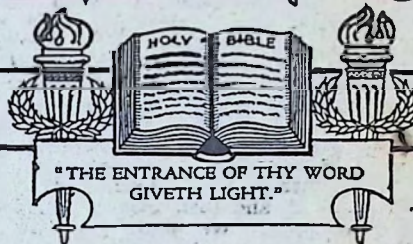


# The AUSTRALIAN CHRISTIAN

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## Religious Liberty and Toleration.

RELIGIOUS liberty, toleration and a regard for the consciences of men are things very dear to most of the Anglo-Saxon people and to other lovers of freedom. It is not many generations since what we now regard as reasonable toleration made headway in the face of both political and religious opposition; and even to-day there are religions and nations which are opposed to religious freedom and the rights of men to worship God according to their conscience.

Interest in the question has been revived in recent days by two things—(1) the atheism of Soviet Russia and its treatment of Christianity and the Scriptures since the revolution, and its present attitude especially in view of Russia's present relation to our allies; and (2) the natural criticism of the famous "Ten Points" (including the Pope's Five Peace Points and the Five Standards put forward by British church leaders) because religious liberty was not included in the statement of the peace aims.

### Russia's Attitude Discussed.

The subject of religious freedom has been discussed in the United States in view of Russia's present-day war position and also of a possible rapprochement between the Vatican and the Soviet. Much has been made of the drift from militant atheism in Russia in more recent times. Some offensive atheistical books have been withdrawn. Blasphemous "anti-religious" museums have either been closed or turned into "museums of the history of religion." Sunday is once more a rest day, from economic necessity rather than any religious motive. The Vatican newspaper "Osservatore Romano" says that an undeniable change has taken place, but the old anti-religious thought and propaganda "have only been put aside, folded up and laid away like garments in a wardrobe until another occasion."

Mr. Lozovsky, head of the Soviet Information Bureau, with reference to President Roosevelt's recent statement said: "The U.S.S.R. grants freedom of religious worship according to beliefs. This is a matter of the conscience and world outlook of every citizen. Religion is the private affair of every Soviet citizen, in which the State does not interfere, because it does not consider such interference necessary. The Soviet Constitution grants every citizen not only the right to worship as he chooses, but also the right not to worship and to conduct anti-religious propaganda." This statement, it has been reported, is regarded as unsatisfactory by the United States Administration, and something more adequate must be offered.

The sympathy of our people is with the Russians in their resistance to the onslaught of the Nazi aggressors against their former ally. For many reasons, for the sake of

Russia and the world, we trust genuine religious freedom and toleration will soon have a place in the republic.

### A British View.

The London "Christian World" reports that at a recent meeting of the General Purposes Committee of the Free Church Federal Council, the following resolution was passed: "This committee expresses its grave concern at the encroachments upon religious freedom in many lands even in recent months, and states its firm conviction that the assurance of full liberty of conscience and worship to all men and nations must be included as an essential element in any settlement following the present war. It notes with appreciation the emphasis which President Roosevelt has laid upon this vital issue, and in the name of the Free Churches calls upon the British Government to give equal emphasis to the principle of religious liberty in any statement of its peace aims. It further calls upon the members of the Free Churches to bear clear and unceasing witness to their convictions on this subject, and to insist that no statement of peace aims which ignores or slights the claim to religious freedom can be regarded as adequate."

We are in cordial agreement with the editor of the London "Christian World" in his statement that "if the Pope's peace points are good in themselves, we need not be afraid of advocating them because of their Roman origin." But Protestants in Britain and elsewhere are desirous of a definite stand for religious liberty, and they are naturally suspicious of the attitude of the Roman Catholic church regarding toleration and liberty.

In "The British Weekly" for July 31 the uncompromising demands of the Roman Catholic church were reviewed. A short paragraph on the subject of religious toleration stated: "The principles of liberty of conscience, freedom of speech and press, State toleration (except as a regrettable necessity) of non-Catholic movements; these and other maxims of liberal progress are condemned, and the fullest demand is made for recognition of Papal supremacies not only in theological dogmas, but also even in State matters." It states that "the fundamental axiom of the Roman Church, on such matters, remains as stated in his 'Praelationes Theologiae' by the famous Jesuit John Perrone: 'Religious toleration is impious and absurd.'" The records of history show that where the Roman Catholic Church has had the authority, there religious freedom and toleration, as we understand it, have ceased to exist. That church has never renounced, as other communions have done, the coercions or persecutions of bygone centuries.

We trust that with other kinds of freedom religious liberty and toleration will be safeguarded.

