her decision. The church regrets the passing of Mrs. Annie Fraser Murray, an aged saint, who in days gone by adorned the church by her graciousness. Sympathy is felt for her family. Mrs. Murray came into the church at Canley Vale some 36 years ago, worshipping there and later at South Kensington (Kingsford), finally coming to Chatswood, where, until recent years laid their burden on her, she was a constant attendant.

**Auburn.**—Special meetings were held on Aug. 16 and 17 to mark the 33rd anniversary of the formation of the church and the 21st anniversary of meetings in the present chapel. There were crowded attendances. On Saturday evening two sittings were necessary at a



splendid tea meeting. Bro. E. C. Hinrichsen was speaker at a crowded public meeting. On Sunday the speaker at morning service was Bro. A. C. MacLean, of City Temple. Bro. Ethelbert Davis conducted gospel meeting. Special singing by the choir under leadership of Bro. Reg. Smith at all meetings was much appreciated. Apart from the ordinary offering, a special offering for building fund realised nearly £40.

### S.A. Sisters' Auxiliary.

**M**ONTHLY meeting of the auxiliary was held at Grote-st. on Aug. 7. Devotional session was presided over by Mrs. Hurren, whose topic was "Prayer." Miss Leedham rendered a beautiful solo.

Miss H. Grant (president) presided over business sessions. Of 84 sisters present, 58 were delegates. Miss C. Gordon, of W.A., gave a greeting from sisters of that State.

Treasurer's Statement (receipts for July).—Home missions, in hand, £111/3/6; overseas, in hand, £87/4/8; general fund, in hand, £5/8/2; catering, in hand, £16/1/6.

Obituary report stated that the following sisters had received the home-call: Mrs. Merryfield (Semaphore), Mrs. Batchelor (Unley), Mrs. Nietschke (Grote-st.), Mrs. Michell (Cottonville).

Home Mission Committee superintendent reported collections for July amounted to £1/0/7. The committee had visited Hindmarsh church. Mr. Talbot is carrying on temporarily at Broken Hill. Berri and Winkie and Moorook circuit is being granted a subsidy by the H.M. committee for 12 months. Edwardstown and Colonel Light Gardens are formed into a circuit.

Overseas Committee superintendent reported that a meeting was held at Cowandilla, when Miss Caldicott was speaker. £13/17/11 was received for the month.

Prayer Meeting Committee.—Meetings had been held with Mrs. McGregor (Forestville) and Mrs. Harding (York). These sisters enjoyed the visits.

Dorcas Committee superintendent reported that a visit was paid to North Adelaide society during the month.

Temperance Committee superintendent asked sisters to make the "Wattle Fair," to be held at Rechabite Hall, Victoria Square, on Aug. 29, widely known. Cakes were needed for the Church of Christ stall.

Congratulations were sent to Miss Grace Lambert, formerly missionary to India, on her marriage to Mr. Lee in Victoria.—Mrs. H. Charlick, assistant secretary and treasurer.

### ADDRESSES.

W. Bain (secretary Williamstown church, S.A.).—Williamstown.

V. S. Dallenger (preacher Maryborough church, Qld.).—194 Tooley-st., Maryborough.

H. Easton (secretary Footscray church, Vic.).—24 Dudley-st., Footscray, W.11.

R. E. Elston (secretary Hamilton church, Vic.).—8 Lonsdale-st., Hamilton.

H. R. Fitch (preacher Kalgoorlie church, W.A.).—167 Egan-st., Kalgoorlie.

### BIBLE WALLETS.

Strong, convenient, compact, for carrying Bibles and other books and papers.

Grained morocco hide, nickel lock, pencil holders, 10½ x 6½, 24/6; 8½ x 6½, 22/6.

Genuine morocco, nickel lock, button fasteners, blue suede lining and division, pencil holders and purse. 10½ x 6½, 42/-; 8½ x 5½, 36/- (Inside measurements given). Postage extra.

### KESWICK BOOK DEPOT.

315 COLLINS STREET, MELBOURNE.

### PUBLIC NOTICE.

Will those persons holding Debentures on the church at Albury, N.S.W., since 1930 please notify the undersigned immediately, giving full particulars?—A. Cantieni (secretary), Hume-st., Albury. H. I. Walmsley (minister), Box 133, Albury.

### WANTED.

Piano in good condition, iron frame, for Sunday school, reasonable. Write "Piano," c/o Austral, or 'phone UM 1194.

F. E. Smith, Belmont-ave., Upwey, Vic., would like to hear from any Church of Christ members who may be residing in Upwey, Tecoma or Belgrave, with a view to opening a cause in Upwey.

