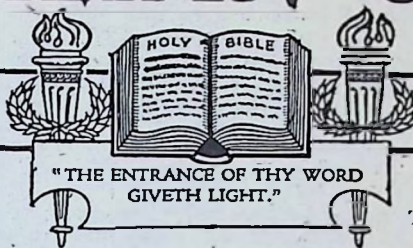


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The Nation and the King's Call to Prayer.

THE war has entered upon its third year. What a remarkable and dreadful time these last two years have been! At their beginning the brutal violation of the smaller nations in the east of Europe aroused a feeling of horror, while for six months the quiet on the western front led to some amazement. Then came the swift over-running of Denmark, Norway and Belgium and the appalling collapse of France. Britain's ordeal followed, when Germany hoped by an aerial blitzkrieg so to weaken both the morale and the defensive power of the mother country as to make invasion and speedy conquest easy. After their failure to triumph there, Germany again turned east, and we saw the conquest of Yugoslavia and brave Greece, followed by the attack by tremendous forces upon Russia, which still strongly resists the ruthless invader's advance.

We have lived through unexampled months. The most unexpected of things have happened. We have witnessed such brutality and ruthlessness; such bravery and endurance; such dishonor and treachery as must have owed their origin to Satan, and such courage, endurance and heroism as make us give thanks to Almighty God.

How dreadful has been the loss of life and property, and freedom! The Nazis have shown an utter disregard of the value of the lives of men. It is sad, indeed, to think of the work of millions of people, and the thoughts of men of science and genius, being turned to the production of engines of destruction. Even while we agree as to the duty to resist aggression and stand for life and freedom, it is dreadful to contemplate the loss of life and the destruction of some of the noblest work of men involved in the conflict. The constantly increasing area of war, and the nearer approach to our own land, have forced us to regard the struggle with greater seriousness.

We acknowledge that there is much occasion for thankfulness. We have had deliverances which seem to demand as their explanation the providence and assistance of God. There have been examples of heroism and sacrifice to thrill us. The devotion and courage of our fighting men have been beyond praise. The endurance of our people at home, the patience in suffering of those who have lost their homes and their kin, furnish occasion for thanksgiving.

We have sorrowed at manifestations of disunity in various directions. The recent political history of Australia has not been creditable. The industrial unrest, with its consequent strikes, has meant that our country's maximum war-time effort has been hindered. Illegal price-raising and profiteering have also interfered with that co-operation of employers and employees which might reasonably be expected at such a time as this. "Unity for victory" should be as natural a slogan for our

country in its great struggle as for Christian people who fight the spiritual battle of the Lord against his enemies.

The King's Call.

Once again His Majesty King George has requested the observance of a national day of prayer. We trust that in every church there will be crowds of people who in this will follow the King's example. It is good to acknowledge God and to bow in humility and penitence before him. He has said, "Them that honor me I will honor." To acknowledge him in all our ways is to have his promised direction. That our Sovereign should recognise our dependence upon God and the value of prayer is an excellent thing. We would that all his subjects were to have such a realisation.

Many of our readers will have noted the very excellent message regarding the appropriate prayer for the day sent out by the Victorian Regional Committee of the World Council of Churches. We quote from it the following paragraphs.

"True prayer begins with the acknowledgment of God as the Sovereign Lord of men and nations and the acknowledgment of his will as the law of their practical life. In addition, all petitions should be coupled with thanksgivings for the help and blessing already received in dark and perilous days. Those who pray in sincerity must also make confession of their own sins and shortcomings which have contributed and are still contributing so largely to our present distress. If we are to be worthy of victory, and are to make a worthy use of it when it is ours, we should make a vigorous effort to heal our religious, political, and social divisions, to set a higher standard in our social and business life, to curb our extravagance and love of pleasure, and to accept cheerfully the sacrifices that are essential if our men who are fighting our battles are to be adequately supported. It is the conviction of the Christian conscience that if a community faces before God its own needs with a determination sincerely and honestly to follow the light given in Jesus Christ, it will find the way open. God often answers the prayers of his people by calling them to the discharge of strenuous and difficult duties. In these days a sincere prayer involves an act of personal dedication. It must include the question, 'Lord, what wouldst thou have me to do?'"

"Let our prayer be for a peace which will mark more than the end of actual warfare and a return to the conditions out of which national rivalries and hatreds inevitably arise. The church stands for the world community which is represented in all countries everywhere, including those of our

enemies. One of the world's great hopes of healing lies in keeping that Christian community real, no matter what lies ahead. On this day of prayer it will be imperative to keep this in remembrance and to pray for our enemies as well as ourselves.

"If peace is to prevail and endure, then it must usher in a new era in which men shall discover in the Gospel the example and the living influence of Jesus Christ, the secret of a new way of life and of a new brotherhood between classes, communities, and nations."

The Christian Guest Home.

A GREAT company of members of Churches of Christ gathered at the Christian Guest Home, Oakleigh, Vic., on Saturday afternoon last, when the additions recently made to the home were officially opened. The whole occasion was one of rejoicing, and all present spent an exceedingly happy time. We hope to give in our next issue a report of the function and a statement regarding the Guest Home. We offer sincere congratulations to our Social Service Committee and its indefatigable secretary (Mr. W. H. Clay) on the excellent provision made through their efforts for the care of aged Christians. We can all justly be proud of the progress made, and of the possession of so valuable a property, providing a real home and comfort for our brothers and sisters in their declining years.

Churches and Lotteries.

DEEP regret and disapproval have been expressed at the decision of the Anglican Synod of Perth to accept money for church orphanages from the State Lotteries Commission, and especially at the reported endorsement by the Anglican Primate of Australia (Dr. Le Fanu) of the State lotteries. The gambling proclivities of Australians need no encouragement. The great majority of Protestant churches and members will regret the Archbishop's words. Many Anglicans differ from him and condemn the Synod's action. The Anglican Bishop of Newcastle (Dr. De Witt Batty) is reported in the press as saying:

"I know that I speak for a very large number of my fellow citizens when I express the conviction that the synod's influence would be more appropriately exerted in working for the restriction and the eventual abolition of all such exploitation by Governments of the gambling instinct and the motive of cupidity. Our opposition to Government lotteries is not based on any narrow grounds of prejudice, but upon the broadest considerations of the national welfare. The habit of gambling does indubitably tend to develop just those

qualities of character which are least consistent with good citizenship. In 1932-33 a representative Royal Commission in England reported that, in the history of public finance, lotteries took their place among the expedients which were resorted to when other and more reputable methods had failed. It seems reasonable that we should attach greater weight to the conclusion of a thoroughly representative Commission than to that represented by a casual majority vote of a diocesan synod."

"Beating the Benediction."

ONE of our well-known American preachers, Dr. Edgar DeWitt Jones, recently wrote a little article under the above heading for the Religious News Service. Its opening sentences were:

"I sat in the balcony at a national convention of a typically American religious body, meeting in a huge municipal auditorium. The chief speaker had finished his address, the closing hymn was being sung, there remained only the closing prayer, or benediction.

"At this juncture there was a perceptible

drifting toward the exits on the part of several hundred people bent on beating the benediction, thus getting outside ahead of the crowd. Granting that a few of those who didn't tarry for the benediction had to catch a train or meet an appointment, nine out of ten had no such alibi.

"Those intent on beating the benediction and escaping the jam were speech weary, restless, wanted to be on the move, took advantage of the opportunity to go out while the aisles were clear and the exits unclogged. Very likely they had no thought if irreverence or bad taste, yet they were guilty of both."

The closing sentence of Dr. Jones was: "Beating the benediction may mean life is beating us."

There may in the article be a lesson for some people in Australia. For ourselves, we see little of this "beating the benediction" but a very great deal of the equally bad practice of dodging the invocation. Why do Christian people allow themselves to get into such a dreadful habit as regularly to be late in their church attendance? To quote Dr. Jones, "Better see the thing through."

Bread of Life.

Andrew Hughes.

THE significant word in the familiar verse, "Man shall not live by bread alone," is the last word, "alone." It is cited by Jesus from Deuteronomy 8, which whole chapter is well worth reading again.

"Alone" or "only" has a two-way meaning. It says man needs bread, and more than bread. It means he needs food for his body, but if that is all that he gets he is on a pretty poor diet. Man seems usually disposed to try to live on bread alone, plus, of course, a dab of butter and a spot of tea or something else. That is, man at present is essentially materialistic. The whole world seems that way inclined. Prosperity and competitive living have tended to make man forget other values, just as Moses warned his people would happen.

At the other extreme there are some who would have you believe (theoretically, at least) that man needs only spiritual food, though there are not many who try to repeat Buddha's attempt to do without food, who, as you know, reduced at one stage to one grain of rice per day. Needless to say, the experiment did not continue for long. He was disillusioned, as anyone should be who would deny the reality of the physical.

By What Shall Man Live?

Or shall he die? This is the question of the moment. . . . Is civilisation doomed to die, and man with it? On every side there is a mustering of material resources to try to "save the world," but we are in grave danger of repeating the tragic mistakes of past years. Is it not because man has tried to live by bread alone; by material prosperity; by scientific development; by man's self-sufficiency and not by "every word that proceedeth out of the mouth of God" that we are in to-day's sorry mess. We have neglected God's laws of justice, mercy, brotherhood. Jesus means, as Moses meant, and in fact explicitly said in Deut. 8: 20, that man shall not live; man shall die if he tries to live by bread alone.

Materialism Means Death to Man.

Disobedience to God's laws brings a trail of death on both innocent and guilty. We are passing through such an experience at present, and our present anguish and suffering are vindication of the laws of God and

the moral universe in which we live. "Whatsoever a man soweth, that shall he also reap."

Materialism has led man to blame his behaviour on glands and hormones, and thus lower our whole conception of man as a creative agent of freewill. We need to lift the conception of man to the level of willing obedience to God and the control of the material by the spiritual.

We have added to our materialism by educating our boys and girls to pagan attitudes by a purely secular education that teaches them how to earn bread, but fails to teach them how to live.

No amount of spiritual food can compensate for man's lack of bread. No luxury of material goods can compensate for lack of spiritual food. No revolt against materialism should lead man to deny the real need of bread. One cannot say, "Man, be contented, . . . what you lack in comfort will be made up to you in spiritual values or in the hereafter." One cannot escape by this route from the demands of man's body. But the whole world needs to realise anew that man is dying in a world of material plenty from moral and spiritual malnutrition.

