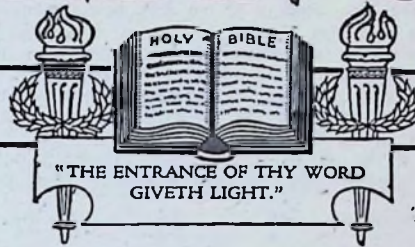


# *Travers* The AUSTRALIAN CHRISTIAN

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WEDNESDAY, AUGUST 27, 1941.

## "Every Man! Every Man! Every Man!"

G. J. Andrews.

**A**MONG modern Christians everywhere, there must needs be a growing realisation that we are entrusted with an urgent ministry for the sake of every man. "We preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus" (Col. 1: 28). Our gospel is more than a matter for the temperamental few. It is no limited affair for some select coterie, but the need and the right of every man.

As the great-hearted apostle would remind us,

### *Every Man Must be Warned.*

There is definite need for a note of alarm to be sounded, seeing that ignorance, irresponsibility and godlessness have such terrible issues. In one of his books, Leslie Weatherhead tells how one day he and some other men were riding fast on horseback in the desert. They had left the track and were unconscious of the fact that in front of them, and indeed, round them on three sides, were some most terrible quicksands. They sunk in a horse and rider in a most relentless way, and there is little hope of escape. Suddenly, immediately before the riders, an Arab rose up and with outstretched arms and earnest eyes besought them to pull up. There is no room for doubt that God would have fast riding and excited men of to-day to be courageously, kindly and persistently warned of life's serious issues. "God now commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

Moreover,

### *Every Man Must be Instructed.*

The redemption of a soul from sin is a rational experience, "Let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow." The service of the kingdom of God is an intelligent pursuit. "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." There must be teaching with a view to a person's obedient acceptance of the gospel, and there must be such teaching as enables their observance of all things that the Master makes available to us in his gracious counsel. A striking tribute to Paul's own zeal and fidelity in this matter was paid by his enemies when they cried out, "This is the man that teacheth all men everywhere!" Men need to be taught to-day not merely in the art of defence and conquest in an evil generation, but in the art of constructive living and participation in the new era of the Lord.

Finally,

### *Every Man Must be Encouraged*

and helped in the supreme adventure of the maturing life in Christ. If we were more honest in regard to the meaning of encouraging Christian fellowship a very different story would be told in regard to the numerical strength of our church assemblies. For if we consider one another to provoke unto love and good works, we will not forsake the assembling of ourselves together. Neither will we be neglectful of such brethren as should have our special encouragement and help. "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Even Paul himself was never above the need of his brethren's timely cheer, and he paid many tributes like that to Onesiphorus, of whom he says: "He oft refreshed me." But the help and encouragement he needed was such as he also gave, hoping to present every man perfect in Christ.

### *"Unanswered Prayer."*

**T**HERE are such things as unanswered prayers. God definitely said that he would not hear the prayer of wilfully wicked men. "If I regard iniquity in my heart, the Lord will not hear." The conditions of acceptable prayer are frequently referred to in scripture. Prayer must be offered in the name of Jesus Christ and in faith for things which are in accordance with the will of God. When prayer is offered by God's children in compliance with the conditions laid down, then an answer is promised. Mark writes that the Lord Jesus said to his disciples: "All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them"—that is, the answer is as good as there. God through his prophet of old put the matter very definitely: "Before they call, I will answer; and while they are yet speaking, I will hear."

The certainty of an answer is indicated in many a passage. We confess to a very considerable amount of regret that so many addresses and articles refer to the "unanswered prayers" of God's people, even while the reference is to genuine petition offered in accordance with the will of God. There may be delays—but delays are not denials. The prayer may not be answered in accordance with the exact terms of the petitioner, for none of us know of ourselves how to pray aright, and God may give a much better thing than we have in mind; but the answer comes. We think of Paul's request for the removal of the

stake in the flesh: it was not removed, but the prayer was answered by the giving of grace and strength sufficient for Paul cheerfully to endure and indeed to glory in his weakness, knowing that through it the divine strength was manifested. Dr. J. D. Jones in a recent address said that he did not believe that any genuine prayer ever failed of an answer. It might be answered although its specific request was denied. In some cases prayers were offered for things that might hurt. Children were constantly asking for things that might do them harm, and grown-ups were only God's little children. The world was at present in an agony, but if they could see the new and better world that was to issue from the pain and misery of the present they would stand up to things with a brave heart. They would have courage to face the future if God showed the way. This seems to us to be the Christian attitude.

### *"Preach the Gospel."*

**M**AN'S only hope is in God. Salvation is to be found in Christ. The Gospel is God's power unto salvation to every one that believes it. The apostle who declared that was glad that he had declared to men the whole counsel of God. We do not need merely more preaching, but, rather, more clear, definite, fervent proclamation of the Gospel of Christ, in which God's plan of salvation is presented in love, in accents of conviction, and with a zeal and earnestness which compel hearers to realise that the preacher means what he says, and that he believes it matters if people yield obedience to Christ or not.

The Right Hon. George W. E. Russell in his "Fifteen Chapters of Autobiography" wrote of a very broad churchman who delivered at Westminster "the fine rhetoric and dubious history which were his substitutes for theology, and with reference to which a Jewish lady said to me, 'I have heard the dean preach for eighteen years, and I have never heard a word from him which I could not accept.'" It is not our business so to preach that every one agrees with us. We are to present the truth of God to a lost world, and seek to bring all to the obedience of faith.

### *"Stand Fast in the Faith."*

**W**E dare not claim to have all the truth, but yet the humblest believer in Christ Jesus, who is himself "the Truth," may have assurance and conviction as to him and the things which he has revealed. Timothy was urged by Paul to "hold to your convictions" (Moffatt's translation). To acknowledge that we yet hope to learn more of the meaning of the Scriptures does not imply doubt regarding the truth which we have learnt and which has been plainly revealed.

We are sometimes blamed for standing hard and fast by a position when we ourselves are sure that we only mean to stand fast by the side of Christ and his Word. Objectors very often refrain from raising the question whether the things for which we contend are right ac-



ording to the Scriptures. They frequently suggest that we have a closed mind, and are not open to truth. All truth is of God, and we need never fear to welcome it. We desire truth, but in religion the truth of Christ and not the opinion of men. Dr. J. A. Hutton recently included the following paragraph in an editorial note: "The Psalmist who exclaimed, 'My heart is fixed' did not mean 'My mind is closed!' I know very well that a mind may be so open that it ceases to be a mind. A mind which is open at both ends is not a mind: it is a tube which has its uses; but it retains nothing, it distributes nothing."

We would be as the Bereans, praised as noble, who when presented with what was then to them a new doctrine, "searched the Scriptures daily," to see—not that these things were so, and not to prove they were not so, but "to see whether these things were so." Let us be similarly noble, proving all things, and standing fast in the faith. God has not given to us a substitute or supplementary revelation to that of the Scriptures.

## The Heart of the Gospel.

JOHN 3: 16 contains the heart of the Gospel: "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." The apostolic message centred round Christ and the cross on which he gave himself as a sacrifice for the sin of the world. Paul declared, "Christ Jesus came into the world to save sinners," and expressed the purpose of the zealous and self-sacrificing endeavor of his own life in the words, "that I might by all means save some."

Writing of the purpose of the coming of Christ into the world, Dr. W. F. McDowell said: "He never forgot what he came for. He was saturated with the idea of saving. He kept a primary relation to the primary matter and only a secondary relation to the things that were secondary. He sought first the first thing. There is no other centre than the centre he kept. At the centre of his life and ministry he was the Saviour of life. In the simple but true words of Dora Greenwell: "He did not come to judge the world, he did not come to blame;

He did not only come to seek, it was to save he came;

And when we call him Saviour, then we call him by his name."

## "The Pracktick Part."

JOHN BUNYAN said that "the soul of religion is the pracktick part." In other words, our faith has to find expression in our lives of service. "Faith if it hath not works," the good Book says, "is dead in itself." Paul urged a constant proclamation of the great foundational Christian truths "in order that they which have believed God may be careful to maintain good works."

Faith and practice, creed and conduct, must go together. The witness that the world needs is that of the Christian evangel plus that given by transformed lives to the saving efficacy of the Gospel of our Lord. Even in the ranks of Christendom there is need today of much greater attention to both the doctrinal and the ethical aspects of our religion. The first principles require not less, but more, emphasis; but it is also true that there is a tremendous need for regarding the implications of our plea as regards holy and helpful living. Could we have both of these, as the Lord Jesus meant his church to have them, how invincible the Christian religion would be!

## "The Preacher's Job."

"THE preacher's job is not a sinecure," says I Greville Kleiser. "What are the qualifications for such a position? At the risk of being considered exacting, I venture to say that a preacher should have the innocence of

a lamb, the courage of a lion, the vision of an eagle, the agility of a panther, the complacency of a camel, the patience of an ox, the adaptability of a chameleon, the cheerfulness of a cricket, the wisdom of an owl, the friendliness of a squirrel, the simplicity of a sheep, the diligence of a beaver, the tenacity of a bulldog, and the endurance of an elephant."

That is one view. A simpler statement would be that the preacher is called to the noblest work in the world—to preach the glorious Gospel of the blessed God, to lift Christ up before the people, and to commend the Master by

word and life. It is a great task. "Who is sufficient for these things?" "Our sufficiency is from God."

A man's best things are nearest him,  
Lie close about his feet;  
It is the distant and the dim  
That we are sick to greet.  
For flowers that grow our hands beneath  
We struggle and aspire—  
Our hearts must die, except they breathe  
The air of fresh desire. —Lord Houghton.

# At the Table of the Lord.

## EATING AND DRINKING UNWORTHILY.

"Whosoever shall eat the bread or drink the cup of the Lord unworthily, shall be guilty of the body and the blood of the Lord. . . . He that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body."—1 Corinthians 11: 27, 29.

TO many hearers, some of them sincere but uninstructed Christians, these have been terrifying words. Humble believers, conscious of personal shortcomings, have refrained from partaking because they thought the passage was directed against them, and was warning them that if they partook of the Supper they would be judged as guilty as were the murderers of our Lord, and would eat and drink "damnation" (as the common version puts it) to themselves if they, being unworthy, dared to commune. This is a distortion of the apostle's meaning. He said not one word of warning against an "unworthy" person—we are all sinners and unworthy of the least of the blessings, of salvation or communion, which the Father grants to sinners who are accepted through the merits of the loving Saviour and not of their own. What is condemned is partaking "unworthily," that is, in an unworthy manner. Some at Corinth did this, when they turned the Supper into a common feast and made it an occasion for revelling and even drunkenness. The Christian of tender conscience, with mind sensitive to sin and personal unworthiness, has not been guilty of that, and should not fear. Paul said the revellers were guilty of an offence against the body and blood of the Lord, when they so acted. The reference was to a disorderly and dreadful mode of conducting the service. The disorderly ones ate and drank judgment to themselves because they did not discern the body: they treated the sacred emblems of our Lord's body and blood in a wantonly careless manner, and with gross irreverence, as if they were but part of an ordinary meal.