### BIRTHS.

GRAHAM (nee Dennis).—On July 9, at Bethesda, to Emmy and Will, 29 Ross-st., Toorak—a son (Ronald John).

LEWIS.—On Sunday, Aug. 17, 1941, at "Olinda" private hospital, to Mr. and Mrs. Jas. W. Lewis, 131 Deakin-ave., Mildura, Vic.—a son (Graeme John).

WINSTONE (nee Olive Scaife).—On Aug. 7, at Nooralie private hospital, to Mr. and Mrs. D. Winstone—a son (John Douglas).

### DEATHS.

HADDOW.—On Aug. 13, at her home in Gardenvale, Annie, beloved wife of the late Nathaniel Haddow, daughter of the late Alexander and Annie McColl, loving sister of John (deceased), Maggie (Mrs. A. Haddow, deceased), Alexander (deceased), James, Katie (Mrs. E. Tippet), Dan (deceased), Florrie (Mrs. J. Haines), and Haldane. Aged 77 years. "Loving remembrances."

HURREN.—On Sunday, Aug. 17, at the home of his parents, 79 Fullarton-rd., Fullarton, S.A., Kenneth George, loved elder son of Mr. and Mrs. A. E. Hurren, of Grote-st. church, Adelaide, aged 15 years 8 months. "Safe in the arms of Jesus."

### IN MEMORIAM.

DEVINE.—In loving remembrance of Elizabeth Devine, my dearly beloved sister, who passed away at Balaklava, S.A., on Aug. 21, 1939.

Away in God's beautiful mansion,  
Sheltered from sorrow and pain,  
Some day, when life's journey is ended,  
Sister dear, we will meet again.

—Inserted by her loving sister, E. Squires.

FURNISS.—In sad and loving memory of our dear husband and father, Stan., who was called home on Aug. 23, 1939, at Stirling West, S.A.

Memory is a golden chain  
That links us till we meet again.

—Inserted by his loving wife and family, Mervyn and Alma.

MITCHELL.—In loving remembrance of my dear husband, who fell asleep in Jesus at Burwood, Vic., on Aug. 20, 1940.

"Until he come."

—Catherine Mitchell.

STENHOUSE.—In loving memory of George, who passed away Aug. 20, 1940.

"The passing years can never change  
Our thoughts of one so dear;  
Fond memories linger every day  
Remembrance keeps you near."

—Inserted by his loving wife and family.

### COMING EVENTS.

AUGUST 31.—A cordial invitation is extended to past members and friends to attend the 24th anniversary of the Church of Christ, Ivanhoe, on Sunday, August 31.

SEPTEMBER 7 and 10.—27th anniversary of Gardiner church (cr. Malvern-rd. and Scott-gve.). Special services 11 a.m. and 7 p.m. on the Lord's day. Good programme and happy fellowship Wednesday, 8 p.m. Past members and other friends invited.

### VICTORY-IN CHRIST CRUSADE.

SEPT. 1 to 8 (Sunday excepted).

#### Programme of Meetings.

Monday, Sept. 1—"V is for the Victory."  
Tuesday, Sept. 2—"Christ the Victorious."  
Wednesday, Sept. 3—"Called to be Saints."  
Thursday, Sept. 4—"Victory in the Valley of Temptation."

Friday, Sept. 5—"Saved, Sanctified, Sent."

Saturday, Sept. 6—

3 p.m., Second Coming Meeting. Speakers, Mr. G. Angus and Mr. A. L. Gibson.

6.15 p.m., Fellowship Tea (by ticket only).

8 p.m. (Youth Service), "Youth! Build for Victory!"

Monday, Sept. 8—Great Final Meeting, "Victorious Evangelism."

Prayer Meeting each night at 7.30 p.m. Song Service, 7.50 p.m.

A choir of 100 voices will assist at all meetings.

Don't miss these inspiring meetings. All churches are asked to arrange delegations.

Meetings held in Conference Hall, opp. Camberwell station. Hall made available by courtesy of trustees.

### HENLEY BEACH, S.A.,

#### JUBILEE SERVICES.

Sept. 7, Opening Services. 11 a.m., P. R. Baker; 7 p.m., Ross Graham.

Sept. 10, Tea, 5.30 p.m.; Public Meeting, 8 p.m., A. C. Rankine.

Sept. 13, Old Members' Afternoon, 2.30 p.m.

Sept. 14, Jubilee Services. 11 a.m., H. P. Manning; 3 p.m., Back to Bible School, N. G. Noble; 7 p.m., J. E. Shipway.

Sept. 17, Ladies' Guild, 2.30 p.m.