## To Help New Causes.

MR. W. L. EWERS, while making at a conference meeting a plea for a new cause, suggested a plan for the solving of the problem of buildings for new churches without loading the small memberships with big building debts. He advocated the launching of a "League of Five Hundred," or the securing of five hundred members who will promise to give at least £1 whenever a new church building is erected. "The Friendly Messenger," of Hindmarsh church, S.A., of which Mr. Ewers is preacher, says that the idea caught the imagination of many folk who promised to make one. Interstate visitors thought it such a good plan that they hope to set it in operation in their States. It is stated that the S.A. Home Mission Committee will take the matter up with the churches. The idea is simple enough, and, if the noble "five hundred" volunteer, the plan should be very effective. We shall be glad to hear of the success of the project.

## Union With Baptists.

THE retiring president of the annual Baptist Assembly in Melbourne last week (Mr. Eric Evans) referred to the conferences on union being held between representatives of Baptist churches and churches known simply as churches of Christ, and is reported to have spoken as follows: "There are greater divergences of view among ourselves than there are between our two denominations. All sorts of difficulties will have to be surmounted before anything approaching union can be achieved. I hope much more will be achieved toward an active expression of Christian unity."

We agree that a great number of members in both groups are nearer to one another than are extremes within each group. It would be a joy to us if union on a scriptural basis could be effected between our Baptist brethren and ourselves. The middle sentence of Mr. Evans quoted above doubtless express truth. Even so, much good should result from the conferences, and much good may be achieved almost immediately.

## What Happens After.

THE following shrewd and interesting statement by Justice Timberline is taken from an American paper. It contrasts preaching styles and results, and pays a fine tribute to the man who can attract and help his troubled fellows.

"I'm by way of being a professional juror, when it comes to preaching. I've heard so much of it that I'm entitled to bring in a verdict whenever I hear a new voice in the pulpit. One I've heard lately is a preacher who is also a famous writer, and another with a reputation for oratory. But it happens that neither man really enjoys dealing with people as individuals. There's a third man I've listened to within a few months who is neither writer nor orator. But people, especially

troubled people, go to him as steel filings to a magnet. So, in passing on these men's sermons, I've taken into account in each case *what happens after the sermon*. For, to me a sermon is like a train. I need to know where the train is going, before I care whether it's streamlined or air-conditioned or has a good diner."

## Church Programmes.

THE church is a spiritual institution. All its auxiliary societies, schools and clubs are, or should be, definitely planned and managed to further the interests of the cause of Christ by helping to win and hold boys and girls, young men and young women, for the service of the Master. Even in what are regarded as social clubs the spiritual aim should never be forgotten. Sometimes we fear that standards are lowered to meet the

wishes of unspiritual people. At anniversary and other gatherings there are occasional lapses, some songs, recitations and dialogues being unworthy of church people and unhelpful to the audience. At times reports submitted to "The Australian Christian" manifest an extraordinary carelessness on the part of those in authority. On several occasions, for example, we have deleted references to "mock weddings" being held by societies or clubs. Doubtless many Christians feel as strongly as we do about such things, and about the use of them as a means of raising money. It is not the young people concerned who are primarily to be blamed; doubtless they meant well, and their money raising was for a good object. We would earnestly and affectionately urge church officers and leaders of clubs and societies to give careful instruction, inculcate the highest ideals, and maintain Christian standards.

## Some Important Distinctions.

R. T. Pittman, B.A., Dip.Ed.

IN current use words are frequently employed as though synonyms, when there are important distinctions between them. Even in relation to the vocabulary of theological terms there is considerable laxity, with the result that important truths are but vaguely apprehended. In all subjects of enquiry, clear definition of terms is desirable, but in the religious sphere there is special need for care. It is true that "hair-splitting" distinctions have at times been made through over refinement, but probably error is more commonly due to failure to distinguish terms that differ. Even in the various uses of the same word, different shades of meaning may be detected, and the context must always be considered in arriving at the precise meaning.

As an illustration, this article will deal with some of the terms used in the New Testament concerning sin and salvation.

There are two Greek nouns in the New Testament which are translated in the Authorised Version by "remission." In all passages but one *aphesis* is used. It is represented in the Authorised Version by "deliverance," "forgiveness," "liberty," "remission." It is related to the verb *aphiemi*, "send away," and so means "dismissal." The English "remission" is from Latin *re*, back; *mitto*, I send.