It has to be remembered that the Lord's Supper is for the Lord's people, for those who are lovingly remembering the Saviour whose offer of salvation they have accepted. It is not for one who is living in open, habitual, wilful, unrepentant sin. "The sun has no glories for the blind, and the Lord's Supper has no meaning for the ungodly and wicked." But the Supper was not ordained for perfect people, but for those who, conscious of failure and weakness, need strengthening and comfort. To stay away from the table is the worst thing for such to do. To the contrite in spirit the Supper speaks of grace and love and forgiveness. It reminds us of the Saviour who in love both died for us and invites us to the feast, and of that very sacrifice which our souls now consciously need. "There is no condemnation" to the man in Christ Jesus, and nothing but the most loving invitation and cordial welcome to such a one. To the weakest Christian and most aware of personal unworthiness, the gracious invitation is, "This do in remembrance of me."

## SELF EXAMINATION AND COMMUNION.

"Let a man prove himself, and so let him eat of the bread, and drink of the cup."—1 Corinthians 11: 28.

BETWEEN the verses of our last study which condemned those who partake of the Supper in an unworthy manner and branded them as guilty, there comes a verse which tells us of what our Lord desires every Christian to do: Let a man examine, prove, test himself, "and so let him eat." That is apostolic advice. Contrast it with the idea that a humble disciple conscious of personal unworthiness should hear the thunders of Sinai, or be terrified with thought of eternal damnation, instead of rejoicing in the mercy and salvation which is the Christian's heritage. Following is a report of a not uncommon practice and result at Supper celebrations, of a few generations ago: "A long and elaborate warning was proclaimed by the minister against the unworthy eating and drinking of the bread and cup. . . . The young people never were expected to, and seldom did, partake of the communion." Great misunderstanding of the Scripture is implied in this attitude. Of course, we must beware of partaking "unworthily" and profaning the Supper by treating it in a light and irreverent manner. Also it is true that the Supper is not intended for those living in wilful and unrepentant sin. But we are all sinners, and if only the perfect were allowed to partake, the Lord's table would be empty of human guests. "The sense of sin and the sorrow for sin," it has been said, "are necessary requisites for all those who would come to the Lord's table. . . . The Lord's Supper is peculiarly fitted for those who, being sinners, are sincerely anxious to be free from all iniquity. For it reminds them of the great and only sacrifice which is effectual to the putting away of sin."

If we are conscious of having sinned since last we sat at the table, the proper course is to have a repentant heart, to confess our sin to the Lord and seek his forgiveness, and then, having examined ourselves, come to the Supper. It is impossible that the proper course could be, Let one be conscious of sin, be unrepentant, and so let him not eat! That would be adding one sin to another.

We come to the table in a loving, humble spirit, confessing our shortcomings and weaknesses, and grateful for a Father's love and free forgiveness. We rejoice that, where sin abounded, grace did much more abound.

It is well to heed the apostle's injunction, "Let a man examine himself, and, having done that, then let him eat the bread and drink from the cup" (Weymouth's Version). "Let a man test himself; then he can eat from the loaf, and drink from the cup" (Moffatt's translation). We heed our Lord's request: "Do this in remembrance of me." We shall neither disobey nor neglect his expressed wish. A true Christian will surely be anxious to do his Saviour's will and have a share in the memorial Supper.



# Christian Union—Diagnosis and Prognosis.

Dr. Trevor Turner.

THE world is ill. It is so because the man of the world is ill. Physically, he is fit—perhaps too fit—fit enough to endure hardships that he might kill his fellowmen. But he is sick of soul. Fear, suspicion, greed and hatred have taken the place of confidence, trust, generosity and love, as cancer takes the place of the cells of the organ it invades.

The visible expression of the sickness of man's soul is our present chaotic world blood-bath.

But is there no cure for that human soul-sickness, or, short of a cure, is there no available treatment that would at least mitigate this ill?

Has the church nothing to offer? I think she has everything to offer? I think that to her has been entrusted the only ultimate cure for the ills of man's soul—the Gospel of Jesus Christ. And how is she applying it and with what measure of success?

## The Church is Ill.

To me one of the sad facts of life is that the trustee of the one ultimate cure for the ills of the human soul—the church—is reduced to relative ineffectiveness because she herself is ill. And what is her ailment?

If the body is failing in its normal functions because of disease, we try to determine the cause of that failing. Having found it, we seek to remove it, meanwhile strengthening and assisting the body.

We who would love the church no less than our bodies must act similarly in the presence of her ailing state. We must try to understand the nature and cause of her illness, and seek to remove it, meanwhile strengthening her with our life's service and support.

As I see it, the chief cause of the church's illness and impaired function as an organised body is her state of division and disunity. (We are not now considering the part of the individual Christian.)

Because of her division, she wastes her man- and money-power maintaining and propagating separate organisations; men and money that could be used to better purpose. By her disunion she has bred a spirit of unhealthy competition and antagonism, disturbed the balance of doctrinal emphasis, confused and bewildered the minds of men and deprived her witness of the convicting power of a united one-voiced testimony. And what is the outlook for the cure of this ill? What are the possibilities of the union of this much dissected, and commensurately weaker, body of our Lord?

Will it, can it, ever again be made one, in structure and function—as once it was and as our Lord now desires it to be?

If it be possible, can we do anything now to aid that end? We may not be able to achieve that end by a stroke, but is there not something we can do towards the process of removing the cause of weakness? I think there is.

## We May Cultivate the Will to Unite.

The will of the ailing is always a big force in fighting the illness, and a primary factor necessary in fighting the church's ill of disunion is the will of her people to come together. We must will to confront the forces of evil with a unified church—one in faith and doctrine, one in determination to fight evil and triumph.

This will to be one will be fortified and confirmed by a number of facts:—

1. It was the purpose of Christ that his people should be one, and thus he prayed. This alone should be stimulus enough for us all to determine to remove this ill of division.

2. The things which divide are invariably incidental not fundamental matters of procedure rather than matters of faith, ways of conducting services and governing churches rather than attitudes of life and conduct. Often the dividing factor is not what we believe, but the way we do things.

3. Sentiment regarding church divisions and Christian union has undergone a change in recent years. Few, if any, can be found to defend the divided sectarian state of the church on any ground. It is now generally considered an evil, contrary to the mind of God and the effectiveness of the church—an evil to be purged from the body of Christ. Whatever the cause of the change, it is both general and welcome.

4. The basic causes of division lie deep in the past, and are by no means simple. Yet none can doubt the part that self-will, ambition, lovelessness and the exaltation of opinion have played. These, plus blindness to the sin of disunion, have both created and perpetuated the sorry state of church division.

## The Way of Approach.

Armed with the will to unite and fortified by such facts as the foregoing, we must approach the matter of Christian union with the idea of each contributing something rather than of each conceding something.

We must recognise that none can expect full, immediate and final acceptance of even a scriptural position. We must be prepared to welcome any step in the direction of New Testament principles and practice, and use it as a point from which to make further advances.

We must recognise immediate and remote objects. It is very much part of our present task to foster the spirit of union, and to create an atmosphere in which differences can be discussed and resolved without loss of principle. We must bide our time for the presentation of an exhaustive platform for union.

We do not, we must not, envisage the cure of the church's illness of disunion by a process of absorption of one body by another. We must visualise a united church to which each communion would bring its special gifts. Certainly we have the right to invite union on the basis of the New Testament as we see it. But we must allow that in some things others might have seen the scriptures just as clearly, and perhaps more so than we.

What we may claim to be a (or the) scriptural basis for unity, may in ultimate fact not be so at all. Things we regard as essential may not be so, lesser things (in our eyes) may be really significant. My plea is that we shall not enter upon the treatment of this ill of the church with closed minds, crammed with cut and dried final plans, methods and bases of union.

I think we are most likely to succeed when due deference is paid to the consciences of others while not stifling our own.

We cannot achieve our cure of disunion in one act. We must approach it step by step as stages in a process. Such steps are:—

1. Cultivation of the spirit of unity and brotherhood.

2. Exchange of ideas concerning the necessity, methods and grounds of union.

3. The presentation of proposals for union, rather than of detailed plans and platforms—at least at this stage.

4. Critical and open-minded, not lax and weak-minded, examination of our own plans for union.

## Practical Procedure.

As to matters of practical procedure, we may and should seek union between the bodies which have the least divergences. Towards this end, we may remind ourselves of the value of interchange of pulpits, intercommunion, fellowship in conferences and fellowship through undenominational movements such as Christian Endeavor. It may yet be that the greatest value of the C.E. movement to the church will be the contribution it may make to her reunion.

The church's rendering her most effective service to a sin-sick world is dependent upon her own spiritual health. But she is not healthy—and our diagnosis of the chief cause of her ill-health is her state of division. This can and must be treated and her oneness achieved.

We all may help towards this end by showing an increasingly candid appreciation of the work done and spiritual efficiency shown by communions other than our own, by expressing an outspoken honesty which refuses to ignore the difficulties, by manifesting a quiet determination to deal with facts rather than opinions and prejudices, and to allow no compromise on principle, and by showing a willingness to make any sacrifice which, without disloyalty to truth, is calculated to advance the health and effective witness of the church of God.

## 19th Federal Conference, Adelaide.

ALMOST one hundred and sixty interstate registrations have been received. The number already signifying their intention to come assures us of a good conference in which all States will be represented. As the time has lapsed for registrations being received, it will be impossible to extend the offer of hospitality for those making late returns. We would, however, give guidance regarding suitable accommodation to any who desire to come. We sincerely trust that others will yet consider coming to Adelaide for the conference. Within the prescribed time limits, all visitors will be met on arrival in Adelaide; but owing to petrol restrictions, no guarantee can be made regarding motor transport to places of stay.

### SYNOPSIS OF PROGRAMME.

Tuesday, Sept. 23.—Afternoon, President's Reception. Evening, Home Mission Tea. Town Hall. Night (Town Hall), Combined Home Mission Meeting (State and Federal). Speakers, R. Raymond (W.A.), Federal; B. W. Manning (S.A.), State.

Wednesday, Sept. 24.—All Day, Business. Night (Town Hall), Combined Foreign Mission Meeting (Federal and State). Speakers, Colin V. Thomas (India); Eisie Caldwell (India).

