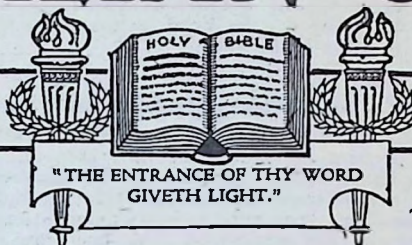


Fraser

The AUSTRALIAN CHRISTIAN

A Journal Representing



Churches of Christ

Registered at the G.P.O., Melbourne,
for transmission by post as a Newspaper.

Single copy, posted direct, 10/6 year.
Through church agent, 2d. week. Foreign, 14/- year.

VOL. XLIV., No. 36.

WEDNESDAY, SEPTEMBER 10, 1941.

"My Lord and My God."

Ira A. Paternoster.

THESE words of Thomas were something more than an exclamation on the part of one who was taken by surprise. They were a revelation of the deep understanding of one who through months and years of association with Jesus had really come to know him as he was. They were, as Peter's confession on another memorable occasion was, an acceptance of the Lordship of Christ.

Very much depends upon the attitude of our mind to Jesus. The question of the Lordship of Christ is very vital to-day, when not a few would seek to present him as a great and good man and leave it at that. It is not sufficient that Christ be to us an inspiration because of his matchless personality. Very many unbelievers have paid high tribute to the character of Jesus. Men of every faith and of no faith have studied the life of Christ and admired him. But Jesus is not seeking admirers! He is not pleased with our panegyrics. It is useless even to call him "Lord, Lord," unless we are at the same time prepared to do what he says.

Nevertheless it is vital to our own faith that we have a clear understanding of the relationship Jesus sustained to God. For the Godhead is one. Jesus claimed unity with the Father—a unity so close that perfect understanding existed between them. He came not to do his own will, but the will of his Father. "All things were made by him, and without him was not anything made that was made." "In him was life." He was the Word who in the beginning was with God and was God. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. Grace and reality are ours through Jesus Christ. Nobody has ever seen God, but God has been unfolded by the divine One, the only Son, who lies upon the Father's breast.

These, and many other declarations, are made by John concerning the Lord Jesus, and we believe that in making these claims John was led by the Holy Spirit.

The fact of the deity of Jesus was never questioned by the early Christians. Christianity was so vital to them, and so marvellous were the changes being wrought by the gospel, that the evidence was clear to them of a power other than that of man. The experiences of life confirmed in them the fact. But Satan, always subtle in his efforts to overthrow the power of Christ, has found those in positions of leadership within the church itself who, Judas-like, have been willing to sell their Lord for a sum of money. Herr Hitler was not the first to use a fifth column. Satan had tried it out long years before it was adopted by Germany. Many "Quislings" have (dis)graced the pulpits of the Christian church and the chairs of theology in colleges and

universities long before they were known by that name. The world to-day is reaping in bloodshed and tears the harvest of this sowing, for it is always true that what is sown is reaped and in full measure.

The beloved John used an even harsher term to describe such persons. "Who is the real liar?" he asks, and answers, "who but he who denies that Jesus is the Christ? This is anti-christ, he who disowns the Father and the Son."

Again John reminds us: "Every one who believes Jesus is the Christ, is born of God; and every one who loves the Father, loves the sons born of him. . . . Who is the world's conqueror but he who believes that Jesus is the Son of God?" "God gave us eternal life, and this life is in his Son."

Paul Rowntree Clifford, a son of Mr. and Mrs. R. Rowntree Clifford, superintendents of the West Ham Central Mission, and himself associated in that extensive work, preaching at the mission recently, is quoted in "The Christian Herald" as saying: "We know God as Father, the God whom Christ revealed as the Creator of the world and everyone within it. We know him as the One who holds the universe in the hollow of his hand, to whom the nations are as a drop in the bucket, the Controller of the universe—God the Father. We know him, too, as Jesus Christ, the God who for love of mankind and for our salvation came to this world, and in a human life shared our needs, our thoughts and our desires, and finally, for love of us men, gave his life on the cross—the God who came amongst us, whom we have seen in human life. And Christianity teaches that the God who came in Christ is the same God who is our Father and the Creator of the universe. God the Father and God the Son are simply two ways in which God deals with us. He is both our Father and our Creator and he is our Saviour in Jesus Christ."

Mr. Clifford proceeds to point out that the Holy Spirit in the life of the believer is but an extension of this same thought—that it is "God who speaks to us individually and is in the midst of his church here and now, the present God who comes into contact with every one of us. God the Father, God the Son, and God the Holy Spirit."

Surely these are days when we stand in need of just such a God! One who, having made us in his own image and provided for us a Saviour himself, now indwells those who by faith in him have "put him on," as Paul described it in Gal. 3: 26, 27: "You are all sons of God by your faith in Christ Jesus, for all of you who had yourselves baptised into Christ have taken on the character of Christ."

It is in such a God we live and move and have our being, one to whom all authority in

heaven and earth has been given; in whose presence there is fulness of joy, and at whose right hand are pleasures for evermore. It is to such a God we lift our hearts as we seek forgiveness, strength, grace and power in this day when the things we hold more precious than life are being assailed by all the forces of hell, and lifting our hearts, remember it was he who said, "The gates of Hades shall not prevail."

Personal.

AFTER an association with "The Australian Christian" as a contributor from its beginning, and after serving as its editor for twenty-seven years, I much regret to announce that, owing to my early removal from Victoria, I have had to ask the Directors of the Austral Printing and Publishing Company to accept my resignation. Our New South Wales brethren have invited me to assist them and to act as principal, in its initial days, of the college which the Easter Conference decided to establish in order to meet an urgent present need for the strengthening of the churches and the making of a more effective evangelistic witness in the State, and particularly for the helping of weaker churches by the services of students during the currency of their college course. The committee charged by conference with the work of establishing the college has made it clear that their desire is ever to work harmoniously with the federal College of the Bible in a spirit of brotherly co-operation. I highly appreciate the confidence and goodwill implied in the invitation, which I have accepted in the belief that by so doing I can best help the cause of Christ and make my remaining days of service count for most.

The date of my relinquishing my editorial work is not yet fixed, nor has arrangement yet been made regarding a successor. I hope at a later date to have opportunity of suitably expressing my heartfelt appreciation of the unfailing kindness and co-operation of a host of helpers—the directors, manager and staff of the Austral Company, contributors to the paper and readers in many countries of the world. This is merely a first announcement of a parting which will not be easy. My work for "The Australian Christian" has generally been a joy to me, and I shall ever have the happiest memories of a delightful partnership in service.—A. R. Main.

Combating the Spread of Paganism.

THE Victorian Regional Committee of the I World Council of Churches has begun a campaign for the combating of the spread of paganism. The immediate object is said to be the bringing before people of the need for Christianity in all activities of life, including home, school, commerce, nation and church. In Essendon district the beginning is now being made, and later the campaign

will spread to other suburbs and provincial centres.

Such a movement should have the sympathy and co-operation of all Christians. For a great variety of reasons, faith has declined and there has been a revival of paganism in what were regarded as Christian lands. The devil has always been diligently at work seducing men from the faith. The love of sin and the selfishness of unregenerate hearts are opposed both to the faith and the practice of Christianity. The decline during the past generation has largely been due to the lack of faithfulness on the part of professed preachers of the Gospel, who by their pulpit utterances discounted the authority of the Word of God, turned away from the pure and simple Gospel of Christ, and unsettled the faith of their hearers. The Christian ethic will not survive the loss of the Christian faith. We welcome the signs of a desire on the part of many for a return to a better faith and a more zealous evangelism.

"I Have Received of the Lord."

THESE familiar words of the Apostle Paul have a wider application than to the revelation which he claimed to have had regarding the Lord's Supper. For the whole Gospel which he preached he made a similar claim: "I make known unto you, brethren, as touching the Gospel which was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ." For apostles and inspired teachers in the apostolic church the revealed will of Christ was final. The things of God were taught, as Paul writes, "not in words which man's wisdom teacheth, but which the Spirit teacheth." So should it ever be with us. The Lord's word, whether given personally or through the men of whom he said, "He that receiveth you receiveth me," is authoritative, and should mean the end of argument. His eternal word is to confront the hearer in the future, for our Saviour said, "The word that I spake, the same shall judge him in the last day." A sacred deposit of truth is committed to our trust for faithful guarding and use. There remains a permanent need for standing earnestly for the faith once for all delivered to the saints (there is no supplementary revelation) and also for building ourselves up on our most holy faith. It is our privilege and duty to preach, without reservation or alteration, with deep conviction and all our power, in love and with glowing enthusiasm, the Gospel of the glory of the blessed God, and to declare the whole counsel of God to men.

Bible Sunday.

THE constant appeal of faithful preachers of churches of Christ for the authority of Holy Scripture and a return to the Christianity of the New Testament should ensure a widespread response to the request that September 14 be regarded as "Bible Sunday." The British and Foreign Bible Society is one of the best missionary agencies in the world, and merits the support of all Christians. An appeal is made for special prayers for the society, its workers and its work. We quote with strong approval the following sentences from the Society's appeal:

"It is hardly possible to exaggerate the need for prayer at the present time. On every side evidence accumulates of the desperate need of the world for the knowledge of God and for the help of his grace. In answering this need there can be no doubt of the paramount place of the study of the Bible. The record of God's revelation of himself as Creator, Redeemer and Sanctifier is the one message of hope for which the world is longing. Among professing Christians, one way, perhaps the chief way, by which new spiritual life may spring up is by a re-discovery of the meaning

of the revelation of God as it is set forth in the pages of Holy Scripture. In the non-Christian world, alike where the living voice of Christian witness is never heard, where the voice can speak only at long intervals, or where the preacher has become a settled pastor of the flock, the written word is needed to teach and to sustain the faith."

Record Beer Consumption.

ONE industry above all others is receiving preferential treatment in time of war. The liquor trade flourishes at the expense of better industries, and, unlike other trades, it thrives on the misery and degradation of many of its supporters. A few days ago a report from Sydney stated that during 1940 the people of New South Wales drank an average of 13.67 gallons of beer a head, the highest annual consumption recorded in this State. The State drink bill for 1940 was

£18,230,000, or £1,610,000 more than in 1939. It averaged £6/11/6 a head, or 10/7 more than in 1939. The Government Statistician (Mr. S. R. Carver) said the increase was mainly the result of greater consumption of beer, on which excise duty was raised from 1/9 a gallon to 2/- a gallon in September, 1939, and from 2/- a gallon to 2/9 a gallon in November, 1940. Consumption figures for New South Wales in 1940 were: Beer, 37,904,000 gallons; wine, 1,765,267 gallons; spirits, 883,160 gallons. Slightly more wine was drunk than in 1939. The consumption of spirits was about the same.

Let our unceasing, earnest prayer
Be, too, for light—for strength to bear
Our portion of the weight of care,
That crushes into dumb despair
One half the human race.

—Longfellow.

The Doctrine of Baptism.