The word translated "remission" in Rom. 3: 25 is *paresis*, which means "passing by," or "praetermission." The word was selected to bring out the idea of God's dealing with sin before the atoning work of Christ was completed, and the best parallel is found in Acts 17: 30.

"Justification" is the translation of two related Greek words. In Rom. 5: 16 we find *dikaionoma*, which elsewhere is translated "judgment," "ordinance," "righteousness." The word expresses the result of the act of justifying, a declaration that a thing or person is "righteous." In Rom. 4: 25; 5: 18 the word is *dikaiosis*. Its meaning is "the act of pronouncing righteous," "justification," "acquittal."

The word most commonly used for "righteousness" is *dikaiosis*, which is always so rendered in the Authorised Version. In a broad sense it means "conformity to the divine will in purpose, thought and action"; in a narrower sense "justice." This is the word used by Paul in the great passage concerning the "righteousness of God" (Rom. 1: 17). A full treatment of this important phrase is not possible here, but a quotation from the "International Critical Commentary" may be helpful: "The righteousness of which the apostle is speaking not only proceeds from God but is the righteousness of God himself; it is this, however, not as inherent in the divine essence but as going forth and embracing the personalities of men. It is righteousness active and energising."

"Redemption" is from the Latin *redimere*, "to buy back." The noun in the New Testament is from *lutrosis* and a compound form *apolutrosis*; *lutron* being a "ransom" for a slave. The verb is from a cognate word, but also from a term meaning "buy out of the market." We find, then, implied in the word the "bondage" of the sinner, the "ransom" provided, and the "deliverance" secured. Care should be taken, however, not to overstress the metaphor. Much needless discussion has occurred over such questions as, "Who received the ransom price?" The stress is not on the question, "To whom was the price paid?" but rather on what it cost the Redeemer.

"Salvation" is from the Greek *soteria*, which has the meanings "deliverance," "preservation," "salvation," "safety." In the New Testament it is used especially of the salvation offered in the gospel. But it is necessary to note carefully the different shades of meaning in

various contexts. Sometimes the reference is to deliverance from past sin (Luke 19: 9, etc.); in other passages it refers to a process (2 Cor. 1: 6, etc.); in yet others it refers to the salvation yet to be realised (Heb. 9: 28, etc.).

"Sanctification" is a translation of *hagiasmos*, which means primarily "consecration," and secondarily the result of consecration—holiness or sanctification. The Greek word is rendered "holiness" in Rom. 6: 19, 22; 1 Thess. 4: 7; 1 Tim. 2: 15; Heb. 12: 14; "sanctification" in 1 Cor. 1: 30; 1 Thess. 4: 3, 4; 2 Thess. 2: 13; 1 Pet. 1: 2.

## I am a Duplex Envelope.

A REFLECTION FOR YOUNG PEOPLE.

I AM a Duplex Envelope, an agent set apart for the service of God. My spiritual delight is to aid Christians discharge their individual responsibility in placing personal weekly gifts upon God's altar.

I co-operate with disciples that they may co-operate with their Lord in the mission of his church. I endeavor to carry week by week a gift from the disciple to the Lord's treasury.

I am no dictator and convey only freewill offerings. But I am a creator of order—an orderly, thoughtful life—lest our gifts fluctuate with our moods, and Christ's work suffer by our inconsistency. I wait in readiness to convey a gift on each first day of the week to the treasury of the Lord. The sanctity of the day pervades me, the importance of my mission speeds me.

I thrill at the splendour of my mission, God gave and gave until he gave his only begotten Son. Jesus gave and gave and gave, until he gave his life. He established a kingdom of givers—life-givers. Freewill gifts are symbols of the given life.

Was there ever such a kingdom—a kingdom of givers? I am an agent in that kingdom.

I am a Duplex Envelope.

—W. R. Hibburt.

## At the Table of the Lord.

### THE BEAUTY OF HOLINESS.

"O worship the Lord in the beauty of holiness."—Psalm 96: 9.

THESE words of the psalmist, because of their pleasing language and charm of thought, are of frequent use in our devotions. Of the origin of the phrase, "beauty of holiness," which occurs several times in the Scriptures, we cannot be certain. Israel's high priests were men of fine physique and without blemish. They attended to their duties clad in magnificent vestments—"holy garments . . . for glory and for beauty" (Exod. 28: 2)—with a blue ephod, a rich breastplate on which there were twelve precious stones, and with a plate of pure gold fastened by a blue lace to the mitre or turban and engraved with the words, "Holiness (or Holy) to the Lord." Moreover the high priests were venerated as men of peculiar sanctity. They visibly worshipped the Lord in the beauty of holiness. Holiness itself came to be conceived as beautiful, and God was represented as desiring to be worshipped by those wearing that charming vestment.