Thursday, Sept. 25.—All Day, Business. Night (Grote-st.), "Christian Union" Meeting. Speakers, J. R. Blanchard (S.A.), Presbyterian; Principal T. H. Scambler (Victoria).

Friday, Sept. 26.—Morning, Departmental Group Conferences. Afternoon, Unfinished Business. Night, "Education Night." Speakers, F. Hunting (N.S.W.); A. A. Hughes (Victoria).

Saturday, Sept. 27.—Morning, Preachers' Session. Speaker, Ira A. Paternoster (N.S.W.). Afternoon, Outing.

Sunday, Sept. 28.—Meetings in all Churches. Speakers, Visiting Preachers.—A. Anderson, Federal Secretary.



# The Home Circle.

Conducted by J. C. F. Pittman.

## THE PRESENCE OF CHRIST.

WHEN thou turn'st away from ill,  
Christ is this side of thy hill.  
When thou turnest towards God,  
Christ is walking in thy wood.  
When thy heart says, "Father, pardon!"  
Then the Lord is in thy garden.  
When stern duty waits to watch,  
Then his hand is on the latch.  
But when hope thy song doth rouse,  
Then the Lord is in the house.  
When to live is all thy wit,  
Christ doth at thy table sit.  
When God's will is thy heart's whole,  
Then is Christ thy very soul.

## MR. SPARROW'S CHEER-UP BOOK.

SOMEONE once approached Rowland Hill in great trouble about his soul, and asked, "What would you advise for a case like mine?" "A cold bath every morning," was the answer. Similar to the pleasant and glowing after-effect of a cold bath is the impression left on the mind after reading "Life's Glorious Treasure," by F. Sparrow. Mr. Sparrow insists that our religion, to be real, must be happy. "Mrs. Wiggs was right," he tells us. "She put all her worries at the bottom of her box, then sat on the lid and smiled. If you have a disagreeable pill to swallow, don't chew it. Swallow it. Make up your mind that life sometimes will be hard and stern; the path difficult; the sky cloudy; but shame, thrice shame upon us, if we allow it to make us sour, gloomy, and unhappy. Paul had a difficult lot, but said he, 'Having food and raiment, I am quite content.' Luther's path was not all sunshine, but he trudged on, singing as he went. Spurgeon was a chronic sufferer, but

he knew how to crack jokes. These men rendered the world great service, and perhaps the greatest was to show a happy, smiling face, and to advertise God's world as a good one in which to live and be abundantly happy." And again—"Christ was the gladdest soul that ever lived. . . . He makes not long and gloomy faces, but round and laughing ones. He frankly confessed that he was happy, that life was a good thing. . . . Happiness is the bloom that lies upon a life of goodness."

Whence comes this spiritual enthusiasm, so delightful and so infectious? "Read to me," said Sir Walter Scott a few days before he died. "What book shall I read?" asked Lockhart. "What book?" said the dying man, "there is only one Book." And it is from that one Book that Mr. Sparrow receives all his inspiration. Hear what he says: "I could not help thinking of my boyhood days, when every member of the family read aloud a portion of scripture before retiring to rest. We did that right up to the time of our leaving home—men though we were. . . . Such homes have ever been the foundation of England's moral life, and the children trained in that atmosphere start their career with an asset of imperishable value. The great need of our age is a revival of Bible reading by a Bible-loving people."

This love of the Bible, and "the dynamic that comes from living faith," can permeate our lives with that deep sense of security so evident in Mr. Sparrow's writing.—Selected.

A strange answer was given by a boarding-school girl to the question, "Did Martin Luther die a natural death?" "No," she replied; "he was excommunicated by a bull."

## The Family Altar.

### TOPIC.—UNPARALLELED LOVE.

Monday, September 1.

GOD so loved the world that he gave his only begotten Son.—John 3: 16.

This, it always seems to me, is the "premier text." It is the gospel in a nutshell. The greatest message ever given to mortal men is expressed in 25 words. God had often wooed an ungodly world, but never before like this. Jesus is God's "last word" to win man to himself.

Reading—John 3: 11-16.

Tuesday, September 2.

I am persuaded that neither death nor life . . . shall be able to separate us from the love of God.—Rom. 8: 38, 39.

Whether the reference is to God's love for us or our love for God, either is infinitely more powerful than any other influence. No power on earth or in hell can destroy this love if only we wish to retain it.

Reading—Romans 8: 31-39.

Wednesday, September 3.

To know the love of Christ, which passeth knowledge.—Eph. 3: 19.

This sounds contradictory, for we can scarcely know that which passeth knowledge. "It is the language of a man whose heart was full to overflowing." God's love being illimitable, we cannot fully comprehend it. Yet we get a clear glimpse of it when we come to Calvary.

Reading—Ephesians 3: 14-21.

Thursday, September 4.

God commendeth his own love toward us,

in that, while we were yet sinners, Christ died for us.—Rom. 5: 8.

Men, we are reminded, are sometimes willing to die for their friends. Yet God's love surpasses the greatest human affection, for Christ died for us "whilst we were yet sinners."

Reading—Romans 5: 1-11.

Friday, September 5.

Behold, what manner of love the Father hath bestowed upon us, that we should be called children of God.—1 John 3: 1.

What the disciples are, and yet will be, appears to be one of the chief themes of this epistle. They are now "children of God," and some day will be like him, for they shall see him as he is. This glorious hope should lead to purification and sacrificial service.

Reading—1 John 3: 1-12.

Saturday, September 6.

We love him, because he first loved us.—1 John 4: 19.

It is not surprising that we should love God; but that he should love those who are unlovely is the marvel of marvels. Yet God loved us.

Reading—1 John 4: 7-21.

Sunday, September 7.

The Gentiles are fellow-heirs, etc.—Eph. 3: 6. Partiality is foreign to God's nature. It was his eternal purpose to give equal chances to everybody. All national and individual distinctions are eliminated by the gospel; therefore the Gentiles are fellow-heirs.

Readings—Isaiah 43: 1-13; Ephesians 3.

## Thanksgiving.

Psalm 30.

Prayer Meeting Topic for September 3.

H. J. Patterson, M.A.

THIS psalm is one of thanksgiving throughout, and commemorates a deliverance from a great and terrible danger.

### A Peculiar Feature.

This psalm has a remarkable title, "A psalm and song at the dedication of the house of David." What that house was we have no means of knowing, nor is it easy to see any connection between such a psalm and the dedication of any house. We may, however, know very well that the writer had had a very dangerous illness, from which he had been spared by the mercy of God. Perhaps the recovery coincided with the dedication of some building, and David decided to make it the occasion of public thanksgiving. Some believe it to have been the dedication of the altar (with its precinct) on the threshing-floor of Araunah the Jebusite, after the plague sent to punish David for numbering the people, as related in 2 Sam. 24: 1-25; 1 Chron. 21: 1-28.

Whether the above be so or not, we may be led in our thinking to the wonderful way these O.T. worthies always returned to give thanks to God for deliverance. The thanksgiving in association with the dedication would serve to establish the thought of the goodness and mercy of God in the minds of the people.

### Thanksgiving.

May we draw attention again to the fact that O.T. saints were ever driven to prayer in the time of sickness and death? There was an incompleteness about the Mosaic revelation as compared with the revelation we have in Christ, but surely they are not at all behind Christian saints in approach to God? In the thanksgiving there is the reference to the earnest prayer that went up in time of danger. Perhaps we do not have so many occasions for thanksgiving, because we do not so earnestly pray. Jesus himself left us sufficient example. That which he found necessary, prayer to God in the time of crisis and in the ministry to which he was called, we make an optional thing. Jesus and the early church make it pre-eminent, but we often neglect. It may easily be that occasions for thanksgiving are rarer because our prayer life is poorer. The psalmist had prayed and had been delivered. And when it was over all the trouble and suffering seemed but momentary. Verse 5 is precious to the one delivered. "His anger endureth but a moment; in his favor is life: weeping may endure for a night, but joy cometh in the morning." "Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness" (v. 4).

### Our Opportunity.

Do not wait till death to give thanks to God. "What profit is there in my blood, when I go down to the pit? Shall the dust praise thee? shall it declare thy truth?" (v. 9). If the service of thanksgiving is to be rendered, let it be here. "Nowhere can we suffer for God, but here! And what is more in David's mind at the moment, nowhere can we plead for God, help others to know him, give the 'cup of cold water' to relieve the suffering, save here. Those in Abraham's bosom, those in Christ's presence cannot do that." Surely there is some incentive for the redeemed to live here as long as possible, that they may by service give thanks unto God. This is our day of opportunity; the night has passed and the morning has come. Let us dedicate the whole of life to the service of thanksgiving and "O Lord, my God, I will give thanks unto thee forever."

TOPIC FOR SEPT. 10.—THE PERIL OF INSTITUTIONALISM.—Luke 20: 9-19.



# Our Young People

Conducted by Kelth A. Jones.

## SCRIPTURE EXAMINATION RESULTS.

### SOUTH AUSTRALIA.

#### Division 1.

1. Muriel Marriott, Croydon, 93; 2. Brian Harding, York, 91; 3. Marjorie Lawrie, Tumbly Bay, 87.

#### Division 2.

1. Judith Hollands, Cottonville, 94; 2. Rona Glover, Maylands, 93; 3. Thorrie Sinkinson, Victor Harbour, 92; Special prize (1st last year), Betty Ferguson, Victor Harbour, 97.

#### Division 3.

1. Claire Cheney, Blackwood, 98; 2. David Fisher, Edwardstown W., 96; 3. Beth Killmister, Naracoorte, 95.

#### Division 4.

1. Lily Jenkins, Victor Harbour, 94; 2. Gaynor Kretschmer, Murray Bridge, 93; 3. Max Tonkin, Henley Beach, 92.

#### Division 5.

1. Betty Males, Unley, 98; 2. Elva Bengier, Maylands, 96; 3. Dorothy Ingham, Norwood, 95.

#### Division 6.

1. Margaret Chapple, Winkle, 97; 2. Alison Verco, Bordertown, 94; 3. Olive Footer, Mile End, 92.

#### Division 7.

1. Volney Whiting, Balaklava, 97; 2. Una Fisher, Mundalla, 95; 3. Olive Moore, Mile End, 94; Special prize (1st last year), Kathleen Verco, Bordertown, 99.

#### Division 8.

1. Beth Manning, Victor Harbour, 92; 2. Dorothy Milne, Mundalla, 91; 3. Margaret Bartlett, Mile End, 89.

#### Division 9.

1. Annie Harkness, Owen, 94; 2. Mary Sage, Norwood, 92; 3. Mary Webb, Balaklava, 91.

#### Division 10.

1. Mrs. D. L. Stacy, Maylands, 80.

—Will Beiler.

