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## "Set for the Defence of the Gospel."

**P**HILIPPIANS 1: 16 is a great text for preachers. In it the Apostle Paul tells how some brethren who had been made more confident because of his imprisonment, and more abundantly bold to speak the word of God without fear, knew that he was "set for the defence of the Gospel." The context, it is true, indicates a position which was only partly good; for those who were stirred up to proclaim Christ did so from mixed motives. One group did it "even of envy and strife," "of faction, not sincerely," thinking to raise up affliction for the apostle in his bonds. The other brethren preached Christ of love and goodwill. A good motive is as desirable as is a good message. Paul does not justify envy or strife when, rising to a great height of devotion, he writes: "What then? only that in every way, whether in pretence or in truth, Christ is proclaimed; and therein I rejoice, yea, and I will rejoice." May we all succeed in an endeavor to emulate the zeal, devotion and magnanimity of Paul. Of him, the greatest of the apostles, whose highest ambition was to preach "the Gospel of the glory of the blessed God," the following words have been written:

"Oft when the Word is on me to deliver  
Lifts the illusion, and the truth lies bare;  
Desert or throng, the city or the river,  
Melts in a lucid Paradise of air;—  
"Only like souls I see the folk thereunder,  
Bound who should conquer, slaves who  
should be kings—  
Hearing their one hope with an empty  
wonder,  
Sadly contented with a show of things;—  
"Then with a rush the intolerable craving  
Shivers throughout me like a trumpet-  
call,—  
Oh, to save these! to perish for their saving,  
Die for their life, be offered for them all!"

What was conspicuously true of Paul ought to be true of every preacher of the Gospel; each one ought to regard himself—and so conduct himself as to be regarded by his hearers—as "set for the defence of the Gospel." By his Master he has been called to a high privilege and a most responsible task. No nobler work has ever been entrusted to men than this, that we should be representatives of Jesus Christ the Son of God, have committed to us the ministry of reconciliation, and be charged with the preaching of the Gospel to the whole creation. Evangelism is the first duty of the church. God "maketh manifest through us the savour of his knowledge in every place. For we are a sweet savour of Christ unto God, in them that are being saved, and in them that are perishing; to the one a savour from death unto death; to the other a savour from life unto life." Surely a grasp of the meaning of such words brings to us a deep sense of the great and serious responsibility placed upon us. Realising that men without Christ are lost, that our

Lord Jesus is the only way to God (for "no one," he said, "cometh unto the Father but by me"), and that the Gospel is "the power of God unto salvation to every one that believeth," we are constrained to exclaim with the apostle, "Who is sufficient for these things?" With him, may we find the completely satisfying answers: (1) "We are not as the many, corrupting the word of God; but as of sincerity, but as of God, in the sight of God, speak we in Christ; and (2) "Our sufficiency is from God."

We have a gracious ministry to fulfil. "How beautiful are the feet of them that bring glad tidings of good things!" What we call the Gospel is the gladdest news ever given to men. It is the story of the love of God for his erring children. The very heart of the message—without which the Gospel can never be adequately told—is found in John 3: 16. To one conscious of sin and failure there is no better news than this, that "God commendeth his own love to us in that while we were yet sinners Christ died for the ungodly." "When the kindness of God our Saviour, and his love toward man, appeared, not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit, which he poured out upon us richly, through Jesus Christ our Saviour; that, being justified by his grace, we might be made heirs according to the hope of eternal life." These are the things which the apostle urged a young preacher to "affirm confidently."

In these days we are thinking very specially of devoted young men and women who are training, or are about to train, for the work of evangelism. Our earnest hope and prayer and our urgent exhortation is that they all may ever be "set for the defence of the Gospel." May they exalt Christ before men, tell of the love and the atoning death of him "in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace"; for the world has no hope without the Saviour. Let every preacher with a heart of love witness supremely to Christ, call men to him in penitent faith and obedience, and offer them our Lord's salvation on his own terms. Let us all preach his word, without an "if" or a "perhaps." In defence of the truth of the Gospel let us all, young and old, be willing to live, and willing, if need be, to die. In no other way can we be true to God, or be such helpers of men as we ought to be. By our truth and faithfulness we shall also benefit ourselves—for, we shall all soon appear before God to give an account of our stewardship.

The writer hopes soon to resume his work of teaching young men. For past, present and future students of the Word everywhere he expresses best wishes for success and the blessing of God. May every one of us give heed to the impassioned plea of the aged apostle—"Guard the deposit."

## "Church Casualties."

**T**HE term "church casualties" has been used with reference to the large number of church buildings in England which have been destroyed or partially destroyed by bombing. To us the first sight of the phrase suggested the multitude of church casualties with which we are familiar even in our own country—those numerous church members who seem earnest and zealous Christians for a time, but who, under some form or other of satanic blitzkrieg, fall by the way or have their faith sadly injured if not destroyed. Local churches have passed out of existence, in fulfilment of the word about the candlestick being moved out of its place.

## Makariotatos.

"**ILICO**" recently had in "The British Weekly" an article on Cyprus, "The Copper Country." It was interesting to Christians because of the work of the early missionaries of Christ and also to general readers because of its modern relation to the Empire and world happenings. We quote one of "Ilico's" interesting paragraphs, as follows:

"Cyprus is a Christian island with an independent church, one of the Orthodox family of the East. Not only has copper been discovered there, but also, it is alleged, the tomb of St. Barnabas and the original Gospel of St. Matthew. In virtue of these and other advantages the Patriarch of Cyprus is entitled 'Most Blessed' (makariotatos) and enjoys (and, I hope, exercises) the right to sign his name both in red ink and in purple!"

It would be very interesting if we could have an expressed opinion of Barnabas and Paul, the first missionaries in the island, on the departures from the primitive church order implied in the last sentence of the paragraph. We cannot have that, but we can stand by the faith and order revealed to us by inspired apostles of our Lord.

## Knowing What we Know.

**E**DEN PHILPOTTS closed one of his stories by representing one of his characters—an illiterate old man—as saying: "I ain't gathered much, but I know what I know." It is well to gather much truth and to grow both in grace and in the knowledge of God. The Apostle Paul wrote of some who were "ever learning and never able to come to a knowledge of the truth." In contrast with these the apostle himself both knew him whom he had believed and the truth of the message which had been revealed to him by Jesus Christ.

## The Thing Which Supremely Matters.

**T**HERE is a badge of a Christian life. We may think of many marks of a disciple, but there is one thing which above all others distinguishes the Christian from the non-Christian. The people of God are "sealed with the Holy Spirit." Positively, the Scrip-



tures declare that, "Because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father." Negatively, it is strongly and sternly declared, "If any man hath not the Spirit of Christ, he is none of his." A common mistake is to turn the positive statements of God into negatives; but in this case God has himself emphasised the necessity of our possessing the Spirit by a negative statement as well as a positive one. If a man has the Spirit of Christ in him, of course he will manifest the disposition of the Master—humility, sacrifice, obedience, and so on. But the apostle was quite evidently thinking of God's Holy Spirit as the indwelling guest of every Christian, the gift of the Spirit

which Peter promised to obedient believers on the day of Pentecost, and which the apostles later declared that "God hath given to them that obey him." The fact of the Spirit's indwelling can be known not alone by our compliance with the terms of the promise, but also by results. Christ said that a tree is known by its fruit. And Christ's apostle wrote that "the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance." The Spirit-filled believer bringing forth fruit to the glory of God represents Christianity at its best. The passages of Scripture to which we have referred are great and searching ones for every professed follower of the Lord.

## At the Table of the Lord.

### "MY BODY . . . MY BLOOD."

"This is my body . . . this is my blood."  
—Matthew 26: 26, 28.

WHEN our Lord used these words, he was present in person with his disciples. Undoubtedly, he meant that the bread represented or signified his body which was soon to be given on the cross as a sacrifice for sin; and that similarly the cup, or the fruit of the vine contained in it, represented the blood about to be shed for the remission of sins.

The Roman Catholic Church teaches the dogma of transubstantiation; that is, that the substance of the bread and wine are altered by a divine miracle, and that, while the species (or appearance) of bread or wine remains, yet the substance is changed into the actual body or blood of Christ. This unscriptural view is followed by what to simple believers in the New Testament seems the dreadful practice of adoring the elements, and worshipping the elevated host, in the deluded belief that Christ is being lifted up.

If ever transubstantiation took place, surely it must have been when our Lord himself took the bread and blessed and brake it. But in that case there would have been two bodies of Christ present—one sitting at table in the place of Host, and the other on the platter as it was passed round. To such a view the narrative gives not one word of support. Our Lord's "language was naturally figurative, and the verb 'to be' on his lips quite easily and biblically took on the sense of 'to signify.' Just as the paschal lamb in Egypt (Exod. 12: 21-23) was, that is, signified, Jehovah's passing over the unharmed houses of Israel; and the rock in the desert (1 Cor. 10: 4) was, that is, signified, or represented, Christ; moreover just as, in modern life, a picture or statue is, that is, signifies or represents, the person whom it resembles, so the words, 'This is my body,' plainly mean 'This bread represents my body.' No one misunderstands Christ's meaning when he said, 'I am the door,' or 'I am the vine.'

"Yonder hangs a photograph of your friend. 'There is my friend,' you say. You say it truly, but you mean simply that the picture represents your friend. So the broken bread and the poured out wine are symbols of and represent the atoning Christ. Do not wait upon and hang your thought about the symbols. Press beyond them to the Christ they represent. Yield yourself in faith and love to him, not to them, when, in obedience to his command, you eat the bread and drink of the cup in remembrance of him."

"For the bread and for the wine,  
For the pledge that seals him mine,  
For the words of love divine,  
We give thee thanks, O Lord.

"Only bread and only wine,  
Yet to faith the solemn sign  
Of the heavenly and divine!  
We give thee thanks, O Lord."

### THE REAL PRESENCE.

"Where two or three are gathered together in my name, there am I in the midst."  
—Matthew 18: 20.

THOSE Christians who are grounded in the faith of the New Testament do not believe in such a "real presence" of our Lord in the Supper as is often meant when that phrase is employed. There is no change in the elements—the bread remains bread—and the literal, physical body of Christ is not present. At the very opposite extreme is the bare and inadequate view that the Supper is merely a memorial. It is a memorial feast, but it is more. John Calvin strove to mediate between the two extremes. He denied the objective presence of Christ in and under the elements, but held that Christ is received spiritually by the believing partaker.

There is a scriptural view of the "real presence" which is very dear to the believer. We can and do truthfully sing as we prepare for the memorial feast:

"When to thy table, blessed Lord,  
Thy saints draw near with joyful feet,  
To celebrate around the board  
Thy wondrous death in emblems meet,  
Thou, in the midst, art there to bless  
With more than earthly happiness."