In the Bible the contrast between sinfulness and holiness is often presented under figures relating to garments. "All our righteousnesses are as filthy rags." At the marriage supper of the Lamb the bride is to be arrayed in "fine linen, bright and pure; for the fine linen is the righteous acts of the saints." The contrast in these verses emphasises "the beauty of holiness." The Scriptures often represent

sin as an ugly thing—a stain, uncleanness, filth. Words denoting pardon suggest beauty—"cleansed," "washed," "purified." Goodness and purity are noble and beautiful; sin is contemptible and mean, repulsive and ugly.

Every right action, every word or deed for Christ is beautiful. A life devoted to the service of God, one of "holiness to the Lord," is a beautiful life. The Christlike life is the most attractive of all, and the Master's was the most beautiful life ever lived on earth. "The hoary head is a crown of beauty, if it be found in the way of righteousness." The feet that run on the King's messages of peace are beautiful; so also the hands that do his will. The reward is sure: "He will beautify the meek with salvation."

As we come to worship, let us do so "in the beauty of holiness." Is it our desire to worship in beauty, in a service beautiful in itself and beautifully conducted? We shall have our wish if we attend to the things of our Lord's appointment in a spirit of gratitude and reverence. There are those who seek to worship in the beauty of ritualism. The most beautiful vestments or solemn, showy ritual may leave the soul unsatisfied. If redeemed men and women, trying to live holy lives, come in simple faith to worship God in spirit and in truth, there will be a beautiful service. Let us "worship the Lord in the beauty of holiness." After thus worshipping and serving here below, we shall share in that blessed promise of old: "Thine eyes shall see the King in his beauty."

# The Vision Splendid.

Allen G. Elliott, M.A., B.Sc., Dip.Ed.

"Where there is no vision the people perish."  
—Prov. 29: 18.

IT is equally true that wherever and whenever there is vision, those who capture it save themselves. Happy indeed is he, who, in Wordsworth's oft-quoted phrase:

"By the Vision Splendid  
Is on his way attended."

We know that life would be impossible if we had no motives for our actions. Behind our lives, in all we strive to accomplish, there are visions. The whole background of our everyday existence is colored by a great vision within the mind.

The painter, long before he attempts to portray his thoughts upon the canvas, has in his mind a complete vision of the picture he intends to paint. The architect, long before the edifice is erected in bricks and mortar, has a mental picture, a complete and magnificent plan, carefully outlined in his mind. Similarly, Empire builders such as Cecil Rhodes and Sir George Grey have looked beyond the struggling colonies of their day and generation, and have grasped a vision of a glorious expansive, world-wide Empire—a vision of the Union Jack waving triumphantly in every breeze that blows. And when we turn to the deep things of life, the things of the spirit, the value of a vision becomes even more significant.

Visions are ever before our eyes, but

## How Do We See?

Looking inwardly, we gaze upon that nebulous something, at once so simple and so complex, which we call our personality. Each personality has a distinctive character, wholly its own. We look inwardly through the eye of faith, beholding the workings of the divine hand upon our humble human frame, and with Paul we are able to say, "For me to live is Christ." This is a Vision Splendid—the glorious vision of the whole background of our life, flooded with the power and personality of the Christ, so that all our experiences are colored by his ideals, and we are able joyfully to exclaim, "Jesus Christ, the same yesterday, and to-day, and for ever."

In the yesterdays of the past he has been our shield and stay. In the present hour of need, the noontide heat of to-day, he is still the same. And we press on into the unknown future, into the long succession of to-morrows, filled to overflowing with the glad assurance that "this same Jesus" will be with us to the end.

Such is our vision. We see by faith.

## The Twofold Vision.

But the Vision Splendid, in its true sense, is really twofold. First of all, we see ourselves. Then realising the transforming power of a greater hand than ours, by the very contrast of "what we are" and "what we might be," in the reflected glory of the Vision Splendid of our Saviour we see our better selves. Thus the twofold vision consists of a merging of the "inward look" and the "upward look."