### VICTORIA.

#### Division 1.

1. Patricia Nellie Allen, Hampton, 95½; 2. Wilma Lee Gole, Hampton, 94½; 3. Daryl Michael Dawson, Kew East, 94; 4. Marie Ethel Kruse, Hampton, 91½.

#### Division 2.

1. Marlene Wheeler, North Fitzroy, 98; 2. Bruce Craven, Brighton, 97½; 3. Fred Holden Olsen, Gardiner, 97; 4. Albert Francis Mitchell, Essendon, 96.

#### Division 3.

1. Betty Margaret Reed, Box Hill, 95; 2. Audrey Batterham, Boronia, 93; 3. Gladys Florence Hinrichsen, Thornbury, 92; 4. Betty Jean Taylor, Mont Albert, 91.

#### Division 4.

1. Mavis Jean Milne, Ivanhoe, 99; 2. Dorothy Geyer, Gardiner, 98; 3. Lillian Joyce Berry, Horsham, 94; 4. Betty Hawker, Yeringa, 93.

#### Division 5.

1. Marjorie Anderson, Gardiner, 90; 2. Dorothy Melba Hall, Box Hill, 88; 3. Velma May Bell, Gardiner, 83; 4. Joan Grace Waterman, Gardiner, 81.

#### Division 6.

1. Marjorie Earl, Box Hill, 97; 2. Eric Frank Patterson, Balwyn, 96; 3. Dorothy Maud Brogan, Blackburn, 95.

#### Division 7.

1. Joyce Eileen Kear, Albury, 82; 2. Lillian Chappell, Yarrowonga, 79.

#### Division 8.

1. Miss Irma Scott, Box Hill, 89; 2. Miss Nancy Jenkins, Preston, 80.

#### Division 9.

1. Miss Marjorie Buckingham, Bamba-rd., 93; 2. Mr. Harry Farmer, Bamba-rd., 92; 3. Mr. George Champness, Yeringa, 86.

#### Division 10.

Special: Miss Edna Luke, Mont Albert, 88; 1. Miss Zilla Luke, Box Hill, 81.

## Western Australian News-letter.

Roy Raymond.

### Law Enforcement.

MEETINGS have been held recently at both Perth and Fremantle at which resolutions were passed urging the government to enforce the laws designed to control gambling, drinking and other social evils. The meetings were addressed by ministers of religion, members of both houses of parliament, and temperance workers. One speaker said that everyone would be happier if the betting and drinking laws were enforced with the same vigor as were the petrol rationing regulations. The Fremantle meeting carried resolutions deploring the State's liquor bill (the largest per population in the Commonwealth) and asking for six o'clock closing for the duration of the war. The Six O'clock Closing League, of which Mr. J. Wiltshire is the president, is working hard for this reform, and is leaving no stone unturned to increase its influence. The six o'clock closing campaign will be launched at a citizens' rally in Perth Town Hall in conjunction with the W.C.T.U. annual convention, which begins its sessions this week.

### Congratulations.

I am sure all W.A. brethren would wish to congratulate the Victorian Y.P. Department upon securing Bro. W. R. Hibburt as its new organiser. Bro. Hibburt's work in W.A. was so well done that several attempts have been made to win him back. We wish him well in his new work.

### F.M. Offering.

Our W.A. offering this year is £85 short of the aim of the committee. As there are still several churches to report, we are hopeful that we may reach last year's figures, which were said to be a record.

### Personal.

Fremantle church is now added to the list of those without a full-time preacher. Bro. G. E. C. Hughes has retired from the full-time ministry, and has taken up secular employment. He has been three years with the church at Fremantle, and continues assisting with the preaching pending the appointment of a successor.

Bro. Ernest Sherman, Y.P. organiser, is creating new enthusiasm in our youth work and is leading in a splendid way.

### Victory Campaign.

Nedlands church (hitherto known as Holly-wood) is conducting a "victory campaign" as one of a series being planned for this year in W.A. The weather conditions in August are not favorable for tent missions, and a winter campaign has not been attempted for years. However, we are venturing with the tent in this campaign. The writer will be the missionary, and Bro. Simi Nelson will lead the singing.

## Queensland News-letter.

H. G. Payne.

### Half-yearly Conference.

THIS will be held at Toowoomba on Saturday, Nov. 8, and Sunday, 9th. Last year the conference was held at Maryborough on Saturday, Aug. 31, and Sunday, Sept. 1, and was attended by over 100 delegates. Federal conference and other matters are responsible for the later date this year. The 1940 theme was "The Lordship of Christ"; following along this line of thought, that for 1941 is "The Disciple and His Lord," based on Mark 3: 14 (R.V.). "He appointed twelve, that they might 'be with him,' and that he might 'send them forth' to preach."

### Wedding Bells.

Bro. V. S. Dallinger, preacher at Maryborough, and Sister Dorothy Judge were married at Ann-st. by Bro. R. L. Arnold on Saturday, Aug. 9. The bride is well known to our churches within a week-end travel radius of Brisbane, where her enthusiasm for visual education has taken her with her projector. As a member of the Youth Committee she was superintendent of their Foreign Mission and Visual Education Departments. She has been the chairman (or woman?) of the Foreign Mission Committee, and has had a wide range of other church interests. Bro. Dallinger went from Ma Ma Creek to college, then served the Chinchilla circuit, and now is at Maryborough, where the devotion and energy of this young couple should be invaluable.

### Hotel Hours.

The State elections being but a memory, the trade is agitating for opening hours from 10 a.m. to 10 p.m. This is being opposed by the Federated Liquor Trades Union, the secretary of which (Mr. D. Skehan) said that members stated that bar attendants enjoyed better health to-day than they did before 8 o'clock closing was enforced. The condition of trade was better financially as Stock Exchange values showed, and any reversion to later hours would result in illegal after-hours consumption of liquor as had ruled before the law was enforced.

### Council of Churches.

At the annual meeting of the council, the president (H. M. Wheller, president-general of the Methodist Church of Australia) said we must say to those who govern Australia: "We are willing to give you all the moral and spiritual reinforcement in our power, but we require of you in return that your legislation will not favor interests which are detrimental to the body politic." He protested strongly against any proposal to alter the hours of liquor trading, and complained that, while the authorities were pleading with the people for pots and pans, and especially for empty oil drums, big brewery buildings were absorbing large quantities of steel.

### C. H. SPURGEON AND THE SECOND ADVENT.

THE current Spurgeon Orphanage Quarterly (says "The Australian Baptist") contains an article by A. Cunningham Burley, in which he describes Spurgeon's attitude towards Advent teaching: "What a truly memorable Communion service that must have been on Sunday evening, May 4, 1890! Spurgeon had not many more months to live. He was gradually nearing the frontiers of the heavenly land. But this is what he said with unfaltering voice: 'I should not be surprised—certainly I should not be distressed—if Christ came before this service was finished. I know no reason why he should not come to-night. The times and seasons are all unknown to us. We venture upon no prophecy; but as often as we come to the communion table we say to you, "Jesus will come." For the personal coming of our Lord Jesus Christ we do most earnestly look. The ravishing prospect lies in the core of our heart, but the events that are foreshadowed we dare not attempt to forestall.'"

When the evil spirit has been evacuated from a house . . . he simply waits, knowing that in this world the temperature of the soul is apt to fall. . . . He returns, said Jesus, with seven other spirits, if anything worse than himself, though, we may believe, more specious. One of these is Credulity—which, in the region of the intelligence, is imbecility; in the region of faith and responsibility, it is apostasy and abjectness.—"Watchman" in "The British Weekly."



# Here and There.

The concert given by the Churches of Christ Ladies' Choir in Swanston-st. chapel, Melbourne, on June 9 to assist the work of the hospital at Dhond, India, realised the sum of £20.

On Monday the following telegram from Sydney reached us: "Hinrichsen-Morris Mosman better weather bigger meetings; tent crowded Sunday night; wonderful message; three confessions; interest growing.—Burns."

The article by Dr. Trevor Turner, entitled "Christian Union—Diagnosis and Prognosis," which appears in this issue was sent in response to an invitation from our Victorian Christian Union Committee and was intended for our Christian Union Number. It came, however, after that was printed, and has been unavoidably held over for some time.

The churches of the South Central Circuit, Victoria, held their quarterly combined prayer meeting at South Yarra on Aug. 20. Attendance showed an increase on previous meetings. Bro. C. Cunningham (president) was chairman and Bro. D. Stewart led the singing. Bro. J. Methven delivered a splendid address. Musical items were rendered by members of Prahran church.

It is not too early to begin preparing for the annual offering for the College of the Bible. There is urgent need for funds, as the debit balance in the accounts exceeds £3600. The college board has suggested the slogan "Our Faith shall not Fail," and appeals for the co-operation of all church members. Let us all begin to lay by in store for October 5. There has been a gratifying response already to the suggestion that brethren should donate war savings certificates to the College of the Bible to create a post-war stabilisation fund, and contributions have been received from two States.

The early days of the restoration movement in Victoria included Murtoa. Owing to members becoming few, the church building was removed to Horsham in 1897. Last Lord's day the Lord's table was set up at the home of Bro. and Sister J. P. Collett, who have recently arrived from Stawell. Twelve assembled, including five from Horsham. Bro. G. Miller, secretary of Horsham church, gave a resume of the history of the church. Bro. C. Jackel, of Horsham, conducted the service, and gave an interesting address on "The Challenge of the Cross." It was a time of rich fellowship. Horsham church has promised to assist with speakers, and prospects are bright.

At Northcote, Vic., the missionaries did much visiting during the past week. Meetings were excellent, attendances being between 100 and 170, and good messages were given by the speakers. On the Tuesday night a special time of fellowship was had with the college board, visiting preachers, the students and the church deacons around the tea table. Saturday night's youth rally was the best meeting to date, about 300 being present. Testimonies were given by young men, items by the young Chinese Fellowship, a solo was rendered, and a stirring address was given by Bro. E. Roffey, after which two young ladies decided for Christ. Bro. P. Thickins was speaker at morning service on Aug. 24. Bro. D. Pike preached at night at the family service, when there were over 180 present.

Miss D. F. Pearce writes: "For some time a need has been felt by young people of Melbourne western suburbs churches to know one another better, and thus to help one another and the churches. Representatives from Williamstown, Sunshine, Newport and Footscray met, and an executive was formed with Bro. D. Ritchie (Footscray) president; Bro. W. Griffiths (Williamstown), vice-president; Sister D. Pearce (Footscray), secretary and treasurer; and nine other members (three from each church). The

name chosen was "Churches of Christ Western Suburban District C.E. Fellowship." A social gathering was held at Williamstown church on Aug. 23, when 60 young people met. Bro. J. E. Thomas introduced the president, who explained the purpose of the Fellowship. A short devotional session closed a very successful evening.