"The central truth of religion is that the will of God can and must reign in all spheres of human activity. The social life of man is not purely material: it is the interaction of spiritual, social and material relationships; and as even nature sheweth forth His handiwork, so must the semi-spiritual, semi-material fact of human society be meant for the reign of Christ as surely as the personal life of man" (V. A. Demant).

The Oslo Lunch.

We have all been intrigued by the results of recent experiments in dietetic treatment of undernourished children. Both physical and mental results have more than justified the effort, and disproved the assertions of civic leaders that malnutrition does not exist. Such aid to those who have been robbed of their natural heritage and right to fitness is surely "manna from heaven." But I mention the experiment to illustrate the dual meaning of our text, that man shall not live by bread alone.

There are three observations that should be made.

1. It is an indictment on our social structure that a voluntary agency should have to come to the aid of hungry children in this land. These children go hungry because our civilisation is trying to live on bread alone, and refusing to obey the laws of God. We live in a land and in a world where God's bounties are destroyed to keep up profits, while children go hungry. Than which there is no more striking evidence of our materialism.

Poverty and ignorance are the two major causes of such malnutrition, and both are curable. It is true that many mothers do not know how to feed their children, and waste their money on trash. But what have we done to prepare them for marriage and home-life? What have we taught of the principles of family life? What ideals have they absorbed from the community and from teaching? What do they know or care for the "words of God" by which man shall live?

It is true that many waste their money in drink and gambling, and frequent the pictures. But who amongst the critics knows the sense of hopelessness and despair that settles down on slum life? Who knows the depressing realism of constant struggle against poverty and debts? Who knows the loss of moral fibre due to the dole? Who knows the gradual sapping of the will to strive, and the gnawing desire to escape from despair into the illusion of alcohol or the dream world of the glamorous movies?

2. One cannot deny food to the hungry or allow people to be housed in slums and still retain spiritual values. There is a world of difference between the voluntary poverty and hunger of Jesus when the words of our text were spoken, and the anomaly of modern poverty in a world of material prosperity. For to-day the continuance of such an anomaly is a denial of God as the giver of all, and the denial of man the brother of man. We have broken the two great commandments of love to God and neighbor by acquiescence in conditions that constitute such a denial. Long since, the voice of the church should have been raised in protest, whereas too often its voice has merely called to intangible spiritual satisfaction.

"The church has therefore through her spiritual inheritance to attack everything in the world order 'which checks the expression of the soul's spiritual energy.' We cannot sit down and be devotional while acquiescing in conditions which make it impossible for other souls even to obey the moral law" (Underhill).

3. It is possible to do all in balanced dietetics—the abolition of poverty and the slums—the scientific development of life—and still leave man trying to live on bread alone. Already there are too many well fed and well housed pagans. Prosperity of the world, ill distributed though it is, has led men to do what Moses foresaw; to say, "My power and the might of mine hand hath gotten me this wealth." But this is the road to death, and we tread it to-day.

How shall we leave this road? Let us start now with the children, lest another generation make the same gigantic blunder, and in another 20 years we go through hell again.

"What we need is not more, or even 'religious' education, but a completely new conception of what all education is. It is one thing and quite excellent to know facts about Jesus Christ, but quite another to allow him to become Lord of all our life and conduct. Education which does not set out to give God his rightful place at the centre of all life and thought cannot be corrected by larger doses of religious education" (H. Wallace Bird).

"And he humbled thee, and suffered thee to hunger, and fed thee with manna . . . that he might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the Lord doth man live."

A Heathen Soldier Saved.

Acts 16: 23-34.

Alan Price, B.A.

It was midnight. In a prison within a prison two bleeding prisoners, Paul and Silas, sat upon the straw, their ankles gripped in the cruel stocks. The jailer had flogged them unmercifully, and the jailer slept. While their garments lay painfully on their wetted backs these prisoners prayed and sang. They may have sung the "Hallel" which Jesus and his disciples sang before the crucifixion, containing words such as these, "The Lord is on my side; I will not fear what man can do to me. I shall not die, but live and declare the works of the Lord—the Lord has chastened me sore—thou art my God and I will praise thee. Oh, give thanks unto the Lord, for he is good, for his mercy endureth for ever (In Psalm 118, part of the Hallel). They may have prayed as Jesus prayed, "Father, forgive them, for they know not what they do."

The other prisoners listened, thinking, if not saying, what new religion is this; what trust, what forgiveness!

Still the jailer slept, until the rumble and tremor of an earthquake brought him back to his senses. He rose and peering through the dim light of night, he perceived that every door was open and that the prisoners' chains had dropped. Imagining all had escaped and knowing he would suffer death if even one guilty of murder had got away, he drew his sword and placed its hilt against the wall, intending to impale himself rather than suffer disgrace. But suddenly his Christian prisoners shouted, "Do yourself no harm; we are all here." Wonder of wonders, thought he, they see through the darkness of my room, they know my intention, they wish to save my life, although I have nearly taken theirs. Truly these men are divine; there must be something in the words of the little sorceress who said they taught the way of salvation.

The cruel jailer is humbled to the dust. Calling for lights, he sprang trembling into

the inner prison, fell down at the feet of his own prisoners, rose, led them out of the prison and said, "Sirs, what must I do to be saved?" This was an intense, clear question from an agonised soul, and received a brief, straight answer, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

There are several inferences from question and answer. The jailer must have heard something about salvation either through the sorceress or from Lydia's assembly at the river-side. He must have heard the name of Jesus Christ, or Paul's answer would have been unintelligible. In any case he was not left long in spiritual darkness, for he was further enlightened by the apostle, and immediately showed his faith by his obedience and the joy that followed his faith with that of his household. The case was somewhat different from that of Cornelius the centurion, who was a worshipper of God and a seeker after truth—here was an ignorant heathen man, with an equally heathen household. The result was the same in both, but the latter case was the more startling.

In both cases the head of the household and all his were saved by faith in Jesus Christ, and were baptised. To some it may seem superfluous to write on a simple gospel theme, but there are doubtless readers of this paper who have not yet accepted the gospel message, while it is well for us all to have clear views on the plan of salvation.

Our Father, thou carest; thou knowest indeed,
Our inmost desire, our manifold need;
The fount of thy mercies shall never run dry,
For thy riches in glory shall mete the supply;
Our bread shall be given, our water be sure,
And nothing shall fail, for thy word shall endure,

And thine is the power.

—Frances R. Havergal.

At the Table of the Lord.

THE FOUR LOOKS.

"Looking unto Jesus."—Hebrews 12: 2.

NO better exhortation could be given than that Christians persevere, "looking unto Jesus." The verse enjoining this is a favorite one. Almost as universal in its appeal is the statement that Christians, as they sit at the Lord's table, should take four looks, each of which may be linked with the advice of the writer of the epistle to the Hebrews.

The Backward Look.—Every time we partake of the sacred elements we look back to Calvary, and by the eye of faith see our Lord giving himself as a sacrifice for sin.

"My soul looks back to see
The burdens thou didst bear
When hanging on th' accursed tree,
And knows her guilt was there."

The Forward Look.—The Supper spans the centuries between the advents of the Lord Jesus. He who came in humiliation will come in power and glory. He who came to save will come in judgment.

"Sing we the King who is coming to reign,
Glory to Jesus, the Lamb that was slain,
Life and salvation, his empire shall bring,
Joy to the nations, when Jesus is King."

The Inward Look.—Some people are so given to introspection as to miss much of the joy of life. Probably most go to the other extreme. Nearly all of us would be benefited if we

gave more time to mental and spiritual stock-taking. "Let a man examine himself" is apostolic advice for those who come to the table of the Lord. We may look in and find much wrong for which we humbly pray the Saviour's forgiveness. We shall see much need, weakness; and failure to reach the highest; we shall recognise how prone we are to forget, and how much we require the help of the feast of remembrance appointed by Christ for the strengthening of his disciples.

The Upward Look.—The inward look should cause us to look up for strength and guidance from above. The scriptures urge us to set our minds on things above, where Christ sits at the right hand of the Father. In dark days we may be assailed by doubts and begin to fear lest evil will triumph. The upward look will dispel the fear. "We see Jesus because of the suffering of death crowned with honor and glory." He ever lives to make intercession for the saints. Our Father reigns, and loves, and cares. Mr. J. M. Lowden tells how he was out walking one night when he came to a valley, and the fogs crept around him, obscuring his way. At last he was thoroughly bewildered and woefully depressed. Of a sudden, he looked up—and there were the stars! The fog, thick and impenetrable, yet reached only a few feet above his head. It was easy, by the cheering stars, to go on his way. So, if we will only remember to look up to God, it will be easy to make our way through life.

The Peril of Institutionalism.

Luke 20: 9-19.

Prayer Meeting Topic for September 10.

H. J. Patterson, M.A.

IN this parable we are given another very vivid glimpse into the mind of Jesus. The story is told by the three Synoptists, and comes near the end of the story of his earthly ministry. There is no doubt concerning the meaning.

God's Care.

God with infinite care and patience had watched over Israel. Their leaders had failed again and again, and the people had scorned that patience and love. Even here we must not read too much in of vengeance. To get the real feelings of Jesus let us read it in conjunction with his lament over Jerusalem. God loved the nation and had done everything possible to direct it in the way of righteousness and mercy and truth. In spite of all God's care, they were choosing the way that led to destruction.

Reality or Formalism?

The peril of all religions and movements is to harden into form—to become institutionalised and to lose the spirit of the first purpose and allegiance. The vine-dressers were God's agents, but did not recognise any responsibility to God. They regarded the vineyard as their own, and Jesus was threatening to displace them from their places of authority. They were religious but not godly. They had a tradition which crushed the life out of the true religion of God. There were honest men in the Pharisees, but the machine was against them. Dr. McFadyen says, "The parable graphically portrays the danger that besets a church when it becomes an institution, with the full apparatus of creed, organisation and officials. Henceforth the institution becomes a citadel to be defended; henceforth the discovery, the preservation, the propagation of truth may be an aim; at best, it is only one aim, and may cease to be an aim at all. Not truth but the creed; not the welfare of the world, but the prosperity of the church; not the glory of God but the honor and prestige of the officials: if the Jewish church did not escape the danger of making these aims paramount, who will claim that the Christian churches have always escaped them? It is easy to recognise in other churches the counterpart of the vine-dressers; it is always more profitable to find it in ourselves and our colleagues."