In Genesis we read that God made man "in his own image." And the whole story of redemption is the story of how man, despite his lost estate, may regain his better nature—the divine impress. Think of the men who saw this twofold vision, who, looking from themselves to God, realised that they, fashioned in his own image, had a purpose in life. Jeremiah cried with the voice of a child when God called him. But when he found himself, he became a power, a worthy instrument in God's hands. Jonah rebelled against God's leading, but inside the great fish he came to himself, and realising that God needed him, resolved to go and preach to the people of

Nineveh. Moses discovered himself at the burning bush. His life was transformed, and his name, instead of coming down to posterity as "Moses the murderer," is immortalised as "Moses the leader," "Moses the law-giver," "Moses the man of God." In the parable of the prodigal son, it is noticeable that, after wasting his substance in riotous living, the prodigal discovered his better nature. We read: "When he came to himself, he said . . . I will arise and go to my father."

And we are committed to the task of bringing men to realise this great truth. They must be able to say from the depth of their souls, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

It has been said that "every man has two natures—one, low, evil, malignant, spiteful, bestial; the other, high, beautiful, pure, intellectually refined and right minded. Each is continually striving for the mastery, and the man, poor wretch that he is, is constantly pitted against none other than himself." And the better nature can only triumph through the power of Christ. Our task, then, is to lead men to him who helps them to find their lost selves.

## God Needs Men.

We are laborers together with God.

"Tis God gives skill,

But not without men's hands. He could  
not make

Antonio Stradivari's Violin  
Without Antonio."

God might easily have brought about the conversion of the Ethiopian by supernatural means, but it pleased him to send Philip—a man—to preach "Jesus" unto him. So we need to help men to obtain this twofold vision, to see their better selves, and face up to the challenge which Christ presents. It is our privilege to lift men from the scrap heap of life, from the mire and clay and place their feet upon firm ground.

Every disciple of Christ is challenged to lend a helping hand to the unfortunates by the wayside. If we fail in this our faith is vain, and evangelism becomes an empty word. If we lack the vision we shall surely perish. And how often, in our desperate attempts to reinforce our faltering efforts, we call in new systems and more organisation, when what we really need is vision—the Vision Splendid.

Christ challenges us. He points the way; we must go on by life and daily witness to point other souls ever towards the vision of Christ—the Vision Splendid who gives men and women a new vision of their own possibilities, a vital vision of their better selves.

When we can do this, we shall be able to realise the truth of the words—

"Down in the human heart,  
Crushed by the tempter,  
Feelings lie buried  
That grace can restore—  
Touched by a loving hand,  
Wakened by kindness,  
Chords that were broken  
Will vibrate once more."

We are not here to inquire what we prefer, but what is true.—Huxley.

# Alcohol Always Alters.

THE Methodist "Spectator" gives the following extracts from an address delivered at Wesley Church, Melbourne, recently by Dr. W. Alfred Kemp. After referring to the increased use of alcohol by the human race, Dr. Kemp went on to say:—

In primitive communities it was used with drugs in sublime and sacramental rites of the ancient religions, but had led to the depths of depravity.

Its use is now ingrained in the community through the custom of centuries, and plays a large part in the health, social and economic conditions of life.

It was not until the middle of the 19th century that any scientific enquiry was made into its value as a food. It had always been used for convivial purposes by the well-to-do people, but to-day more was spent on alcoholic liquor than upon bread and meat. It was not a food, for food was a fuel which the body can use as a source of energy and also provide, repair and reserve.

One pint of milk provided as much fuel as thirteen pints of beer, but without its poison. Alcohol is a drug in common with tea, coffee and tobacco, but differs from them in one point in that these cause no alteration of bodily structures. It is an irritant, and this is the secret of its malign effect.

The body has nine systems intricately related, and these are all affected by alcohol. Alcohol reaches the blood two minutes after swallowing, and in fifteen minutes reaches full effect. It hurts the vital organs—heart, liver and kidneys. It alters for the worse our intellectual functions. Self-criticism is the highest and latest developed portion of the intellect. It combines self-consciousness, self-knowledge, and critical judgment. These are essential to volition or deliberate will. All these processes are interfered with, and finally suspended, even while the lower part of the brain goes on functioning.

## Spiritual Results.

The word of God has a condemnation for the drunkard. From observation we see that the highest sense of selfhood is blunted. There is a loss of the ideal and likeness of God. Desires for right things are destroyed. There is a lower value of homelife. In my experience as a magistrate in the Children's Courts, the awful influence of drinking habits of parents was noted also. Drinking habits were formed in the vast majority of cases before 30 years of age.

Sir Victor Horsley, the famous physician, said, "Don't worry about me—I can't live for ever. It is the young who matter." Alcohol is the enemy of children's rights. The child has a right to be well born, to be well matured, to have a happy home, and to be well educated. Alcohol in its effects upon the child before and after birth is too often the cause where such rights are denied.