Bro. A. Anderson, Federal Conference Secretary, writes: "In connection with the letters sent by the Federal Executive to the Prime Minister and the Leader of the Opposition regarding conscientious objectors, replies have now been received. The Prime Minister states that contents contained have been noted, and referring to the question of applicants appearing before a civil tribunal says: 'Your views in this connection will receive consideration.' The Hon. John Curtin writes: 'The Government has decided that conscientious objectors will not be punished in the future. I will submit your letter to the Minister for the Army and at a later date will again communicate with you.' Just to hand comes further word from Mr. Curtin stating that the Minister for the Army had now acknowledged receipt of copy of Federal Executive's letter."

The annual meeting of the Eastern Suburban Officers' Association (Melbourne) was held in Hartwell chapel on Aug. 18 with Bro. W. Smith presiding and 50 officers in attendance. Officers elected for the ensuing year are: president, Bro. J. Turner; vice-president, Bro. A. Griffiths; past president, Bro. W. Smith; secretary and treasurer, Bro. F. Elliott; musical leader, Bro. E. Peters; committee, Bren. E. Alsop, H. A. G. Clark, A. Hancock, B. F. Huntsman, G. Murray and W. Read. A prayer session in connection with the Victory in Christ Crusade was followed by an inspiring address by Bro. A. W. Connor. Further plans for evangelism and the expansion of the Officers' Association are to be discussed at the next meeting on Nov. 24. The association appreciates very sincerely the untiring consecrated efforts of Bro. F. Elliott, whose enthusiasm and devotion to the cause of Christ have been an inspiration to all.

W. Gale writes: "The president of the Victorian conference, Mr. J. E. Allan, made another round of visits to consult our home mission preachers in their fields, and held conferences at Drumcondra, Colac, Warrnambool and Hamilton. Mr. Dudley, who is improving slowly in health, outlined how best we could help him at Drumcondra. We sought to cheer our beloved J. C. F. Pittman, whose little band by reason of removals, enlistments and encampments has been brought almost to the irreducible minimum. At Warrnambool we chatted with J. Methven, and then with him visited the Women's Mission Band, which was in session—a group of women determined to succeed. We met H. Hargreaves at Hamilton; the church extended a fine welcome to the president of conference. A welcome was also presented by the mayor. A welcome to E. H. Randall was attended at both towns in this circuit—Ararat and Stawell. We have learned of a new enterprise by the Dandenong church and its preacher, R. W. Marshall. Meetings for breaking of bread will be held at Spring Vale, commencing Sunday, Sept. 7, at 3 p.m., in the Mechanics' Hall, Balmoral-ave., which is near the railway station. Those knowing of members living in this district are asked to send names, addresses and particulars to the church office, T. & G. Bldg., 147 Collins-st., C.I."

general practice we need little reminder to meet our Lord on the first day of the week. To observe such a day would not be without value to us; firstly we would be greatly strengthened to know that Protestant churches throughout the world were engaged in the same loving remembrance on the same day; and secondly, some of our weaker brethren might be drawn around the table on that day and thus be warmed in their faith. Urging our co-operation, Bro. Bader writes: "All non-Roman churches the world around are observing this day together. The Lord's table will be the place for an unforgettable ecumenical fellowship. Such an observance will help to keep an unbroken fellowship in the church of our Lord and Saviour, Jesus Christ. My Department of Evangelism of the Federal Council of Churches is directing this observance, therefore, I am personally very eager that all of the churches within our own Brotherhood around the world will seek to have every member present at the communion table on October 5. As each one of our ministers in Australia has opportunity, I know he will try to enlist pastors of other communions in this observance. It is to be a simultaneous observance of the communion service in each local church when each congregation tries to secure the presence of every member at its own Lord's table. Union communion services are not contemplated."

The president of our Federal Conference commends this to the Brotherhood.—A. Anderson, Federal Secretary.

## BOMBED BRITISH CHURCHES.

THE Federal Conference Executive asks that the appeal made a few weeks ago be kept in mind, as the need is urgent. The Protestant churches in America are sending help, and it has even been stated that, if churches cannot be restored in any other way, they will build them. Bro. Jesse Bader, general secretary of World Convention of Churches of Christ, has written stating that over £2000 has been sent to help our British foreign mission work. He says further, "The brethren in the United States and Canada are now in the midst of raising an emergency fund of £200,000 to meet the critical needs of their work both at home and abroad."

So concerned are our American brethren for others that they ask the condition of our own home mission and foreign mission funds. Brethren, we are not in need of such help, but what a source of comfort it would be to us if we were in need, and "hands across the sea" were stretched out to us in practical, loving sympathy.

Let us say again, the need is urgent. "Love the brotherhood." "As we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of faith."—A. Anderson, Federal Secretary.

## ADDRESSES.

F. W. Pippard (secretary Malvern-Caulfield church, Vic.)—64 Dixon-st., Malvern, S.E.4. Phone, UY 5848.

E. A. Randall (preacher Stawell-Ararat circuit, Vic.)—"The Bungalow," Fisher-st., Stawell.

S. Witham (secretary Hamilton church, Vic.)—22 Haig-st., Hamilton.

## "Man's Future Destiny."

Latest Book by Dr. Oswald J. Smith.

Where are the Dead? Are they Conscious? Is there an Intermediate State? What about Purgatory? Is there a Hell? What does the Bible tell about Heaven?

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315 COLLINS STREET, MELBOURNE.

## WORLD-WIDE COMMUNION SUNDAY, OCTOBER 5.

PRO. JESSE M. BADER, General Secretary, World Convention of the Churches of Christ, urges that all our churches throughout Australia observe October 5 as a special day. In



# News of the Churches.

## TASMANIA.

Hobart (Collins-st.).—On Aug. 17 there were good attendances and splendid offerings. Mr. and Mrs. Cole were able to attend after long illnesses. In the morning Mr. Heard spoke on "Working and Watching." After the evening sermon on "The Sea of Death and the River of Life," Douglas Bowes made the good confession. Mrs. Bradley is seriously ill. Many others are laid aside. On Aug. 24 Mr. Bowes began a series of morning addresses on the Ephesian letter under the title "Christ and the Church." At night his subject was "Men Who Could Not Turn Back."

distressed brethren in Great Britain. Giving a powerful address on "A Young Woman's Noble Choice," Bro. Wiltshire gave an illustrated talk about children of the Bible.

Maylands.—On Aug. 3 Bro. T. Bamford exhorted the church. A kitchen tea was given by the church to Miss L. Pola on Aug. 7 in view of her approaching marriage to Mr. C. H. Tomlinson. Sister Digwood, president of W.A. Women's Conference, spoke on behalf of guild and club. Amount received in offering for Aborigines' Uplift Society was £1/5/6. Children's Day was observed in Bible school on Aug. 11; £2/5/6 was received for Dhond Hospital. C.E. society held quarterly social on Aug. 15. On morning of Aug. 17 Bro. Moorhouse, of U.A.M., gave an earnest message. Bro. and Sister Kimpton, from Loftus Park church, Sydney, were received into fellowship.

Fremantle.—Bro. G. C. Hughes has resigned as evangelist and has returned to his former work in the engineering trade; he intends to preach in an honorary capacity as occasion offers, and will be doing most of the preaching at Fremantle for some time yet. The mission tent to have been held in the home mission tent in November has been postponed until the coming of a new evangelist. On evening of Aug. 10 a young man, David Cressie, was baptised and received into the church. There has been much sickness, and it is with pleasure we record the presence at church of Mrs. Peggy Mitchell after long illness. On Aug. 20 the war comforts organisation held a community concert under leadership of Bro. Eric Whelan.

## QUEENSLAND.

Monkland.—On Aug. 10 Bro. R. K. Griffith addressed the church. Bible school is conducting a "thermometer" rally. Three new scholars recently enrolled. On Aug. 17 Bro. and Sister Woodhouse, of Cooroy, were present.

Bundaberg.—An orchestra of six instrumentalists helps to make Sunday night song services more interesting. The choir, under baton of Bro. Vic. Cedergreen, has been strengthened, and its singing is an inspiration to gospel services. On Aug. 10 Bro. Larsen's address in morning was on "The Christian Life." This topic was continued on morning of Aug. 17. "Faith in Action" was subject at gospel service. All meetings are well maintained. Women's Guild entertained Sister Beryl Roberts at a gift evening on Aug. 14, prior to her marriage to Mr. Cyril Amos on Aug. 23, when Bro. Larsen officiated.

Gympie.—A beautiful text has been placed over platform as a gift from J.C.E. On Aug. 10 Bro. R. K. Griffith addressed the church, having also spoken to C.E. on Aug. 8. At C.E. Bro. E. Culburt, A.I.F., was farewelled, and a presentation was made to Sister E. Maples, who has left the staff of the hospital. On Aug. 17 Bro. and Sister Dallinger, of Maryborough, took part in church and Bible school services.

## SOUTH AUSTRALIA.

Hindmarsh.—At morning service on Aug. 24 Bro. W. L. Ewers commenced a study of Ephesians. At gospel service the series on "The Tabernacle" was continued with "The Table of Shewbread." The choir helped with an anthem.

Cowandilla.—Morning services for past month have been well attended; but attendances at night have been affected by wintry conditions. Miss C. Gordon, from W.A., was at morning service on Aug. 10. A young man confessed Christ at gospel service on Aug. 17. Sisters Mrs. Willoughby and Miss G. Grundy have been received into fellowship by transfer from Murray Bridge. The church expresses sympathy with Bro. J. Black in the death of his mother.

Cottonville.—Bro. Chas. Johnson, of Unley, gave a moving picture evening in aid of carpet fund, which benefited by £6. Girls' Fellowship last week was held at home of Sister Ferris and was addressed by Miss Collins on her travels among the Pacific Islands. Preparations are in hand for a mission in October with Bro. B. W. Manning. Promotion day with Christian Endeavor took place on Aug. 24. Sunday school is conducting new scholar and efficiency campaign, and several new scholars are being enrolled.

Bordertown.—At annual business meeting of Bordertown and Mundalla churches on Aug. 1, all officers were re-elected, and reports showed improvement. Two State prizes were won in recent scripture examination. Sister Miss McMartin has returned home from Adelaide, where she has been in hospital for many months. Sunday school conducted Violet and Orange Day in aid of local hospital on Aug. 17. Bro. Russell exhorted the church on Aug. 24 and Bro. A. Harwood preached at night. Sister Miss Warneken has resigned from Sunday school after many years' service.