If we make the church an institution we shall have a great weight thrown on the side of conservatism. The ark is in such danger of falling, or so we imagine, that we do not let it move at all. Religion becomes static without life or spirit, and the coldness and formalism of it is a forerunner of its subsequent decay and death.

Will We Escape?

In a world of half empty churches to-day can we say we are guiltless? The great church of God has too often become lifeless and formal. We say that the gates of Hades will not prevail against it. But we also know that Jesus said, "Ye are the salt of the earth," and "If the salt hath lost its saltiness, it is henceforth good for nothing but to be cast out and trodden under the feet of men."

Fortunately there has been given of God to some within the church a new spirit and there has come a new life. This has been the experience of the church in more than one epoch in church history, but can we expect God to be breaking in like this to-day? Our duty is to discover reality, and to no longer seek worldly good and self-indulgence. The way of the church, and particularly its leader, should be the way of the cross. Then victory; otherwise defeat and death.

TOPIC FOR SEPT. 17.—OUR DUTY.—Luke 20: 20-26.

The Home Circle.

Conducted by J. C. F. Pittman.

HOUSE-TOP CHRISTIANS.

LIVE in the sunshine, don't live in the gloom,
Carry some gladness the world to illumine.
Live in the brightness, and take this to heart
The world will seem gayer if you'll do your part.
Live on the housetop, not down in the cell;
Open-air Christians live nobly and well.
Live where the joys are, and scorning defeat,
Have a good morrow for all whom you meet.
Live as a victor, and triumphing go
Through this queer world, beating down every foe.
Live in the sunshine, God meant it for you;
Live as the robins, and sing the day through."

DIPLOMACY.

"DIPLOMACY, my boy, diplomacy," laughed the young man, in response to a question from a friend who had received one of the cards.

"Her father isn't such a bad old chap, if you know how to handle him. I will admit that getting his consent to our marriage caused the girl and I no end of concern, but I went at it in the right way and won.

"Her father is a man who likes to have his own way, which, as a matter of fact, is bound to be different from that of anyone else. Knowing this, I called upon him at his office to get his consent, but I was wise enough not to ask it in a direct way.

"I suppose you know," I began, as the old man sat in his chair and glared at me, "that I have paid a good deal of attention to your

daughter. Much to my regret, it has gone much farther than I wish it had. Your daughter has assured me that I alone can make her happy, and I am afraid that she speaks the truth. I will be candid with you, sir, and say that at the time I thought I loved her, but I have found one whom I love more, and I have called upon you, sir, for assistance in breaking off an attachment that I have found unbearable."

"What's that?" shouted the old man, sitting bolt upright in his chair.

"Your assistance, sir," I continued. "I know that you have been opposed to my marrying your daughter, and I thought that you would be willing to assist me in breaking the unfortunate attachment that your daughter bears for me."

"Never!" roared the old man. "You miserable scoundrel! What do you mean by playing with my daughter's heart and then casting it lightly aside? By heavens, you will marry her or I will know the reason why! At once, sir; at once!"

"Well, there is no use repeating all the old man said, for he kept it up until he ran out of breath and had succeeded in frightening me into agreeing to marry the girl.

"The old man is all right if you know how to handle him. I have served notice on him that I don't want him to make a vulgar display by placing a big cheque among the wedding presents, and if there isn't a good fat one there I'll be very much mistaken."

Reporter.—"I'd like some advice, sir, on how to run a newspaper."

Editor.—"You've come to the wrong person, son. Ask one of my subscribers."

The Family Altar.

TOPIC.—CHRISTIAN UNITY.

Monday, September 8.

BEHOLD, how good and how pleasant it is for brethren to dwell together in unity.—Psalm 133.

So that, even under law, those who had been separated were united as one family; which foreshadows the unity of the Spirit in the bond of peace, which in later days should be enjoyed by the church the promised Saviour should establish.

Reading—Psalm 133.

Tuesday, September 9.

And the multitude of them that believed were of one heart and soul.—Acts 8: 32.

It is evident that our Saviour's prayer for unity was partly answered in the unity which characterised the early church. Unfortunately this blissful condition did not continue; whilst in our own day, whilst many dwell together in unity, it can scarcely be said of all congregations that unity is their strong point.

Reading—Acts 4: 32-37.

Wednesday, September 10.

That they may all be one.—John 17: 21.

What Christ prayed for, all Christians should make a strong effort to obtain. It is gratifying to know that sectarianism is no longer defended, but recognised as wasteful and divisive. Christian unity is not only in the air. It is deeply embedded in millions of Christian hearts.

Reading—John 17: 15-26.

Thursday, September 11.

I beseech you . . . that there be no divisions among you.—1 Cor. 1: 10.

Divisions in the church at Corinth were

caused by outside influences such as the philosophy of the Greeks, and a prevalent desire amongst the members for distinction or the praise of men. Where there is the spirit of Christ, contentions are non-existent. When our evil propensities are allowed to predominate, unity is impossible.

Reading—1 Corinthians 1: 1-10.

Friday, September 12.

Each one of you saith, I am of Paul.—1 Cor. 1: 12.

And this is how all sects have been started. So that the abandonment of party names would prove a stepping-stone leading towards Christian unity, providing that all are also agreed to be known by the more lovely names recognised in apostolic days.

Reading—1 Corinthians 1: 11-17.

Saturday, September 13.

There is one body.—Eph. 4: 4.

Here, and in the next verse, we have the only platform upon which unity can be based. It is divinely appointed, and is therefore the only possible platform. Not one plank must be omitted. Upon this platform alone union can be based.

Reading—Ephesians 4: 1-6.

Sunday, September 14.

The body fitly framed and knit together.—Eph. 4: 16.

With this figure Paul describes the happy results of unity. Each member has a place in God's building, and together they unite in building a more glorious edifice than was ever reared by human hands, for it is the church of the living God, in which he delights to dwell.

Readings—Psalm 27; Ephesians 4: 1-16.

Our Young People

C.E. Interests and Activities.

Conducted by W. W. Saunders.

THE QUIET HOUR.

"JESUS had the prayer habit, and in that lies the secret of his life. He learned through fellowship with God to understand others' problems, and how to help to solve them; how to keep going when the way was lonely and difficult; how to die upon a cross rather than forsake the principles upon which his life was based. He learned the secret of strength through prayer and trust. Have you?"

"Dr. P. R. Hayward says, 'The impact of a Christian leader is in direct proportion to the sense of power flowing into that life.' Dr. Kagawa demonstrates this. He arises for prayer each morning at 4 o'clock. For two hours he meditates and gains new strength for the day's tasks. Do we limit our strength because we fail to rely on God's promises and to seek his power?"

"Dr. Brown, who was Dean of Yale Divinity School, says, 'Prayer changes me; praying regularly in a simple, earnest way has changed me within—it has changed my disposition, my ideas and motives and ambitions! Has prayer changed you?"

"Dr. Pusey once said: 'God helps us in our prayers, but he does so in proportion as we admit his aid in the rest of our lives. We cannot pray as we ought unless we live as we ought. Our prayers will partake of our other infirmities. We cannot at once collect ourselves, and become other men in the presence of God from what we were just before.'

"We talk about *getting* the most out of prayer, forgetting that prayer is first of all *giving*, not *getting*. We give ourselves in prayer that God may use and direct us. Always make prayer an act of surrender. Include, 'Thy will be done' in every prayer."—"C.E. World."

GEELONG, VIC.

A SPECIAL meeting, combining the anniversary of the C.E. societies and the "Endeavour III." appeal, was held at the Latrobe-ter. church on the morning of Sunday, Aug. 17. Almost all exercises of the service were taken by members of the Y.P. and intermediate societies. Old and New Testament scriptures suitable to the occasion were read. Mr. L. E. Dudley, preacher of Drumcondra church, was the special speaker for the occasion. After a most informative address on the mission work in the islands, an offering for the launch was received. There was an excellent response; the total, with later donations, now stands at £8/16/1.

SOCIETY PROGRESS.

IT is chiefly gained through a wise and skillfully planning pastor, who looks far ahead, and plans for the church as well as for the society.

It is to be gained through wise and energetic officers who, at the beginning of their work, lay down certain things they want to accomplish during their term of office.

It is to be gained by committees with definite aims, to which they stick until they are realised.

It is to be gained through individual Endeavourers, with large on-reaching purposes, who consider carefully what progress is being made.

It is to be gained by little steps, thoughtfully planned and persistently taken.

It is to be gained by obedience to the law of God, for that law always moves forward.

New South Wales News-letter.

Ethelbert Davis.

THE Hinrichsen-Morris evangelistic team is now in a mission at Mosman, one of the more fashionable suburbs of Sydney. It was felt by some that such a district would not respond very readily to a tent mission. But reports reveal that interest is increasing, and that attendances are growing. Both missionaries and resident preacher are encouraged, and look forward to a great ingathering. This mission is the first to be held in the new tent. All concerned are thoroughly satisfied with the job turned out by the makers, and everyone is praying that in that tent many thousands may be led to Christ.

Day of Prayer.

The Council of Churches at a recent meeting issued an appeal for a more effective observance of the next National Day of Prayer, which is to take place on Sunday, Sept. 7. "In Sydney the last Day of Prayer seemed more like a holiday than a national observance," the council stated. Continuing, the appeal said, "We consider that Sunday sport and amusements on such a day should be definitely cancelled, so that the National Day of Prayer may not be a failure like the last one." It looks already as though some of our authorities intend to disregard the King's request, as some of our railway platforms are displaying posters announcing a sports carnival for that day, the proceeds of which are to go to the "Comforts Fund."

New South Wales College.

For several years the Churches of Christ in this State have been planning for the establishment of a college in Sydney to train men for the ministry of the gospel. The project has grown out of the dire need for aggressive evangelism. Recognising the magnificent contribution that Glen Iris has made toward the advancement of the churches throughout Australasia, the desire is to work in co-operation with the older institution. The property has been procured, and in a few weeks important decisions will be made known.

Country Churches and the War.