## We Owe Our Best to the Nation.

Financially there is economic waste in both work and goods. Even property values are decreased. Life is shortened, as life insurance societies show that among men taking one glass of whisky or beer daily there is a higher mortality rate than among teetotallers. Then there is the loss of life by road accidents. Medically, alcohol is not recognised, in that hospitals have practically dropped it altogether. Even fifteen years ago statistics showed that the Edinburgh Royal Infirmary, with a thousand beds, had dropped to an alcoholic expenditure yearly of twopence a patient, whereas years before investigation into its value showed £3 a patient a year was spent.

Then we owe our best to God. As Paul puts it, "I beseech you, brethren, that ye present your bodies a living sacrifice unto God, which is your reasonable service."

# N.S.W. Home Missions.

E. C. Hinrichsen.

## Putting ME in home missions

Five Months Old.

THE Wollongong church is almost five months old. The building was opened on May 21. If converts are going to drift they usually lose interest within three months. What of Wollongong? Last Saturday we visited the new church. The building was filled. Ninety-five per cent. of the converts are 100 per cent. in their loyalty and enthusiasm. Over 100 break bread each Sunday. That is a remarkable record, in view of the "shift work" which is prevalent in that city. Bro. Stirling has taken the confession of 18 people since the mission. This baby church does not receive any subsidy from the committee. It pays the preacher full salary, and looks after its own building debt. Not only that, it has sent £10 to foreign missions, £9 to the marquee fund, and will give £30 to the college fund. In other words, this new church with its new workers puts £500 a year into the Lord's treasury. That is home mission work! Did you have a part in it? Remember N.S.W. has twenty cities with an average population of 15,000 people, in which we have never preached our wonderful message. This great shame can only be removed when everyone is willing to say, "Count ME in home missions on Nov. 2." War has produced many problems. One thing, however, is certain, *we cannot in these days retrench. WE MUST ADVANCE.*

True, some farmers who have always been splendid supporters are not able to sell their produce. On the other hand, many are earning more than ever. It is safe to say that in N.S.W. the Church of Christ has at least 1000 wage-earners who are earning at least £1 per week more than before the war started. On a conservative estimate it is safe to say their extra income for one year alone would be more than £50,000. One-tenth of that belongs to the Lord. Some feel that all of this war money should be used to spread the message of peace. No investment can compare with money put into souls and human lives. The committee is anxious for every member to have a part. This is not a compulsory loan, it is a LOVE GIFT to HIM.

Put ME into home mission offering on Sunday, November 2.

## L.B.W.

FOR the cricket enthusiast L.B.W. means "Leg Before Wicket"; for the dietician it means Lemon and Barley Water. For the Director of Evangelism it means "Letters By Workers."

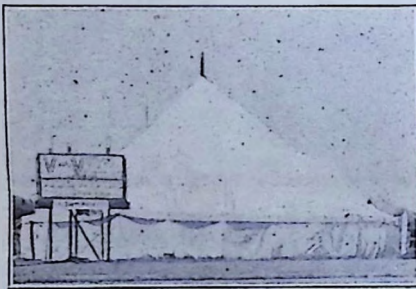
Bro. A. L. Carter writes: "When you are on a good thing stick to it!" This is the motto of an enterprising firm, and we should apply this to our home mission effort. At the 1940 conference we were faced with the fact that at the present rate of decline we would be extinct in 41 years. This is all changed now; we expect to double our membership in ten years, judging by the grand results of the tent missions conducted by Bren. Hinrichsen and Morris, and other brethren, and also the fact that churches in which missions have been held are prospering and bringing in the unsaved in large numbers, plus the wonderful enthusiasm of members generally. Surely we are on a good thing! Let us stick to it on Home Mission Day, Sunday, November 2.

Sister A. Maxwell (Women's Conference H.M. supt.) writes: *Reinforce the home base!* The strategy of war demands a strong home base, so in our Christian warfare. A strong and forceful home mission policy is absolutely essential to the success of all other depart-

ments of our work. We have a wise and strong leadership in our State work at present. Let us place added power in their hands by a liberal response to the appeal on Sunday, Nov. 2, *Home Mission Sunday.*

Bro. A. Hinrichsen asks the question: *Does it pay?* Here is his answer. "The year before our Rockdale mission we averaged about 60 breaking bread. Since the mission (nearly two years) the average attendance is just over 150. The year before the mission the total income for all purposes was £400. Last year our yearly report showed an income of £980. For the last six months the average offering, per duplex envelopes, for all purposes, is well over £15 per week. Through the mission the school increased, Women's Fellowship increased, C.E. increased, and offerings for all brotherhood work have more than doubled. Yes, *home missions pay in every way.*"

Bro. W. Fraser, of Georgetown, writes: "How glad we are that others made it possible for the glorious gospel message to be preached in Georgetown. Ninety-five per cent. of those added to the church in the mission eighteen



The New Mission Marquee.

months ago, and others who have since come in, stand firm to witness that 'the gospel is the power of God unto salvation.' A great offering on Nov. 2 will multiply these experiences over and over again, in other centres."