Our Lord declared to his disciples when he gave them his last great commission: "Lo, I am with you always." He extended the promise of his presence to other than apostles. "Some people think," wrote Sir William Robertson Nicoll, "that our blessed Lord left a promise, 'Where two or three thousand are gathered together, there am I in the midst of them.' He was much too kind." The precious truth declared by our Master was: "Where two or three are gathered together in my name, there am I in the midst of them." This is a much more blessed thing than the inspiration and exhalation which undoubtedly often come to the Christian attending a great spiritual rally. No one denies that a thrill and great uplifting of spirit may be experienced in a great communion service attended by thousands of believers. Sometimes the thrill is due to a contagion of mass suggestiveness rather than to a spiritual influence. But, as one has said, "when the small handfuls are gathered together, and the inspiration is felt, there is no question as to its origin. It is the real thing. It is 'the presence.'" The important matter is not that we gather in a large assembly or a small one, but that we meet in the name of Christ. With that condition fulfilled, the twos and threes have the assurance that their worship is acceptable and experience a time of spiritual refreshment. The Lord is present, and where he is there is rich blessing.

We come rejoicing to meet our Saviour, to whom we earnestly pray:

"Thy presence makes the feast:  
Now let our spirits feel  
The glory not to be expressed,  
The joy unspeakable."

## "God Bless You."

A. B. McDiarmid, M.A.

IF language is a science and speech is an art, the person who is schooled in that science and art has an advantage over the person who is not in communicating thoughts and feelings. There are rules of grammar which insure correct construction of sentences, and there are numerous devices which can be used for expression. Resulting from all this science of language there is what is commonly called the "King's English," which is the standard of correct speech, and in the world of letters one is measured by this yardstick. But in every language—the English language included—there is, and has always been, what is called an *idiom* or the language of the people. This is a form of speech which is not strictly grammatical but yet is peculiar to the particular language. It has always been recognised, because there is no alternative; common usage is its claim to recognition. In relation to the "King's English" it might be called the "Commoner's English." There are always a few language purists who will exhaust their last breath protesting its use, but I make my appeal to Jesus, who was the common man's friend.

I made a happy discovery at the beginning of my student days to find that the Lord Jesus set aside the classic Greek tongue in favor of the language of the people, called the Koine Greek. In addition to that, I discovered that Jesus departed further still from classical language in moments of deep feeling. For instance, in the midst of his last long prayer in Gethsemane he burst forth with "Abba Father, all things are possible unto thee." "Abba" is a Syriac term of endearment, and "Abba Father" reads literally "My Father the Father."

I write this brief word in defence of the idiom, the language of the people, as a very acceptable medium for the expression of humble and deep feelings which are shy of classical language. My purpose in making this brief defence is to introduce to your affections one of the shyest little idioms the world has ever heard, and I would like to be able to present it and defend it better. It is not used much now-a-days; at least I have not heard it so very often of recent years. Just three little words, "God bless you." So far as I can determine, it is exclusive to the English language. I find no trace of it in the Hebrew or Greek languages. The Apostle Paul and the Apostle John were fond of saying "The grace of the Lord Jesus be with you." The Apostle Peter's favorite was "Peace be with thee." But "God bless you" is a dear little child of the English language, often on the lips of our grandparents but not heard much to-day.

It has a few commoner little friends such as "Cheer up," "Never mind," "Poor child," "Dear boy," "Mother's darling," and so on—all jewels of our English language and yet they are without grammatical dignity. Jesus understands them because he loved to use such means of expression. But "God bless you" is hard to say; it takes almost a saint to say it. It is comparatively easy to pronounce that age-old benediction: "The Lord bless thee and keep thee, the Lord make his face shine upon thee; the Lord lift up his countenance upon thee and give thee peace." There is a lot to shelter in there, but just "God bless you" leaves your eyes wet and your tongue dry.

Not only is it hard to say, but it is hard to receive. There is something overawing about it; sometimes it comforts, sometimes it makes afraid. Many of our long wordy benedictions are a travesty upon that fervent little prayer "God bless you." If the disposition to say it and receive it were restored, it would prove a mighty power in our corporate life. And when I take a glance at the sacred record



and note how effective God's blessings were, I love that little idiom the more. The scriptures reveal that whoever or whatever God blessed prospered, from the time that he blessed the creatures of the deep and the fowls of the air and bade them be fruitful and multiply. Civilisation can never outgrow the self-evident truth that whoever or whatever God blesses, prospers.

Long before the great unseen power was identified as the God of Abraham and the Father of Jesus, primitive peoples believed in the reality of the blessing of God by experimental proof.

For our own good, for the good of our country, for the good of the Empire, for the good of the entire world, let us invoke the power behind that choice little English idiom, "God bless you."

## On Jesus' Bosom.

L. E. Verco.

*Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved" (John 13: 23).*

NO, this was not Jesus leaning his tired head on his disciple's bosom as they reclined at supper, but the disciple using the Master's bosom as a pillow for himself. We might think such familiarity almost impertinent, but neither Jesus nor the other disciples seem to have entered any protest. Perhaps it was a symbol of that of which John later wrote, "Perfect love that casteth out fear." And this is not an isolated case of the love of Jesus to his friends. Just before the feast it is remarked of Jesus, "Having loved his own which were in the world, he loved them unto the end."

Once in a time of serious illness there came to me one morning, with a strong force of consolation, the message of the sisters to Jesus, "Lord, behold, he whom thou lovest is sick." Was it wrong to appropriate to myself those beautiful words, when John teaches us, "We love him, who first loved us"? If we are faithfully striving to follow Christ and serve him, surely there is nought can separate us from the love of Christ. Perhaps someone will say, "But then the disciples were so good, and we most surely know our faults." Yet this does not seem to be the case, for just before this the mother of James and John had asked for the highest places in the kingdom for her two sons, and when the ten heard of it they were very angry. When they sat down to supper none would take the towel and basin to do the foot-washing, so Jesus did this lowly task himself. Afterwards they all forsook him and fled, and Peter thrice denied that he knew him. Such were they to whom Jesus said, "With desire I have desired to eat this passover with you before I suffer." It was a feast of love, and still is. What better refuge is there for the Christian, in these days of trial and uncertainty, than to come and meet with our Master around his table?

"Peace! perfect peace! with loved ones far away?

In Jesus' keeping we are safe, and they."

## By-ways of Life.

I found Happiness

On a little road

Leading through the gateway

Of the heart's abode.

I found Service

Through the gate revealed,

Hinges swinging outward

To a distant field.

I found Love

Bounding as the sea

And ne'er an empty moment

When others walked with me.

—Mayme Garner Miller.

## Christian Education.

Matthew 5: 1-12.

Prayer Meeting Topic for October 1.

H. J. Patterson, M.A.

AND he opened his mouth and taught them." Jesus was the world's master teacher, and none ever has or will begin to compare with him. The hope of the world to-day lies in education, but it must be Christian. We may educate and produce a race of clever devils. In John Buchan's autobiography he quotes Raymond Asquith as saying, "The English public school system is the only one which fits a man for life and ruins him for eternity." Our own "secular" educational system surely is not the best.

Home Education.

Many believe, and rightly so, that the place of true education from the Christian standpoint is in the home. Our Sunday schools and day schools in their present usage will never do anything really valuable if the home is against them. The home holds the secret of moulding the life, and whether for good or ill, exercises an influence which cannot be denied. What kind of a home is yours? If there is not the expression of religion in addition to the attempted impression, your efforts to mould and develop Christian character in the child are doomed. Give a country good home life, where the Bible is an open book and the father and mother themselves epistles, and the result is inevitable.

Teaching Through Institutions.

Of course you may say the home is an institution, but I choose to keep it apart, for it is more than that. The time, however, has come when we must lay greater emphasis on the teaching that is Christian through institutions. Our great public schools have made a contribution and sometimes have failed. Where there is a development of class consciousness and of a spirit of worldliness that is unchristian they must fail. Parents, too, help toward that by their promotion of the select school complex. The old school tie has its good and bad features. Our Sunday schools must be more in the nature of Bible schools in the sense that truths from the Bible affecting the whole of life shall be more than evident to the pupils. Too often we've told a story without a relation of it to present day events and life. Every Christian should be prepared wherever there is opportunity of making Christ known through the institutions of the land.

World Evangelism.

This may be referred to as preaching, but surely all true preaching will also be teaching. Jesus came preaching the kingdom of God, but it was teaching. He said, "Go and teach all nations." The church can never rest or be satisfied while there is one lost soul ignorant of God's grace and salvation. And we must teach men so that they may be able to teach others. Most important are our great Christian colleges where young men and women are trained for the ministry of the Word. Jesus chose out young men and trained them for a life's work. The task he set himself to do we also must do as a church.

At this time of the year we think especially of the College of the Bible at Glen Iris, that one Federal institution, where young men are prepared for evangelism. These already trained are now in all the world, and their word has gone out to the ends of it. No one will ever be able to measure the influence of these. It is Christian education afforded under the guidance of spiritually minded men. May we all liberally support it in every way possible. The world needs Christ, and Christ shall not be known except as we go teaching and preaching the kingdom.

TOPIC FOR OCTOBER 8.—PRAYING FOR GUIDANCE.—Psalm 31.

## The Family Altar.

J.C.F.P.

TOPIC.—DOMESTIC OBLIGATIONS.

Monday, September 29.

WIVES, be in subjection to your own husbands, as unto the Lord.—Eph. 5: 22.

Whilst Christianity is designed to create perfect equality in certain respects, it recognises the need of authority and subordination. The husband should be the head of the wife and family, who should subordinate themselves to his ruling "as unto the Lord." The latter proviso suggests that the injunction does not apply to questions of conscience or religious obligations.

Reading—Ephesians 5: 22-33.

Tuesday, September 30.

Children, obey your parents.—Eph. 6: 1.

As far as parents' commands are in harmony with those of God's word, children should obey them. This is "right," being divinely required, and necessary, seeing that it tends to the children's welfare and the building up of a well-ordered society.

Reading—Exodus 20: 1-17.

Wednesday, October 1.

Ye fathers, provoke not your children to wrath.—Eph. 6: 4.

Fathers should exercise their authority in a manner conducive to their children being trained "in the nurture and admonition of the Lord." Commands which eliminate all thoughts of God are of the world. All authority should be used with a single eye to the glory of God and the children's welfare.

Reading—Proverbs 22: 1-6.

Thursday, October 2.

Servants, be obedient.—Eph. 6: 5.

God does not wish to sever ties which bind men to their fellowmen, but rather to lead them to the proper performance of the duties incumbent upon them in the ordinary relationships of life. The recognition of authority is imperative.

Reading—Ephesians 6: 1-8.

Friday, October 3.

Ye masters, do the same things unto them.—Eph. 6: 9.