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

THE discussions now taking place in various places between Baptists and our own people must inevitably bring into prominence the differing emphasis made by the two bodies on the meaning of baptism. In Victoria we are disposed to leave such matters of doctrine until we have learned to know one another better, and have learned to work together a little. In New Zealand the doctrine of baptism was discussed with some rather remarkable results, with which our readers are familiar.

Baptists and Churches of Christ have much in common in their teaching on this subject. The Year Book of the Baptist Union for 1941 says baptism is "the immersion of believers upon the profession of their faith in the Lord Jesus Christ." We agree. But there are differences. When we attempt to express the exact design of baptism in other than scripture words, we differ. It is a curious fact that the report which was carried by our N.Z. Conference expressed the purpose of baptism in words that were quoted from Professor H. Wheeler Robinson, a leading English Baptist. They were acceptable to our brethren because the statement was largely in scriptural words, which they and we accept.

Is the common ground we hold on baptism sufficient as a doctrinal basis of unity, without demanding concessions from one side or the other? Or are the divergences between us sufficient ground for continued division? My own judgment is since we and the Baptists agree that baptism is the immersion of penitent believers upon the profession of their faith in the Lord Jesus Christ, and since we both use the words of scripture in presenting the subject, we have a complete and satisfying basis of unity on the doctrine of baptism. To demand some creedal statement in addition, to which both sides must agree, would be to be guilty of the sin of schism, which Dean F. D. Kershner ("Christian Standard," July 19, 1941) says is the most frequently denounced and most severely condemned of all sins mentioned in the New Testament.

There have been some of our brethren who have said that baptism is essential to salvation. Once in a while one has expressed belief in baptismal regeneration. Others accept the Baptist position that while baptism should be attended to at the beginning of the Christian life, it in no way effects regeneration. We do not withdraw from brethren who hold such views; they are in unity with us, we accept them into full fellowship. Our churches as a rule are prepared to accept members of Baptist churches by letter of transfer. There

is no reason therefore, on the grounds of any difference about baptism, why the whole Baptist brotherhood should not be welcomed into complete fellowship and unity.

Perhaps we should emphasise more than we do the historic position of our churches with regard to baptism. We could not do better than turn to the great leaders in our movement. Our conservative British brethren probably had no greater leader and teacher than David King. With regard to the doctrine that baptism is essential to salvation, he said, "We do not so hold. No writer or teacher in our ranks who would be accepted as representing us ever said or wrote it." Of course David King adhered to "the complete divine arrangement," in teaching the way of salvation. Alexander Campbell, who towered above all others in his leadership in the early days of our movement in America, said in his book on baptism: "While baptism is ordained for the remission of sins . . . it is not as a procuring cause, as a meritorious or efficient cause, but as an instrumental cause." In his debate with McCalla, Campbell said, "Paul's sins were really pardoned when he believed; yet he had no solemn pledge of the fact, or formal acquittal, no formal purgation of his sins, until he washed them away in the waters of baptism." Dr. W. T. Moore, in his "History of the Disciples of Christ," says, "It ought to be stated here that while the Disciples have always held to the view of baptism as presented in the foregoing considerations, they have never made the acceptance of their views a test of religious fellowship."

Our undenominational plea, and our non-creedal position, demand that we simply insist upon what the scriptures teach, without formulating anything whatever. There will be other questions about which there will be considerable discussion, before a complete union with the Baptists can be consummated, but the doctrine of baptism should not be such a question. We both quote the words of scripture, we both demand obedience to Christ in the ordinance of baptism. If unity is not practicable here it is not possible anywhere, and we may as well give up our plea as an idle dream.

There are tendencies here and there, as discussion develops, to demand precise formulas of interpretation, and to stigmatise this historic non-creedal position of the Churches of Christ as a dangerous broadening of the platform for unity, and in some way an evidence of disloyalty to our plea. As a matter of fact it is the very heart of our plea, and the only thing that gives it validity and life.

At the Table of the Lord.

JOYS OF CHURCH MEMBERSHIP.

"The fruit of the Spirit is . . . joy."—Galatians 5: 22.

OUR Lord prayed that his disciples might have joy, and it is good to consider the joys possessed by Christians.

The Joy of Salvation.—How can a person redeemed from the guilt, punishment and dominion of sin, fail to be happy? The Saviour's advent was declared by the angel as "good news of great joy." Well might they be sad who have no Saviour and know no Father's love. But the ransomed of the Lord can say: "The Lord Jehovah is my strength and song; and he is become my salvation. Therefore with joy shall we draw water out of the wells of salvation." If for a time, oppressed by doubts and fears, we come short of the realisation of our blessedness, we may re-echo David's prayer: "Restore unto me the joy of thy salvation."

The Joy of Service.—We are saved to serve. The Saviour in his parables likened the kingdom of heaven to many things, most of them involving active service. There is not one really happy church member who is idle or selfishly employed. In most churches are to be found some discontented people who would become cheery and glad, and be transformed from gloomy pessimists to cheerful optimists, if they would fill their lives with service for the Master and become servants of men for Jesus' sake.

"Oh, give me the joy of living,
And some glorious work to do!
A spirit of thanksgiving,
With loyal hearts and true."

The Joy of Fellowship.—"Fellowship" is a big word. It includes our association with God and with one another. In the Scriptures we read: "Truly our fellowship is with the Father, and with his Son, Jesus Christ." An apostolic prayer is that "the fellowship of the Holy Spirit be with you." Also "we have fellowship with one another"—in worship, service, practical sympathy and a partnership of giving and receiving. We sing of "the fellowship of kindred minds"—the feeling we have of belonging to the great family of God, of kinship and brotherhood, of at-homeness, of out-flowing sympathy which will manifest itself in helpfulness whenever the occasion arises. One of the happiest expressions in use amongst members of churches of Christ is, "I never feel strange when I meet a disciple, or meet with a church of Christ." May the sweet communion of fellow-Christians ever become dearer to us!

The Joy of Worship.—How blessed a privilege is ours! God of old made a promise to the strangers who came to love his name that he would "make them joyful in my house of prayer." As we sit with other guests at the Master's table we should experience to the full the joy of worship. The Lord himself is there, to bless us.

"O happy souls that pray
Where God delights to hear!
O happy men that pay
Their constant service there!"

Our Confidence.

HE leads us on by paths we did not know;
Upward he leads us, though our steps be slow;
Though oft we faint and falter on the way,
Though storms and darkness oft obscure the day,
Yet when the clouds are gone
We know he leads us on.
He leads us on through all the unquiet years;
Past all our dreamland hopes, and doubts, and fears,

"THE DOUBLE CURE."

"Let not sin reign in your mortal body."—Romans 6: 12.

IN one of the finest lines in his immortal hymn, "O for a Thousand Tongues," Charles Wesley says of our Lord that

"He breaks the power of cancelled sin."

Some have altered the line because of a belief that if sin is really cancelled its power must be gone. Wesley, however, knew well that even a forgiven sin may have consequences which persist. His line has its counterpart in the couplet, as we sing it, in Toplady's famous hymn, "Rock of Ages":

"Be of sin the double cure;
Save me from its guilt and power."

Christ our Redeemer saves us from the guilt, consequences and power of sin. When a man is pardoned by Christ, he is justified, held free from guilt attaching to past offences, and of course is free from punishment as regards these. But free forgiveness does not necessarily undo the consequences of a person's life of sin. His example may have corrupted others. His sin may have evil consequences for himself and his loved ones, bringing them to poverty and disease. Again, the marks of sin may remain after full forgiveness; as illustrated by the familiar story of our childhood days; the nails driven into the door could be pulled out, but the marks were not obliterated. Sinful habits and tendencies may exercise a power even after a man becomes a Christian. There are, it is true, many remarkable cases on record when, after conversion and the experience of the joy of forgiveness, the appetite for a previously indulged sin seems to have been immediately and permanently removed. But it is not always so. The Corinthian epistles show how in a Christian community the evils of the old heathen life could still exert a baneful influence. The Apostle Peter in a time of temptation found that the fishermen's oaths learnt on the shores of Galilee slipped easily from his tongue. The Apostle Paul, writing to Roman Christians, urged them not to let sin reign over them—the warning was superfluous if always on forgiveness the power of sin is at once removed. We must not have uncharitable doubts of the Christian standing of the man who has a fierce struggle with temptation. Nor should the young Christian be led to believe that with conversion temptation loses its power; else, when the sharpness of the conflict is felt, he may become discouraged and doubt the genuineness of his previous Christian experience. Christ can and will break the power of cancelled sin, but this may involve a process rather than an act. Overcoming power is at our disposal; no temptation assails where the way of escape is lacking. The resources of God and the sanctifying and energising power of the Holy Spirit are at our disposal. There is to be found in Christ a complete remedy for sin, its guilt and its power. Divine grace will do the work, though not apart from human effort. The process may be painful, but to the trustful Christian victory is assured.

He guides our steps; through all the tangled maze
Of losses, sorrows, and o'erclouded days
We know his will is done,
And still he leads us on.
And he, at last—after the weary strife,
After the restless fever we call life,
After the dreariness, the aching pain,
'The wayward struggles which have proved in vain,
After our toils are past—
Will give us rest at last.

Our Duty.

Luke 20: 20-26.

Prayer Meeting Topic for September 17.

H. J. Patterson, M.A.

WHAT we ought to do as a matter of duty has furnished material for debate and argument, and for philosophical discussion for ages. The Christian, too, is sometimes at a loss as to what he should do, for the way is not always clear. Many a Christian in these days of war is not sure of the proper course to take. What is our duty?

Duty to God.

There is nothing surer than that we owe a great deal to God. Render "unto God the things which be God's" is commanded of Christ, and acknowledged as right by us. But what is our duty to God? We are men of God's kingdom, and as such own his right to control and direct our course of life. We owe him such service and loyalty as we are capable of rendering. This is our duty, for all the hope we have for the future and the strength for the present struggle and the redemption of our souls in Christ are his gifts to us. We are compelled by reason of the eternal love of God to render unto him our best. No believer can surely say that he owes nothing to God. It is our duty to serve where we can and loyally carry out the divine behests.

Duty to Our Brethren.

We are members of a family, and as such we have a duty to such. The church is a corporate body and we are all members one of another. We each have a relationship with other members of the body. As in the natural body, so with that spiritual body, the church, and it will properly function when each realises the duty owed to others. As in the natural body, the association and contact and communion can only be through the head, so in the spiritual our life is through Christ the head. Because of Christ the duty to properly regard the welfare of all is made the stronger. If one member suffers, others suffer. Our duty then to safeguard each one is such that the effect is felt by all. "Thou shalt love the Lord thy God . . . and thy neighbor as thyself."

Duty to Cæsar.