Bro. G. Burns, H.M. secretary, writes: "Giving is LIVING in capitals. Therefore they who give that others might live, will live on in the lives made over again for the Master. Over 1000 lives have been made over again in N.S.W. during the past two years. It is true that Bro. E. C. Hinrichsen in co-operation with other workers for Christ has been the instrument in God's hand; but so have the *givers* who have made these splendid results possible. The future is brighter than the past. A movement such as we are in N.S.W. at the present time grows as it goes, so help us keep it going by your gifts on Nov. 2. *Live again as you give again to help spread the good news.*"

## A Staggering Letter.

JUST when our letters were ready for printing this staggering letter reached us:—

"I am writing to enquire if you are willing to sell the Church of Christ in —. We notice that no meetings have been held in it for a considerable period, and the local — committee is prepared to consider buying it if you are prepared to sell."

This letter has given me much anxiety. To sell a building in a city of 20,000 people is unthinkable. How a church could get so low is beyond me. It is not a home mission church; but if the Home Mission Committee does not take it up who will? It is more difficult to restart a church than to start one.

This place has never had a tent mission, and it is not able to raise £10 towards one. A big mission seems to be the only way of saving the situation. It has often happened. The Lord may cause it to happen again. It could be that someone would like the honor of saving and restarting that church. If so, please put heart into the workers by telling us so. The committee has not been consulted, but the director has the best committee in the world, and every member is out for God's kingdom. Hence it is safe to say that, of the money given on Nov. 2, two-thirds will be used to subsidise our preachers in weak fields. The other one-third will be reserved for a mission in this very needy country city.

Let us know on Sunday, Nov. 2, whether you wish us to close that church and sell the building or not. *We know already.* "Let us all to the task."

## The Mosman Mission.

I AM writing this on the third Lord's day after the close of the Hinrichsen-Morris mission at Mosman. During the past three Sundays, the attendance at all meetings has been just about double that prior to the mission. Midweek Christian fellowship and prayer meeting has more than doubled. Many of the new members are loyal to this side of the church life, and many old members have been stirred up and feel their obligation.

The mission will live many years in the memory of all who had the privilege of taking part in it. Very great and discouraging difficulties met us at the start, and it took some time to get a move on. Good publicity and better preaching finally stirred the public to the consciousness that something worth while was going on. Faithful attendance on the part of many of the Lord's people, coupled with earnest, believing prayer, finally began to make a dint in the hard shell of our ultra respectable population. A total of sixty-two made the great confession, of whom thirty-three have been added to the church. Some have preferred to remain with their former church affiliations, and I trust will take a spirit of evangelism with them among the other organisations. That some do not take membership with us is no reproach to the faithful ministry of Bro. Hinrichsen. If men and women do not see the more excellent way under our brother's preaching, it is because of some defect in their hearing, for no man more faithfully presents the New Testament plea, and few present it with greater power. It was a very blessed period of Christian fellowship, and many hearts have been made happier because of it. It is quite safe to say that had an extra week been spent among us many more would have yielded, and Mosman would not have been very far behind the best. On the closing Monday evening the thankoffering amounted to £230, which more than meets the liability, and gives the older members the satisfaction of knowing that their venture of faith was not unrewarded. As a memento of the mission, fountain pens were presented to the missionaries, and a promise box to Mrs. Morris. Our prayers follow our brethren to Wagga, and we trust that the word of the Lord will mightily grow in that centre also. —G. Burns.

SUNDAY, NOVEMBER 2,

New South Wales

HOME MISSION DAY.

▽

Every member is urged to give worthily to spread the tidings of salvation.

## Our Young People

NEXT week Bro. W. R. Hibburt is due to arrive in Melbourne from New Zealand to begin his work as organiser of our Victorian Young People's Department. The following letter contains his first message to his new constituency:—

To the Young Men and Women  
of the Churches of Christ, Victoria.