Masters should use their authority in the same spirit required of servants. They must never take advantage of the power by giving unreasonable commands or cruel threats, always remembering that God is their Master, who is no respecter of persons.

Reading—Ephesians 6: 9-14.

Saturday, October 4.

Let them learn first to show piety towards their own family.—1 Tim. 5: 3.

Children or descendants of widows should contribute to their support, for in this practical way "piety" is best evidenced. "If," continues the apostle, "any provideth not for his own, and especially his own household, he is worse than an unbeliever."

Reading—1 Timothy 5: 1-8.

Saturday, October 5.

Husbands, love your wives.—Eph. 5: 25.

The husband should emulate the example of our Lord in his relationship to his church. Christ loved the church; so the husband should love his wife. Christ died to redeem his church; so the husband must be willing to deny himself in order that he might provide for his partner in life.

Readings—Psalm 34; Ephesians 5: 15-33.

Everyone must have some solitary spot where he can be alone with his God. Every teacher must have a school room. There Jesus comes to us to teach us to pray.—Dr. Andrew Murray.



# N.S.W. Churches of Christ Bible College

First Annual Offering, Lord's Day, October 5.

**A**CTING under instructions from the Easter Conference, 1941, the college committee has proceeded to plan for the opening of the institution in February of next year. Already there are signs of divine and human favor. In answer to prayer there have been secured a worthy faculty, a suitable property and the necessary students for the opening years. The purpose guiding the brotherhood is the glory of God, the care and development of present churches and expansion into new fields. For years brethren have prayed and planned for this, and the thrice-expressed endorsement of conference made the matter urgent.

Feeling that its appointment this year carried a mandate and that other methods had not wholly solved the problems associated with smaller churches, and that there was a rising passion for evangelism, the committee felt that it was compelled to take at once all reasonable steps to set up the institution, which it is believed will be loyal to the plea and extend the work we all so much love.

The first annual offering will be taken by N.S.W. churches on Lord's day, October 5, when, as we pray, all members will endorse the decision of conference. Inquiries and gifts should be made to B. G. Corlett, hon. sec.—Stuart Stevens.

## Number Thirteen.

E. C. Hinrichsen, Convener of Finance.

**I**N America many large hotels do not have floor 13 or room 13. People are afraid of that number. Our new Prime Minister is the thirteenth Prime Minister. He was born on the 13th, started work on the 13th, and sat for his accountancy examination as candidate number 13.

The New South Wales Bible College was launched on Sept. 13 with outstanding financial success, the amazing sum of £4500 being contributed. In addition, 13 young men volunteered for the ministry.

Much credit is due to Bro. Stevens. He has been publicity agent for this great new movement. He had a film taken of the college property and personalities. In addition to this, he and Dr. Bardsley, and the Enmore church, gave a banquet to over 250 people. The writer has never seen anything better. Hundreds who were not at the banquet came to the great rally. The result was that the large En-

more Tabernacle was so crowded that many could not conveniently see the pictures. Thank you, Bro. Stevens; a great achievement on a Saturday night.

The writer spoke on "A Great Investment." Here is the barest outline.

### I. The Institution Described.

(a) Property, magnificent building, right on the harbor. More than 20 rooms; several large ones suitable for lecture rooms. Five bathrooms. Spacious gardens, good tennis court, beautiful swimming pool which would probably cost £1000. All in splendid condition throughout. It cost £20,000 originally. Secured for £4000.

(b) Faculty. Principal A. R. Main, M.A., a trusted and respected man in our brotherhood. A. N. Hinrichsen, M.A., B.S.Litt, assistant lecturer, a brilliant student at Glen Iris, who recently gained top place in his department in Butler University.

(c) A splendid band of young men await the privilege of entering. (Thirteen volunteered from that one meeting.)

### II. How the College will Help New South Wales.

(a) By upholding the dignity of a great cause. The church of Christ has the most reasonable and rational message of all churches. It used to send men to U.S.A. for training. Some came back, some did not. Then the Federal Conference decided to start a college at Glen Iris. It has been and is a splendid institution. Money put into that institution has returned its value a hundredfold. That college has done so much good to Melbourne that Sydney wants a similar institution. The great city of a million and a quarter of people needs a college and its faculty to uphold the dignity of a great cause.

(b) It will save many of our smaller churches from disintegration. There is a tendency to take in anyone as preacher as long as he will preach cheaply. We are in danger of losing some churches. These churches were erected by the sacrifices of people who believed in the principles of the church of Christ. Students can be used to great advantage. There are over 20 churches at this moment in which student preachers could be placed.

(c) It will strengthen the foundations of faith. A world without faith is as "dark as the pit from pole to pole." "Without faith it is impossible" to please God or anybody else.

Strengthening of faith is necessary. If this is not done we are undone.

(d) It will intensify evangelism, and help to hold the results. The college and evangelism are twins and must go together.

### III. How We can Help the College.

(a) Prayer. This is a new institution in N.S.W. Add a new sentence to your prayers. Time is not lost when an engine stops to coal, and time is not lost when a Christian stops to pray.

(b) Giving. It is not a matter of putting money into bricks and mortar. It is a matter of putting money into human lives. When that is done, no mathematician can begin to



Mr. A. N. Hinrichsen, M.A., B.S.Litt.

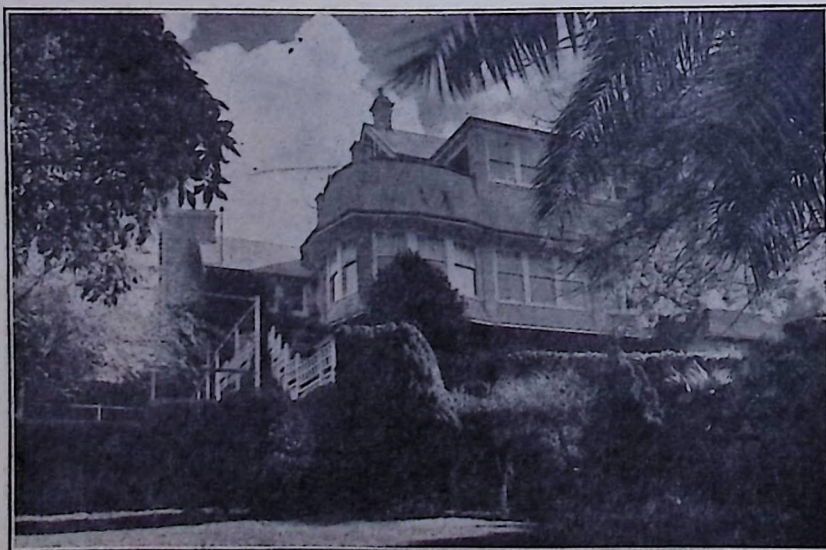
compute the results. One student of the 13 may bring 13,000 to Christ. Then 13,000 may go out and bring others, and so on. A little while ago a man spent £25,000 on printing good Bibles for the prominent people in China. One Bible fell into the hands of a Mr. Wang, a banker. It led to his conversion. Feeling that that was the message which the people needed, a few months ago he placed £25,000 in the hands of a missionary for the building of a Christian college in Chungking. One Bible produced £25,000, and there are tens of thousands of others at work. Money put into the living word or living people always pays. Feeling the truth of that, one brother agrees to give all he makes for the next twelve months to the college, thus placing himself and £10,000 equipment at the Lord's disposal. Others made magnificent gifts. The more they give the more they can give was demonstrated. The friendly rivalry in giving during the appeal between Rockdale and Belmore will never be forgotten; nor will the giving of smaller churches. The four churches which gave the most to the new marquee appeal a month ago gave most to the college—Rockdale, Belmore, Enmore and Hornsby. These, too, are the happiest.

(c) Talk about the college. Tell the people who were not present. We spoke to something over 500 of our members. There are more than 5500 somewhere else in N.S.W. If 500 could give £4500, what should 5500 do? Many churches were not able to have a part on Saturday night. They will do their part on the first Sunday in October. Our country churches have not yet had a part. Wollongong, however, the baby church, sent £10.

Our preachers and secretaries will supply the literature. This costs money and effort.

Do not fail to have a part in the biggest venture of faith and works ever considered by the New South Wales Brotherhood.

The future is guaranteed. A number have made provision in their wills. Some have



Property at Woolwich, Lane Cove River, Secured for N.S.W. Bible College.



made a request that 3 per cent. be paid for special mission work, realising that a college without evangelism would be a burden.

We need cash now. Please help on Oct. 5. We have a great brotherhood. Everybody said that on Saturday night. Make up your mind now; write out your cheque now.

"Out of debt at the opening" is our slogan.

### It Is Natural.

B. G. Corlett, Hon. Secretary and Treasurer.

**EXPANSION** is natural. Although father goes on increasing his business and thus enlarging his liabilities as well as his assets, it is still natural for sons to move out into a venture of their own. Sometimes father out of appreciation helps; very rarely does he hinder.

It is both desirable and natural in church life, when a church is strong, for a group to move out into a new venture and establish a new church. This is not opposition but natural. The mother church naturally rejoices and helps, at the same time realising that she must assume additional financial obligations.

It is natural that a new college should come into being in N.S.W. It would be natural even for the Commonwealth to rejoice and give its blessing by saying "N.S.W. has helped the Federal institution by giving thousands of pounds in the past, and they will be leaving all their assets behind as an heritage, including endowment money, not to mention the spiritual assets to the churches in Victoria. Proportionally N.S.W. will be carrying a much bigger load. We will not only show our appreciation by gladly meeting the added obligations, but will help N.S.W."

It is natural to count upon what God is able to do in these matters.

It is natural for God to ask more of his people at this time.

Saving banks have record deposits; further, thousands of war saving certificates indicate savings. Highest and increased wages are being paid. More married couples are earning

## Our Preachers.

**WE** have received some personal letters and two intended for publication making a strong protest against the article "Set Thine House in Order" which appeared in our issue for Sept. 10 and its publication in "The Australian Christian." Holding over some matter which was earlier received, we make room for the greater parts of the two protests. These will doubtless well represent the views of others also, and this publication will suffice for all.

Mr. Fred. N. Lee writes: "As one who is not a preacher, I desire to register a vigorous protest against the sweeping accusation made by Miss Buckingham in her article in your issue of Sept. 10. Doubtless Miss Buckingham has had some cause for complaint or she would never have written her article. If I had been afflicted with a similar sermon, I would have protested most strongly to the preacher concerned. The writer of your article has, however, by the public nature of her protest and the sweeping accusation that it contains, included all of our splendid band of preaching brethren except 'some who preach the old Gospel.' The 'natural inference seems justifiable, that a great number of preachers are included in those who are accused of preaching false doctrines. In 22 years of church membership, I have never once heard a sermon that would come under the classification that Miss Buckingham condemns. Doubtless other brethren with longer experience in the brotherhood could express similar views. It is easy to condemn under such general phrases as 'there are those who know a lot about "ologies" and "isms," and "they scoff at heaven."' I challenge Miss Buckingham to prove that the great bulk of our preachers preach in that way. There are not many of our preachers in Australia who could justly be labelled 'Modernist.' The great majority of our preachers are sound men and do preach the old, old story of Jesus and his love."