All of our churches are feeling the loss of the young men who have joined the forces. Country churches are feeling to a greater degree the depletion of the ranks of their workers. Short-handed at all times, the loss of some of their best workers has made the situation acute. What we are needing now is that other members who have done little may volunteer and step into the depleted ranks, and press forward in the essential work of the gospel of reconciliation.

United Church Crusade.

Under the auspices of the Auburn ministers' fraternal, of which the writer is president, a united crusade is to be conducted during the month of September. "Christ's Challenge to the Church" is the slogan of the crusade, and all addresses delivered will have that as the central thought. United prayer rallies will be held each Wednesday evening during the month. On Sunday afternoons special meetings will be held for young people, for women only, and for men only. The writer will have the privilege of speaking to the mass meeting of men to be held in the Anglican church. The whole crusade will be conducted by the local ministers, and will conclude with a great public prayer rally in one of the public halls.

The very law which moulds a tear
And bids it trickle from its source,
That law preserves the earth a sphere
And guides the planets in their course.

—S. Rogers.

Child Endowment and Aborigines.

THE following is taken from "New Life" of August 15:—

"The recent action of the Federal Government in making Child Endowment applicable to children of Aborigine parents will have important repercussions upon aborigine missions.

"Mr. A. P. A. Burdeu, hon. secretary of the Aborigines' Uplift Society, has kindly given the following details of the scheme, and tells how it will assist many mission stations. He writes:—

"There is joy in poor aboriginal homes to-day such as was never previously known. For this, we sincerely thank the Federal Parliament, which not only gave this boon to native people living in our centres, but also to those who were not nomadic and living in the remote parts. The Federal Government called Professor Elkin and Mr. Chinnery, Director of Native Affairs, into consultation, and as a result our wildest dreams have been surpassed.

"We are particularly grateful that missions have been included, and all children under 16 years of age, whether or not they are first children of a mother, have been endowed. This, with the other benefits received under the 'New Deal' of the Federal Government, is an earnest of the genuine desire to uplift our native people by that authority. Let us explain the effect as it concerns one particular mission, and, as this is equally true of all, just what endowment means to missions will be seen.

"The mission in question has 75 children under 16, and it will receive nearly £1000 per year, based, of course, ultimately, on the number of children under the mission's care. To set off against this, there is the loss of State rations, worth less than £100 per year, or a net help of £900. This will enable a step up in other phases of mission operations, principally evangelistic, educational, and industrial. Ultimately, the endowment will materially aid in the extension of the church of God. This brings the challenge of aboriginal missions more definitely to our notice. If any persons slacken their interest, 'because there is not so much need now,' they will be thwarting the great opportunity for the great forward movement. May we plead that we redouble our efforts and so lift aboriginal missions to a place worthy of our Christianity and our Master's commission.

"In many missions, children were sponsored by interested Christians, whose contributions were devoted to purchasing food for the children. A change has become necessary, and an appeal is made for all sponsors to maintain their interest and their contributions, which will now be used for clothing, medical treatment, education, and articles to train the children in personal cleanliness and hygiene, and in providing handkerchiefs, towels, soap, tooth brushes, etc., or in what is termed 'general uplift.' It is hoped that the appeal will meet with a hearty response. The education referred to will not include the salaries of missionary teachers, who will still be dependent on the children of God, who have the privilege of maintaining them in this noble service. Sponsorship costs £2/12/- per child per year."

Whyalla.

I UNDERSTAND our brethren at Whyalla, S.A., are appealing to our Commonwealth brotherhood to lend a hand. Let me say a word to all. Whyalla is 150 miles north of the Ungarra circuit, and we are interested in this work. Petrol rationing has not allowed me to visit as I desired, but arrangements have been made to do the trip with a carrier. Our Eyre's Peninsula Conference Executive has recommended to our churches that they loan £60 free of interest towards conference funds to Whyalla church towards erecting a building. Some of the churches, if not all, will be taking a special offering also. We do earnestly

recommend this work and this appeal to our brotherhood.

Whyalla was hardly on the map a few short years ago. It was known as False Bay, but there is nothing false about it now. It has over 6000 people in it, and it is, I believe, unique. Its water supply comes by boat, and in the evidence against another £30,000 hotel been granted a licence, it was pleaded there was not enough water. Thousands of people are living in a little more than a shed on their own block of land. Hotels, banks, shop emporiums are being pushed up, and expense seems no object. Where there was a dusty plain there are now houses, made streets and footpaths. As soon as the water supply can be piped down the Murray the desert will blossom like a rose.

Churches are putting their money into Whyalla. The Baptists have provided their people with a very nice commodious hall, and our people helped to make the opening of their work the success it was. Our folk have been meeting on Sunday mornings in an upstairs room in the Institute since October, 1940. Most of these members have no home of their own, and they desire to give the church a home. They are willing to do their share, but the circumstances make it imperative that the established brethren lend a hand.

People have been transported to Whyalla, and their home town roots have been torn up. They are in a frame of mind and in circumstance to give heed to the truths of the New Testament. To-day is the day of opportunity for Whyalla. We are late, I admit, but it's not too late. It soon will be. I should like

with your praying. — G. M. ROBERTS

Queensland Youth Committee.

PRIZE WINNERS, 1941 SCRIPTURE EXAMINATION.

Division 1.

Special, Relma Arnold, Brisbane; 1. Norella Wyeth, Stones Corner; 2. Myra Wilks, Toowoomba; 3. Lyall Christensen, Rosevale.

Division 2.

1. James Brooks, Toowoomba; 2. Nancy Fergusson, Albion; 3. Keith Trudgian, Albion.

Division 3.

1. Joan Stevens, Kedron; 2. Keith Bates, Annerley; 3. Mavis Hall, Annerley.

Division 4.

1. Evan Adermann, Kingaroy; 2. Mavis Hembrow, Roma; 3. Jack Stevens, Kedron, and Lillian Davies, Annerley.

Division 5.

Special, Joan Donaldson, Kedron; 1. Valerie Pitman, Roma; 2. Lena Judge, Sunnybank; 3. Constance Finch, Wynnum, and Keith More, Moorooka.

Division 6.

1. Avis Dare, Roma; 2. Vera Munday, Roma; 3. Bruce More, Moorooka.

Division 7.

1. Cyril Christensen, Rosevale.

Division 9.

1. Mr. C. F. Adermann, Kingaroy; 2. Miss Jean Cain, Kingaroy.

Division 10.

1. Mr. Andrew J. Roger, Annerley.

Here and There.

Next Wednesday, Sept. 10, is the date set for the meeting of united witness in the Melbourne Town Hall, arranged by the Council of Churches and Campaigners for Christ.

We received the following telegram from Sydney on Tuesday morning:—"Hinrichsen-Morris Mosman had splendid meeting last night (Sunday), largest to date, three confessions.—Burns."

We are glad to learn from our Federal Conference secretary that there are now 180 registrations, and more than 70 South Australian homes have been opened to give hospitality to the guests. Bro. Anderson remarks that "it looks as though we shall have a splendid conference."

At half-yearly business meeting at Prahran, Vic., on July 31, the officers reported to members the need for money for repairs to buildings, and it was decided to make a straight-out offering on Aug. 31. The thankoffering received to present amounts to £119, and with promises, £150 is in sight.

We learn that Bro. Gordon Stirling is to succeed Bro. W. R. Hibburt as youth organiser of Churches of Christ in New Zealand. Bro. Hibburt is coming to Victoria to take up work with the Young People's Department in succession to Bro. K. A. Jones, who is shortly due to take up work with the church at Maylands, S.A.

On Wednesday evening, Aug. 27, the church at Malvern-Caulfield tendered a social to Bro. J. Holloway, in recognition of his excellent services as secretary for a period of 26 years. There was a large attendance. Most cordial expressions of appreciation of our brother's splendid and consecrated work were made, and a gold watch was presented to him as a token of the love and esteem of the church.

Bro. W. H. Clay, secretary of our Victorian Social Service Committee, is pleased to report that Bro. S. H. Mudge is making a good recovery. Bro. Hughie Ball, who has been rendering excellent service at the midweek services at the Christian Guest Home, is unable to carry on owing to an old trouble. It is feared that an operation will be necessary. Prayer is requested for both of these brethren. Bro. F. P. Chipperfield, Victorian treasurer, is in camp for the duration of the war.

There was a very excellent attendance at the opening service of the "Victory-in-Christ Crusade" in the Conference Hall, Camberwell, Vic., on Monday evening. It was a delight to see such numbers of young men and women present. The large choir helped splendidly under the leadership of Bro. Peters. Bro. G. J. Andrews presided over the gathering, and Bro. C. B. Nance-Kivell, B.S.Litt., B.D., delivered an earnest address on "V is for the Victory." A time of rich blessing is expected as the campaign continues. Meetings are to be held each evening (Sunday excepted) till September 8.

The college mission team has completed a successful campaign at Northcote, Vic. During the week meetings were very well attended, and helpful addresses were given. On Saturday night, after the service, at which Bro. H. Steele gave the address, presentations were made by the Northcote preacher, Bro. W. T. Atkin, to Bren. Scambler, Roffey, Steele, Pike and Thickers, each suitably responding. Mr. D. Pike was speaker at morning service on

Aug. 31. A fellowship tea was held after Sunday school. At night, when about 240 were present, Bro. Scambler closed the campaign, his subject being "Christ for Your Crisis," when three decided for Christ. After this service a short praise and testimony meeting was held, during which a young man made his decision. There was a total of eight decisions and two reconsecrations for Christ, and members were helped spiritually by the mission.

Extensive preparations are being made for the observance of the national day of prayer on next Lord's day, Sept. 7. Civic bodies as

I am "The Australian Christian."

I AM nearly forty-four years old.

I am the creation of the Austral Publishing Company, and my long career testifies to the continuity of my promoters.

I am the work of their minds, hearts and hands. The work of their hands is established each week in their own printery in Elizabeth-st., Melbourne.

Weekly, I pass through the mind of the Editor, the hands of the printers, publishers and distributors.

I am body, soul and spirit. In body I am not less than twelve pages, not less than 2000 lines, 14,700 words or 73,500 letters. I am not formal lines, words and cold type. I am given soul and spirit because there is breathed into me the breath that quickens life and love.

Like everything associated with the church, I have a distinct ministry. Part of that ministry is to cheer the sick, visit the "shut-in" and isolated, to circulate "front line" news of the churches, and to record the past and announce future plans. But best of all and most of all, to exalt Christ and focus attention on his words and will.