Just here we often meet with difficulty—"to Cæsar the things that are Cæsars." Peter said, "Submit yourselves to every ordinance of man for the Lord's sake," etc. (1 Pet. 2: 13-17). But does that mean that we must do the wrong thing so commanded by the earthly rulers? No one can believe that? All our allegiance to the State shall be determined by the fact that we are first servants of God. Totalitarianism requires the State shall come first and then other loyalties. For the Christian God is first, and it can never be otherwise. For the freedom of the conscience we have fought and lived and died as Protestants. The strange thing to-day is that the democracies seem of necessity to adopt totalitarian measures, and that no man shall call his conscience his own. But that is not all the difficulty for Christians to-day. We are, so some think, forced to compromise and choose the less of two evils. We are forced to render unto Cæsar the thing that we know as Christians is wrong. Did the early church do so? I wish we could recapture their spirit and live victoriously. For fear we do the thing that is less than Christian. We sin for fear of economic and national insecurity. We are called upon to honor the king, but the supreme allegiance and service must be rendered to God.

TOPIC FOR SEPTEMBER 24.—WHAT HAPPENS AFTER DEATH?—Luke 20: 27-38.

The Home Circle.

Conducted by J. C. F. Pittman.

A MORNING MOTTO.

THE time has come for me to rise
And chase the slumber from my eyes,
To hail the East, and greet the West,
And say to God, 'I'll do my best.'
The time has come for me to rise,
In duty every pleasure lies,
And so with courage, faith and zest,
I'll face the world, and do my best."

BENJAMIN FRANKLIN AND THE BIBLE.

WHEN Benjamin Franklin was ridiculed in Paris for his defence of the Bible, he determined to find out how many of the scoffers read it. He informed one of the learned societies that he had come across a story of pastoral life in ancient times that seemed to him very beautiful, but of which he would like the opinion of the society. On the evening appointed Franklin read to the assembly of scholars the Book of Ruth. They were in ecstasies over it, and one after another begged that the manuscript might be printed. "It is printed," replied Franklin, "and is part of the Bible." On another occasion he copied and read to a company of freethinking wits a remarkable "ancient poem." It was received with extravagant admiration. Who was the author? Where did Franklin discover it? He informed them that it was the third chapter of Habakkuk.

THE SWORD OF THE SPIRIT.

DR. CÆSAR MALAN was in the habit of quoting scripture whenever he got an opportunity of dealing personally with a soul. In a railway carriage alone with another man,

he commenced conversation on spiritual things, and finding his fellow-passenger unconverted, quoted verses calculated to convince him of his danger and need and God's willingness to save through Christ's death on the cross. "It is useless quoting the Bible to me," said the man. "I am an atheist, and do not believe in the Bible." Dr. Malan responded: "Disbelief in a sword would not rob that sword of its power to cut," and he went on quoting scripture. At the first station the man got out, angry and scornful.

Years after a gentleman came up to Dr. Malan and asked, "Do you remember me?" "No, have we met before?"

"Yes; you dealt with me about my need of salvation on a railway journey, and told me that disbelief in the Bible would not rob it of its power. I could not get away from the scripture you quoted until I sought and found the Saviour. Now I am preaching the gospel."

HAD NOT HEARD.

A traveller, returning to his hotel after very heavy rain falling in the country, said to the porter, "Goodness me, what a rain; reminds you of the great flood long ago." Porter: "What was that, sir?" "Oh," said the traveller, "don't you know that big flood, Noah and the ark, all the people drowned?" Porter: "Well, sir, I didn't know; there haven't been any newspapers here for the last three days!"

Mistress.—"Can you serve company?"

New Maid.—"Yes; either way."

"Either way?"

"Yes, ma'am; so's they'll come again and so's they won't."

The Family Altar.

TOPIC.—"FORGIVING EACH OTHER."

Monday, September 15.

FORGIVE us our debts, as we also have forgiven our debtors.—Matt. 6: 12.

Here, as elsewhere, our Lord indicates that no forgiveness can be expected by an unforgiving soul. "Forgiveness," as J. W. McGarvey reminds us, "must be a completed act before we begin to pray; . . . the divine procedure will, in this respect, be fashioned according to our own."

Reading—Matthew 6: 5-14.

Tuesday, September 16.

For with what measure ye mete it shall be measured to you again.—Luke 6: 38.

Like a boomerang, what we think, do or say comes back to us; not always in kind, but by some equivalent. If we forgive, we shall be forgiven. If we judge others, we ourselves shall be judged. If we condemn, a similar doom awaits us.

Reading—Luke 6: 27-38.

Wednesday, September 17.

If thy brother sin, rebuke him; and if he repents, forgive him.—Luke 17: 3.

And such forgiveness must be unlimited. "Seven times" is stated in verse 4. "Seventy times seven" is the number given in Matt. 18: 22. This play upon words shows "that there is no numerical limitation. Forgiveness knows no arithmetic."

Reading—Luke 17: 1-4.

Thursday, September 18.

Father, forgive them; for they know not what they do.—Luke 23: 34.

Jesus perfectly exemplified his teaching by

his own conduct, so that even amid the death agony of Calvary he pleaded for forgiveness of his enemies on the ground of their ignorance. It must be remembered, however, that "ignorance mitigates, but does not excuse, crime."

Reading—Luke 23: 33-42.

Friday, September 19.

Ye should rather forgive him.—2 Cor. 2: 7.

In the apostle's method of dealing with offenders we have an example of tender, tactful approach. He does not even mention the name of the wrongdoer. "With many tears" he admonished his brethren, who had evidently withdrawn from the offender, to "forgive him and comfort him, lest by any means he be swallowed up with his overmuch sorrow."

Reading—2 Corinthians 2: 1-7.

Saturday, September 20.

Forbearing one another in love.—Eph. 4: 2.

We can usually find what we are looking for. If we desire strife, we can always find in each other enough to promote it. If, on the other hand, our objective is peace, it can usually be attained by learning how to "bear and forbear."

Reading—Ephesians 4: 1-17.

Sunday, September 21.

Forgiving each other.—Eph. 4: 32.

The great incentive to forgiveness is the memory that we have been forgiven. The apostle follows up the words of our text by saying, "Even as God also in Christ forgave you." Without merit, we are pardoned. So, irrespective of merit, we must deal with others as God has dealt with us.

Readings—1 Kings 9: 1-9; Ephesians 4: 17-32.

Our Young People

Conducted by Keith A. Jones.

EXAMINATION PRIZE-WINNERS, 1941.

NEW SOUTH WALES.

Division 1.

1. Margaret Leach, Burwood; 2. Iris Sharrock, Paddington; 3. Tom Roxburgh, Epping.

Division 2A.

1. John Forrest, Belmore; 2. Mary McFarlane, Paddington; 3. Jill Stewart, Marrickville.

Division 2B.

1. Laurie Larcombe, Paddington; 2. Jeanette Macaulay, Kingsford; 3. Mabel Johnson, Georgetown.

Division 3A.

1. Audrey Wood, Paddington; 2. Gwenda Reilly, Paddington; 3. Kenneth Robbins, Paddington.

Division 3B.

1. Gladys Swager, Canley Vale; 2. Enid Clifton, Belmore; 3. Betty Smith, Burwood.

Division 4A.

1. Elsie May McCallum, Epping; 2. Norma Reilly, Paddington; 3. Marie Hulyer, Paddington.

Division 4B.

1. Jack Mulvaney, Epping; 2. Barbara Whalan, Loftus Park; 3. Norma Macaulay, Kingsford.

Division 5.

1. Joyce, Larcombe, Paddington; 2. Olive Cox, Enmore; 3. Lionel Hutchison, Marrickville.

Division 6.

1. Yvonne Gates, Paddington; 2. Margaret Reilly, Paddington; 3. Elsie Cox, Enmore.

Division 7.

1. Miss A. Atkinson, Paddington; 2. Mr. Pease, Enmore; 3. Mr. Horace Taylor, Marrickville.

Division 8.

1. Miss Dora Woollett, Hamilton; 2. Miss N. Rowles, Paddington; 3. Mr. J. Dean, Paddington.

Division 9.

1. Miss Eula Stimson, Canley Vale; 2. Mr. J. Atkinson, Paddington; 3. Mr. Garth Maxwell, Marrickville.

Division 10.

1. Mrs. J. Atkinson, Paddington; 2. Miss Evelyn Fraser, Hamilton; 3. Mr. Rex Morris, City Temple.

TASMANIA.

Division 1.

1. Barbara Thurston, Sandhill, 85; 2. Mary Ward, Collins-st., 76; 3. Gwen Stone, Sandhill, 53.

Division 2.

1. Beverley Bassett, Sandhill, 94; 2. Graham Street, Devonport, 92; 3. Lois Cleaver, Sandhill, 85.

Division 3.

1. Peter Arnot, Sandhill, 96; 2. Sydney Ritchie, Margaret-st., 93; 3. Elaine Stevens, Margaret-st., 83.

Division 4.

1. Peter Stevens, Margaret-st., 94; 2. John Masterman, Sandhill, 87; 3. Betty Johnson, Margaret-st., 85.

Division 5.

1. Thelma Masterman, Sandhill, 99; 2. Naomi Daniel, Sandhill, 98; 3. Lilly Owens, Dover, 87.

Division 6.

1. Muriel Byard, 93; 2. Ella Rowen, Margaret-st., 86; 3. Maurice Batchelor, Dover, 61.

Division 8.

1. Miss M. Pridmore, West Hobart, 95.

Division 10.

1. Mrs. A. Harvey, Caveseide, 84.

Let us live for our children; then will the life of our children bring us peace and joy, then shall we begin to grow wise, to be wise.—Froebel.

"Set Thine House in Order."

Marjorie Buckingham.

WHERE, Oh where, is the "faith of our fathers," about which we still sing, but about which we hear so little nowadays? Time was when, as a brotherhood, we had a distinctive message to proclaim to an unbelieving world, and our preachers spoke with a conviction that was convincing, but now some seem to be tearing down those things for which our fathers strove so valiantly.

The church needs to-day preachers who are, like Paul, determined to know nothing among us save Jesus Christ and him crucified. Thank God, there are still some who preach the old Gospel.

There are those who know a lot about "ologies" and "isms," but they don't seem to know much about the Christ of God. They talk about new social orders, instead of proclaiming salvation to sinful men. They preach about building a better world; they seem to forget that God has promised a new heaven and a new earth—or else they don't believe it.

The things they don't believe are amazing. They tell us there is no devil—they might as well tell us there is no God. They tell us that sin is just man's instinctive reaction to his environment, the expression of his subconscious phobias and complexes, the animal instincts he hasn't quite outgrown. And so it is quite simple according to them—if there is no sin then we do not need a Saviour, and they call him our ideal, our example. In their egotism they tell us that our righteousness will not be completely discounted in the eternal scheme of things. The gospel of the grace of God, making no difference, "for all have sinned," has no place in their thinking.

They scoff at heaven as a place of harps and vials, and they know better than almighty God himself, for they declare that there is no hell. And they would even rob us of the blessed hope of our Lord's return by saying that he has come already, or that he never will come.

Bewildered by all this ruthless destruction

of the fundamentals of our faith, I make just one plea—tell me the old, old story of Jesus and his love, for my heart is hungry for him and his Word. Don't tell me that through a painful process of evolution man will be perfect in a few million years. The men and women I meet outside the church do not want this hopeless man-made philosophy. They want a Saviour, and who will present him if his church does not?