Mr. Reg. Enniss writes: "The article in your issue of Sept. 10 leaves me amazed. Whilst

faith in Christ and his redemptive work. As a people professing to desire the union of God's children, we shall do well to avoid making public our own lack of unity. Let us continue to preach the great spiritual truths so widely accepted, with the least possible emphasis upon minor matters which divide the Lord's people. Let us by word and deed encourage rather than criticise men who are engaged in the hard task of preaching, a work never so difficult as in wartime."

In last issue we gave warm expression to our belief in the loyalty and devotion of the great majority of our preachers. We regret that any faithful preacher should have felt that his devotion was being questioned in an article that (however much and rightly the writer, with others, was concerned about certain matters) was too sweeping and too little qualified. We are happy to believe that, to a degree less than with almost any people, churches of Christ in Australia are free from the blighting influence of what is called "modernism." We wish it were possible for us to say that it is not within our brotherhood. Apart from questions of fundamental loyalty, there are differences even amongst preachers on things which are not minor or unimportant. We repeat our oft-expressed plea for unity. If we all speak according to the Word (as we pray and trust we shall), there will be no division.—Ed.]

### Closer Union With Baptists.

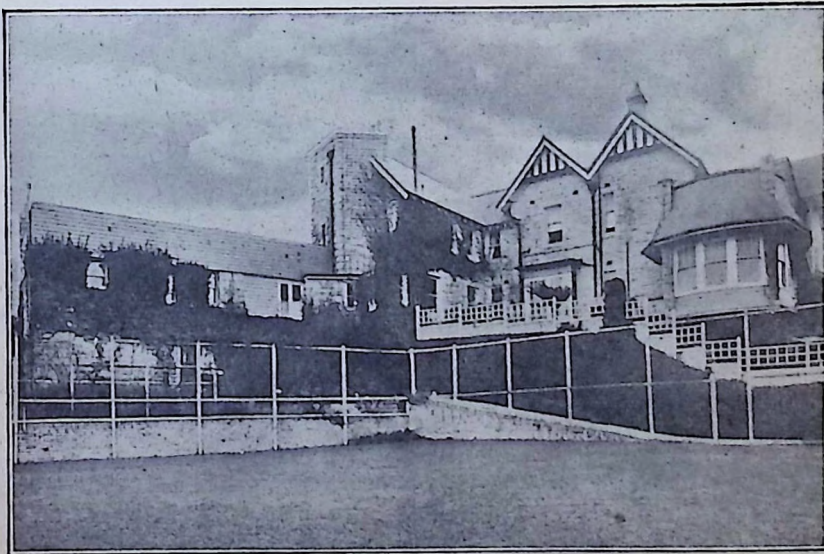
**THE** combined committee (Victorian) representing Baptist Churches and Churches of Christ has held a second meeting. At that meeting it was decided: (1) That the churches be recommended to grant letters of transfer to one another. (2) That where there are churches of the two communions adjacent, it be recommended that occasionally united services and meetings of church organisations be held. It was thought that such would help to foster the spirit of unity.

Arrangements are being made to hold a united communion service in Collins-st. Baptist chapel on Tuesday evening, Oct. 28, at 8 o'clock. This service will be conducted by Mr. Eric Evans, President of the Baptist Union, and minister of East Camberwell Baptist church, and the sermon will be preached by Mr. S. R. Baker, of our Lygon-st. church. It is expected that there will be a very large gathering, and that possibly a second and simultaneous meeting will need to be planned for another place. The interest and prayers of all are sought.—Thos. Hagger.

### Annual Scripture Examination.

#### FEDERAL RESULTS.

- Div. 1.—Muriel Marriott, Croydon, S.A.
- Div. 2.—Lawrence Larcombe, Paddington, N.S.W.
- Div. 3.—Audrey Wood, Paddington, N.S.W.
- Div. 4.—Jack Mulvaney, Epping, N.S.W.
- Div. 5.—Marjorie Anderson, Gardiner, Vic.
- Div. 6.—Yvonne Gates, Paddington, N.S.W.
- Div. 7.—Miss A. Atkinson, Paddington, N.S.W.
- Div. 8.—Miss Dora Woollett, Hamilton, N.S.W.
- Div. 9.—Miss Marjorie Buckingham, Caulfield, Bambra-rd., Vic.
- Div. 10.—Mrs. J. Atkinson, Paddington, N.S.W.



Another View of N.S.W. Bible College.

money. There is the lowest unemployment for many years.

If members of the churches of Christ only gave 10 per cent. of their increased incomes to the college, there would be more than enough for both institutions.

Solve all problems by giving God his portion.

Humility and toil are the two uprights of the ladder by which we ascend to Paradise.—Bernard.

unable to lay claim to have listened to all of our preachers, there are very few whose messages I have not both heard and enjoyed. Never have I heard public statements by our men such as are attributed to them in the article in question. Moreover, in recent months, while travelling and visiting, it has been my privilege to listen to leading preachers of most of the larger religious bodies. In every case such messages have been entirely free of so-called modernism, and have been the clearest evidence of a love for truth and an unqualified

"Many a questioning.

Many a fear,

Many a doubt,

Hath its guiding here.

Moment by moment,

Let down from heaven,

Time, opportunity,

Guidance are given;

Fear not to-morrow,

Child of the King,

Trust it with God—

'Doe the nexte thyng.'



## Here and There.

An American Bible Society has the striking slogan, "There must be no blackout of the Bible."

The following telegram reached us from Sydney on Tuesday morning: "Despite blackout Hinrichsen-Morris Mosman had wonderful day Sunday; ten decisions, sixty to date.—Burns."

We are pleased to note that Bro. Arthur Linley Hare, of the church at Balwyn, Vic., has received from Melbourne University the degrees of Bachelor of Medicine and Bachelor of Surgery.

We regret that very much matter had still to be held over. Reports of the two conferences—State and Federal—being held in Adelaide this week must have precedence in our next two issues.

During the past few days delegates from Queensland and New South Wales have been passing through Melbourne en route for the Federal Conference. Many Victorians also have journeyed to Adelaide.

We received the following telegram from Newcastle, N.S.W., on Tuesday morning: "Saunders' mission Mayfield experiencing well attended meetings, magnificent preaching; prayers requested.—Wilson."

The matter relating to the N.S.W. Bible College, in preparation for the offering to be taken in the mother State, was forwarded by Bro. Stuart Stevens, publicity agent, on behalf of the committee in charge.

We regret that Bro. A. P. A. Burdeu, hon. general secretary of Aborigines' Uplift Society, has been ill in hospital for some time. Our brother desires to inform friends and correspondents that he is still confined to bed and unable as yet to deal with correspondence. Any matters pending will be dealt with as soon as possible.

Bro. F. T. Saunders writes: "Members of all churches are asked to remember the urgent need of the College of the Bible on Sunday next, and to make a liberal offering to support this important enterprise. At the beginning of September the debit balance was over £3800. The situation never was more critical. Every member is urged to share in the offering. Members of N.S.W. churches may share in the support of the Federal College by marking envelopes 'Glen Iris.'"

The half-yearly conference of West Moreton circuit churches, Qld., held on Sept. 13, was the best attended and the most successful for many years. Bro. Albert Hinrichsen presided. An offering taken for overseas missions amounted to £16/12/9—an increase of over £6 on that of last year. A feature of the evening session was the singing of the churches' choirs. Bro. Greenwood (H.M. organiser) delivered a stirring address on "The Lordship of Christ." Bro. Alcorn was re-engaged as evangelist. A splendid spirit exists throughout the circuit.

The following appreciative words regarding one of our chaplain's work are from Cpl. J. R. Hodgson, a member of South Richmond church, Vic.:—"As one of the troops previously stationed at Trawool military camp, I should like to voice their appreciation of the work done for them by Padre C. Robinson. His efforts to assist the boys on the sports arena and in their social and spiritual life were appreciated more than can be realised, unless one has actually been with the lads and heard their comments on those little points that tend to make camp life a period of enjoyable fellowship and Christian witness. Those who met for mid-weekly Bible study were considerably helped, and I can say with confidence from remarks passed to me, that every officer and man in that camp has benefited from the padre's ministry."

A concert presented by students of the College of the Bible at Lygon-st. chapel on Sept. 16 was very successful. There was a large attendance, and a varied musical and elocutionary programme was much enjoyed. A feature of the evening was a dialogue, "Job and His Comforters," adapted by students. The proceeds were in aid of library furnishings.

W. Gale writes: "The struggle of the country churches to maintain their work continues in ever increasing ratio of difficulty. The exodus from the country has become so serious that State official committees have been sent to make surveys and suggestions. Another circuit has reported to the Home Missionary Committee that it cannot retain its preacher without the help of the brotherhood. The committee has decided that it is necessary to have a resident preacher in this Murray Valley centre, and has granted a subsidy to the Swan Hill—



Mrs. A. L. Read,

President of our first Sisters' Federal Conference to be held in Adelaide on Friday, Sept. 26.

Ultima-Woorinen circuit, as from Oct. 1. Mr. C. P. Hughes is the preacher there. We make appeal to our country churches to check up on all removals to the city and at once notify either the central office or the church nearest to the expected residence of those leaving the country. Where there is uncertainty as to destination, it would be wise to notify the office, giving what particulars are available. We fear effective church transfers have not been made in cases where a little extra care and persistent attention would have succeeded. We press that an examination be made now of removals during the past two years, to see if all have been successfully transferred to a city church fellowship. Our city and suburban preachers are very ready to help. The committee is gratified with the response to its appeal that churches should undertake special evangelistic efforts in spring and early summer."

At Maylands, S.A., on Sept. 17, a combined welcome and covenant service was tendered to new preacher, Mr. Keith A. Jones. Floral greetings were presented to Mrs. Jones by church auxiliaries. The president of conference, Mr. J. E. Shipway, gave words of welcome, also Miss Grant on behalf of women's conference. Mr. Blades, minister of local Church of England, welcomed Bro. Jones on behalf of preachers' fraternal. The covenant service was impressive. Bro. G. T. Fitzgerald led in dedicatory prayer, and Bro. W. F. Nankivell, of

Unley, spoke of "The Church's Relation to Preacher." Bro. Albert Anderson gave the introductory charge to the new preacher. The response by Bro. Jones was impressive, and the church looks forward to a very happy period of service and fellowship. Opportunity was also taken to show the appreciation of the services of Bro. Anderson during the period the church was without a preacher. His addresses have been of a high standard and very helpful. The church presented him with a gold pen and pencil. Services on Sept. 21 were excellent, the chapel being full morning and evening. A number of interstate visitors attended. The addresses of Bro. Jones on "Christ Central" and "Possible Life," were helpful and inspirational. Bible school attendance was 294.