To be true to my name I have a character to uphold. Many have testified that words of wisdom and counsel have given light to the mind. I crave no other service. Help, therefore, my creators so that my light shall never falter.—W. R. Hibburt.

well as all churches are responding to the King's call to prayer. In Melbourne Town Hall there will be a great intercessory service at 3 p.m. The chairman will be the Lord Mayor (Cr. Beaupaire), and the address will be given by Mr. Ivan Menzies. Scripture lessons will be read by the Consul-General of the United States (Mr. Eric R. Dickover), the Vice-Consul for China (Mr. W. Y. Tsao), and the chairman of the Town Hall committee (Cr. H. L. Lyall). The intercession will be led by the Territorial Commander of the Salvation Army (Commissioner W. R. Dalziel).

Last Lord's day ministers of various churches in Essendon, Moonee Ponds, Ascot Vale and Flemington (Victoria) exchanged pulpits, preparatory to the campaign planned for Sunday week to show how Christian principles of life can apply to society generally. The campaign is arranged by the World Council of Churches (Victoria branch), and will be launched in the Essendon Town Hall. Lectures will be given each day of the week following. Vital aspects of modern life in relation to the Christian ethic are to be treated, and the topics cover "Christ and Our Modern Life," "Christ and the Individual," "Christ and the Home," "Christ and the School," "Christ and Commerce and Industry," "Christ and the Nation," and "Christ

and the Church." Speakers include Dr. Cranswick, Dr. G. Calvert Barber, Mr. Wilson Macaulay, Mr. Charles Murray, Principal J. D. Northey, Professor H. A. Woodruff, Mr. Penry Evans, Mrs. H. Downing, Dr. J. F. Williams, Miss Gertrude Owen, Mr. N. H. MacNeil, M.A., Mr. J. Eric Owen, M.A., and Mr. A. L. Gibson.

W. Gale writes: "The church at Ormond was visited on Sunday last. This is one of the centres in the Melbourne area which is being subsidised by home missions. It began in 1925 as a home mission effort, the committee calling the first meeting of members living in the area, which was too far from either Carnegie or Caulfield to be adequately cared for by these stronger churches. The district is rapidly filling up with new homes, and the chapel area is now well built in. The church is gathering strength, and a promising personnel is being trained. Progress has not been rapid during these 16 years, but it must be remembered the depression very definitely held up building in the locality. Mr. Lang, the preacher there, is well liked and is doing a good work. At the moment he is in Tasmania, conducting a mission at West Hobart. The Home Missionary Committee has been encouraged by the responses received from the churches in connection with its suggestions for special evangelistic efforts to be held in the churches in the spring months. We can now see that a big programme of evangelism is being arranged."

Refresher Course on Evangelism.

"I AM ready to preach the gospel," said that prince of evangelists, the Apostle Paul, and very much is implied in his declaration. Here are assurances in the Lord, knowledge of the authentic Christian message, an earnestness that finds and adopts methods, as well as an intimate and compassionate understanding of humanity.

It was with a due sense of the importance of such preparedness that some 45 preachers conducted the Refresher Course in Evangelism just concluded at the College of the Bible, Glen Iris, while the regular students were on vacation.

That "the history of evangelism" can both instruct and inspire was proved for all who listened to the vivid lectures by A. R. Main, M.A. As to "the content of the message" preached in apostolic days and needed in the modern age, H. J. Patterson, M.A., gave a thoroughly refreshed appreciation, showing also the inter-relation of personal and social elements in the gospel. In a series of psychological studies, A. W. Stephenson, M.A., faced the facts of human nature and gave invaluable guidance for all who would proclaim Jesus Christ to meet the deep and varied needs of mankind. A great range of practical "methods of evangelism" was discussed by Howard Earle, who insisted that the spirit of evangelism precedes the method. This lecturer set forth a number of challenging proposals.

By common consent the afternoon discussion groups, led by T. H. Scambler, B.A., Dip.Ed., R. T. Pittman, B.A., Dip.Ed., E. L. Williams, M.A., and H. A. G. Clark, M.A., B.D., were a particularly valuable feature of the course.

Each day's programme included an early devotional session and an inspirational meeting at night, when truly stimulating and memorable addresses were given by Jas. E. Thomas, G. Calvert Barber, M.A., B.D., Ph.D., C. Irving Benson, M.A., D.D., and Eric Owen, M.A., B.D. Haydn McCallum was the organist.

On the closing day, thanks and appreciation were expressed to the lecturers, to the Misses Jermyn and staff, also to the president, Principal Scambler, and the organising secretary.

Due to the hearty co-operation of the brethren of country and city churches, the benefits of the course are likely to be continuous and widespread. The readiness of every Christian disciple, of the whole church, is the call of the hour.—G. J. Andrews.

News of the Churches.

WESTERN AUSTRALIA.

Perth.—On morning of Aug. 24 Bro. J. Wiltshire gave a helpful exhortation on "Christian Union." At night Bro. S. H. Rodier delivered a powerful address on "What is Your Life?" Bro. and Sister V. Conigrave rendered a duet.

Kalgoorlie.—Services on Aug. 24 were well attended. Bro. A. Mathews spoke in the morning, and Bro. F. Stephenson preached on "When Paul Used Strong Language." Mrs. E. C. Smith and Bro. R. Beard sang a duet.

Bassendean.—On Aug. 5 a birthday dinner party was tendered to Sister Butcher in honor of her 80th birthday. About 60 ladies were present. Sister Butcher was accompanied by her sister, Miss Lee, who is 81 years of age. Old friends spoke of the splendid work done by our sister, and many messages were read. Numerous posies and gifts were presented, including a special gift from Bassendean sisters. Sister Butcher in her response read an original poem.

QUEENSLAND.

Boonah.—Sister Mrs. W. Grimsey, jun., passed away on Aug. 20. Bro. van Eerde officiated at the graveside. The church extends sympathy to those who mourn. Bro. and Sister W. Schultz and family are leaving the district to reside in Brisbane. Sister van Eerde's solo at recent gospel service was much appreciated.

Ma Ma Creek.—After over three years' ministry Bro. Miller has tendered his resignation and has accepted an invitation to labor with the church at Charters Towers, commencing Dec. 6. Petrol rationing has affected attendance of long distance members. Bro. Miller held a service in Gattgn at the residence of Mr. Liddle on Aug. 17. Bro. and Sister Len Smith, from Mt. Walker, have been received by transfer.

Brisbane (Ann-st.).—On Aug. 24, attendances were very fine. Bro. R. L. Arnold spoke at both services. At a splendid gospel meeting a young woman confessed Christ. Bro. and Sister Leach and Margaret were visitors from Burwood, N.S.W. The conference president, Bro. W. A. C. Wendorf, was speaker on morning of Aug. 31. Chaplain Allen Brooke, returned from active service, was present. Mr. Turnbull, from Burwood, N.S.W., was also present. At gospel meeting Bro. R. L. Arnold's subject was "Christian Baptism." A young woman was immersed.

Hendra.—On mornings of Aug. 3, 10 and 17 the speakers were Bren. H. Barker, H. W. Hermann and W. Wiltshire respectively. The help of Albion members is appreciated. Miss J. Gledhill has taken over superintendency of the Bible school in place of Miss A. Carpenter. The removal of many families from the district has caused a great loss in school membership. Preparations are in hand for school anniversary. A moving film evening presented by Mr. T. Marshall entitled "Roving Coral Seas" was held in aid of building fund, the hall being packed.

SOUTH AUSTRALIA.

Berri.—On Aug. 19 the Methodist junior choir ably rendered the cantata "Esther." Bro. Allan Chapple was morning speaker on Aug. 24; subject, "Walking in the Light." Bro. Patching preached in the evening on "The Lamb and the Book." The school has commenced practice for anniversary. At first meeting of Fellowship Club an interesting talk was given by Bro. Patching on "Skin Culture."

Maylands.—Services have been well attended, and the messages of Bro. Anderson much appreciated and helpful. On Aug. 20, at half-yearly business meeting, reports showed much good work. Three prizes were gained by the Bible school (one first and two seconds) in State examination. School attendance on Aug. 24 was 300. An offering for building fund taken on Aug. 24 amounted to £40.

Gawler.—On Aug. 31 the Sunday school celebrated its anniversary. Bro. H. R. Taylor was speaker, his addresses being entitled—morning, "That Nothing be Lost"; afternoon, "Hands"; evening, "What then Shall this Child Be?" Scholars received prizes, and singing was beautifully rendered at afternoon and evening meetings. On Aug. 30 a tea was held for the scholars.

Hindmarsh.—On Aug. 31, in the morning, Bro. Chas. Schwab, of Prospect, gave a splendid address on Ephesians 2. At gospel service Bro. Ewers concluded the series on "The Tabernacle" with "The Seven-branched Candlestick"—"Christ Our Light." Bro. Harold Harris, who was wounded in the Libyan campaign, arrived home last week and was present at evening service. Last Lord's day an offering for the new cause at Whyalla amounted to £6/17/-.

TASMANIA.

Launceston (Margaret-st.).—Youth Week began on Aug. 31, when 110 were at evening service and communicants numbered 121. Bro. Ken Barton gave a fine morning address on "Christian Unity." Bro. H. Nicholls presented the gospel address. Young men assisted at both services, and a solo in evening was rendered by Miss Rowen. Several members, including Sister Mrs. Younger, sen., Mrs. Shipp and Bren. Pritchard and Stevens, are sick.

West Hobart.—Proceeds of a fair organised by Guides and Brownies were given to building fund, which also profited from a concert arranged by young people on Aug. 21. From Aug. 24 to 31 special meetings were held to celebrate the 21st anniversary of the church. At the concluding services on Aug. 31, Bro. Lang, from Ormond, Vic., addressed the meetings. He is continuing with a series of meetings for the next two weeks. Sister L. Costelloe, from Bambra-rd., Vic., has been a visitor.

VICTORIA.

Boort.—On Aug. 25 Bro. Burn, from the college, gave a thoughtful address to the church.

Portland.—On Aug. 31 Bro. Robb gave a splendid address. Sisters Joyce, Nancy and Lorraine Jenkins were welcomed into the church.

East Kew.—On morning of Aug. 31 Bro. F. T. Saunders spoke on the work of the College of the Bible. Mid-week meetings have been abandoned in favor of the Victory-in-Christ Crusade at Camberwell.