Nailsworth.—Bro. Train acceptably addressed a Lord's day evening service. A good deal of sickness prevails, some older members being seriously ill. Meetings are fairly well attended, Bro. Shipway giving acceptable addresses. Bible school work is brighter, a fine body of young men attending Bible class. The choir is giving excellent service under leadership of Bro. Reg. Mathews. Bro. and Sister Shipway entertained the choir and friends at their home on Aug. 23, when a happy time of fellowship was enjoyed. News from men abroad tell of all being well so far.

Murray Bridge.—Many reports of successful year were given at annual business meeting of church on Aug. 21, when the two elders and seven deacons were re-elected. The three Endeavor Societies held successful anniversary sessions (and tea) on Aug. 23, which were addressed by Bro. S. E. Riches, of Strathalbyn. Bro. N. G. Noble conducted Burdette and Pom-poota circuit services on Aug. 24, assisted by Bro. F. C. Mitchell and Bro. S. S. Swift. Value of Christian Endeavor was emphasised throughout this day, also at Murray Bridge, and concluded with Bro. Gordon Wilson's gospel service at 7 p.m. Pleased to receive Sister Elsie Chapple, from church at York. Each of 11 entrants in Bible School examination won recognition, including a second State prize. Youth auxiliaries have adopted competitive aims, with results.

Whyalla.—Services for the month have been well attended, Bren. Thurgood, Arnold and Tregloan bringing helpful messages. Bro. S. Ryles, from Glenelg church, was welcomed into fellowship. The members are being helped by the weekly cottage prayer meetings.

Ungarra Circuit.—Mt. Hill anniversary on Aug. 17 was a success. Bro. H. G. Norris, of Tumby Bay, was speaker. In afternoon his talk on "The Road of Life Signposts" was very interesting, and at night he spoke on "The Bridge from Earth to Heaven" illustrated with a large model of Sydney Harbor Bridge. Mr. Theobald, local school teacher, rendered good service as choirmaster, and the singing was much appreciated. At tea arranged in Bro. Woolford's barn many enjoyed happy fellowship. On account of rain Monday evening meeting was postponed. Bro. Parker, superintendent, gave out the prizes on Sunday evening and thanked all who had helped. The Lord's supper concluded a helpful and happy day. Service was held at Brooker Hall on Aug. 10, Bro. A. Pugsley conducting. A good number attended. It is hoped to arrange a fortnightly service in this place. At Ungarra on Aug. 17 a thanksgiving service was held for the blessing of rain. On 24th a baptismal service was held, Freda Lawrie, Ruth Telfer and Joyce Newell being immersed. Eyre's Peninsula conference executive met at Ungarra and recommended that £60 of conference building funds be loaned to Whyalla free of interest to erect a building.

## VICTORIA.

Chelsea.—Bro. Parkes, of Parkdale, presided on morning of Aug. 24, and Bro. Gale brought an appreciated message. A young people's tea was held after school, when Bro. Keith Jones was speaker.

East Kew.—Services on Aug. 24 were well attended. Bro. Candy spoke at both meetings. The 6.30 p.m. prayer session is a source of strength to gospel services. The three departments of C.E. are happy in their activities, and contribute much towards church progress.

Mildura.—Bro. J. Lewis spoke at both services on Aug. 24. Many visitors were welcomed. Themes were "Lessons from Ephesians" and "The Battle of Life." One young woman confessed Christ at gospel service. Ladies' guild held a successful jumble sale on Aug. 23, realising £4/13/-.

Ormond.—Bro. C. L. Lang gave a good message at prayer meeting from the book of Amos. On Aug. 19 he gave a lantern lecture on "Birds and Green Places", to help the Ladies' Aid £50 fund. On Aug. 24 Bro. C. L. Lang gave the church a good message. At gospel service he spoke on "A Fair Deal."

Carlton (Lygon-st.).—There were many visitors on Aug. 24. Bro. Baker spoke morning and evening. A good response was made for orange and violet Sunday, conducted by C.E. Mr. H. Swain addressed the Bible class; 20 men in uniform were present. Twelve more parcels have been sent to boys overseas.

Fairfield Park.—Meetings during the month were well attended, Bren. Shannon and Coombe exhorting the church. To conclude a happy year of service the Women's Mission Band held a pleasant afternoon, Mrs. Bischoff speaking on "The Ministry of Song." Bro. Ray Northeast has returned from service abroad.

Hampton.—At a social afternoon on Aug. 21 the ladies presented a helpful supply of pantry goods to Mrs. Stephenson, wife of the preacher. On evening of Aug. 24, Mrs. G. Clark was baptised by her husband, Bro. Stephenson giving the address. The Ladies' Choir gave a splendid concert in aid of Guild funds on Aug. 23.

North Williamstown.—At recent half-yearly business meeting, auxiliaries reported consistent work and finances healthy. Bro. J. E. Thomas continues to give forceful and encouraging addresses. On Aug. 23 a very successful social was held in the hall, at which C.E. Societies from Sunshine, Footscray and Newport attended. Sister F. Haskell has been laid aside with pneumonia, and other members also have been ill.



**Footscray.**—On Aug. 24 a church officers' recognition service was held. Young people of C.E. Fellowship composed of churches of western suburbs held an enjoyable social on Aug. 23. Bro. Henry Watson was speaker at Y.P.S.C.E. meeting on Aug. 20. Sister Mrs. Hutchison has been admitted into the Royal Melbourne Hospital.

**Dunolly.**—Bro. Jack Sewell exhorted the church on Aug. 17. Sympathy is extended to relatives of Bro. Butler, who passed away on Aug. 20. Bro. Johnson conducted the burial service. C.E. held a successful social in aid of local hospital and the New Hebrides motor launch. Bible school has commenced anniversary practice.

**West Preston.**—Bro. B. Lang, from Brighton, spoke at morning meeting on Aug. 24, and Bro. Wigney delivered the gospel address. Orange and violet Sunday was observed by Y.P.S.C.E. On Aug. 21 the choir gave a delightful concert programme, £3/10/- being raised for building fund. The work is in very good heart, and all appreciate the splendid pastoral work of the preacher, Bro. Wigney.

**Surrey Hills.**—During this month the church welcomed into membership two new members by faith and baptism and one by transfer. Preparations are in course for participation in the Victory in Christ Crusade, and during last week members joined in the combined prayer meeting at Box Hill. Members are also active in preparations for the District Men's Fellowship campaign.

**Horsham.**—At gospel service on Aug. 17, a sister from Dimboola was baptised. Bro. C. Jackel exhorted the church on morning of Aug. 24, and at night preached on "The Wonderful Works of God." Bren. C. Jackel and G. Miller journeyed to Murtoa in the afternoon to co-operate in arrangements for commencement of meetings there. Sympathy has been expressed to Bro. H. Hatley in the death of his father.

**Doncaster.**—78th anniversary celebrations were continued with a public meeting on Aug. 20, presided over by Bro. Banks. Mr. J. E. Allan, conference president, brought greetings and spoke on the work of the pioneers. Mr. Pay, local Church of England minister, also congratulated the church on the work accomplished over this long period. A programme of anthems, solos and recitations was followed by supper provided by the ladies.

**Preston.**—Bro. F. T. Saunders addressed the church in interests of the College of the Bible on Aug. 10. On Aug. 24 Bro. Roffey, one of the college mission party at Northcote, was morning speaker. Bro. McCullough, who is conducting services during absence of Bro. Robinson, is delivering inspiring messages. A well-attended group meeting of Women's Mission Bands was held on Aug. 20. On the same evening the choir visited Northcote mission.

**Newport.**—Bro. Quirk is again bringing inspiring messages. Thanks are extended to Bro. W. Clay, who arranged speakers during the enforced absence of Bro. Quirk. An Endeavor Society is to be formed to link up with Christian Endeavor Fellowship formed by Sunshine, Footscray and Williamstown churches. A successful ladies' afternoon was held on Aug. 14. Mrs. Ward, of Social Service Department, was speaker, and Mrs. Sherman (Edna Ashton) delighted with pianoforte solos.

**Mitcham.**—Mr. A. H. Pratt has been doing extensive visitation. On Aug. 3 he preached on "New Life in Christ," and a young man (Andrew Bailey) confessed Jesus. On Aug. 24 he and Sister Margaret Osborne, by letter from Lygon-st., were welcomed into the church. The work of the preacher is appreciated, and attendances keep up well. On Aug. 23 a J.C.E. hike was arranged by Sister Osborne at Mitcham in conjunction with Miss Bell and junior members of Lygon-st. The afternoon concluded with tea in the kinder hall; there were 25, including adults, present. Endeavor and S.S. presented a volume of "Daily Light" to Sister Beatrice Hakes, now in Melbourne Hospital, a party of Endeavorers delivering the gift.

**Middle Park.**—Attendance campaign is having encouraging results. On Aug. 23 a successful social was held. Bro. Stewart's ministry is much appreciated.

**Portland.**—On Aug. 24 Bro. Davey addressed the church on "Thy Kingdom Come." Prayer meeting attendances are increasing, with average attendance of 18.

**Cheltenham.**—On morning of Aug. 10 reference was made to the passing away of Miss A. Keir, a faithful member for many years. Bro. Allan has commenced a series of addresses on "Personalities of the New Testament," and helpful messages are being given. Sunday school is practising for anniversary. Bro. F. Smith is still in hospital, but recovering slowly.

**Caulfield (Bambra-rd.).**—Bro. Clipstone having recovered from his accident, addressed both services on Aug. 17. There were good attendances. An enjoyable concert was given by the Railways Institute Choral Society on Aug. 13 in aid of organ fund. Orange and violet day was observed on Aug. 24, when a large quantity of oranges was sent to Military Hospital, and violets taken to aged folk. Youth Council arranged a social evening on Aug. 23, which was well attended.

**Ballarat (Dawson-st.).**—The second united prayer meeting of city churches was held in chapel on Aug. 13, Bro. W. W. Saunders leading, and L. G. Bond, of Baptist church, speaking. Bro. Saunders addressed both services on Aug. 17; subjects, "Nehemiah the Builder" and "Wise Counsel." Services at Doveton-st. North were conducted by Bren. W. Batch and W. Benson. Choir and C.E. broadcast in C.E. session over 3BA. Mt. Clear service was conducted by Bro. E. Davey. Bren. W. Benson and W. W. Saunders were speakers on Aug. 24 at Dawson-st. Speakers at Doveton-st. were, morning, Bro. J. A. Wilkie; evening, Bro. W. Benson. Bro. and Sister T. Comer and Sister Miss Pigdon have been received by transfer from Hamilton.