### JUBILEE AT HENLEY BEACH, S.A.

JUBILEE celebrations were held from Sept. 7 to 17. On Sept. 6, 1891, a small group of disciples, eight in number, met for the first time in the home of Alex. Lawrie. Much progress has been made since that time, and although the church is in a seaside resort, she stands to-day with a membership of 85 and a strong Bible school of 127. The celebrations will long be remembered for the happy reunion, the rich fellowship, the crowded meetings, the stirring messages, the happy labor as the brethren sought to renovate and beautify the Lord's house, as the ladies prepared the teas. The church will remember these days as a time of inspiration and reconsecration. Every soul has been encouraged and inspired.

Bro. P. R. Baker was speaker at opening service on Sept. 7, when a good congregation attended. Bro. J. W. Cosh presided. At 7 p.m. Bro. Ross Graham spoke to a congregation of 154. On Sept. 10, 140 people sat to tea. A public meeting followed, when Bro. A. C. Rankine spoke on Deut. 8: 2. Greetings were given by the Mayor of Henley and Grange, H. R. Taylor (conference), A. C. Newbury (local churches), and Mr. Holden (Hindmarsh church). On Sept. 13, at 2.30, a happy reunion was held. Reminiscences were given by Bren. G. Hurcomb, Shearing, H. P. Manning, W. Stanford, and N. Noble. On Sept. 14 jubilee services were held. Jubilee thankoffering amounted to £34. Bro. H. P. Manning gave the message on "Jacob at Bethel." Bro. G. Hurcomb presided. At 2.30 Bro. N. Noble spoke at the "Back to Bible School" service. At 7 p.m. Mr. J. E. Shipway (conference president) spoke to a full meeting. The Mayor and councillors and wives were present. On Sept. 17 the ladies gathered for their meeting, about 90 enjoying a happy afternoon. Items were given and an address by Mrs. W. Green. The choir's anthems at gospel service were much enjoyed.

We face the future with a strong faith and resolute will.—A.R.J.



Henley Beach Chapel, S.A.



# News of the Churches.

## TASMANIA.

**Hobart (Collins-st.).**—There were splendid congregations and excellent addresses on Sept. 7. The Governor was represented by Lt.-Col. F. C. Farmer, M.C. Mr. Bowes spoke on "The Issues which Confront Us." At Youth Fellowship tea an enjoyable talk was given by Mr. C. L. Lang. Dorcas Society recently held its anniversary, and Mrs. Cole was welcomed back. Christmas parcels are being packed for church boys overseas. On Sept. 21 the Baptist and Church of Christ congregations met in a united communion service in Baptist Tabernacle. A splendid service was enjoyed by a great congregation. Mr. Roberts Thompson (Baptist) presided, and Mr. L. A. Bowes (Church of Christ) gave the address.

## WESTERN AUSTRALIA.

**Perth.**—Fifty-first anniversary celebrations began with home-coming service on morning of Sept. 14. Visitors included Sisters Mrs. Smith and Miss Smith, and Bro. Fergus Ander-

brotherhood service which followed, Bro. S. Gordon (conference president) gave an inspiring address. The celebrations concluded with an evangelistic service, conducted by Pastor S. Donnan, of Claremont Baptist church. All meetings were well attended. Bro. Raymond has now recovered from his illness. An offering taken on anniversary Sunday raised over £12 for British Brethren Distress Fund.

## QUEENSLAND.

**Monkland.**—Bible school has had several new scholars recently. The monthly gospel service on Sept. 7 was well attended, as also was the morning service of national intercession.

**Gympie.**—The thanksgiving service on Sept. 7, to mark completion of renovations to the chapel and kindergarten hall, was well attended. A thankoffering of over £20 brought renovation fund to over £59. Most of the work was done by voluntary labor at working-bees extending over three months. Evening service, conducted by Bro. E. Trudgian, took the form of national intercession. A large number attended. Bible school had record attendance for year. On Sept. 14 the evening service was a missionary one, in observance of Children's Day. Scholars took part, and an offering for Christmas cheer was received.

## SOUTH AUSTRALIA.

**Winkie.**—Bro. C. Williams, of Berri, on morning of Sept. 7 spoke on "Putting Christ in the Centre." Evening service was combined with Berri. Bren. Shire and Patching were speakers at morning and evening services on Sept. 14. Sunday school is practising for anniversary.

**Lenswood.**—The church enjoyed a visit from Sister Caldicott. At a business meeting reports showed the work to be healthy, financially and spiritually. Gospel meetings are held alternate Lord's day evenings at Forrest Range. Bro. J. Roberts conducts, and also gives scripture instruction weekly at Lenswood public school. Bible school is practising for anniversary.

**Whyalla.**—On Sept. 14 Bro. Banks, from Moonta, spoke at morning meeting, when 22 met, including visitors. At gospel service in the evening in the home of Bro. and Sister Berry, 26 were present, and Bro. Banks spoke on "The Courageous Christ." Mid-week prayer meetings in homes of members are well attended, and give spiritual help.

**Queenstown.**—Sept. 14 was Floral Sunday, the building being beautifully decorated with flowers which, after evening service, were given to sick members of the church. Bro. Brooker spoke morning and evening. On Sept. 21 Bro. Newell, from Ungarra, gave a splendid message to the church on "Judas Iscariot." In the evening Bro. Brooker preached on "The Unalterable Gospel."

**Hindmarsh.**—On Sept. 21, at morning service, 106 were present, including conference visitors, among whom were Bro. Roy Raymond, W.A.; Bro. and Sister W. G. Graham, Moreland, Vic. Bro. Patching, of Berri, addressed the church from Psalm 8. At gospel service Bro. P. E. Alcorn, from Queensland, preached on "The Resurrection." Bro. R. H. Wakely, from N.S.W., was present. Bro. Don. Ewers, a son of our preacher, has left with reinforcements for A.I.F.

**Port Pirie.**—At annual church meeting all officers were re-elected: Bren. McDonald and Arnold, elders; Bren. McNicol, Pannell, Oke, Walladge, Donley, Pillar and Hunter, deacons; organist, Mrs. C. McDonald. Adjutant Hewitt spoke at anniversary service. Annual meeting of B. & F. Bible Society was held in the chapel, when Mr. R. Bowen lectured on Egypt. Y.P. club held a function, funds going to refugee children. On Sept. 14 Bro. Hutson conducted anniversary services at Pt. Germain Methodist church and Mr. Dunn (Methodist) preached here at night.

## VICTORIA.

**Portland.**—On Sept. 21 Bro. Hargreaves preached splendidly on "A New Testament Conversion." Sister Mrs. C. Jenkins was welcomed into the church.

**Newmarket.**—Bro. Robb addressed both meetings on Sept. 14 and 21. At a business meeting Bro. W. Fordham was elected treasurer. The church extends sympathy to Sister Miss I. Murdock in the loss of her sister.

**Echuca.**—Bro. Thurrowgood gave appreciated addresses on Sept. 21. Members have had charge of the military canteen. A box of cakes has been forwarded to Christian Guest Home. Several visitors have attended recently.

**Blackburn.**—Meetings were well attended on Sept. 21. Bro. H. C. Bisehoff was speaker. In morning a brother was baptised and received into fellowship along with two by transfer. At night a young man and a married woman made the good confession.

**Middle Park.**—Improved attendances are maintained. Bro. Stewart delivers helpful addresses. On Sept. 14 Sisters Mrs. Wells and Mrs. Reynolds were received into membership from Shepparton. On Sept. 20 the "B" division of the attendance campaign gave a successful social.

**West Preston.**—On Sept. 14 Bro. Wigney spoke both morning and evening. There were good attendances. On Sept. 21 Bro. Quayle addressed morning service. Bro. R. Storey, of Unevangelised Fields Mission, delivered the gospel address, and also a lantern lecture on "Pioneering in Papua," to an interested audience.

**East Malvern.**—At a meeting on Sept. 18, it was unanimously decided to proceed at once with the first part of a composite scheme of building. Encouragement has been received by gifts for building fund from members and churches in different States. The urgent need is to provide a centre for the development of the work.

**Hartwell.**—Meetings continue well attended. Visitors from Adelaide were welcomed on Sept. 21. Bro. Webb has left for Albury to conduct a week's special meetings with the church there. On Sept. 20 the young people held a concert to raise funds to take some boys of Burwood Home for a holiday at Christmas; £8 was raised.

**Hampton.**—At a youth rally on Sept. 16, Mr. R. P. Morris was speaker, and a helpful programme was presented. The school hall has been lined and otherwise improved at cost of £67/10/-. Speaker on morning of Sept. 21 was Mr. Nicholson, representing Local Option Alliance. Mr. F. Hunting, from Sydney, was amongst visitors.

**Carlton (Lygon-st.).**—On Sept. 21 Mr. Yeoman, of Lake-st., Perth; Mr. and Miss Stubbin, of Boonah, Qld.; and Mrs. Delaney, of Tasmania, were among visitors at morning service. Bro. Baker spoke at both services. At Bible class Bro. Enniss continued his talks with "The Worth of Religious Life." At night a young woman made the good confession.

**Warrnambool.**—There were good congregations on Sept. 21. At night the Bible school rendered the Children's Day exercise splendidly. Overseas missions will benefit by over £4. Another organ has been procured and is an improvement to services. Sympathy is expressed throughout the circuit with Bro. R. Shields in the passing of his father at Box Hill.

**Norkeote.**—Anniversary was continued on Sept. 17, when Mr. A. E. White was speaker. On 21st Mr. Atkin spoke in morning, Mr. N. Jame at 3 p.m., when anniversary was continued. Mr. W. Gale addressed evening meeting, scholars again singing well under Mr. G. Hing's leadership. Attendances have been excellent; 360 at evening meeting, including 100 scholars.

**Maryborough.**—On Sept. 14 Bro. Holland's addresses were excellent: 11 a.m., "The Unchangeable Book"; 7 p.m. (Father's Day), "Oh, Ab-salom." On Sept. 21, in absence of Bro. Holland, who had entered camp for six weeks, Bro. Burn gave appreciated addresses; morning, "The Whatsoever Things"; evening, "The Unbarred Heart." Meetings continue to encourage, and attendances keep up.

**Castlemaine.**—On Sept. 7 Mr. J. Stewart, of B. and F. Bible Society, gave a helpful address at morning service, and on 14th Mr. W. J. Beasley, F.R.G.S., chief speaker at C.E. Convention over the week-end, exhorted the church. Bren. W. Hall and H. Peeler are making good recovery from illness. At half-yearly business meeting on Sept. 20, Bro. Curtis reported improvement in attendances.