Ivanhoe.—Former members attended 24th anniversary of church last Sunday. There were good meetings morning and evening. Sister Mrs. Matthews, by transfer from Balwyn, was welcomed into fellowship.

Preston.—Bro. McCullough spoke at both services on Aug. 31. At night he conducted a special youth service at which members of the young men's Bible class took part. Mrs. Gedling, of Hawthorn, rendered two solos.

Mildura.—Bro. J. Lewis took the service at 11 a.m. at Red Cliffs on Aug. 31; Mr. Gibson, from B. & F. Bible Society, delivered an interesting address at Mildura. Bro. J. Lewis preached at gospel service on "New Things for Old."

Melbourne (Swanston-st.).—On Aug. 31 Bro. Hughes preached at both services. After evening meeting a social hour was spent, and after refreshments a time was given to questions by the audience which were discussed and answered by Bro. Hughes.

Garden Vale.—The church has enjoyed messages from Bren. Langsford, Mackay, C. Young and Nance-Kivell. Bible school, J.C.E. and Young People's Club's work is being maintained. Ladies' Mission Band was recently addressed by Mrs. Sandells. On Aug. 31 Bro. R. Storey addressed church on "Prayer." In the evening Bro. Pike, from Berwick, was preacher.

Ormond.—Bro. J. Ritchie has started a boys' club on Thursday evenings. Bro. C. L. Lang has gone to West Hobart, Tasmania, to conduct a mission, and on Aug. 31 Bro. W. Gale (H.M. organiser) spoke morning and night. Attendances were good.

Prahran.—All auxiliaries are functioning well. Happy Hour continues to work among children of Prahran and district and leads to contacts with many homes. Sunday school is practising for anniversary. A thanksgiving day was held on Aug. 31.

Hawthorn.—Two young people were baptised during evening service on Aug. 24. Explorers' Club was commenced on Aug. 19 with Bren. Cameron and Don Bower as leaders, and Good Companions' Club commenced on Aug. 26 with Sisters Mrs. Paratt and Miss P. Lowe in charge.

West Preston.—Bro. Wigney was speaker at both services on Aug. 31. In the morning two young ladies were received into fellowship through faith and baptism. Members regret to learn of the passing of aged Bro. Knights. Keen interest is displayed in "5-100 campaign."

Malvern-Caulfield.—Men's rally day was celebrated on Aug. 31. In morning Mr. A. R. Main delivered a very practical address. At 5 p.m. a men's tea and conference were held. To an enthusiastic evening congregation Mr. F. E. Buckingham preached on "The Man who Thought for Himself."

South Melbourne.—Attendances and interest are well sustained. There were eight confessions for August—five young women and three young men. The church is much encouraged by interest and attendance at gospel meetings. Bible school is preparing special singing for anniversary under baton of Bro. H. J. Finney.

Carlton (Lygon-st.).—There were good meetings on Aug. 31. Mr. Arthur Baker, of Kingsford, N.S.W., helpfully addressed morning congregation on "Jesus in the Midst." Bible class was addressed by Mr. J. Rankine. The evening preacher was Mr. J. Joyce, minister of Poowong Presbyterian church. 138 broke bread.

Oakleigh.—Bro. R. Hindman, who is occupying pulpit during August and September, gave a helpful talk on "The Shepherd Psalm" on morning of Aug. 31. Endeavorers conducted mid-week prayer meeting at Christian Guest Home. Dr. W. A. Kemp gave an inspiring address on "Guarding Our Heritage" at K.S.P. meeting on Aug. 28.

Echuca.—Good meetings were held on Aug. 31. In morning Padre Salter gave a splendid address on "The Christian Sunrise." At night there was a voluntary military parade of 26th Machine Gun Regiment. Bro. Thurrowgood delivered an inspiring address entitled "Life" to an audience that filled the chapel. Bible school is practising for anniversary.

Castlemaine.—Decision day marked close of a special effort in Bible school to increase numbers. Bro. Curtis gave an appropriate address. Twelve new scholars were gained during four months' campaign. Church property has been improved by erection of a new fence and planting of shrubs. Bro. Curtis spoke last Sunday evening on "The Heavenly Vision."

Wangaratta.—A successful concert was held last week to help Talent Fund. Two brothers Patrick, from Prahran church, attended prayer meeting and gave testimonies. Mr. Lloyd gives good addresses, evening subject on Aug. 31 being "Fear Not." The sick are progressing. Bible school is practising for anniversary under leadership of Bro. Lloyd; Mrs. Whittaker is training the children for a concert.

Yarrowonga.—Endeavor anniversary was held on Aug. 21, when Mr. Gibbs, of Benalla, president of the North-east C.E. Union, helpfully addressed a nice gathering of young people. On the Sunday night Bren. Stan. Chappell, Lew. Jackson and Eric Walker conducted the service. On Aug. 17 Bro. and Sister Keith Jones were visitors, and Bro. Jones gave a splendid address to the church. The Sunday schools at Yarrowonga and Mulwala are commencing a rally. Many members at Katamatite have been ill.

Sunshine.—Bro. Nixon was speaker at both meetings on Aug. 24. In the evening Bro. Nixon continued his series with "An Inspired Bible or No Scriptures." Bro. Haskell was soloist. Bro. Nixon was speaker on Aug. 31. At night his subject was "Bible Baptism or No Baptism." Sister Edith Larcombe was soloist. Junior Endeavorers in the morning enjoyed an interesting address by Bro. A. Moroney.

Bet Bet.—Church meetings of late have had average attendance. Bro. Ellis is training Bible school scholars for anniversary. Bro. Fred Freemantle passed away after a lengthy illness. The church extends sympathy to his relatives. Sympathy also goes out to Bro. C. Butler, whose father passed away. Bro. Ron. Sewell (2nd A.I.F.) has been on final leave, and a public farewell and presentation were tendered him at the chapel.

Footscray.—The Ladies' Aid Society's social on Aug. 26 realised over £8. During absence of Bro. Ritchie at Williamstown on Aug. 31, Bro. G. Swallow conducted Bible class. Bro. K. A. Jones was speaker at the fellowship tea last Sunday. The C.E. rally which followed was well attended. At close of Bro. Ritchie's sermon three Bible school scholars confessed Christ. During the past week Sister Mrs. E. J. Hutchison received the home call. Sister Miss Martha Griffiths has removed to Bendigo.

Baywater.—Bro. Burns spoke at both services on Aug. 24. Quarterly men's tea (Eastern District Conference) was held on Aug. 30, 25 men being present. Bro. J. Turner gave an address on "The Ministry of the Word." An enjoyable and profitable time was spent. Morning service on Aug. 31 was very well attended. Bro. Burns speaking on "Model Prayer." At night young folk of S.S. gave an excellent rendering of Children's F.M. Day exercises before a full church. Offering for F.M. work realised £2/5/-.

Stawell.—On Aug. 17 Bro. Randall commenced his ministry by giving two splendid addresses. In the morning he spoke on "Christians Awake" and at night on "God's Open Door." A young lady made the good confession. Bro. Jackson rendered a solo. Bro. Burtl was speaker on Aug. 24, when good meetings were held. His gospel theme was "A Divine Gamble," and a young man confessed Christ. On Aug. 26 the Ladies' Guild spent a pleasant afternoon at the home of Mrs. Randall. C.E. attendance is growing.

Maryborough.—During Bro. Holland's absence at the mission at Wedderburn, the pulpit has been chiefly occupied by brethren from Melbourne. All services were well attended. On Aug. 17 Bro. Living addressed the church. At 7 p.m. Bro. Griffiths preached on "A Closed Door." On Aug. 24 Bro. Brooker's talks were enjoyed—11 a.m., "Winning Souls"; 2.45, "Railway Trains" (illustrated); 7 p.m., "The Feast of Belshazzar." On Aug. 31 Bro. L. O. Collier spoke at 11 a.m. on "Christians and Social Service"; at 7 p.m. on "The Necessity of a Christian Social Order." Members sympathise with Sister Mrs. Eagleton in the death of her husband, and with Bro. H. Parnall, who became ill while on holiday at Albury.

Ringwood.—Bro. and Sister A. H. Pratt have settled down, and the addresses and work of Bro. Pratt are greatly appreciated. On July 29 a concert organised by Bro. Russell and members of Boys' Club was a great success, £12/2/- being raised for church funds. On Aug. 4, farewell was said to Bro. and Sister Beament and family, and to Sister A. Kennedy, who have transferred to Glen Iris. Various speakers told of the work of Bro. Beament, and supper was served by the sisters. On Aug. 18, at church officers' meeting, Bro. Beament tendered his resignation as church secretary. Bro. F. Burden was elected to this office and Bro. D. Russell as treasurer. Young people's work shows good progress. Three new teachers have been added to Bible school, four new members to Y.P.C.E. and three to I.C.E. Mrs. A. H. Pratt is now president of the Ladies' Class and W.C.T.U..

Essendon.—In connection with the United Christian Witness by combined Essendon district churches, Mr. A. E. Illingworth spoke in morning at Queen's Park Presbyterian, and in the evening Mr. McMaster (Ascot Vale Presbyterian) gave an interesting sermon here. Bro. Illingworth was speaker at combined prayer meeting on Aug. 27 at Aberfeldie Methodist church. Ladies of the Mission Band attended the united meeting on Aug. 28 at Lygon-st. to hear Bro. and Sister C. Thomas.

Hamilton.—At quarterly business meeting of the church on Aug. 20, splendid reports were presented. Bro. Witham consented to again take over secretaryship of church to replace Bro. T. H. Hadden, who is leaving for service overseas. Prior to the meeting a presentation was made to Bro. Hadden, on behalf of the church. Councillor Shilcock was present, representing A.C.F., and Bro. Hadden was presented with a money belt from this body. On morning of Aug. 24 Bro. Finger, from Frankston, addressed the church, and at gospel service Bro. Hargreaves spoke on "The Unconquerable Jew." A retiring offering was taken to aid religious instruction in State schools. On Aug. 26 C.E. meeting was held at Kanawalla in the home of Bro. and Sister Mountjoy. On Aug. 28 a social evening, to aid building fund, was held by men of the church. At gospel service on Aug. 31 Bro. Hargreaves spoke on "The Clock of Prophecy." Several visitors were present during the day.