**Gardiner.**—On Aug. 10 Bro. W. Pike (returned missionary from China) delivered a challenging exhortation to the church. Bro. and Sister R. J. Anderson and Sister Mrs. Grieve were received into membership from Swan Hill and Surrey Hills respectively. Two good meetings were held on Aug. 17, when 208 members broke bread for the day. Bro. Hagger was speaker at both services. On Aug. 20 Mr. Lumsden gave an address on "The Lord's Return—is it Fact or Fad?" On Aug. 24 Mr. T. Keyte, from Darling Baptist church, was speaker at morning service, having planned an exchange of pulpits with Bro. Hagger. Owing to the indisposition of Bro. Hagger, Bro. Geyer spoke at Darling Baptist in the morning and Bro. F. T. Saunders took the gospel service at Gardiner.

**Essendon.**—At morning service on Aug. 24, Bro. F. T. Saunders gave an enlightening address on the College of the Bible. Bible school held an open meeting in the chapel at which Bro. A. A. Hughes was speaker. At gospel meeting Bro. A. E. Illingworth's topic was "Overtures Rejected." A duet was rendered by Sister Mrs. Hitch and her daughter. Explorers' Club attended their first church parade in morning. On Aug. 20 a combined prayer meeting was held in the chapel, when Mr. W. H. Waters, B.A., of Presbyterian church, delivered the address. Members of Essendon Baptists and Methodists were also present. Ladies of the church were entertained at home of Sister Mrs. B. J. Kemp on Aug. 21. Officers held a working bee on church property during Saturday and effected much improvement.

## NEW SOUTH WALES.

**Canley Vale.**—On Aug. 10 one young lady was received into fellowship, having previously been baptised. Church attendances have been very good, despite prevalent sickness. Ladies' Sewing Class and Mission Band celebrated anniversary on Aug. 7. Secretary's report showed a remarkable amount of practical Christian work carried out during the year. Intermediate Christian Endeavorers recently held a very enjoyable camp fire meeting.

**Wingham.**—The work is encouraging. On afternoon of Aug. 24, Bro. A. G. Saunders, of Taree, conducted gospel service. A young man decided for Christ.

**Mosman.**—The church is having a wonderful mission, conducted by Bren. Hinrichsen and Morris. Two ladies who were baptised were received into fellowship on Aug. 24. Up to 22nd two young men and a girl took the stand for Christ. There were three more confessions on Aug. 24.

**Rockdale.**—Aug. 24, Bro. and Sister Nelson, of Taree, were received into fellowship by transfer. Bro. and Sister A. R. Main, of Melbourne, and Bro. Doug. Main were welcome visitors. Bro. Main addressed the church. At night Bro. Hinrichsen spoke on "A Tribute from the Enemy." Special singing by a visiting quartette party was greatly enjoyed. Three adults confessed Christ.

**Taree.**—At annual meeting of the church on Aug. 20, reports revealed progress despite severe losses by removal. Income was £542/9/2, and expenditure £533/10/4. Confidence was expressed in the work being done by Bro. and Sister A. G. Saunders. The work of Miss G. E. Love was recognised, in view of her approaching marriage, and a presentation was made. On Aug. 23 she was married to Mr. Reg. Hancock, Bro. Saunders performing the ceremony. Sister Mrs. E. S. Thornton passed away on Aug. 21, and was buried at Wingham the following day. On morning of Aug. 24, Bro. Saunders spoke on Eph. 1. One was received into fellowship. Bro. Saunders spoke in the evening on "The Difference Jesus Makes."

## New Zealand News-letter.

W. R. Hibburt.

National Council of Churches.

THE National Council of Churches in New Zealand was recently constituted, the following Christian communions being represented: Church of England, Presbyterian, Methodist, Baptist Union, Associated Churches of Christ, Congregational Union and Society of Friends. Archbishop West-Watson is the present chairman, and Mr. Farquhar Gunn secretary. The council will be affiliated with the World Council of Churches and all ecumenical movements within the Christian church. Preparations are under way for a simultaneous evangelistic effort under the title "National Campaign for Christian Order." A commission has been appointed to produce material and discover methods which will make such an effort relevant to the present situation. Principal A. L. Haddon and V. C. Stafford represent the Churches of Christ on the Council, which meets in Christchurch.

The Best Kind of Immigrant.

A record for the number of births in any one year in New Zealand was reached last year, when the registered total was 32,788, being about 4000 more than in 1939. The death rate last year was slightly more than in 1939, the totals being 14,283 and 14,158 respectively. The record number of births and the practically stationary position of the death rate resulted in a natural increase of 11.95 for every 1000 of population.



**U For Unity.**

While the Unity Committee of the Baptist Union and Churches of Christ is finding the way to an adequate doctrinal basis, there has been a mild uprising in many quarters to get busy on practical issues, with the result that many fraternal gatherings are in the making. Wellington South Church of Christ and Berhampore Baptist officers held a most cordial meeting and discussed closer co-operation. The Baptist Bible Class Unions and the Churches of Christ Young People's Department have synchronised their Youth Week dates, and agreed on a common theme, motto and souvenir. During the first week in September many combined local and city-wide youth gatherings will take place.

**S.S. For Spiritual Service.**

It is not always easy to estimate the extent to which the church stabilises the community, supplies spiritual armaments and spiritual stamina, but at the moment there is ample evidence within the life of the churches. Our lads who are being drafted into the army, navy and air force will account for mental, moral and spiritual fibre. The churches are not lacking in patriotic endeavor but are free from the gambling tactics. Within recent months many of our young women have found their way into the nursing profession. We have a very high percentage of young men and women in the teaching profession and a number holding positions of influence in the civil service and in commerce and industry. The Y.M.C.A. have recently called five of our young men to responsible positions. E. Everson is director of the boys' division in Dunedin. C. Stevens and N. Liebezeit are serving as field representatives in military camps in New Zealand, and Graham Glaister and Don Hunter are oversea representatives with the forces. Don Hunter is posted missing since the Crete campaign.

**Brevities.**

W. S. Lowe is now settled into his work at Ponsonby-rd., Auckland. His first broadcast over the national station 1YA was well received. While on a recent visit to Wellington the brethren welcomed him at a luncheon.

Youth Week is being observed from Aug. 31 to Sept. 7. "The Light that Never Fails" is the theme and supported by the motto, "A Bright Witness in Dark Days."

A striking pamphlet entitled "Quisling" is being circulated by the Young People's Department through its youth units. It not only reveals the evil of gambling, but that when applied to the war effort, it is a going over to the side of the enemy.

**Fred Barber.**

G. H. Newell.

I FIRST saw him on the showground. He was walking around the ring while the show was on. He had a smile on his face, and a Bible under his arm. I asked who he was, and was informed that he was an honorary pastor to the folk who lived in his village about 19 miles out. Later, while I was out that way, I was introduced to him. I found that his people thought highly of him, and I was made very welcome as he took me from home to home. I heard that he loved church work, and invited him to come in and help with the harvest festival services at Inverell. He came on Saturday, but declined to stay at our place. He camped with some of his folk. It was safer for them, he said.

On Sunday, at 2 p.m., he preached at Oakwood. I was surprised. At 4 p.m. he preached at Fernhill. I was more surprised. At 7 p.m. he played the organ, sang a solo, took part in a duet, and preached, and impressed most of the congregation. I was beyond surprise.

The next day he called at our place and we had a long talk. I found that he had

preached at a score of Sydney churches, that he was a good athlete in his day and had a medal. That night we had a concert, and Fred sang, played the organ, the violin, and made a speech that I will never forget. When it was over, he went back and camped under the trees with his own folk. A man who did not believe as I believed came to me and said, "My word, that old chap is genuine." Such was the witness he gave to all. Fred and I became good friends. I was amazed at what I did find out—the depth of wisdom and understanding; the grateful, forgiving spirit. He told me of his hopes for the future. He hoped that we Australians, who had settled in his people's country and had driven his folk back into the interior, who had misunderstood and ill-treated so many of his people, would make amends by giving them Jesus Christ.

Yes, Brother Fred Barber was a full-blooded aborigine—a man of talents, and devoted to the service of Jesus Christ; a man who could enter any house and grace it with his presence, or could camp out under the trees and be an influence for good among his own people. When I hear of some poor ignorant white person speaking disparagingly of "the blacks" I wish I could introduce them to Fred Barber and many of his kind that I have met—dark people who have influenced my life for the better.

My heart rejoices to know that we as a people are slowly but surely awakening to the fact that the dark people of Australia are our responsibility. May this Federal Conference bring before the Churches of Christ in Australia the wonderful opportunity that lies just over the range.

**IN MEMORIAM.**

**GLASTONBURY.**—In memory of my dear wife, Bessie, who passed away on Sept. 1, 1939, at St. Kilda.

Angels stood beside you,  
When fell the eventide;  
When the darkness deepened,  
The Lord was by your side.  
"Resting in God's care."

—Sadly missed by her loving husband, G. N. Glastonbury.

**LIGHTOWLERS.**—In loving memory of John Henry, who died Aug. 27, 1933; beloved husband of Ethel, loving father of Alma, Rene, Doll, Jessie and Phyllis. Forever with the Lord.

**BEREAVEMENT NOTICE.**

The daughter and son-in-law of the late Mrs. C. Winsor desire to express their deep appreciation and sincere thanks for letters, cards, floral tributes and telegrams received by them from friends in their recent sad bereavement.

**WANTED.**

Piano, good condition, Edwardstown West Bible School.—L. R. Fisher, 78 O'Connell-st., North Adelaide.

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.

**COMING EVENTS.**

**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.

**SEPTEMBER 7 and 14.**—Collingwood Bible school anniversary. Speakers—7th, 3 p.m., Mack Sandland; 7 p.m., T. A. Fitzgerald. 14th, 11 a.m., Keith Jones; 3 p.m., A. E. White; 7 p.m., Dr. Kemp. Prize distribution and concert, Tuesday, Sept. 9.

**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.

**BROTHERHOOD FAREWELL**

to

**BRO. AND SISTER KEITH JONES**

at

**LYGON STREET CHURCH,**

Thursday, Sept. 11, at 8 p.m.

All are invited to make this a truly representative gathering.

Annual Distribution of Prizes and Demonstration will be held in Conjunction with this Meeting.

All schools are urged to attend and co-operate.

Come and make this a Great Brotherhood Farewell.

**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.

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AND NOT PRE-MILLENNIAL.**

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# Foreign Missions.

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

## NOTES.

**MISS VIOLET WAKELY**, whose picture appeared on this page two weeks ago, has already left Australia for the New Hebrides. It is expected that Bro. Hammer will go to Santo to meet her with the "Endeavour III." Owing to her early departure from New South Wales the public farewell meeting had to be cancelled, but a luncheon given in her honor was attended by representative brethren. Three boxes of mission goods were also sent on the same boat.