**Ascot Vale.**—On Sept. 21, in absence of Bro. Coventry in Adelaide, Bro. Burn, from the college, spoke in morning and to Bible class in afternoon; Bro. Murray preached at night. There were good audiences. Farewell was said to Bro. Don. Cole, and he was given a New Testament. Mrs. Crawford, who has been ill, has been able to go out in a wheel-chair. Sunday school is practising for anniversary under leadership of Bro. Thomsen.

**Doncaster.**—During Bro. Banks' absence at Drumeondra on Sept. 21, Bro. W. Gale spoke in morning. Evening meeting was conducted by Bren. Ferguson and A. Thomas, of Gardiner. Interest is shown in the services, and addresses by Bro. Banks are appreciated. Bible school attendances have improved. There are 20 names on Christian Endeavor roll. A complimentary social was tendered to Sister Miss Jean Tully, to be married shortly. Bro. Banks presented a gift from the church.

**Footscray.**—The Ladies' Aid held a social afternoon on Sept. 16, when Bro. Ritchie spoke on "The Preachers' Refresher Course." A successful working bee was held on Sept. 20 on chapel grounds. Three young people made the good confession on Sept. 21, and a young man was baptised. Sympathy is expressed to Bro. and Sister H. Peitzsch and Bro. and Sister Allan in their recent bereavement. The church plans a "Victorious Life Campaign" in November.



**Ormond.**—Members of Ladies' Aid went on Sept. 18 to a sister church to celebrate sixth anniversary. Bro. C. L. Lang gave the church a good address on Sept. 21. For Bible school anniversary the chapel was well filled afternoon and evening. The scholars sang beautifully under baton of Mr. Dunn. Mr. C. Cole, of South Richmond, gave an illustrated address in afternoon, and Bro. C. L. Lang's talk at night was also illustrated. Sister Mrs. Hunt is away through sickness.

**Newport.**—Services are well attended. Bro. Quirk giving inspiring addresses. On Sept. 17 a meeting of about 60 members from Williams-town, Sunshine, Footscray and Newport inaugurated a Christian Endeavor Society. Bro. Nixon, of Sunshine, gave an address on "Beginnings," and Sister Mavis Taylor, of Footscray, spoke on "What is C.E.?" Bro. W. MacKay has retired as secretary of the church after eight years' valuable service. His place has been taken by Bro. R. C. Milne.

**Caulfield (Bambra-rd.).**—C.E. societies' anniversary rally was held on Sept. 20 with Bro. C. Robinson, of Preston, as speaker. Splendid reports were given by the three societies, and an item by juniors and intermediates. Bro. H. McCallum, of St. Kilda, spoke at evening service on Sept. 21. A quartette was rendered by young people. On Sept. 14 there was a parade of members of Explorer Club. At close of Bro. Clipstone's address on "The Making of Men," one lad confessed Christ.

**Fitzroy (Gore-st.).**—Happy fellowship and reunion were experienced on home-coming day, Sept. 21, when 74 broke bread in morning and Bro. H. Swain was speaker. In afternoon 77 were present to hear Bro. W. Wigney. At gospel service Dr. Killmier gave a fine sermon on "Security," when over 80 past and present members attended. Meals for the day were prepared by ladies of church. On Sept. 18 "A Night in China," arranged by Bren. Gillies and Johnson, proved a novel and enjoyable feature.

**Merbein.**—On Aug. 31 members met for enjoyable fellowship, at conclusion of which Bro. Waters led in a half-hour of song. Gospel service was well attended. Bro. West, sen., who has been seriously ill, has improved in health. On morning of Sept. 14 Bro. Waters concluded a series of addresses on "Stewardship," which proved helpful and interesting. Sister Ida Oakes, to be married on Sept. 27, was tendered a kitchen tea, and at conclusion of morning service on Sept. 21 was the recipient of a silver hot water kettle in appreciation of her services to the church.

**Bayswater.**—On Sept. 8 Bro. Colin Thomas gave an interesting address on "Mission Work in India." Sept. 15 marked commencement of Bro. Burns' third year of ministry with the church, and he delivered suitable addresses. Happy fellowship and co-operative service have been enjoyed, and a further engagement of 18 months has been accepted by him. S.S. is training for anniversary under leadership of Bro. T. Legge. Sympathy is extended to Sister Clements and her daughter in the sudden death of Bro. A. Clements, an old and valued member of the church. After an illness of many weeks, Bro. Hansen is meeting with the church once again.

**Hamilton.**—Good services were held on Sept. 7, special prayers being offered for world peace. Bible school took the form of a foreign mission programme, and a number of visitors attended. After church fellowship followed gospel service. On Sept. 14 Bro. Hargreaves was speaker. Evening service was conducted by young people of the church, and proved interesting and helpful. Special efforts by Women's Mission Band, throughout the past months, have resulted in a good sum being handed to building fund. On Sept. 21 Bro. Mountjoy spoke at morning service, Bro. Hargreaves being at Portland. Bro. Hargreaves' gospel message was on "A New Testament Conversion." Two ladies decided to follow Christ. Word has been received that Bro. T. H. Hadden has arrived safely in Malaya.

**Gardiner.**—The 27th anniversary services of the church were continued on Sept. 10. Several items were given by Miss Dagmar Worland and Bro. R. Lang. Bro. J. E. Allan, conference president, was speaker. Bro. Hagger spoke at both services on Sept. 14 and 21. His recent series of addresses on "Justified Freely," "Sanctified Wholly" and "Also Glorified" were inspiring. Local churches have combined for a series of five fortnightly midweek meetings in Congregational church, and Bro. Hagger was speaker at the first meeting on Sept. 17. At morning service on Sept. 21 a special prayer session was held at conclusion of the address. Sympathy is extended to Bro. H. Watkins (and family) in the loss of his mother.

**Horsham.**—All services are well attended. On Sept. 13 there were 109 at Bible school. Two socials have been held, and a time of fellowship enjoyed. Girls' and Boys' Societies have visited the printing press and the flour mill. Pimpinio Methodist C.E. Society paid a visit, and Mr. D. Wong gave the address. 75 were present. As a result of a plea made on behalf of the "Australian Christian" 23 subscribers have been gained. A progressive financial report has been delivered to each home where there are members. A decided improvement is shown on last twelve months. On Sept. 20 the Horsham C.E. zone rally was held in the chapel. Bro. C. W. Jackel has been elected president of Wimmera District C.E. Union. On Sept. 21, 140 broke bread. Bro. Jackel's gospel address was on "The Fear of Man—a Snare."

**Ballarat (Dawson-st.).**—The third united prayer meeting of city churches was held in Baptist church on Sept. 10. Endeavorers conducted service at gaol on Sept. 14. Bro. T. Maxwell was morning speaker at church, and Bro. W. W. Saunders gave an address appropriate to Bible Sunday at night. Bren. C. Hill and J. A. Wilkie were speakers at Doveton-st. North morning and evening respectively. On Sept. 16 a tea was tendered to young people of intermediate age, and reorganisation of I.C.E. was agreed upon. A team of sisters visited military camp at showgrounds to dispense supper to the men. Sympathy is extended to Sister Mrs. Bedford and family in the death of Mr. Bedford. Speakers on Sept. 21: Dawson-st., Bro. W. W. Saunders; Doveton-st., Bren. W. Reid and T. Maxwell; Mt. Clear, Bro. E. Davey.

## NEW SOUTH WALES.

**Paddington.**—On Sept. 21 there was a good attendance at morning service. Bro. Greenhalgh spoke on the value of the College of the Bible in N.S.W. School is practising for anniversary. At gospel service Bro. Greenhalgh spoke on "How is Your Heart?"

**Georgetown.**—On morning of Sept. 21 Bro. A. G. Saunders, from Taree, gave an address. At night Bro. Amos spoke on "A Man on his Way to Heaven." On Sept. 3 the Ladies' Guild held a mission night, and exhibited useful articles for F.M. work. The school has commenced practice for anniversary.

**Wagga.**—On Sept. 14 Bro. Stow spoke morning and evening. At night a young lady made the good confession. Bro. Stow also spoke at both meetings on Sept. 21. A baptismal service was conducted before evening service. Cottage prayer meetings are splendidly supported in preparation for a mission to begin on 28th. Prayers are asked for the effort. Bible school held its picnic on Sept. 20. The school is practising for anniversary.

**Wollongong.**—At a happy gathering on Sept. 20, the church again enjoyed fellowship with Mrs. Corlett and Bren. Hinrichsen, Morris and Corlett who spoke of the N.S.W. college. At the same meeting the church decided to bring the property under the Churches of Christ Property Management Act. At gospel service on Sunday last, a young man was baptised, a sister was received into fellowship, and a young married couple (baptised believers) came forward for membership. A handsome signboard made by Bro. E. Tanner and lettered by Bro. Shipp has been erected.

**Rockdale.**—On Sept. 14 there was a splendid attendance at Lord's table. Six were received into fellowship. Visitors included Bro. and Sister Simpson, from Queensland. Sunday school choir sang over 2CH in afternoon, and at night helped in gospel service. Soloist was Miss Nancy Fisher. A baptismal service was conducted.

**Taree.**—On Sept. 21 Bro. R. M. Wilson, preacher of Mayfield church, conducted services at Taree morning and evening, and was speaker at worship service at Wingham, his visit being enjoyed. Miss Doris Germon, organist of Wingham congregation, underwent a serious operation last week. The first issue of church news-letter, "The Christian Call," has been appreciated.

**Marrickville.**—Mr. Thomas, returned from holiday, addressed both services on Sept. 21, speaking in the morning on "The Transfiguration," and in the evening on "God's Secret." The morning service was well attended, and included a number of visitors. On Sept. 20 an enjoyable concert, arranged by Girls' Club, was held in aid of Women's Conference H.M. offering. A series of screened pictures, used in the Bible school work, is being shown at mid-week services, resulting in larger attendances and increased interest.

## Western Australian News-letter.

Roy Raymond.

### Anglicans and Gambling.

THE Perth press has given extensive reports of the debate on gambling which took place last month at the Anglican Synod held in Perth. Synod had before it a report by a committee which recommended the receipt of money for the church's orphanages from the Lotteries Commission. It is with a view to giving readers in other States an idea of what we are up against in any attempt we may make to get rid of this evil (as we think) in our midst that I give one or two quotations from the debate. Speaking in favor of the reception of the report, which was adopted by an overwhelming majority, a prominent canon is reported as saying that he did not see how anyone could believe that gambling was in itself wrong or sinful. It was the spirit of adventure, the willingness to take a risk, "even if it was only for a bob on a gee-gee," that made Australians the best soldiers in the world. Canon John Bell, one of the spiritual leaders in this State, said: "Churchmen and Christians had no right to exploit the national weakness to their advantage. If they were to set about the task of making the church the moral and spiritual power that it should be in the community, they would get all the money they needed." Speaking before the vote was taken, the Primate (Archbishop Le Fanu) said, "I think you won't get rid of gambling, and for the State to try to regulate it is perfectly fair and right. The State Lottery is the least harmful of all forms of gambling. It is a form of indirect taxation that causes absolutely no grievance." He did not think the Anglican orphanages would have done half as well without the lotteries' money.