NEW SOUTH WALES.

North Sydney.—At gospel service on Aug. 31, Bro. Paternoster spoke on "The Heart of the Gospel," and one confession was taken. The month of September marks the beginning of Bro. Paternoster's fifth year of service with the church.

Canley Vale.—On Aug. 10 Bro. Alcorn, of Hurstville, addressed morning meeting. Bro. Frank Hunting was guest at a new members' tea, at which 25 were present. He conducted gospel service. On Aug. 12 Bro. Hunting gave an instructive talk on lesson preparation to Bible school teachers. On Saturday evening a school social was held, proceeds being in aid of piano fund.

Marrickville.—Very successful C.E. anniversary celebrations were held on Aug. 16 and 17. On the Sunday evening two young people stepped out to re-dedicate their lives. Mr. Rush delivered a thought-provoking address entitled "Our Father" on morning of Aug. 24, and Mr. Dein, of Paddington, spoke in the evening. Meetings continue well attended, and interest is well maintained in all departments.

Wollongong.—The church gratefully reports God's blessing on the faithful preaching of his word. Three ladies confessed Christ on Aug. 24, and at the following week's service two of these, together with a son, were baptised, a son of the other lady making his confession at the close of the service. In addition two other young men, brothers, and two young ladies came forward; six fine young people thus accepting Christ during the service.

Lismore.—Recently there have been three baptisms. Bro. R. Acland has returned, restored to health. The work of all auxiliaries is progressing satisfactorily. Bro. and Sister Allan Brown, of Coraki, have returned to Lismore and resumed fellowship. Ladies' Guild has decided to spend one afternoon per month sewing at the Lismore Base Hospital. Several successful coin afternoons have been held. Mission Band is busy making garments, etc., for Christmas F.M. box.

Hornsby.—During August the church was favored with messages from Bren. P. D. McCallum, of Epping, and T. P. Dale. Bro. R. O. Sutton, church secretary, has been called to national military service. Bible school and C.E. Society have increased in membership and interest of late. Four new members were welcomed into fellowship—three by faith and baptism, and one by transfer. Gospel service was attended by a large band of young people. The work is encouraging.

Taree.—Bro. A. W. B. Maiden has suffered hereavement in the death of his wife. The church deeply sympathises with our brother and his seven children. Bro. Saunders conducted the funeral service on Aug. 27. Bro. Saunders was speaker on Aug. 31, this being the last Sunday for a period prior to his departure for a mission with Mayfield church. A splendid meeting was held at Wingham in the afternoon. A young man who previously confessed Christ was baptised.

Obituary.

Mrs. Nat. Haddow.

MRS. NAT. HADDOW was called home on Aug. 13 at the age of 77 years. She was the daughter of Mr. and Mrs. Alexander McColl, who were pioneer members of Lygon-st. church. Mrs. Haddow was taken as a baby to the church, was a scholar in the school, and was baptised at 15 years of age. For the next 62 years she was a faithful and regular member of Lygon-st. church. She became a teacher in the school, and was a member of the choir led by Mrs. J. J. Haley. Throughout her long membership at Lygon-st. she was an active member of the Dorcas Class, and was known for her great ministry of sewing. Her late husband, Mr. Nat. Haddow, was choir leader at the church for many years. Our sister leaves a fragrant memory of good works and sweet Christian character. Her sweet and affectionate influence was appreciated both by old and young people, while her faithful life will long remain a valuable example. Sincerest sympathy is extended to the two members of her family and to the two brothers and two sisters. —S.R.B.

Miss Hannah J. Keir.

THE passing of Sister Miss Hannah J. Keir, aged 61 years, on Aug. 5, removes from Cheltenham (Vic.) church a well-beloved member who was baptised by the late Bro. G. B. Moysey 45 years ago. A granddaughter of the pioneer of the church, the late Bro. J. Keir, our sister consistently advocated the principles of the restoration movement, and worthily maintained the high ideals of life and service as taught by him. For many years Sister Keir was actively associated with various auxiliaries, especially the Bible school and choir, where she exerted a splendid influence for her Master; her life of consecration was a benediction to all. For the past 20 years our sister worshipped at Balwyn every fortnight, and there won the love of a large circle of friends. A non-member pays this tribute: "She lived a beautiful life, and was a true friend to all." A representative gathering at the Cheltenham cemetery testified to the place Sister Keir occupied in the life of the community and the churches at Cheltenham and Balwyn. The service at the graveside was conducted by the writer, assisted by Bro. H. J. Patterson, of Balwyn. The sympathy of both churches is extended to brothers, a sister and many relatives. "He giveth his beloved sleep." —J.E.A.

(Other obituary notices appear on page 419.)

BIBLE SUNDAY, SEPTEMBER 14.

The British and Foreign Bible Society (Victoria) is sending out its annual appeal for prayer, and requests that in all churches Sept. 14 be observed as Bible Sunday, and that a sermon or sermons be preached on the Bible on that day and some reference be made to the work of the Bible Society. Leaders of all Protestant churches are supporting the appeal. Our conference president (Bro. J. Ernest Allan) asks for the co-operation of churches of Christ.

First Women's Federal Conference

ALL DAY MEETING, MILE END,
FRIDAY, SEPTEMBER 26, 1941.

DURING the past two Federal Conferences, Melbourne (1936) and Sydney (1938) the women from the various States met, and it was decided that during the next Federal Conference the women would inaugurate their first Federal Conference.

The sisters in Western Australia were planning to this end when the location of conference was shifted to South Australia. With only a short time at their disposal, the Women's Federal Executive in South Australia acted, and all is in readiness for a good beginning.

A large body of women are coming, in which all States will be represented. The success of the conference is thus assured.

SYNOPSIS OF PROGRAMME.

Morning.—General business, including proposed constitution and notices of motion.

Luncheon.—Mile End hall.

Afternoon.—Unfinished business. Greetings—interstate, abroad (Mrs. C. Thomas and Miss E. Caldicott in attendance). Reception and afternoon tea.

Mrs. A. L. Read, president, will preside over all gatherings. Sisters are asked to note place and date, and attend these memorable gatherings.

E. E. Read, President.
M. Trowbridge, Secretary.

ADDRESSES.

T. Burden (secretary Ringwood-Mitcham churches, Vic.)—Oxford-rd., Croydon.

H. Colbourne (secretary Rockdale church, N.S.W.)—16 Moate-ave., Brighton-le-Sands.

A. Marsh (acting secretary Brunswick church, Vic.)—22 Horne-st., Brunswick, N.10.

A. H. Pratt (preacher Ringwood-Mitcham churches, Vic.)—21 Haig-st., Ringwood. Phone, Ringwood 392.

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WANTED.

A woman, capable general (middle age preferred) assist in home, two male adults, one female; permanent position if each suited to the other; good Christian home. Apply J. T. Hair, Douglas P.O., via Noradjuha, Victoria.

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.

IN MEMORIAM.

LYALL.—In memory of Alex. R., who passed away Sept. 2, 1937, loved husband of Nellie Lyall and loving father of Sidney and Clifford (deceased). Ever lovingly remembered.

PITTMAN.—In affectionate memory of Edna Grace, who departed this life Sept. 10, 1937.

"Some time with tearless eyes we'll see;
Yes, there, up there, we'll understand."

—Inserted by her loving husband, J. C. F. Pittman.

ROSS.—In loving memory of a dear wife and mother, Annie Ethel Ross, who was called to her rest on Sept. 2, 1940.

Lord, she was thine, and not our own,
Thou hast not done us wrong;

We thank thee for the precious loan
Afforded us so long.

—W. Ross and family.

SKINNER.—In loving memory of my dear husband, Charles Henry, who passed away suddenly Aug. 31, 1929; loving father of Olive and Myrtle. "Until the day breaks and shadows flee."

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.

SEPTEMBER 9 and 14.—You are cordially invited to the anniversary services of the Bible school at Queensberry-st., Carlton (Chinese). Tuesday, Sept. 9, 7.45, speaker, Mr. G. R. Giles; singing and items by scholars; supper served. Sunday, Sept. 14: speakers, 2.45, Mr. R. Fisher, of Y.M.C.A.; 7, Mr. E. F. Halkyard.

SEPTEMBER 14 and 15.—Anniversary of Drumcondra church. Special services on 14th at 11 a.m. and 7 p.m. Speaker, Mr. Russell Banks. Fellowship social, 8 p.m., 15th. Past members and friends are invited to attend.

SEPTEMBER 14, 17 and 21.—Northeote Bible school. Sunday, Sept. 14, 11 a.m., Mr. G. Hing; 3 p.m., Mr. W. L. Pike; 7 p.m., Mr. W. T. Atkin. Sunday, Sept. 21, 11 a.m., Mr. W. T. Atkin; 3 p.m., Mr. N. Jame; 7 p.m., Mr. Wm. Gale. Wednesday, Sept. 17, Mr. A. E. White; distribution of prizes. A welcome awaits you.

SEPTEMBER 16.—A concert arranged by the students of the College of the Bible will take place on Tuesday, Sept. 16, at 8 p.m., in the Lyon-st. chapel. Tickets, 1/3.

BROADCAST SERVICE.

Mildura, Vic., at 11 a.m. on Sunday, Sept. 7; 3 MA Mildura.

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.

ORMOND BIBLE SCHOOL ANNIVERSARY.

SEPTEMBER 14:

Afternoon, 3, H. A. G. Clark.
Evening, 7, R. Morris, jun.

SEPTEMBER 21:

Afternoon, 3, C. Cole.
Evening, 7, C. L. Lang.

CONCERT BY SCHOLARS, SEPTEMBER 24.

All old scholars and members will be welcomed back.

Come and enjoy the day with the children.

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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FINANCIAL NOTES.

Annual Offering.

TO date (27/8/41) the sum of £3423 has been received. Some heavy clearances are yet anticipated from the State foreign mission departments. We would still need £1766 before the closing of our books to reach last year's record figures. Unless forwarded immediately, monies will not be included in supplementary statement for Federal Conference.

Dhond Figures.

Last year's figures passed the aim of £300, but only exceeded by a few shillings. This year, with some monies yet to come, we have reached the splendid total of £348. We thank the Dhond representatives for this splendid result, and congratulate the schools and young people's societies for their growing interest.

Endeavour III.