In a message just received by her parents, Mrs. Hammer states that the new baby, Elsie Joy, is doing well, and a centre of attraction to the native Christians. Mr. Hammer, fitting in time between other work, has almost completed the erection of the house transferred from Pentecost. Unfortunately the carpenter engaged was needed for emergency government work and had to leave earlier than anticipated.

The name of the late Bro. and Sister G. T. Walden will be perpetuated by the creation of the Mr. and Mrs. G. T. Walden endowment. The daughters have made £100 available to the Board in memory of their parents, and in keeping with the wishes of this grand missionary couple. The endowment return for Federal Conference shows that this fund has been more than doubled since the last Federal Conference held in Sydney in 1938.

## WELCOMED TO AOBA.

**I** WAS very much impressed by the services on Sunday last, the half-yearly baptismal services. The meetings were well attended. The people from Amala—a village nearby—wrote and sang a song of welcome for me. I'll enclose a translation of the song which they sang splendidly.

We have heard of old time  
How they tell about the Lord Jesus,  
When he was on earth before  
Healed many sicknesses.

### Chorus.

The blind received sight,  
Lame men walked about,  
Dumb men spoke straight,  
They glorified the Lord Jesus.

The-one-who-looks-out-for-the-sickness  
Comes from Australia  
To keep our bodies  
From all sickness.

### Chorus.

For she left her home  
To be called our friend;  
We must help her good,  
She comes from Australia.

—Mary L. Clipstone.

## AFTER FIFTY YEARS.

**I** T is interesting to note that fifty years have passed since our first missionary, the late Miss Mary Thompson, left Australia for India. Bro. Robert Lyall was sent extracts from our church papers giving particulars of the farewell meetings held in Sydney and Melbourne. Of those taking part at the Sydney meeting, only Miss Ada Kingsbury (now Mrs. A. Stutchbury) is still with us. All of those who took part in the Melbourne gathering have passed away, and there only remain with us and still with the churches probably two persons who attended the meeting (Mrs. Trinnick and R. Lyall).

At the meeting in Sydney the report states that "a beautiful quartette, entitled 'Weary gleaner, whence comest thou?' was well rendered by Bren. John Kingsbury and John Lockley and Sisters Mrs. Verco and Miss Ada Kingsbury. This was highly appreciated, and would assuredly have received an encore

but for the lateness of the evening. Sister Ada Kingsbury presided at the organ throughout the meeting. Then our missionary arose amidst loud applause to respond to the many kind wishes that had been expressed on her behalf, and in an exceedingly neat and beautifully modest speech told of her purposes, plans and hopes. She goes to dark India fully aware of the nature of the task she is undertaking, but confident of the approving smile and the abiding presence of her God, and in the strength of her Lord will do her duty faithfully and earnestly. The audience entered heartily into the sentiment as all joined in singing the beautiful prayer, 'God be with you 'til we meet again.' A successful gathering was then brought to a close by Bro. Jacob Saxby invoking the divine blessing on our sister and earnestly commending her to God and the word of his grace, after which the chairman pronounced the benediction."

The "Australian Christian Standard" of June 1, 1891, contains the following notice of the Melbourne meeting:—"On the evening of May 22, 1891, a farewell meeting to Miss Thompson, our first missionary to India, was held at Collingwood Church of Christ. Miss Thompson is being sent out by the New South Wales and Victorian Foreign Missionary Societies, and goes to Harda in the Central Province, and will labor for a time at least with the American missionaries, who have been in the field for some time. Bro. J. E. Laing presided, and addresses were given by Sister Maston, Bren. G. T. Walden, Sydney Black, Derbin Willder, D. A. Ewers and A. B. Maston, and last of all by Miss Thompson. The meeting was most enthusiastic from beginning to end. Miss Thompson left Melbourne on the following day (May 23) on the P. & O. s.s. 'Massilia' for her new field of labor."

## FAITH IN WARTIME.

**T**WENTY-FIVE years ago, when the first world war was being waged, Dr. J. H. Oldham wrote in the "International Review of Missions":

"The only possible danger for missionary work is that those engaged in it should have too small a faith in what God's love and power can do. Planting our feet firmly on the revelation of God which Christ brought us, we lift up our eyes again to the great task seen by the World Missionary Conference, and while deep is calling unto deep, and many waves and billows may pass over us, we are able to say confidently with the psalmist, 'Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God: for I shall yet praise him who is the health of my countenance and my God.'"

These words can appropriately be applied to the present situation.

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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. E. 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.

## FOREIGN MISSIONS. Wanted: Gifts Small and Large.

Contributions from Victoria should be sent to

**D. E. Pittman, Treas., 530 Elizabeth-st., Melbourne.**

## THERE IS ONLY ONE ANSWER

It sometimes happens, when you have money in hand, that you hesitate between spending it and banking it. Remember then that money was made to spend — when the right time comes. Until it does, bank what you can, profitably, at the

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Head Office:  
Elizabeth St., Melbourne.

**N. R. WILLIAMS,**  
General Manager.



## Obituary.

### James Dumbrell.

ON Sunday, July 27, early in the afternoon, Bro. James Dumbrell, of the Glenelg church, S.A., passed to be with his Lord. He was just a few weeks off his 78th birthday. His illness was only for a few days. Coming to Australia nearly 60 years ago, he early learned the plea of the Churches of Christ and united with the church at Grote-st. For well over thirty years he has lived at Glenelg, and has been a most faithful attendant at the services. He carried his Christian influence into his social and business life. The funeral took place at West Terrace cemetery, the Glenelg preacher, assisted by Bro. H. R. Taylor, conducting the service. To Bro. and Sister Rogers and family, and to Bro. and Sister Blackeby and Bro. Rousley, all of the Glenelg church, and to other relatives the deepest sympathy of the church is offered, knowing that separation is only until our Lord's good time.—W.T.

### Mrs. A. Hamilton.

ON Saturday morning, June 6, Mrs. Anna Maria Hamilton passed away with great suddenness at her home in Edward-st., Brunswick, Vic. Our sister was born at Maryborough, Vic., in 1865. She joined the church at Bendigo during the ministry of Dr. Cook, 35 years ago, and since 1923 was a most faithful member of the church meeting at Glenlyon-rd., Brunswick. She is survived by a son, Jack, and a daughter Lavinia (Mrs. Westaway), both of whom joined the church at Bendigo. Quiet and unassuming, her constant attendance at the house of worship gave strong support to the cause she loved, while her earnest living of the gospel was a source of inspiration to all.—A.E.W.

### Mrs. Marsh.

A VERY faithful and loyal member of the Church of Christ, in the person of Sister Mrs. Marsh, departed this life to be with Christ on July 26 at Echuca, Vic. She was in her 83rd year. Sister Marsh was immersed into Christ 51 years ago, and had fellowship with the churches at Surrey Hills, Maryborough, Geelong, Dandenong and Echuca. Always regular in attendance at the Lord's table, when it was at all possible to be there, she was an example and encouragement to all. We commend all who sorrow to the comforting love of God.—A.C.T.

### Mrs. J. A. Parker.

THE church at Long Plains, S.A., was saddened by the sudden home-call of Mrs. J. A. Parker, who was laid to rest on Aug. 5. For over 42 years she was a faithful member of the Churches of Christ, for six years being in fellowship at Unley and the remainder at Long Plains. Despite her 84 years, Mrs. Parker seldom was absent from the Lord's table, walking the half-mile journey each way each Lord's day morning; this she did right up to the day before her death. Those who knew her will remember her for her gentle earnestness, her faithfulness, and quiet confidence in the Lord. She had the gift of encouraging others and shedding abroad the love of God. Surely it is the witness of lives such as hers that glorifies God and brings honor to his church.—A.O.S.B.

### Sixtieth Anniversary at Long Plains, S.A.

ON Aug. 10 and 11 the church at Long Plains, S.A., celebrated its 60th anniversary with inspiring and impressive services, and splendid attendances. On the Sunday morning approximately 100 members, past and present, gathered in the chapel for breaking of bread

and roll-call. Two past preachers, Bren. G. Rootes and Ross Graham, were present. Greetings also were sent, among others, from Bren. C. Looker, Syria, and Gilbert Daniel, one of our preachers in America. Two of the remaining members of Mallala church were received into fellowship. A sad touch was added to the service by the sudden homecall of Mrs. J. A. Parker, the oldest member of the church. The other meetings were held in the Long Plains memorial hall. In the afternoon the Bible school presented a fine programme to a large audience, and a similar audience gathered at night. Bro. G. Rootes delivered a fine exhortation in the morning, Bro. A. O. S. Baker spoke in the afternoon, and Bro. Graham preached forcefully at night.

The tea-meeting on Monday night was a triumph of efficiency and labor for the ladies, when most of that night's audience of 250 were fed. In this meeting glowing tributes were given to the faithful pioneers, who, leaving the parent church at Mallala, laid so good a foundation for the present healthy cause. At least one of the audience could remember all the names of the original 38 members who, for years, met in "Good's Barn" across the road. Bro. W. N. Bartlett brought a greeting as president of Northern District Conference. The secretary, Bro. D. J. Daniel, gave a resume of the past history of the church, and read letters from absentee members. Reminiscences were added by Mrs. A. Worden, Mallala, whose father, Bro. Woolcott, was the first preacher of the church, and Bren. R. Graham, S. Duck, W. Marshman, J. Harkness, N. Rowe and C. Daniel (Methodist). At the close of the meeting pieces of the three-tier birthday cake made by Mrs. W. H. Parker were presented to those present. Mrs. Pillar and Mrs. Ross Graham greatly helped the various meetings with musical items. That the church throughout all its history has only had ten full-time preachers, including the present one, is worthy of note.—A.O.S.B.

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2. Whose daughter showed a generous heart towards men and beasts?—Genesis 24.
3. Whose daughter cared very thoroughly for a babe she found by a river?—Exodus 2.
4. Whose daughter bravely encouraged him to keep his solemn vow?—Judges 11.
5. Whose daughter pleaded for her people as a brave and beautiful queen?—Esther 2.
6. Whose daughter helped in a wicked plot to secure a prophet's death?—Matthew 14.
7. From whose daughter did Jesus cast out evil?—Mark 7.
8. To whose little daughter did Jesus say, "Maid, arise!"?—Luke 8.
9. To whom did Jesus say, "Daughter, be of good comfort!"?—Matthew 9.
10. Do you know a good text about lovely character, for daughters of the King of kings?—Psalm 45.

—G. J. Andrews.

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*Unless a man cultivates a habit of systematic giving when he has not much to give, he will give little when he is rich.*  
—Samuel Chadwick.

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