Plan your holidays at Henley Beach for Sept. 7-17.

All members and friends invited to come back to Henley Beach. If you can't come send a greeting. Communications to A. R. Jones, 331 Military-rd., Henley Beach.

### GORE ST. CHURCH OF CHRIST, FITZROY.

#### "The Old Tab."

#### HOME-COMING DAY,

#### SEPTEMBER 21.

11 a.m.: Speaker, Mr. H. Swain.

3 p.m.: P.S.A.; speaker to be announced later.

7 p.m.: Thanksgiving Service. Speaker, Dr. Killmier.

All old members are invited to "come home" for a day.

Meals provided for the day, 6d. each.

Remember the date and plan to be present—

SUNDAY, SEPTEMBER 21.

—L. S. Shephard, secretary.

### THE SPIRIT OF THE BROTHERHOOD.

#### BE AMONG THOSE ATTENDING

### Federal Conference, Adelaide

#### SEPT. 23 to 27

Full information from State Executive Offices.

A. L. Read, President.

A. Anderson, Secretary.

After the press had started we received the following telegram from Sydney:—"Hinrichsen-Morris mission at Mosman gathering momentum; tent full Sunday and Tuesday; four decisions to date."—Burns.



# Foreign Missions.

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

## FEDERAL FINANCES.

**I**NCOME received for general purposes for July amounted to £2622, approximately £100 below the figures for July last year; but as the New South Wales committee have reserved monies to pay for launch and send a nurse to New Hebrides, the position can be regarded as satisfactory. The figures for August will reveal the result of the annual offering, and the income for the Federal year. The overdraft position shows £444 less than the end of July, 1940.

## CHILD WELFARE, INDIA.

**L**ISTENING to Miss Caldicott, one is reminded very forcibly of the good work done for the mothers and babies in the Baramati district. Over a period of years many babies have been helped on the road of life. Interested friends throughout Australia continue to send donations for this needy work, and we assure them that this money has been a blessing to those in charge of the work. Miss Helen Wiltshire, who now has charge of the work, writing on July 24, said: "Another baby was added to the number receiving help through the milk fund this morning. The poor little thing was eighteen months old—weighed eleven and a half pounds and was opium ridden. The father brought him along and admitted that he gave it an anna's worth of opium every little while because they 'couldn't give it sufficient milk to keep it quiet.' It seems that the opium works out cheaper. We would thank those who send this money—their gifts are a blessing to many such poor little youngsters."

## ISLAND MAIL.

**S**HIPPING facilities to Aoba are likely to increase rather than decrease. Writing on July 13 Bro. D. Hammer stated: "Fourteen weeks to-morrow since the steamer came last . . . and now she has been sighted early Sunday morning. We were not expecting her until to-morrow at earliest." Normal running never exceeded six weeks between trips. We are happy to report that some of Bro. Hammer's difficulties are overcome by being able to run to Santo with the new launch and bring needed supplies and mails. The launch is reported to be working splendidly.

**Elsie Joy Hammer.**—The safe arrival of Elsie Joy Hammer on June 19 brought joy to the parents, thankfulness to Sister Clipstone and intense interest to the native people. Mother and babe are doing nicely. Miss Clipstone expresses her gratitude for the prayers and kindly interest of the people in Australia.

**Medical Work.**—The arrival of the little white baby caused our native brethren to feel that Sister Clipstone was there as their friend and helper. Commenting on this our nurse writes: "Another cause for thanksgiving and rejoicing is the arrival of our very first mission babe. A little native mother came and asked if she could have her babe here. Truly too good an opportunity to miss, for the women here are so shy and reserved that it was a big step for this woman to ask to come. But what were we to do? No hospital and no room at the mission house. Prayer is always answered, and just when we were perplexed the little native room near the mission was vacated, and immediately we got busy preparing for the event. A spare native bed from the school, a small table, and a little baby's cot made and painted white by one of our church men—Edwin—and all was ready. When babe Hammer was just one week old, along came a bouncing baby boy. Both mother and babe did splendidly, and appeared contented and happy while with us. This

has been a big step forward in my work, I feel. Three hundred and fifteen dressings were done in the dispensary for May. But since then the sores appear to be responding to treatment, and we have had very few these last three weeks. The people are coming in increasing numbers for injections, and we have been more able to pay our way in this direction these last three months."