### When Gambling is Wrong.

In his September pastoral Archbishop Le Fanu said: "I think there is no comparison, for in-



stance, between the Charities Commission and the S.P. shops. The lottery is legal by act of Parliament. The S.P. shops are illegal, yet carry on their work under false pretences." To this the State Moderator of the Presbyterian Church very effectively replied. He said, "It appears to me that the Synodical chickens are coming home to roost. The primate, who originated the committee on lotteries, is apparently trying to save face at the expense of his logic. I cannot agree with the primate's implication that legality and morality are synonymous. Dr. Le Fanu implies that S.P. betting is damaging to everyone concerned, merely because it is illegal. If S.P. betting were legalised, as has been suggested in many quarters, the archbishop's logic would lead him to contend that S.P. betting had thus become morally good."

#### Federal Conference.

At least a score of delegates will represent W.A. at the approaching Federal Conference in Adelaide. Only one member of the W.A. Federal Executive will be able to make the trip. To indicate the difficulties in the way of holding a conference at the present time in W.A., it might be pointed out that delegates from here have had to pay their fare in full at least a month before making the journey. Railway bookings are very heavy, and under present conditions only a very limited number could have come from the eastern States had we proceeded with the conference here.

#### A Glad Surprise.

Bro. Allen Brooke paid us a surprise visit for a few minutes in the late hours of the night recently. Our brother shows signs of strain. It was a matter of regret to many brethren here that they did not have opportunity to meet and entertain him.

#### ADDRESSES.

S. Davey (secretary Springvale church, Vic.).—Springvale-rd., Springvale.

R. C. Milne (secretary Newport church, Vic.).—98 Johnston-st., Newport, W.15. Phone, Williamstown 797.

H. T. Simmons (secretary Hornsby church, N.S.W.).—"Kauri," Ingallara-ave., Wahroonga.

#### IN MEMORIAM.

**PATERNOSTER.**—In loving memory of my dear wife and our loved mother, Phynella Paternoster, who died at Gawler on Sept. 30, 1938. Aged 92.

"Precious in the sight of the Lord is the death of his saints."

### Helps For Teachers and Preachers

105 Modern Parables for Young Folks, by J. H. Sargent. Three-minute talks from everyday objects, with appropriate texts. 8/9.

Chats with Children, by Amy Le Feuvre. Simple, well-written talks, with definite gospel appeal. 4/3.

1000 Tales Worth Telling, edited by Henry Pickering. Brief, interesting stories to illustrate sermons and lessons. 4/3.

Object Lessons and Blackboard Talks, edited by G. F. Vallance. Brief, pointed stories, lessons, acrostics, etc. 3/-. (Postage extra.)

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Brother going into camp offers substantial business inner Melbourne suburb, clearing £5 weekly, capable of improvement, for £30 to any church member. Apply Social Service, 241 Flinders-lane, City. MX 3083.

#### COMING EVENTS.

**SEPTEMBER 28 and OCTOBER 5.**—Sunshine Bible school anniversary. Sept. 28, 3 p.m., Mr. A. G. Bennett; 7 p.m., Mr. W. H. Clay. Oct. 5, 3 p.m., Mr. Jas. Holloway; 7 p.m., Mr. I. W. Nixon. All old scholars and members welcomed.

**OCTOBER 5.**—Young Worshipers' League, Parkdale, 16th anniversary and reunion of past members. Speaker at 11 a.m., Mr. R. P. Morris; 7 p.m., Mr. C. G. Taylor. Welcome given to all.

**OCTOBER 5 and 12.**—Thornbury Bible school anniversary. Oct. 5, 11 a.m., Mr. J. E. Searle; 3 p.m., Mr. Livingstone; 7 p.m., Mr. Gleeson. Oct. 12, 11 a.m., Dr. Killmer; 3 p.m., distribution of prizes; 7 p.m., Mr. J. E. Searle. All welcome.

**OCTOBER 12, 19 and 21.**—North Fitzroy Bible school, 68th anniversary services, in school hall, cor. Reid and Brunswick-sts. Past members and visitors cordially welcomed. Oct. 12, 3 p.m., Bro. W. Wigney; 7 p.m., Bro. W. Gale (illustrated lantern talk). Oct. 19, 3 p.m., distribution of prizes; 7 p.m., Bro. H. Swain. Oct. 21, grand concert by scholars. Bright singing by scholars aided by orchestra; Bro. A. Musgrove, conductor.—W. H. Halliwell, sec.

#### BROADCAST SERVICE.

September 28, over station 7NT, Margaret-st., Launceston, church, 7 p.m.; preacher, Bro. F. T. Morgan.

#### NEW CENTURY BIBLE CLASS.

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#### PICTURES OF THE RELIGIOUS LIFE.

(Studies in the Parables of Jesus.)

Tea and Social Hour, 5 p.m.

All uniformed men are guests of the Class at tea.

#### BOX HILL BIBLE SCHOOL ANNIVERSARY.

BOX HILL TOWN HALL.

Sunday, Sept. 28—

3 p.m., Mr. A. W. Candy.

7 p.m., Mr. S. R. Baker.

Sunday, Oct. 5—

11 a.m., special civic service in church. The Mayor and Councillors in attendance.

3 p.m., Mr. H. J. Patterson, M.A.

7 p.m., Mr. H. A. G. Clark, M.A., B.D.

All welcome.

#### BRIGHTON CHURCH

81st ANNIVERSARY AND HOME-COMING.

SUNDAY, OCTOBER 5.

11 a.m., Speaker, Mr. A. W. Connor.

5 p.m., Great Fellowship Tea.

7 p.m., Speaker, Mr. A. B. Withers.

Come home for the day. Hospitality provided.

If you cannot come, send a greeting to N. R. Arnott, 68 Halifax-st., Brighton. JA 5027.

#### CARNEGIE BIBLE SCHOOL ANNIVERSARY SERVICES.

October 5, 3 p.m., Bro. C. L. Lang; 7 p.m., Bro. T. R. Morris.

October 12, 3 p.m., Bro. C. J. Robinson; 7 p.m., Bro. L. E. Snow.

Concert and Prize-giving, Wednesday, Oct. 15, 8 p.m.

All welcomed.

#### MORELAND BIBLE SCHOOL ANNIVERSARY.

October 5—

11 a.m., W. Wakefield.

3 p.m., J. Turner.

7 p.m., W. G. Graham.

October 12—

11 a.m., W. G. Graham.

3 p.m., A. E. White.

7 p.m., R. T. Morris.

Singing by scholars under the baton of A. E. Barber.

Oct. 15, Scholars' Concert.

OCTOBER 12.

#### BALWYN HOME-COMING DAY

(19th anniversary).

11 a.m., J. E. Thomas.

7 p.m., H. J. Patterson, M.A.

Soloist, Miss Amelia Scarce.

All former members and friends welcomed.

#### LYGON STREET, CARLTON.

#### BIBLE SCHOOL ANNIVERSARY.

Oct. 12, 3 p.m., Mr. John Turner, B.A.

7 p.m., Mr. L. E. Brooker.

Oct. 19, 7 p.m., Mr. S. Russell Baker.

Oct. 22, 7.45 p.m., Children's Concert and Distribution of Prizes.

Join in the brightness and happy fellowship of these meetings.

#### FOR SALE.

Fruit trees, most sorts, 1/3 each, 12/- doz. Orange, Lemon, Lime, balled, 3/6 each. Passion Fruit, pot grown, 6/- doz., 40/- 100. Loose-rooted Passions, 3/- doz., 22/- 100. Genista, Robinia, Boronia, Lantana, Bouganvillia, 1/6 each. Kikuyu Grass for lawns and fodder, 2/- 100. Gladioli, large corms, 1/6 doz., 6/- 100, 48/- 1000. Gladioli, extra choice, 3/- doz., 12/- 100, £4 1000.—NIGHTINGALE & CO., Nursery, Emerald.

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# Foreign Missions.

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## ANNUAL REPORTS. INDIA.

### Village Evangelism, Baramati.

FOR more than two years this work has been carried out by Bro. and Sister Bolduan; and whilst it would be difficult to say how much good has been accomplished, it is certain that some are near to the kingdom, many are earnest enquirers, whilst many remain indifferent to the message of Christ. The work has been partly hampered by lack of equipment; but as time goes on, this should be rectified. After discussing the work accomplished during the year, Bro. Bolduan concludes his report by saying: "There are many things about the work that are hard to understand. This is particularly true in the matter of response to the gospel preaching. Some are keen to hear; others of the same caste are indifferent and unconcerned. Some are keen to be out of 'bondage,' others of the same caste are content to remain where they are. Some are dissatisfied, others of the same caste satisfied, proud of the system which holds them down. Numbers appear to be ready to come, yet do not come."

### Homes.

Lyall Memorial (Shrigonda).—Girls in home, 74; baptisms, 1. A group of girls have asked for baptism and are now under instruction. Four Christian marriages were arranged during the year, and some of the senior girls have helped the Bible-women in their village work.

Blake Memorial (Baramati).—Boys in home, 62; members of church, 16; baptisms, 4. Close attention is being paid to the spiritual side of the work, the C.E. society being a great help in this direction.

### Dhond Hospital.

In-patients, 311; operations, 76; total number of cases, 13,281. The church and Sunday school continue to meet in the waiting room of hospital, and a distinct Christian witness is thus given. A devotional service is held early every morning, attended by patients and staff. All the hospital staff are Christians.

### Baramati Free Colony.

Bro. H. R. Coventry analyses the position in the free colony, and shows that, of the 452 members of the colony, 76 are Christians. Looking at the Baramati church, of these former criminal tribes, we have: Deacons (including secretary and treasurer), 3; co-workers: evangelists, 2; teacher, 1; Bible-woman, 1. Surely a splendid record from amongst those who were one time liars, thieves and some even murderers. The people in the free colony are now self-supporting. A tremendous challenge presents itself to us still, and Bro. and Sister Coventry will pay special attention, to these people.

### Church Statistics.

Dhond, 50; Diksal, 37; Shrigonda (including outstations), 91; Baramati, 236; total membership, 414.

Additions for year: Dhond, 4; Shrigonda, 5; Baramati, 14; total additions, 23.