We are living in days of apostasy and spiritual declension, and error lies on every hand; but when the evil is within our own movement it behoves us to set our house in order. Shall we, as individuals, sit complacently by while these heresies are proclaimed from our platforms? We do not question the right of the individual to his own personal beliefs, but surely we have a right to demand that our preachers shall faithfully proclaim the truths which we have committed to them. As one who was once ensnared by modernism, but delivered from its subtle power by the grace of God, I plead with the brotherhood to "contend earnestly for the faith once for all delivered to the saints."

If the Bible is not the infallible and inspired Word of God, then it is an imposition and a fraud. If the death of Jesus Christ on the cross can be compared with Socrates drinking the hemlock, then the whole foundation of the Christian church is built upon a delusion, and if 1 Thess. 4 is not true, then all the promises of God are a mockery and we are utterly devoid of hope.

But thanks be unto God that amid the storm of "new" learning and "higher" criticism, the Rock of Ages stands firm. Wherever the gospel is proclaimed it is still the power of God unto salvation; the Bible is still the lamp for the feet that would otherwise fall; and in spite of the scoffers who say, "Where is now the promise of his coming?" the great day draws on.

Surely the word of the Lord comes to us in solemn warning, "Set thine house in order." Then, brethren, let us to the task, lest coming suddenly, he find us sleeping.

Christian Guest Home, Vic.

SATURDAY, AUGUST 30, was a delightful day. The occasion was the opening of a new reception and dining room, 31 x 17 ft., with an annex 10 x 10 ft., three lovely guest rooms made possible by the conversion of the old diningroom, and a beautiful three-roomed cottage of stained weatherboard, tiled roof and a spacious verandah presented by Mr. J. E. Austin as a memorial to his father. A brass plate with the inscription, "F. F. Austin Memorial Cottage" marks this latest addition. Tablets were also placed in the main room to mark the appreciation of the committee of a donation of £500 from North Melbourne church on the sale of their property in 1938, and over the doors of the three new guest rooms. These honor Mr. W. W. Hendry, now in England, who donated £50 as far back as 1920; Mrs. Annie Oakes, of Merbein, who last year also donated £50; and Mr. E. J. Collings, of Northcote, who has donated £75. A tablet was also placed on the cottage now occupied by the caretaker in memory of William Ward, who built the cottage for himself, and who passed to his eternal reward last year. Bro. Ward also left a substantial legacy to the home.

It is estimated that 400 friends were gathered when Mr. W. T. Atkin, the president of the Social Service Committee, expressed a welcome to all. He referred to the matron, Mrs. Ross, and her splendid staff in complimentary terms;

to Drs. W. A. Kemp and C. A. Kuhlman, and a number of others who had given the home excellent honorary service, and to the presence of the Mayor and Mayoress of Oakleigh, Mr. and Mrs. H. G. Johnson. The Mayor expressed his admiration for the home and the staff, with whom he was acquainted, and offered congratulations. Mr. J. E. Allan, conference president, made reference to the old North Melbourne church, where he first confessed his faith in Christ, and in which he was married. He expressed pleasure that the church had chosen to perpetuate its memory by providing the lovely room which that day was being officially opened. Mrs. H. Bischoff, president of the Women's Conference, also brought greetings.

Mr. J. E. Austin, for 18 years a member of the Social Service Committee and president for two years, officially opened the F. F. Austin Memorial Cottage. Mrs. C. Gill, who for 15 years has been the president of the Women's Auxiliary, opened the door of the diningroom to the glory of God and the blessing of the guests. Mr. Atkin referred to the tablet which had been placed in position to mark the gift of the members of North Melbourne church, and Mr. M. Wright, a former elder of the church, expressed on their behalf pleasure and satisfaction at the manner in which their donation had been used.

Afternoon tea was served on the lawns, and

a general inspection made. It was stated that the home was opened just over three years ago. It had always been full. The number of guests had increased from 12 to 21. There was room for one more male guest. There was a four to one greater number of female than male applicants. The staff numbers five, with two girls, daughters of members of the staff. These children, aged 10 and 13, make a decided contribution to the tone of the home. Fourteen guests are over 80 years of age, three of these being over 90. There is a married couple in residence, and three men who will occupy the F. F. Austin Cottage.

The home makes its own appeal. All feel upon entering it that it is ideal in every respect, and there is a natural desire to do something to make it even more useful and effective. The secretary stated that he was prepared to hear from any friend who could donate a chair or a cottage. He could always tell of a pressing need. All came away feeling that the home was filling a real need, and was well worth while.—Will. H. Clay.

Tasmanian News-letter.

Folliott T. Morgan.

Unity is in the Air.

WE do not mean to imply that there is anything airy and unsubstantial about the desire of the Christian world for a closing of its ranks. There is a spirit abroad that is manifest in the utterances of many church leaders to-day which would have delighted the hearts of those pioneers who deplored so much the spirit of division in the church. The results of the meeting of the committees appointed by our conference and the Baptist Union of Tasmania, and the report of arrangement of a combined communion service in Hobart for Sept. 21, are known to readers of the "Australian Christian." At the recent meetings of the Anglican Synod in Hobart, the Bishop of Tasmania, Dr. R. S. Hay, made a strong appeal for a more united Christian front.

Adolescent Education.

The important matter of adolescent education has been under discussion at the annual conference of the Teachers' Federation at Devonport. The need for an extension of the school age to provide the "essential bridge between childhood and work" was stressed by the president of the Federation. "All adolescents," he said, "should be offered cultural, moral and physical education."

State Housing Scheme.

Because the problem of housing has its moral aspects and the shortage of housing its moral effects on the community, we are interested to note that the Tasmanian State Government proposes to erect 140 new homes in Hobart for basic wage employees. The difficulty of obtaining supplies is expected to hamper the work, but the scheme is to go on.

Youth Week.

August 31 to September 7 was observed as Youth Week among our Tasmanian churches. The plans included special youth activities in all churches with many combined functions.

West Hobart Comes of Age.

West Hobart church recently celebrated its 21st anniversary. The details will no doubt be reported elsewhere, but we cannot pass by such an important occasion without comment. The young people's auxiliary is reported to have given the church a "birthday present" of £23.

The little worries which we meet each day
May be as stumbling-blocks across our way—
Or we may make them stepping-stones to be
Of grace, O Lord, to thee.

—A. E. Hamilton.

Here and There.

Our next issue will be the annual education number featuring the work of the College of the Bible, Glen Iris.

We received the following telegram from Newcastle, N.S.W., on Monday morning:—"Enlarged building well filled Sunday for opening Saunders' mission Mayfield; one decision.—Wilson."

The following telegram from Sydney concerning the Hinrichsen-Morris mission at Mosman reached us on Tuesday morning: "Great meeting Sunday night Mosman town hall; nearly five hundred non-members heard powerful message.—Burns."

Bro. Stuart Stevens, preacher of Enmore church, N.S.W., was chosen to represent his State at the Australian C.E. Council in Melbourne on Sept. 9 and 10. Our brother is vice-president of our N.S.W. conference. Later he will attend our Federal Conference in Adelaide.

Chaplain Allen Brooke has now returned to Australia. As previously announced, our brother was invalidated home after service with the troops abroad. Many will hope that he will soon recover his accustomed health, and that his future work for the Master will be blessed as the past has been.

Bro. W. H. Hall, secretary and treasurer of our Preachers' Provident Fund, notifies that all passbooks received to date for subsidy and interest entries have been completed and returned to contributors. There are still some contributors who have not yet sent their passbooks for above entries. The committee would be grateful if they would do so promptly.

The Victorian Churches of Christ Girls' Fellowship will hold its next quarterly group rally on Thursday, Sept. 18, at 8 p.m., in the Church Lecture Hall, 2nd Floor, Central House, 174 Collins-st., Melbourne. An interesting programme has been arranged, and all girls are cordially invited to be present. Members are asked to bring their gifts of clothing for social service.

On Sept. 21, W. G. Oram closes a seven years' ministry with the church at Semaphore, S.A., and 39 years as a full-time preacher with Churches of Christ. Included in the period were 26 years as a home mission preacher, two years in New Zealand. Recently Bro. Oram gave a talk at a Port Line Group rally on "Home Mission Reminiscences." There were good attendances at all meetings on Sept. 7.

We are glad to note that the newspapers report crowded audiences in many churches on Sunday. Pleasure was expressed at the call of our King for a national day of prayer. Sermons suitable to the occasion were delivered in many places, some dealing with the value and the implications of prayer, some with the grim struggle confronting us, and some with the Christian ethic in relation to post-war reconstruction. Our people joined with others in a fitting observance of the occasion. Every day should be a day of prayer. Our nation, as others, should come to a greater sense of dependence upon God and to a firm resolve to follow the way of righteousness.

Sgt. W. H. Pond, son of Bro. and Sister Pond, of Granville church, N.S.W., who was posted "missing" after the A.I.F. evacuation from Greece, and subsequently reported "prisoner of war," has been permitted to write a letter to his parents. Taken prisoner when the Nazi troops overran Greece, he was kept on at his duties as pathology technician. His position has been respected, and an allowance allotted by his captors at the German equivalent for his rank. The Australian and New Zealand wounded in the rearguard covering force, as well as the wounded brought from Crete, have received every care at the hospital. Another son, Leading Aircraftman Keith Pond, after a period in Canada, is now serving in Britain.

Members of our Victorian General Dorcas will hold their usual monthly meeting on Wednesday next, Sept. 17, from 10.30 a.m. till 4 p.m. in Swanston-st. lecture hall. All sisters interested are invited to attend.

The 67th annual Conference of Churches of Christ in South Australia is to be held in Adelaide from Sept. 18 to 23, under the presidency of Bro. J. E. Shipway. The Sisters' Auxiliary will be held in Grote-st. chapel all day on Friday, Sept. 19. The day meetings of the general conference will also be held at Grote-st. Evening sessions will be as follow: Social Service, Sept. 18, at Grote-st.; C.E. meeting, Sept. 20, Grote-st.; Bible Schools' Demonstration, Sept. 22, Adelaide Town Hall. The conference sermon will be preached in the Town Hall on Sunday, Sept. 21, by Bro. Roy Raymond. The Federal Conference follows on the State Conference, and its programme has already been printed in our columns. A combined Federal and State Home Mission meeting is to be held in the Town Hall on Sept. 23.

Many Australian brethren will be interested in the following paragraph taken from our British "Christian Advocate" of June 25:—"Our readers will be sorry to learn that Mr. W. Hendry, who for eight years has ministered to the Moseley-rd. Church, Birmingham, has felt it necessary to resign in order to take up welfare work. He has been appointed as Personal Manager in a large factory near Wolverhampton. He will have sole responsibility for the spiritual welfare of the many employees and a large parish in which to work. We shall still have the benefit of his membership and help at the Moseley-rd. Church and in the work of the Birmingham District. It is surely a welcome sign when the management of a business are willing to employ a Christian minister to look after the interests of those whom they employ, and we wish Mr. Hendry well in his new work."