**Training Class.**—Commenting on the training class, Bro. Hammer says: "The original twelve has dropped a couple of local boys who went home late at night, . . . they haven't got the idea of constancy ground into them as the Pentecost people have, . . . the idea is new to them. They said they didn't want to leave the school, but told me they wanted a spell for a few weeks then they would come back. Naturally I told them they couldn't do that. The boys who remain are making what seems to me to be splendid progress. They are now able to read and pray, and some even to give a short talk in English very acceptably. I am not keen on English as such, but you know the problem of mixed languages, and English is the only common medium of speech. The boys now conduct the Wednesday night prayer meeting entirely on their own. . . . I always attend, of course, and arrange who is to do everything a week in advance, . . . these meetings are the best I attend in the islands. There is always a feeling of earnestness present, and reminds me of a better quality C.E. meeting at home."

## MISS EVA M. WALDEN.

**T**HE friends of Miss E. Walden, daughter of the late Mr. and Mrs. G. T. Walden, will be interested to learn that she intends to leave for India at an early date to marry Mr. H. H. Strutton, of Lonalva, India. It will be recalled that Bro. Strutton was our pioneer worker at Baramati, India, and afterwards, had charge of the large Criminal Tribes work at Sholapur, India. He is now engaged in missionary work among Anglo-Indians. Miss Walden will probably go to Dhond until arrangements are made for the wedding, and it is announced that Dr. G. H. Oldfield will perform the ceremony. All will wish Miss Walden well as she seeks in this way to be of service to the people of India.

A missionary in South China writes: "We rejoice to be working in a country that in all probability will soon be one of the strongest countries in the world, and helping a little to build up the church in the Far East, the world centre of the future. It is great to be alive, and in China, just now."

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## 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. Verco, W. H. Hall (Hon. Secretary and Treasurer).  
Representative in Victoria: W. Gale, T. & G. Building, 145 Collins St., Melbourne, C.I.  
Representative in South Australia: General S. Price Weir, 2nd Avenue, East Adelaide.  
Representative in Western Australia: Roy Raymond, 260 Bagot Rd., Subiaco.

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.  
Please forward contributions to W. H. Hall, "Hurlston," Carysfort St., Blackheath, N.S.W., making money orders and postal notes payable at P.O., Blackheath (N.S.W.). Contributions may also be sent to W. Gale, S. Price Weir and Roy Raymond.

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## The Psalm of the Airman.

(After Psalm 107.)

MEN who fly as upon the wings of the morning, who soar over the highest mountains, and who, speeding over distant seas, reach the uttermost parts of the earth,

They gaze upon the widespread landscape, they mount to the very stratosphere, they battle against the wind and fly blind through the storm clouds,

They reel and plunge amongst the elements and search for an airport as they vainly use their controls;

Then they cry unto the Lord in their fear and he giveth them directional guidance,

He spreadeth beneath them his everlasting arms and beareth them as upon eagle wings,

He guideth them along the beams of his love and directeth them to the safe airport.

So he gently bringeth them to a happy landing.

Oh, that men would praise the Lord for his goodness and for his wonderful works unto the children of men,

And let them speed upon errands of mercy, let them fly with the gospel of peace.—A. J. Fisher.

## Obituary.

### Mrs. J. Broussard.

AFTER some months of patient suffering Sister Mrs. J. Broussard passed peacefully to rest on Monday, Aug. 11. She united with the church at Castlemaine, Vic., under the preaching of Bro. A. Connor over 35 years ago, and later came to Melbourne, where for some years she was a member of the Lygon-st. church. Soon after the Balwyn church commenced, she transferred her membership there, where for nearly 18 years she has been a most faithful and loyal member. Her witness and work have been that of a true mother in Israel, for she has seen her two sons and three daughters all become Christians. The eldest son, Frank, is now a deacon. In the years past she often walked a distance of over two miles to be in attendance at the Lord's table. Her faith in Christ and dependence upon him were an example for others to follow. We laid her tired body to rest in the Templestowe cemetery on Aug. 13, knowing that she herself had a glorious victory in Christ Jesus. We commend her dear folk, her husband and children, to the God of all grace and comfort.—H.J.P.

### A. P. A. Burdeu.

BY the death of Bro. A. P. A. Burdeu on Aug. 2, at the age of 83 years, the church at Essendon, Vic., has lost the services of one of its oldest members. He had once been for many years the treasurer of the church, and at the time of his death he was a trustee of the property. During a short term in South Australia on civil service duties, he was led to unite with the Churches of Christ at Queens-town, about 35 years ago. Before this he had been a zealous worker in the Church of England, especially at Ballarat. In the course of his long life he had many other interests than his vocation in life and the work of the Lord in the churches. He was an enthusiastic supporter of temperance and social reform, and political matters. He took a special interest in work amongst the aborigines and in the Army Medical Corps, ambulance and fire brigade work. He has left a widow, six children, 15 grandchildren, five great-grandchildren, living to mourn his loss. Two (one son and daughter) have died. Many of these members of the family are faithful workers well known to the brethren. His first wife, who was an invalid for many years, died some years ago. We feel much sorrow for Sister Burdeu in her loneliness, and to her and all the other relatives we express our heartfelt sympathy. Bro. H. Patterson (of Balwyn) assisted the writer in the services on Aug. 4 in the house and at the

Fawcner cemetery. We, as Christians, find comfort in such passages as this one: "For if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him."—A.E.I.