### Baramati Evangelistic.

This report concerns only the work which I have been personally responsible for since returning to India in January. During these few months I have spent most of my mornings going out to the villages and hamlets within a radius of three miles from the bungalow. I have had the joy of having as my co-laborers Bro. Jaiwantrao Sathe and Bro. Prasuram Dhondi. There are several groups of very interested folk among the Mahars in some places, Mangs in others, and also among the Dhors. Several friendly patels give us a splendid hearing.

Although Mr. Sathe is virtually the pastor of the Baramati church, he has gone out daily with me, and has also preached every evening in the town. On each bazaar day we have had a preaching service. We selected a different site near the veterinary dispensary on the Gonowdi Road, which is near a big well where people come for water. There are always many resting there under the shady tamarind trees. We have been well received and have sold many Gospels. This public witness is but a testimony to the crowds of our faith, and we hope prepares the way for further thought on the part of the hearers when the gospel is preached in their villages. I have also arranged weekly meetings, mostly in the evenings in the free colonies. Several among these people seem near to the kingdom.

Arising from my experience of these few months, I feel that some kind of gatherings for interested people, say of the untouchables, might be held at the station. We might invite the leaders to come and arrange to feed them for a couple of days while we sit down together and discuss their problems. One man said recently, "If several families from other villages become Christians, I will also confess Christ publicly." Something special is needed to reach such groups. We ask your prayerful interest. Yours in Christ, H. R. Coventry.

## Tasmanian Sisters' Auxiliary.

MEETING was held at Collins-st. on Sept. 1. We rejoice that our beloved president, Mrs. A. Madel-Cole, has been able to occupy the chair once more. A short thanksgiving service was held for the restoration of our sister. Greetings from the northern sisters were read. Vocal items were beautifully rendered by Mrs. Eric Crombie. Mrs. Cole expressed appreciation of the loyalty of the vice-president, Mrs. Tease, and superintendents. Afternoon tea was served. Brief reports were as follow:—

Temperance.—35 Loyal Temperance Legion papers were distributed. Queensborough W.C.T.U. will hold future meetings at Collins-st. commencing this month.

Foreign Mission.—Penny-per-week: Collins-st., £1/11/1; West Hobart, £3; Devonport, 8/-; Margaret-st., £6/10/-.

Obituary.—A letter of sympathy was sent to Mrs. Nicholls, Launceston, who has sustained the loss of her husband.

Mission Band funds, £8/15/1. From northern sisters for H.M. special fund, £3/14/6 was received.

At meeting of northern sisters at Sandhill the topic was "Prayer." Soloists were Mesdames Younger and Gibson. Mrs. Duff spoke on "Practical Prayer."

Prayer Meetings.—Collins-st., 4; Sanitorium; 1. On Aug. 22 Mrs. Heard invited the Sisters' Executive officers to her home at Sandy Bay to meet with Mrs. Madel-Cole. A happy social time was spent.

Next meeting is to be held at Collins-st. on Oct. 6.—Mrs. M. F. Taylor, 20 Kendall-st., Moonah, secretary.

## 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, P. 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.1.

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.

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

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## Obituary.

### Jane Cole Colmer.

SISTER MRS. COLMER, of Thornleigh, N.S.W., who was called to her eternal rest in May last, was baptised 44 years ago in the Macdonald River, New England, by Bro. Colmer, a convert under the late Bro. D. A. Ewers. When called home, she was in her 79th year. She was truly a "mother in Israel" in the churches with which she had fellowship—Petersham, Tuggerah, Thornleigh, Hornsby and Epping. For many years Sister Colmer was a faithful member of Hornsby church and Dorcas. She served as a Bible school teacher at Tuggerah and Thornleigh. A large circle of friends mourn their loss, but her gracious life lives on in the hearts and lives of many. The "earthly house" was laid to rest in the Northern Suburbs Cemetery. Bro. P. J. Pond, B.A., conducted the service, assisted by Bro. P. D. McCallum, B.A. An "in memoriam" service was held at Epping.—P.J.P.

### Kenneth George Hurren.

THE preacher of Grote-st. church, S.A. (Bro. I. A. E. Hurren) and Mrs. Hurren have been called upon to part with their eldest son, Kenneth George. From earliest childhood, Ken suffered physical disabilities which increased with the passing years. In recent years he was forced to sit in a wheeled chair. Despite pain and weariness, Ken was of a bright disposition, and extremely patient and thoughtful. Though only fifteen years of age, he was deeply spiritual, and loved to discuss the deep things of God. When placed in the sun in the morning his first call was for his Bible. Mentally alert, he could discuss world events far beyond the ordinary person of his years. A large number of friends from Grote-st., as well as most of the suburban preachers, were present in the home and at Mitcham cemetery. A. Anderson, college companion of Bro. Hurren, conducted the services, assisted by J. E. Shipway (conference president), F. Collins (preachers' paternal) and A. C. Rankine. We commend our brother and sister, also Dorothy and Allan, to the comfort and love of our heavenly Father.—A.A.

### Mrs. James McLaren.

SEVENTY-FIVE years ago the late James C. Verco baptised a girl at Kermode-st., North Adelaide, who later became Mrs. James McLaren. Throughout the varied experiences of life she remained very loyal to Christ. Mrs. McLaren entered her rest on Aug. 15. For many years she lived at a great distance from the church, and irregular facilities of travel frequently made it necessary for her to walk to the place of worship. Her love for the cause of Christ was constantly demonstrated by her self-denial and a multitude of other devoted services. When the cause was commenced at Prospect, she and her husband became foundation members. Her husband passed to his reward some five years ago. Our sister's unstinted labors and delightful personality meant much to the church. Her journey of life stretched across eighty-five years. A radiant Christian will be missed by a devoted family and a large circle of friends. To the God of all grace and comfort we commend her family and other loved ones.—C.S.

### W.A. Wheatbelt Conference.

THE fourth annual conference was held on Aug. 31. Chief visitors were Bro. Jas. Gordon, president of State conference, and Sister I. Digwood, president of women's auxiliary conference. Meetings were held in the New Roads Board Hall. They began with a Bible school and young people's rally, addressed by Mrs. Digwood. Communion service was presided over by Bro. Hunt, and some 40 representatives were present from Bruce Rock, Mukinbudin, Bonnie Rock and Holleaton. Bro. Gordon gave the address. At a welcome tea the chairman of the Naremburn Roads Board

(Mr. W. Jarrett) extended a public welcome to Mr. Gordon and Mrs. Digwood and other delegates, and also paid high tribute to the work of the church of Christ in the district. Before evening session, a period of fellowship was enjoyed, and greetings were read. The work of the Social Service Department was represented by Bro. Gordon, particularly in regard to the 6 o'clock closing campaign, and the C.F.A. proposals. Sister Digwood covered foreign missions, Sisters' Conference, and Woeroloo work. After a bright song service Bro. Gordon gave a challenging gospel address on the "Unchanging Christ." Christ was confessed by a young man who had come 60 miles with his parents to attend the services, and who was baptised the following morning.

### West Hobart Celebrations.

WEST HOBART church 21st anniversary was celebrated from Aug. 24 to Sept. 11. The first week was devoted to meetings at which leading city preachers delivered addresses. Aug. 24 was every-member-present Sunday, when Messrs. L. C. Parkin, M.A., B.D. (Congregational) and G. Tease were morning and evening speakers. Mr. L. Bowes addressed Bible school rally. Monday was church night, when Mr. J. T. Soundy, Lord Mayor of Hobart, presided, and Mr. H. J. Ralph (Congregational) spoke. On Tuesday (C.E. night) the speaker was Mr. Dine (Baptist). Wednesday was family worship night, and Mr. J. Price, B.C.E. (Presbyterian) was speaker. On ladies' night (Thursday) Mr. E. Roberts-Thompson (Baptist) delivered an address.

On Aug. 30 a church and youth tea was held, at which Bro. C. Lang (Ormond, Vic.) was welcomed. On behalf of the youth departments of the church Mrs. Cooper presented £23 to the officers for building fund. Travel films of Tasmania were shown by courtesy of the Tasmanian Tourist Bureau.

On Aug. 31 Bro. C. L. Lang began a fortnight's special meetings, being speaker morning, afternoon and evening. The meetings continued throughout the week with a youth service on Thursday, Sept. 4. Various young people assisted Bro. Lang. During the final week of the celebrations Bro. Lang continued his valuable ministry. On Sept. 8 he delivered an illustrated message on the life of Christ, and on Sept. 9 an interesting lantern lecture on "Bird Life in Australia." On Sept. 11 farewell was said to Bro. Lang, and presentations were made by Bro. Tease on behalf of the church. Bro. Lang responded.

### S.A. Sisters' Auxiliary.

THE monthly meeting was held at Grote-st. on Sept. 4. Mrs. Riches led devotions, speaking on "Prayer and Thanksgiving."

The president (Miss H. Grant) presided over business session; 84 sisters present, 57 delegates. Collection, £1/9/7. The president had visited sisters at Stirling.

Obituary Committee superintendent reported the following had received the home call: Mrs. Parker (Long Plains), Mrs. Messent, sen. (Unley), and Mrs. Follett. Letters of sympathy were sent to the bereaved.

Financial statement, August.—Home Missions, balance in hand, £112/4/1; Overseas, balance in hand, £96/12/1; General Fund, balance in hand, £5/19/11; Catering Fund, balance in hand, £16/9/-.

Temperance committee superintendent reported £19/4/- taken at Church of Christ cake stall at Alliance fair.—Mrs. H. R. Charlick, assistant secretary.

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(John 6: 9.)

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young organ-blower came from behind his  
curtain and whispered to the organist, "We  
played that piece fine, didn't we, sir?" "We?"  
said the musician, and so snubbed the boy  
that, when it was time to resume blowing, he  
was huddled up behind the curtain in a dis-  
couraged heap. When the notes remained silent  
the organist came round to ask why, and the  
boy growled, "Shall it be we, then?" and "we"  
it had to be.

Jesus showed a totally different attitude to-  
wards his junior partners, as we are shown  
in that well-known story in the sixth chapter  
of John (6: 1-14). Our great Master would  
have us know that even a boy who becomes  
his willing partner makes very wonderful  
things possible.

In one of his poems John Oxenham tells us  
some of the things that even "a little chap"  
can do when he is a partner with Jesus.

"Yes—in each smallest thing

He can follow the King—

He can follow the Christ, the King."

—G. J. Andrews.

### THOUGHT.

⊙

"Fine characters never use coarse  
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truly to put God at the centre of life, and  
to seek first his kingdom and its right-  
eousness.

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This is the first call on all Christians.  
To-day there are many calls on all people.  
Many of these calls will be met readily by  
non-Christians, but the call to support  
specifically Christian work will be met  
only by Christians.

If we do not perform this task, who  
will? It is *our* responsibility, and our *first*  
responsibility.

—E. Lyall Williams, Ivanhoe.

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