A souvenir folder issued by the College Committee appointed last Easter by our New South Wales conference announces that a Brotherhood college dinner and public meeting will be held at Enmore Tabernacle on Saturday of this week, Sept. 13. A picture film in natural color of the college building, committee and visitors will be shown. A very beautiful property, situated at The Point Road, Woolwich, Lane Cove River, has been secured. The folder announces that it is expected to open the college in February, 1942, and mentions members of the faculty as follow: A. R. Main, M.A. (principal), A. N. Hinrichsen, M.A., B.S.Litt., and visiting lecturers. Churches of Christ in N.S. Wales are requested to make a liberal offering for the college on Oct. 5. The following are members of the committee in charge of the college: Dr. E. A. Bardsley, T. E. Rofe, Hon. D. R. Hall, E. C. Hinrichsen, W. J. Crossman, W. R. Avenell, A. C. MacLean, J. H. Adams, B. G. Corlett, Stuart Stevens and J. L. Stimson (ex officio member as conference president).

At a united demonstration held in Pitt-st. Congregational Church, Sydney, on Aug. 20, under the auspices of the N.S.W. Council of Churches, the following resolution on six o'clock closing of liquor bars was carried unanimously:—"That this meeting of citizens of Sydney emphatically declares that there is no evidence of a public request for a later hour of liquor bar trading than 6 p.m., and as the present hours were fixed by Parliament as the result of a referendum during the last war, they should not be altered without the consent of the people by a referendum. This meeting also declares that the Government should strictly enforce the six o'clock provision of the Early Closing Act respecting liquor bars, and there should be no alteration of hours beyond six o'clock or extra facilities for the consumption of alcoholic liquor, such

as the sale of wine with meals in restaurants. The meeting requests that representatives of the church and the medical profession, and an economic expert should be appointed to the commission on the liquor laws, for a commission with the present personnel of Government officers is completely inadequate, and we object to a position where lax enforcement of six o'clock closing should be used as a pretext for a suggested alteration of closing hour."

Bro. A. G. Saunders writes: "In your issue of Aug. 20, page 386, you quote the Pope's Five Peace Points, mention that they were received with widespread approval, and state that they were accepted and supplemented by a group representing the Anglican, Roman and Free Churches of England. Is it quite wise to let the matter go at that? I am not attacking your discussion, but feel that more needs to be said. It is not sufficient to say that the Pope's Five Points had widespread approval. The reason is that the five points have one conspicuous and significant deficiency, if not more. There is not a word concerning the granting and securing religious liberty and freedom of conscience. It is significant because of the source of the five points. We cannot forget that where Rome has control, here in this mid 20th century, there is no religious liberty. Rome backed Mussolini's rape of Ethiopia and sent Protestant missionaries out of the country immediately and completely. Rome backed Franco's assault upon the people of Spain and branded the legally constituted Spanish Government as 'communist' until half the world believes that falsehood. And now Franco is pulping Bibles by the thousands and turning them into cellulose. This last assertion is given on the authority of the British and Foreign Bible Society. Freedom of conscience has been banished from Spain. In Poland religious minorities were repressed and Rome was in the saddle until the day Hitler launched his blitzkrieg upon that country. In view of indisputable facts such as these, it is dangerous to disregard the omission from the Pope's statement of any word in behalf of spiritual liberty. Such facts constitute the Vatican a tainted source in determining principles for peace and any new world order. The deficiency is not mended in the united statement, the 'Ten Christian Foundations,' referred to above and by your article."

VICTORY-IN-CHRIST CRUSADE.

THIS crusade, held from Sept. 1 to 8 at Camberwell, and planned by the officers of the ten churches of the Eastern Suburban District, Melbourne, proved both inspirational and educational. It has been unique in that a group of Churches of Christ combined in practical demonstration of Christian unity and for evangelism, and this was contributed to by the "Brethren" making available to us, without charge, their splendid hall at Camberwell. Bro. Nance-Kivell was the special speaker and ably held and sustained the interest of the audiences throughout the campaign. He grew on the people as the days passed. During the week's campaign, there were over 3000 attendances. The three decisions do not by any means indicate the full effect of the messages. On Saturday afternoon, Sept. 6, a special meeting was addressed by A. L. Gibson and G. Angus, in relation to the coming of our Lord. That evening 250 sat down to a fellowship tea provided by the sisters under the capable leadership of Mrs. C. Oliver. In the evening a great youth service was held. At all meetings the choir of upwards of 100 voices, under the direction of Bro. E. Peters, made a splendid contribution. At the close of the last meeting words of appreciation of the many who had helped were spoken by Bro. Elliott. Presentations were made to Bro. Nance-Kivell for his very helpful messages, and to Bro. Elliott, the secretary, for his untiring service. The ten churches have received a fine uplift, and have been moved by God's Spirit to better service for our Lord.—H.J.P.

News of the Churches.

TASMANIA.

Invermay.—On Aug. 16 Bro. H. V. Clements spoke acceptably at morning service. All other services during month were addressed by Bro. F. T. Morgan. On Sept. 7 Youth Week was brought to a successful close with special services. Morning meeting was conducted by a party of young men from Launceston, Bro. Bruce Burn presiding, and Bro. Ken Barton exhorting. Bro. Morgan spoke powerfully at night on "Reluctant Dragons." Bro. Ralph Comer led the service, Sister Iris Fleming read the scripture, and Sister Alva Watters rendered a solo.

QUEENSLAND.

Monkland.—J.C.E. Society had an enjoyable missionary night on Aug. 26, when pictures, curios and maps of India were shown. Ron. Culbert, A.I.F., has been reported wounded. He was superintendent of the school before enlistment. Aug. 31 was observed as Bible Sunday.

Charters Towers.—Owing to sickness meetings have been smaller, but a good spirit prevails. Mr. Robinson Small, of C.I.M., addressed morning meeting on Aug. 17. Bro. Geo. T. Miller, of Ma Ma Creek, has accepted an invitation to labor with the church, commencing towards end of year. Bro. C. Tucker, sen., is ill in hospital with pneumonia.

Gympie.—On Aug. 29 Mr. L. H. Dean, superintendent of ambulance, gave an interesting lecture to C.E. Society. Miss D. Smith has been appointed Sunshine superintendent of District C.E. Union, and A. J. Fisher vice-president and citizenship superintendent. Aug. 31 was Bible Sunday, when Mr. L. H. Shakespeare, State secretary of B. & F.B.S., addressed the church.

Albion.—The church, for a considerable time, has been without a regular preacher. Local brethren have contributed faithfully to the work of preaching, and services and church attendances have not declined. At a special meeting on Aug. 27 it was announced that R. L. Williams would become the preacher; his ministry will commence in November. Senior Square Club has associated itself with suburban club competitions of Y.M.C.A. in Brisbane.

Maryborough.—Bro. V. S. Dallinger returned from holiday on Aug. 18. In his absence Bren. A. Price, H. J. Wiltshire, J. Ingham and A. C. Popp preached at services. Bro. and Sister Dallinger, who were married at Ann-st. chapel on Aug. 9, were tendered a welcome social on Aug. 23. They were the recipients of a clock from church members. Sister Dallinger was presented with a fruit and cake dish from the Ladies' Guild at an afternoon on Aug. 27. Bro. H. Harper was received into fellowship on Aug. 10. Ladies' Guild handed to the church treasurer at last officers' meeting £25 for church funds.

VICTORIA.

Newmarket.—On Aug. 31 Bro. Robb addressed both meetings. On Sept. 7 a memorial service was held for Mr. S. Mitchell, Bro. Robb giving the address.

Portland.—On Sept. 7 Bro. Phillips gave an enjoyable address. All auxiliaries continue to function splendidly. Bro. Chivell and Sister Haines are absent through illness.

Boort.—Bro. Wright, returned from holidays, conducted both services on Sept. 7. At night he gave a splendid address on "A Magnificent Obsession." Several visitors were welcomed.

Spring Vale.—After much visitation, at a meeting of local brethren and Dandenong representatives it was decided to establish a church here on Sunday afternoon at 3 p.m. in the Mechanics' Institute. A splendid meeting resulted on Sept. 7, 33 being present. A fine spirit prevailed. Bro. Marshall was speaker. Prospects are bright. Interest of Dandenong church and preacher is appreciated.

Warragul.—On Sept. 7 a special prayer day was held, and an "every-member-present" day was arranged. Many distant members attended. Bro. Hilbrick spoke at both services, and at night rendered an enjoyable solo.

Hampton.—On Sept. 7 Bro. A. W. Stephenson's addresses were appropriate to the national day of prayer. In morning Miss Phyllis Golby was received as an immersed believer. The choir is giving appreciated help at night services.

Sunshine.—Bro. Nixon was speaker at morning meeting on Sept. 7. In the evening he continued a series on "Five Inevitable Issues" with "A Religion of Service or No Christianity." Sister Mrs. Horwood is much better after recent illness.

Murtoa.—Bro. J. P. Collett conducted service at his home on Aug. 31. On Sept. 7 Bro. J. Butler, from Horsham, gave an appreciated address. Sister Potts, of Rupanyup, was present, also Bro. T. Crouch, from Horsham, baptised at Murtoa over 50 years ago.

Bentleigh.—Bren. Withers, Geyer, J. D. Lang, R. P. Morris, N. Thomas and W. Andrew are thanked for interesting and helpful messages in absence of Bro. Nance-Kivell. A social evening was held on Sept. 6 in honor of Miss Mitchell's approaching marriage.

Carlton (Lygon-st.).—On morning of Sept. 7 a large congregation was addressed by Bro. Enniss. Padre C. Young preached in the evening. 143 broke bread. Bro. Enniss at Bible class gave the first of a series of addresses on the parables of Jesus.

Drumcondra.—On Sept. 7, at 11, Bro. Dudley spoke on "The Call to Prayer," and at 7 on "At the Crossroads." National day of prayer was observed. Mrs. Meyers, a most devoted worker, has been ill for some weeks. Sunday school is continuing satisfactorily.

Ballarat (York-st.).—Bren. Wilkie and Saunders gave excellent addresses morning and evening respectively at church anniversary services on Sept. 7. Evening soloist was Mr. Leviston. There is a decline in S.S. attendances owing to removal of families from district.

Montrose.—During college vacation Bro. Roberts was absent and Bro. J. Bond, of the college, took his speaking appointments acceptably. The church has commenced a Bible study and prayer service at 7.30 p.m. on Wednesdays, and so far these have had good meetings.

Melbourne (Swanston-st.).—Enjoyable services were held on Sept. 7, with good attendances. Beautiful gifts of oranges and lemons were displayed on the platform and afterwards distributed to the various Melbourne hospitals. Bro. Hughes conducted both services. Several visitors were present.

Box Hill.—Temple Day was observed on Sept. 7, when the objective of £100 was passed. There were large attendances on Sept. 7. In the evening three young people of the Bible school were baptised. Preparation for Sunday school anniversary is proceeding under leadership of Bro. E. Hammond.

Dimboola.—On afternoon of Aug. 31 the fourth anniversary of the church was held. 40 were present, including 20 from Horsham. Bro. C. Jackel's subject was "The Church and Her Destiny." Sister Short rendered two solos. An offering was taken for building fund. All present were served with tea by Dimboola members.