### S. M. Holland.

ON July 22 Bro. S. M. Holland died at the age of 73 years. He was a member of Red Hill church, Vic., for a number of years, although poor health in latter years had kept him away from the services. He became a Christian as a young man in Trentham, and in past years was an efficient helper in the church. His body was laid to rest at Dromana cemetery. Our prayers are with his sorrowing widow and sons.—H.E.R.S.

### Eyre's Peninsula C.E. Rally, S.A.

ON Saturday, Aug. 2, the half-yearly C.E. rally of the Eyre's Peninsula C.E. Union was held in Tumby Bay chapel. Two char-a-bancs brought big delegations of Endeavorers from Port Lincoln. Mr. John Smith's big lorry brought Ungarra's delegation, and many private cars used their petrol ration for the month to make the trip. Mt. Hill's came from 30 miles north, and Mt. Isabella's 35 north-west. The rally was a success in every way. It opened with a praise service led by Eric Jones. Items were rendered by the juniors from Port Lincoln and Ungarra. Mr. Watson, of Unley Park Baptist church, the past president of the S.A. Union, was the speaker. His messages were uplifting and full of spiritual power. Tea was provided by Tumby Bay society. Evening service was overcrowded, and every seat available in manse, vestry and chapel was put into use. Tumby gave a musical item, and Ungarra's item, "The Sale of These Children," created much interest. Mr. Watson's testimony message on Christ's words "Follow me" were much blessed. Many confessed Christ as Lord, and others re-consecrated their lives. An after meeting was held, at which enquirers were helped concerning the way of salvation. The rally closed with supper for the travellers. During the interval for tea the executive committee met. It was decided to hold the next rally in February, 1942 (D.V.). The place was to be decided later, on account of petrol rationing. Mr. W. Beiler, S.A. young people's organiser, is to be invited as speaker. The churches on Eyre's Peninsula have been much blessed, and C.E. societies have been uplifted.—G. H. Newell.

### FOR SALE.

Fruit trees: good 1/3 each, 12/- doz.; extra strong, 1/9 each. Walnuts, Chestnuts, 2/- to 3/6 each; Almonds, Filberts, 1/6; Rhubarb, 9d.; Gooseberry, Currant, Logans, 6d. each; Strawberry, 9d. doz., 3/- 100; Raspberry, 1/6 doz., 9/- 100; Raspberry, special sorts, 2/- doz., 12/- 100; Limes, Lemons, Oranges, 3/6 each, to 6/-; Privet Hedge, green, 2/- doz., 12/6 100; gold variegated, 3/- doz., 22/- 100; Roses, bush and climber, 1/2 each, 12/- doz.; Large Genista, Elms, Oak, Ash, Poplar, Holly, Maple, Azalias, Flowering Fruits, 1/6 to 3/6 each; Pines for timber, in pots, 6/- doz., from open ground, 15/- 100. These pines second season two feet high, loosened roots to shift easily. Black Wattles for tanning bark, 1/- doz., 5/- 100, 40/- 1000.—NIGHTINGALE & CO., Nursery, Emerald, Victoria.



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## I'M ASKING YOU!

1. In what saying does Paul stress the importance of the "thank-you habit"?—1 Thes. salonians 5.
2. What words reveal Paul's habit of thanksgiving midst his teaching and writing tasks?—Romans 6.
3. In what difficult circumstances did Paul express himself thankfully?—Acts 24.
4. On whose account did Paul thank God as he journeyed towards Rome?—Acts 28.
5. For what did Jesus give thanks before feeding the multitude?—John 6.
6. For what did Jesus give thanks when he mentioned revelation to babes?—Luke 10.
7. For what did Jesus give thanks when he faced life's great undertakings?—John 11.
8. Of what nationality was "the thank-you man" who gave joy to Jesus?—Luke 17.
9. What effect will thanksgiving have on God's gifts to mankind?—1 Timothy 4.
10. What sort of thanksgiving does Jesus deplore?—Luke 18.

—G. J. Andrews.

### THOUGHT.

*If trouble drive you to prayer, prayer  
will drive away trouble.*

—Philip Melancthon.

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