Results are beginning to come to hand, and soon the final figures should be announced. Queensland have exceeded their aim (£50) by nearly £20. Western Australian aim of £50 is nearly reached, whilst others are reaching after their objective. The total received to date is £238, leaving £112 to reach the Australian aim of £350. As the launch account has already been met, we would appreciate balances being forwarded promptly.

R. C. BOLDUAN FOR SHRIGONDA.

AIR mail from India announces the news that Mr. and Mrs. R. C. Bolduan will transfer from Baramati to Shrigonda as soon as arrangements can be made to effect the change. The calling up of Dr. L. J. Michael has made it necessary to consider the evangelistic work in the Shrigonda area, since Miss Cameron would have no one to share the heavy responsibility of wide evangelistic work as well as superintending the work of the Lyall Memorial Home. The experience gained in the camping work done in the Baramati area will stand these workers in good stead as they approach their new work. Shrigonda is regarded as a ripe field for this type of work, and Bro. Bolduan will transfer a great part of the necessary equipment as well as being able to use some of the experienced preachers who have already been engaged in this work with him.

CRIMINAL TRIBES.

SOME criticism of government methods is being expressed by Christian leaders in India because of the decision to remove all mission control from criminal tribes' settlements. As in our own case at Baramati, many settlements have already been closed; others are without the previous Christian influence. According to reliable estimates, there are still four million criminal tribes people spread over almost all the provinces of India. Their ways of earning a livelihood are varied, but always questionable, and every opportunity is taken to thief or to deceive. Except where a reforming influence has been exerted, very few have settled and taken to cultivation. The women, most of whom are immoral, sell grass and firewood, or wander from door to door chanting and begging.

Mr. Govind N. Harshe, senior probation officer in the Poona After-care Association, writes: "Sacrificing and worshipping to strange deities and patron saints, served, perhaps, by renegade excommunicated Hindu priests, they have been absolutely the scum, the flotsam and jetsam of Indian life, of no more regard than the beasts of the field. Hence their repeated convictions. They are a menace to society. Why? Because they do not consider it immoral to lift a buffalo, or pilfer a bundle, and hence

there is no moral incentive for them to give up the life of crime. Their gods are supposed to give them success in their criminal career. Before they start off on their 'job' they invoke the blessings of their gods." J. F. Edwards, principal United Theological College of Western India, commenting on the present unsatisfactory position says: "As one who for several years wrestled with this problem, the present writer has grave doubts concerning the methods applied to its solution by the Congress government of Bombay in 1937-1939, particularly in the suspicious attitude adopted towards those in charge of settlements under missionary control. Actual facts in connection with this difficult section of India's population have convinced us that nothing but the forces of Christian education and the uplifting message of Jesus Christ can turn Mang Garudis into worthy citizens of India."

At Baramati we still have a tremendous responsibility in caring for approximately six hundred free settlers; but as most come to us to the settlement from other areas, and have now settled in our district earning their living as farm hands or laborers, the problem is not quite the same as in some parts. Besides, all our settlers have been under Christian influence, many of them are already Christian and their children attend the mission school. This week by airmail word has come that Bro. H. R. Coventry will be located at Baramati and will devote much of his time to these people. Perhaps even a greater opportunity presents itself now the people are free than heretofore.

DHOND.

DR. OLDFIELD comments on the prospects at Giram. This village is under the charge of the Indian conference, and after a period of work some response is seen. Many are on the border of decision, and a break might mean that others will become interested. The doctor would like to put more time into this type of work, but since Dr. Michael left Dhond, Dr. Oldfield is tied more to the hospital work. A special effort is now being made to bring an interested group to a decision, and Dr. Oldfield asks for prayer. Four persons have been baptised in the River Bhima, Dhond. Two are from the Telegu people, untouchable peoples, among whom Dr. Azariah and his workers are having such blessing. For some years now conversions in the real Telegu area are taking place at the rate of 12,000 per month. Many of these groups are settled in the Dhond area. Another was a Brahmin soldier who desired baptism before leaving for the front, whilst the wife of a Christian at Dhond made the fourth. So the quiet witness of the medical work continues. May it be an earnest of the good things to come.

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PREACHERS' PROVIDENT FUND.

With which is incorporated the Aged and Infirm Evangelists' Trust.
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Members of Committee: T. E. Rofe (Chairman), H. E. Bell, J. Crawford, C. Graham, F. S. Steer, Dr. C. A. Vero, 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 Wanted:
MISSIONS. Gifts Small and Large.

Contributions from Victoria
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WHEN THE SUN SHINES

— WINTER SEEMS FAR AWAY.

There is, however, no good reason for thinking that one will never be caught in the rain. It is wise to build up a bank balance for protection against life's rainy days. It means peace of mind, and if, luckily, no emergency arises, then the money saved will surely be most useful.

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Social Service

Notes and Comments.

Will. H. Clay.

Christian Fellowship Association.

THE Victorian secretary visited York-st., Ballarat, church, on Aug. 17, and a deep interest was created, particularly in the Home and the C.F.A. New members were enrolled in C.F.A., and many badges were sold. Bren. A. Griffiths, L. E. Brooker and L. O. Collyer visited Maryborough on three successive Sundays and referred to social service work. A strong team of speakers has been formed in N.S.W., which has offered its services to the churches. It is believed that this will mean a big advance in social service interests.

League of Friendship.

The strict rationing of petrol and the strong competition amongst collecting agencies for waste material are reasons why members of the churches are urged to support the League. Friends are requested to save their newspapers and to bind them in bundles for our vans. The employment of thirteen of our men is dependent upon the success of this work. The League is a valuable philanthropic agency, the support of which is not a tax on the purse.

Social Service Amongst the Churches.

Domestic problems of the first magnitude are constantly coming before the State committees. Recently, two elderly invalid sisters, one dependent upon the other for almost all her needs, were in difficulties, when the stronger one was suddenly taken to hospital in a dangerous condition and died. The difficulties in such a case must be experienced to be appreciated. This is but one example of the problems which are almost an every-day experience. The value of social service is being increasingly acknowledged by the churches.

Room for Liquor in Ships.

Confirming our previous statements on this question, "Grit" informs us that Mr. Jackett, U.A.P., in the Legislative Assembly of N.S.W., recently told the House that "enough liquor had gone overseas to drown the A.I.F." Condemning proposals to reform the Liquor Act, he said, "In the past eighteen months the liquor industry had been better treated than any in Australia. The liquor trade has been able to get between 60 and 70 per cent. of cargo space for liquor. We are told the liquor is for soldiers. We know the Government is not bringing in a bill to curtail the business." He added, "I'm not a prohibitionist. I like a glass of beer or whisky. If the Act was reformed without a referendum, it would be an injustice to democracy." The chairman of the Carlton and United Breweries, another M.L.A., but in the Victorian Assembly, gained some kudos on going overseas as a Red Cross emissary, when he stated that he would not draw his parliamentary allowance while abroad. No matter what may be said of this, it will be admitted that he has a conscience. The drink business was never more prosperous than it is to-day.

Drink Wine Broadcasts.

The P.M.G., Hon. T. J. Collins, has advised the Federal Social Questions and Services Board, in acknowledgment of a letter of July 24, "that the national stations do not actually broadcast any advertisements for wine. Apparently what has been heard are recorded items supplied by the Department of Information, which were formerly broadcast over all stations at 6.43 and 7.58 each evening, Monday to Saturday. In these recorded items wine was featured along with other Australian products, such as lamb, butter, and so on. After further consideration by the Department of Information, however, it was decided to eliminate in future all mention of wine from the broadcasts referred to."

Obituary.

Charles Nicholls.

THE sudden home-call of Bro. Charles Nicholls on Friday, Aug. 15, caused deep sorrow, not only to his loved ones, but to the whole brotherhood and a very wide circle of friends. Our brother was born at Deviot, Tasmania, 65 years ago, and spent most of his life in Launceston. He was baptised in the Baptist chapel in York-st., and 42 years ago came into the fellowship of the church of Christ meeting then in the Temperance Hall, during the ministry of Bro. C. M. Gordon. By his faithfulness and

generosity he contributed largely to the progress of the work since those days, and in the church buildings at Margaret-st. there are many splendid memorials of his service. Bro. Nicholls loved the church, and was always in his place. He found joy in its fellowship and services, and helped to extend its influence throughout the whole community. For the last 30 years he fulfilled a valuable and beautiful ministry as an elder. His unswerving loyalty to Christ, his consideration for others, his courtesy and cheerfulness, his kindness and encouragement made deep impressions. Previously as a deacon he had given excellent service in connection with the Griffith tent mission held in Launceston. All through the years his wise counsel meant much to the church. Up to last conference our brother served on the Home Missions Committee and had visited every church in the State. In the business world Bro. Nicholls enjoyed the esteem and affection of people of all classes because of his uprightness and sincerity and kindness. The large attendance of citizens and members of all churches at the funeral, which was conducted by Bro. F. S. Morgan, of Invermay, testified to the respect in which our brother was held. He died, as he lived, in simple faith and strong hope in Christ, and "he being dead, yet speaketh."—N.J.W.

W. Welsford.

ON July 31, after a long and serviceable life, Bro. W. Welsford received the home-call. Bro. W. Wigney, of Preston, officiated at the home in Reservoir, and at the graveside at Footscray cemetery. Bro. W. Welsford was one of the oldest members of the church at Footscray, and was originally at Malmsbury, Vic. He made his home in Footscray, where he became one of the most active members of the church. His wife predeceased him some years ago. Deepest sympathy is expressed to the family: Sister Mrs. G. Clarke, of Drouin; Bro. William Welsford, of Reservoir; and Sister Mrs. E. R. Buckingham, of Mitcham.—W. Buckley.

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was shunned as a foreigner, slighted as a
woman, afflicted with trouble, but still made
brave endeavors. Her visit to Jesus did not
go very smoothly, but she did not turn away
"awfully hurt." Her perseverance and humor
gave the Lord joy and he faithfully rewarded
her.

Jesus himself is our greatest example of
how to take life's hard knocks, for he was
most cruelly buffeted. So like Peter, let us
learn of Christ, to show courage and good
nature midst the hardships and blows of life,
irrespective of whether we deserve them or
not. —G. J. Andrews.

THOUGHT.

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than garnishing the graves of the
dead.* —Dr. W. L. Watkinson.

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