Caulfield (Bambra-rd.).—Services on Sept. 7 were well attended; 164 broke bread. Bro. Clipstone spoke in morning on "Back to God," and at gospel service gave concluding address on "The Church: Her Future." Bro. Nicholls, Sister Burton and others have recovered from illness. Y.P.S.C.E. spent a happy and profitable time with Brighton Endeavorers on Aug. 27. Miss M. Cantlay, of M.B.I., gave the consecration address on Sept. 3. Senior Boys' Club held a social evening on Sept. 6.

Middle Park.—There were excellent attendances on Sept. 7, when the King's call to prayer was observed. Bro. Stewart delivered a good gospel address entitled "Does the World Need the Church?" A solo by Bro. L. Brooker was appreciated. Bible school has commenced anniversary practice under leadership of Bro. L. Brooker.

Ormond.—Good meetings were held on Sept. 7. Bro. J. E. Allan (conference president) gave a stirring address in morning. At gospel service Bro. F. W. Bradley spoke on "The Leader of Leaders." Self-denial offering taken up at worship service amounted to £15/2/-. Bro. C. L. Lang, the preacher, is in Tasmania conducting a mission at West Hobart.

Berwick.—Bro. Pike has been away for three weeks helping in the mission at Northcote. During his absence Bren. Hillbrich, Clay and Nance-Kivell conducted services, giving helpful messages. Attendances at recent meetings have been very good. Frank Aurisch is recovering satisfactorily after a motorcycle accident. Anniversary practices are in progress.

Essendon.—On Sept. 7 Bro. A. E. Illingworth gave a fine address on "The Living Temple." Gospel service was shortened to enable members to attend the opening meeting of the United Christian Witness in the Moonee Ponds Town Hall, at which Dr. Cranswick and Professor G. Calvert Barber gave splendid addresses on "Christ and Our Modern Life."

Frankston.—On Aug. 17 Bro. A. McRoberts gave an inspiring address in the morning. Bro. Hinde conducted evening service, Bro. Finger being on vacation. Suitable services were held on Sept. 7 in connection with national day of prayer. At Women's Mission Band Mrs. R. Morris gave an address on social evils. A large attendance included several ladies from local W.C.T.U. Chapel building is creating much interest in the district.

Geelong.—On Aug. 31 Bro. Macnaughtan spoke at both services. Bible school teachers entertained officers and wives at afternoon Bible class and at a delightful tea. On Sept. 7 Bro. Macnaughtan was speaker. Miss Phillips rendered a solo at night. There were good attendances for the day of prayer. Members express sympathy with Bro. E. MacGregor in the loss of his wife. Bro. and Sister Macnaughtan are now on annual holiday.

Ascot Vale.—Children's Day was observed on Aug. 24. Scholars of varying ages took part, and Mr. Colin Thomas gave a lantern lecture on "Child Life in India." Collection for overseas missions was £1/15/9. On Aug. 25 seven junior Endeavorers visited Melbourne Hospital and distributed violets and oranges. On Aug. 30, eight juniors visited Greenvale Sanatorium and distributed oranges, books, violets and papers. Meetings are bright, and fairly well attended.

North Williamstown.—Successful S.S. anniversary services have been held. Bren. Ritchie, K. Jones, C. and J. E. Thomas were speakers. The children under leadership of Bro. A. Haskell sang very sweetly. An old scholars' tea was held on Sept. 7, when many were present, and opportunity was taken to honor Sister H. Crellin, who has given 28 years of sterling work to church and school. Prize-giving night took the form of a lantern lecture by Bro. J. E. Thomas, when "A Trip Round the World" was enjoyed.

Gardiner.—Members were pleased to see Bro. Hagger at morning service on Aug. 31, after his illness. Bro. and Sister Beament and family and Miss A. Kennedy were received into membership from Ringwood. Bro. A. R. Main was speaker at gospel service, and the Strathwyn Quartette Party assisted with several items. Splendid meetings were held on Sept. 7 for 27th anniversary of church. Bren. A. R. Main and T. Hagger were the speakers, and two splendid addresses were given. At gospel meeting there was special singing by choir, and Miss Dagmar Worland assisted with two solos. 232 members broke bread for the day, and a thankoffering towards building debt amounted to £30.

Cheltenham.—On Sept. 7 Bro. E. Lewis spoke in the morning, and Bro. Allan preached at night on "National Righteousness." At an "Australian tea" the Ladies' Mission Band raised £11/2/- for Christmas cheer for overseas missions. On Sept. 1 Children's Day exercises were given by Bible school, £4/5/- being realised.

Black Rock.—Meetings continue good. Visiting speakers, Bren. Allan, Nance-Kivell, Stephenson and R. Pittman, were much appreciated. Bible school is making much progress, 81 being present Sunday last. On Aug. 28 Ladies' Guild held their sixth anniversary, 80 ladies attending. Chaplain J. K. Martin spoke on his work in camp. A parcel of goods was handed to him for distribution among the men. Offering for chaplains' fund amounted to £4. Miss Lawrence, past president, was presented with a Bible as a memento of her six years as president.

Fitzroy (Gore-st.).—Meetings have been fairly well attended. Bro. Whiting has given helpful addresses. On Aug. 31 Sister Nora Chapman rendered a nice solo at night. Gospel service on Sept. 7 was conducted by Bro. Langford in Bro. Whiting's absence at Mitcham. A young lady from Blackburn sang a beautiful solo. Boys' cricket club has been re-formed, and first social evening was held at home of Sister Mrs. Shephard. Members regret the passing of an old-time member, Mrs. Hutchison (Footscray). Sympathy is extended to Bro. Hutchison and Sister Griffith.

Hartwell.—There were splendid meetings on Sept. 7, when prayers were offered on behalf of nation. Bro. Webb addressed both meetings. There was a baptismal service at night, and after Bro. Webb's address on "A Prayer that Converted a Military Officer," a Bible school scholar, Marie Trinnick, decided for Christ. The church extends sympathy to Sister Rita Cox and Bro. and Sister Holmes, who have suffered bereavement. Offering for British churches so far is £8. Bible school has commenced anniversary practice under leadership of Bro. E. H. Hammond.

Thornbury.—Sept. 7 was a good day. 155 breaking bread, attendances highest for three months. Bro. J. Bell was present for first time since his accident in January. Bro. Searle spoke at both services; morning subject, "Prayer"; evening, "The Father's Love." Special prayers for the day were used in evening service, when a large congregation gathered. Y.P.C.E. has visited Northcote mission and Victory in Christ campaign during recent weeks. Baseball team has won premiership in local church competition for third year. Mrs. Sandells visited ladies' society and delivered the address.

Wedderburn.—The church has enjoyed a fortnight's mission with Bro. E. P. Hollard, of Maryborough, as preacher, and Bro. Retchford, from the college, as song-leader. Much visitation was done. At close of Bro. Hollard's final address on "Why I am a Member of Churches of Christ," a married lady took her stand for Christ. The brethren are grateful to Maryborough church for releasing Bro. Hollard, and to Sister Grace Lacy, from Boort, organist for the mission. Tokens of appreciation were presented to Bren. Hollard and Retchford and Sister Lacy. Bro. J. Treble has been ill, but is recovering. Sunday school attendances are good in spite of many removals to city.

Ballarat (Dawson-st.).—Bro. Saunders attended preachers' refresher course, bringing back echoes to morning meeting on Aug. 31, and at night spoke on "Brotherhood Universal." An offering in school for Dhond Hospital amounted to £14/-. Morning meeting at Doveton-st. North was addressed by Bro. T. Comer, Bro. J. A. Wilkie speaking at gospel service, when Y.P. Fellowship held a church parade. At officers' meeting on Sept. 1, Bro. W. J. Brown tendered his resignation as church secretary, having been called up for war service. Bro. W. J. Reid has consented to act as secretary until annual meeting of church. School has commenced practice for anniversary

under leadership of Bro. H. Broderick. Bren. W. W. Saunders and W. G. Feary were speakers at Dawson-st. on Sept. 7, Bren. E. Steele and J. A. Wilkie at Doveton-st. North. Bro. W. H. Benson conducted gospel service at Mt. Clear.

South Yarra.—Aug. 3 commenced a month of Sunday evening addresses by Bro. Connor on "The Voyage of Life"; "Your Ship and Its Builder" was the theme. On Aug. 5 the senior girls' club held a social. Sunday evening address on Aug. 10 was on "Setting Sail." Sth. Central Circuit churches' quarterly prayer meeting on Aug. 20 had very good attendance. Young people's conference and tea took place on Aug. 17. Evening address was entitled "Breakers Ahead." Evening address on 24th was entitled "Shipwrecked." C.E. societies' anniversary services were held on Aug. 30 and 31. On Sept. 7 Bro. Connor concluded his series with "Crossing the Bar." Miss Amelia Scarce was soloist.

Balwyn.—Very good morning meetings are reported, especially on Sept. 7 when building was crowded, and Mr. Patterson gave an inspiring address. S.S. is well attended and is practising for anniversary. At church business meeting the following officers were elected: Bren. Oliver and Warmbrunn, elders and treasurer and secretary respectively; deacons: Bren. Austin, Broussard, Dimond, Drummy, Carter, Griffiths and Stickland; Bro. R. Smith is to be S.S. superintendent and will sit on the board. The various auxiliaries are doing well. The vestry is filled at pre-gospel service prayer meetings. Balwyn was responsible for communion services at the Christian Guest Home during August. The church sympathises with the families of Sisters Johnston and Broussard who were recently called home. Bro. E. Knight has been very ill.

WESTERN AUSTRALIA.

Kalgoorlie.—On Aug. 28, at a special meeting, Bro. and Sister Fitch were welcomed, and supper followed. Services on Aug. 31 were well attended, when Bro. H. Fitch gave his first messages. His evening subject was "The All-Sufficient Christ." Mrs. Ewers, from Wiluna, rendered a solo. The staffs of the two Bible schools met for their quarterly meeting, and tea followed.

Perth.—At an enjoyable social on Aug. 28, the church honored Sisters E. E. Elliott, T. Thomas, P. Robbins, Bren. G. A. Ewers, J. S. Budge and Mr. N. F. Lamb, just before they were married. Presentations of silver fruit dishes, suitably inscribed, followed hearty appreciation of valued services rendered by the recipients in many departments of the church's work. On morning of Aug. 31, Bro. J. Wiltshire exhorted on "And he came to Ephesus." At night a men's choir sang special hymns at a fathers' and sons' service. Bro. Wiltshire delivered a powerful address on "The Slave and his Master." An offering was taken for the B. & F. Bible Society.

SOUTH AUSTRALIA.

Forestville.—The church is grateful to brethren who during past few weeks have addressed church and delivered gospel messages. Speakers have been Bren. Cliff Butler, W. Green, S. Lovell, F. G. Stock and J. T. Train.

Moonta.—At annual business meeting on Aug. 7, all retiring office-bearers were re-elected. Reports revealed faithfulness of members, but progress retarded through sickness and removals. Prayer meetings have been held in homes of sick members. Mrs. Bridges has left hospital after being there for eleven weeks.

Murray Bridge.—Services are well attended. Bro. F. A. Halliday, M.L.C., on Aug. 31 addressed morning service on "Christian Citizenship," and Men's Fellowship at 5 p.m., on "Watchman, what of the Night." A series of gospel messages on John 3: 16 was commenced by Bro. N. G. Noble. Empire prayer messages were received from Bro. Noble on Sept. 7. Mrs. Keith Davis and Nath. Grundy sang a duet.

Winkle.—Bro. Patching addressed church on morning of Aug. 24. Bro. Vic. Brand, R.A.N., gave a short talk on his recent experiences in the Mediterranean Sea. On morning of Aug. 31, Bro. W. A. Hunt spoke on "Failure Through Unbelief." Evening service was combined with Berri. Bro. Jack Searle, home on leave from Second A.I.F., was a welcome visitor.

Adelaide (Grote-st.).—Bro. Hurren gave stirring addresses on Sept. 7; morning subject, "A Prayer for Fulness of Life"; night, "Prayer and the National Life." An intermediate Endeavor has been started under leadership of Misses Olive White and D. Hurren. A number of members are sick. A Bible school scholar has been received by faith and baptism.

Hindmarsh.—On morning of Sept. 7, Bro. W. Green, of Mile End, gave a good discourse. Men's Bible Class held quarterly fellowship and tea, when Bro. P. R. Baker gave an inspirational talk on "Going the Second Mile." At gospel meeting his topic was "The Unknown God." Several are laid aside, including Bren. John Brooker, sen., E. A. Pierce and F. T. Holden.

Prospect.—Annual church business meeting in August showed the work to be in good heart in all departments. Five were added by faith and baptism. Fellowship is enjoyed from time to time with young men on service with R.A.A.F., and news from those on active service abroad with A.I.F. is gladly received. Bible school anniversary was held on Aug. 24, 27 and 31, with very helpful services which culminated in the decision of two young girls for Christ.

Strathalbyn.—On Aug. 10 Bren. H. and G. Filmer were speakers morning and evening respectively. On Aug. 17 Bro. Riches gave a fine message in morning on "Tarry Ye." On morning of Aug. 31 Bro. H. Filmer was received by transfer from Hartwell, Victoria. Bro. Riches gave a splendid address on "Faith in Action." Annual church business meeting was held on Sept. 1; a good interest prevails. The day of prayer was observed on Sept. 7.

Mundalla.—On Aug. 31 the Bible school anniversary was held successfully in Mundalla Hall with splendid attendances. The children sang well under Bro. E. L. Milne's leadership. Prizes were distributed in afternoon. An offering for Minda Home and Children's Hospital was received at each meeting. Bro. Russell was speaker at both services. Misses Dorothy Milne and Una Fisher secured prizes at Bible school examination. Gifts of matting for the aisle, and mats for the porch, have brightened interior of chapel. Sickness prevails, but morning meetings are well attended.

Cowandilla.—Bible school anniversary services were held on Aug. 31. In afternoon Mr. Evans (Baptist church) spoke on "The Horse"; 400 were present; the singing was good. At night Bro. F. Hollams spoke, and the president of Bible School Department, Bro. H. Dunkerton, presided. Tea and public meeting were held on Tuesday with good attendance and good singing. Miss Olive Grosvenor has resigned as teacher after 17 years' service, and Bro. H. Dunkerton has resigned as superintendent after eight and a half years. Bro. Will Green has also resigned from the staff. On Sept. 7 Ron Godfrey was received into fellowship. A morning prayer meeting was held at 7.30. National day of prayer was observed.

Unley.—Aug. 31 was C.E. Sunday. Meetings were inspiring, many Endeavorers taking part. In morning Mr. Ridley Kitchen (Unley Park Baptist) gave a helpful address on "My son, give me thy heart." At night the sermon was based on the C.E. pledge, Mr. W. B. Wharton and Miss Ella Muir speaking prior to Mr. Nankivell. Mr. Cliff. Veroo has left for service abroad with a field ambulance unit. Mrs. T. J. Gore reached her 91st birthday on Sunday. Quarterly teachers' meetings were inaugurated on Sept. 2, when 25 were present and much business was transacted. The national day of prayer was observed, Mr. Nankivell speaking at both services. Dr. Trevor Turner (president) gave a greeting to Miss Eva Walden from the church; she expected to leave for Melbourne, en route to India, during the week.

Dulwich.—In a soap appeal by Y.P.S.C.E. for Cheer-up Hostel, 114 cakes were donated. Offering for bombed British churches amounted to £4/14/-. Endeavorers have brought flower distribution to sick, etc., to high pitch of activity. Visitors have included Sister Miss F. Schurmann (Malvern-Caulfield, Vic.) and Sgt. Jack Schurmann (W.A.).

Queenstown.—On Aug. 31 Mr. Cornelius (C.E. Union president) spoke to the young people. At night Bro. Brooker was speaker. On Sept. 7 Bro. Brooker exhorted the church, and also preached the gospel. The members of the football club assisted in evening service. On Sept. 3, at Y.P. annual meeting, Bro. Brooker showed pictures, prizes were distributed and supper was served.

Kadina.—Work is progressing satisfactorily. Bro. M. T. Lawrie's addresses are very helpful. Local brethren speak when he is at Wallaroo. Church anniversary was held on Aug. 31. Bro. W. N. Bartlett, president of Northern District Conference, spoke at all services, and choir rendered special singing. Annual tea was held on Sept. 1, and a programme was given by choir and others in evening, together with an address by Bro. Bartlett. Annual business meeting of church showed auxiliaries in good heart; financial position good, with substantial reduction of building debt, which now stands at about £100. Officers elected: Elders, S. R. Trenwith, A. H. Russack; deacons, W. N. Bartlett, C. E. Larcombe (also treasurer), E. A. Read, J. W. Ward, A. R. Paterson, A. P. Russack (also secretary), and E. Rose. Bro. Lawrie spoke at combined meeting on Sept. 7 in Kadina town hall.

NEW SOUTH WALES.

Granville.—One was received by faith and baptism last month, and one by transfer. Bible class conducted by Bro. P. J. Pond, B.A., with more than 20 enrolled, has been taking "Studies in Revelation." Recent speakers supplying were Bren. Bunker, Avenell, Roberts, Kenyon and Hibbard.

Greystanes.—There was a good attendance on Aug. 31, when Bro. P. J. Pond, B.A., preached on "Judgment Soon or Now?" Bren. Adams, Burkhead, Roberts and Kenyon delivered suitable messages during the month. Arrangements are being made for Bible school scholars to attend morning service every month.

Paddington.—There was a good attendance at breaking of bread on Aug. 31. Bro. Dale's address was appreciated. In absence of Bro. Greenhalgh on holiday, Bro. J. Dean preached on "God's Way or Man's?" Church building improvements have been made possible by work of the sisters and men's working bee.

Wollongong.—During the week five have been baptised into Christ, one young man being baptised at the prayer meeting and received into fellowship on Sunday morning; the other four were baptised at the gospel service. At this prayer meeting, the best attended to date (30 present), Bro. Stirling expressed the thanks of the church to Sister Williams for her gift of an electric clock and communion plates.

Wagga.—During Bro. Stow's absence on holidays, Bren. Rigg and Morris spoke at morning services. Gospel meetings were conducted by Mr. Colquhoun and Mr. Hinds. Bro. Stow resumed on Sept. 7, morning subject, "Prayer that is Potent, and Peace Beyond Our Dreams"; evening, "The Power that Conquers God." The church is planning for a tent mission with Bren. Hinrichsen and Morris, to begin on Sept. 28. Cottage prayer meetings are being organised in connection with this.

North Sydney.—On Sept. 6 a social gathering marked the close of Bro. Paternoster's fourth year of service. Presentations were made to him and Mrs. Paternoster. An offering was received towards cost of framing pictures for kindergarten room. During the four years additions to church were by transfer 18, faith and obedience 43, baptised believers 4, restoration 5, 70 in all. Gospel address on Sept. 7 was followed by the immersion of a mother and daughter. Prayer meeting prior to gospel service is increasing in power.

Rockdale.—On Aug. 31 Bro. Burns, of Penhurst, ably exhorted. Bro. Hinrichsen preached at night, when there were three decisions, and a baptismal service was held. The Mission to Lepers recently gave an interesting lantern lecture. On Sept. 7 Bro. Stevens, of Enmore, addressed church, and at night Bro. Hinrichsen spoke to a large congregation. Visiting soloist was Miss Savage.

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IN MEMORIAM.

JOHNSTON.—In loving memory of Ethel, dearly beloved wife of Lionel A. Johnston, who fell asleep in Christ on Sept. 13, 1937, at Williamstown, Victoria.

"Severed only till he come."

MORLEY.—In loving memory of our dearest mother, called home on Sept. 22, 1940.

Until we meet again before his throne,
Clothed in the spotless robe he gives his own,
Until we know, even as we are known—
Good-night.

—Inserted by her loving daughter, Dora, and son-in-law, E. J. Fisher.

MURRAY (nee Fletcher).—In memory of our dearly beloved mother, Ada Selina (late North Melbourne), who fell asleep Sept. 11, 1938.

Yes, there, up there, we'll understand.

—Inserted by Maurice, Eve, and Shirley, Elizabeth-st., Mayfield, Newcastle, N.S.W.

PITTMAN.—In loving memory of our darling sister, Edna Grace, who fell asleep in Jesus on Sept. 10, 1937.

Sleep on, beloved, sleep and take thy rest;
Lay down thy head upon thy Saviour's breast;
We love thee well, but Jesus loves thee best—
Good-night.

—Inserted by her loving sister, Dora, and brother-in-law, E. J. Fisher.

WANTED.

A portable organ for open-air work throughout the summer months, either gift, loan, or purchase at a reasonable price. Particulars to hon. sec., Geo. R. Thomas, 26 Durham-st., Richmond, E.I.

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.

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Katoomba, N.S.W.—We desire to let furnished for one month or more our comfortable home, situated in the Blue Mountains; moderate rental; 2 B.R., ver. sleepout, lounge, livingroom, nice garden, good views, close to shops, and every convenience for a happy holiday; no children. —Apply to G. Everett, 58 Clissold-st., Katoomba, N.S.W.

COMING EVENTS.

SEPTEMBER 14, 17 and 21.—Northcote 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 Lygon-st. chapel. Tickets, 1/3.

SEPTEMBER 21.—Church of Christ, Chelsea. Past members are invited to attend a day of special services on Sept. 21, to commemorate the 17th anniversary of the opening of the Chelsea chapel. Speakers: 11 a.m., A. W. Stephenson, M.A.; 7 p.m., H. A. Hunt.

SEPTEMBER 21, 28 and 29.—Pahran Bible school anniversary. Special speakers will be present, and bright singing by the children at afternoon and evening meetings. Old members are requested to come and stay to tea. Annual concert and prize distribution, Monday, Sept. 29, in school hall.

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, Mr. W. A. Wigney.

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

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.

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H. Hargreaves (preacher Hamilton church, Vic.)—17 Byron-st., Hamilton.

Foreign Missions.

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

FEDERAL FINANCES.

SINCE our report last week, a further £600 has been received for general funds, bringing July-August income to approximately £4000. As several large amounts are yet to be received, the final figures should be satisfactory. Additional amounts for "Endeavour III." bring the total to £275. It looks as if the C.E. Societies will reach their objective—£350.

DHOND NOTES.

MISS FOREMAN, writing mid-August, says they still await the much-needed soaking rains. The work in the hospital keeps all busy, as large numbers of cases need attention. With the change of season, pneumonia is common. In addition to four in hospital with the complaint, several others attend as out-patients. It is very difficult at times to persuade people to stay in hospital.

We also give a few extracts from her letters: "One day last week a bai came to out-patients and said she had a piece of needle in her hand. In fact, she could press on the palm of the hand and cause the needle to bulge at the back of the hand. It had been there just one month, but she had not come before because the bais who lived near said she didn't have a piece of needle in her hand. She knew it broke in her hand and she could feel it there, and yet she listened to her neighbors. When removed, it proved to be an inch long piece of the eye end of a darning needle. Yesterday afternoon a case of tetanus was brought to us. Eight or nine relatives came with him in a bullock-cart 10 miles. All they wanted was for the doctor to see the patient and give some medicine and then go the 10 miles home again. We talked with them for nearly an hour, telling them of the seriousness of his condition, and that he had no hope if they took him home, but they refused to stay in hospital. All doctor could do was to give him a dose of morphia to make his homeward journey a little easier. Oh, if these people would only have a little more sense and sympathy and would value life more. We have so many of these sad experiences. Some of the reports presented at the annual meetings will appear in the 'Australian Christian,' so I won't write of them now, apart from stating that our membership is now 414 in 'Our India,' an addition of over 20 for the year. We go forward in faith, expecting a more rapid increase in the future. Dr. Michael has now been shifted from Mhow to Devlali, a military station about 200 miles from here, much nearer than he was before."

MAIDEN AUNTS AND MISSIONARIES.

THE "Daily Express," in a tribute to the late Lord Lloyd, says that the British Empire "wasn't built up altogether by maiden aunts and missionaries. If it had been, it would be easier to knock to pieces now. Strong men like Lord Lloyd had a hand in shaping it."

The antithesis is unfortunate and the comparison odious, because maiden ladies and missionaries have been among the best Empire builders. It would not be difficult to compile a list of maiden ladies who have left their mark on the history of the British people, and indeed on the world. We might begin with Queen Elizabeth, and include in our list such names as Florence Nightingale and Edith Cavell.

As for missionaries, they have been among the pathfinders and pioneers of the race. We have only to mention Livingstone, who opened darkest Africa, and Hannington and McKay,

pioneers of civilisation in the same continent; Robert Morrison, who, in danger of his life, interpreted, through his dictionary, China to the West and West to China; Peter Parker, the American surgeon who "opened China at the point of the lancet"; and men like William Lockhart and others who introduced scientific medicine there and laid the foundation of such institutions as the Peking Union Medical College, whose research work has benefited the world.

"Maiden aunts" introduced and established modern nursing in the Orient, and Carey pioneered in India and led the way for thousands who have carried healing and knowledge to that great land. Henry Martyn and David Brainerd were "he-men," as were those who earned the praise of Darwin in abolishing cannibalism in the South Seas, and others who fought plague and leprosy, and died as martyrs. Time would fail to mention all those whose names will never fade from the world's roll of honor. The "Daily Express" owes an apology to their memory.

After all, there is no sin in being a maiden lady, and it is not a crime against nature to be an aunt. Neither state is a disqualification so far as Empire building is concerned.

Lord Lloyd himself was a great Empire builder, but a few months ago, as our columns testified at the time, he delivered an address to the leaders of British missionary societies, in which he said that the war had made us all realise the extent to which this Empire depended for its strength upon its spiritual foundations. Our enterprising contemporary would have been more accurate had it substituted "financiers and speculators" for "maiden aunts and missionaries."

ORPHANED MISSIONS.

PRO. JESSE BADER reports that the brethren in U.S.A. and Canada made an offering for the F.M. work of our British brethren which amounted to £2000. He adds, "Here is one more evidence of 'The tie that binds our hearts in Christian love.'" How Christian people throughout the world are helping orphaned missions is evidenced by the publication of a telegram by Dr. A. L. Warnshuis, New York, secretary of the International Missionary Society, regarding the Japanese Christian Fellowship Delegation which recently sailed from America for their own country.

"The Japanese Christian Fellowship deputation wants to express anew heartfelt appreciation all you and international Missionary Council have done to make its visit to the United States highly worth while. As a small token its gratitude deputation contributing one hundred dollars to fund you are raising for orphaned missions."

The following reply was sent to the Japanese friends:—

"Foreign Missions Conference International Missionary Council deeply touched by generous gift Japanese deputation orphaned missions demonstrating anew oneness of world-wide Christian fellowship. We thank God for our days together. Godspeed."

PREACHERS' PROVIDENT FUND.

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

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

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

Representative in Victoria: W. Gale, T. & G. Building, 145 Collins St., Melbourne, C.I.

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

Representative in Western Australia: Roy Raymond, 260 Bagot Rd., Subiaco.

The Objects of the Fund are:

- 1st. To assist financially Aged and Infirm and Retired Preachers.
- 2nd. To control and manage an Endowment Fund to which Preachers may contribute.

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

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

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WHEN THE SUN SHINES

— WINTER SEEMS FAR AWAY.

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Obituary.

Mrs. S. E. Black.

FOR some years Mrs. Sarah E. Black had been a patient sufferer, particularly during recent months, but her love for her family and her will to live were so strong that she endured courageously. Over 50 years ago Mrs. Black was baptised in the Hindmarsh church by the late Bro. H. D. Smith, and for the past 37 years she had been a faithful member of the church at Unley, S.A. To her children, who have lost a devoted mother, and to her husband, Bro. J. Black, a faithful member and deacon of the church, we extend our Christian sympathy, and prayers for the consolation of the Spirit of God.—W.F.N.

Charles Butler.

THE death took place at Dunolly District Hospital (Vic.) on Wednesday morning, Aug. 20, of a well-known local resident in the person of Mr. Charles Butler, aged 70 years. Our brother spent his early life in the Betley district, where he was born, and was engaged in farming. A member of the Bet Bet Church of Christ, he moved to Dunolly six years ago, and has attended the services in Dunolly since that time. He is survived by a widow, two sisters, Mrs. Shury and Mrs. Carroll, both of Ballarat, and two sons, Charles, of Betley, and Alan, of Maldon. The funeral took place the following day, many relatives and friends being present in the Dunolly Cemetery.—L.G.J.

Mrs. Johnston.

SISTER MRS. JOHNSTON, aged 74, was called to be with her Lord on Lord's day morning, Aug. 24. She united with the Balwyn church, Vic., over 16 years ago. For some while before that, and when there was no cause in the district, she had worshipped with the Baptists, and before that as a young woman had joined the Church of Christ at North Richmond. She was a lover of the beautiful, and often was to be seen in her little garden in the midst of the flowers. Her sickness at the last was not of long duration, and her faith was strong. God gave her the rest to which she was entitled. For the family remaining, sympathy is expressed and felt, and especially for the daughter, Winnie, who will miss her much. Where the wattle blooms we laid her body to rest in the Spring Vale Cemetery on Monday, Aug. 25. The Lord has taken her to himself.—H.J.P.

Mrs. A. W. B. Maiden.

FROM far and wide a great wave of sympathy has been revealed towards Bro. A. W. B. Maiden, Taree member, and secretary of Manning River District Hospital. In January, 1940, our brother lost his first wife, being left with seven children. Last February he married a second time—Miss Selina Blanche Bristol. Mrs. Maiden rapidly won the love of her new family and the admiration of a large circle of friends. Several weeks ago she found it necessary to enter the hospital of which Bro. Maiden is secretary. At midnight, Aug. 25, the nurses on duty shared their lunch with her. At 4.30 a.m., when they went to waken her for treatment, they discovered that she had passed away in her sleep. She was only 39. Taree church was crowded to overflowing. A great procession of cars followed the body to its last resting-place in Dawson Cemetery. The whole district has been shocked by this extraordinary experience of sorrow by our brother. But he has held fast to his faith. His eldest son, Bro. Alf. Maiden, sang "Before the Cross" at the close of the service. Members and friends have done all they can to help Bro. Maiden and his family through their most grievous experience.—A.G.S.

Mrs. E. S. Thornton.

TAREE, N.S.W., church lost another member when Mrs. Elizabeth Susan Thornton died

in Manning River District Hospital in the early morning of Aug. 21, at the age of 49. Mrs. Thornton was a quiet member. Her husband died, leaving her with two little sons, in May, 1925, when he was 40. She and her husband set up a Christian home and gave their boys a Christian start in life. Our sister went into hospital several weeks ago, and gradually declined until the hour of her departure came. We laid away her body at Bungay, Wingham Cemetery, on Friday, Aug. 22. We extend heartfelt sympathy to the two sons, now young married men. They have the memory of humble but sincere and faithful Christian parents to inspire them.—A.G.S.

Mrs. Wiese.

THE church at Box Hill, Vic., suffered a loss in the death of Mrs. Wiese, nee Rankine, on Aug. 4. She was a faithful member of the Church of Christ for over 60 years, having joined when a young woman in the Milang district in S.A. She was baptised in Lake Alexandrina. She was one of the pioneer members in the West Wimmera at Dinyarrak, and was also a foundation member of the Box Hill church established 30 years ago. She attended the morning service a few days before her death at the age of 79. Mr. A. Connor, who knew her in the Wimmera, assisted the writer at the funeral services. The church was the central interest of her life, and she died as she had lived, with a faith fixed in Christ. Sympathy is extended to all the relatives, amongst whom is Bro. A. C. Rankine, of Fullarton, S.A.—H. A. G. Clark.

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(1 Thess. 5: 16.)

CERTAIN African people have a way of say-
ing, "Thank you, brother," "Thank you,
sister," as they pass one another at work. It
is a lovely habit, to be thankful for some-
thing, and to be thankful to someone, every
day.

There is one merry little fellow who often
asks, "Tell me about the thank-you man." Then
it is up to someone to let their imagination
play around that brief record in Luke 17: 11-19.
That is just one of our many reminders, that,
according to Jesus, the happy, healthful and
adventurous thing to do is to be thankful.

Unthankful folk are hurtful, as these lines
tell:—

"Blow, blow, thou winter wind!
Thou art not so unkind
As man's ingratitude."

Or as the Chinese proverb has it, "Sharper than
a serpent's tooth is the thankless child."

Only the truly thankful get the most good
out of life. Like the lady who put the flowers
that friends brought in front of a mirror, where
she could see both sides of the bunch at once.
What a little reflection can do! —G. J. Andrews.

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unless they form the heart and life
of humility, gentleness and love, will
never give an entrance into heaven."*

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