Dear Friends,—

God guides, and under his directing care I am to come into your midst and serve amongst you as one of yourselves. We must forward the splendid work of your past beloved leader, Keith Jones. Your Young People's Department has suggested I send you an advance message. Three brief paragraphs will suffice.

Let us unite to enjoy our religion. We have every right to enjoy our religion. It is fun of the highest order to adventure with Christ and explore to the full the abundant life. At times this enjoyment will cause us to serve others, search for truth, explore more excellent ways, and climb spiritual heights. At times new-found zest will urge us to play, to sing, to hike, to camp, to study and train for specialised service. In these things I hope to be your partner.

Let us co-operate creatively with God and with one another. Our friendships should build us into a grand fraternity and our active idealism into a crusade to make the kingdoms of this world the kingdoms of our Lord and Saviour. I court the friendship of all young men and women, the co-operation of teachers and leaders, and the confidence of preachers and congregations.

Let us dare to do spiritual exploits. We live at a zero hour in things moral and spiritual. Our times demand that Christian young men give a bright witness in dark days. God is speaking to our generation. We must hearken, obey, and perform spiritual exploits.

Until we meet and greet, let us give ourselves to prayer that God will bring us together to perform a work that is Christ-honoring.

I remain, yours cordially,

W. R. Hibburt.



Phi Beta Pi Basket Ball Association.  
(North Essendon Team.)

The competition is held each year, and this year eight teams competed. The final match was played on Aug. 30, North Essendon Church of Christ winning the premiership by 18 goals from West Preston. On October 2 a wind-up social was held at Swanston-st., Melbourne, when a shield was presented to the premiers.

## "In the Absence of the Multitude."

Luke 22: 1-6.

### Prayer Meeting Topic for October 22.

H. J. Patterson, M.A.

THERE was a reason for betraying in the absence of the multitude of the common folk, for they had heard him gladly and all acknowledged him as a prophet. Many were ready to acclaim him as king, and would have followed him against the Roman legions. The crowd might prove very hostile in the event of a public arrest. It is not the crowd that crucified Jesus.

#### The Betrayal of Jesus.

Jesus was betrayed and is betrayed. There are many enemies of Christ, and some are among his own professed friends. The evil forces and principalities are seeking to destroy him in this twentieth century. For one reason or another they set themselves against him. The forces thus arrayed in opposition to Christ and his church to-day are mightily strong and of the subtle propaganda of these we are not all aware. The betrayal was by one of his own. The great betrayal to-day is from within. And whoever seeks to destroy the spirit of Christ in the church and to sell him for wealth or fame or power or any other selfish thing is as guilty as Judas was. Some of us perhaps fail him like Peter, but to deliberately use him for gain and to his own hurt is a despicable thing and worthy of the strongest and severest condemnation. Let each one of us earnestly enquire, "Lord, is it I?"

He sought opportunity to betray. It wasn't a sudden temptation as that which comes suddenly upon a man. He sought it deliberately, and it was the result of months of sinning. The beginning of the terrible crime is in little things, and Judas loved money. It is the beginning of the end for many who live in our day. The desire for money had become an obsession and drove him on to its possession. Was it his possession of it or its possession of him?

#### In Absence of Multitude.

Others must not know of it. Political intrigue and monopolistic control is sought in the absence of the multitude. The arrest comes first, and the binding of hands, and then comes the scourging and crucifixion. The first is done without common knowledge. Afterwards it is too late—the work is done. Those who, in high places, set themselves to defeat Christ and ordinary men for whom Christ died, do not work in the open. The eyes of the people must be blinded. They must not hear lest they, in angry protest, rise up before the deed is done. Let the multitude awake to-day, for Christ and all for which he stood is endangered.

But let us come back to the thought that the betrayer is not outside but within the group of friends of Jesus. Such will not betray in the presence of the group; rather does he go out into the night. And always when away from the group is there danger. Peter discovered that, though he did not fall to the depths as Judas. The man who fails Christ and betrays him to-day is that one who cuts himself off from the band of disciples. It may be in the search after pleasure or of wealth or of power he discovers he is in the presence of people of a Christless and Godless kind, and there it is comparatively easy to betray him. "Forsake not the assembling of yourselves (Christians) together as the manner of some is." There is extreme danger when in the absence of those who are friendly to Christ. Our real communion is not with his enemies but with the Lord's own people.

TOPIC FOR OCTOBER 29.—IN REMEMBRANCE.—Luke 22: 7-20.

## South Australian News-letter.

H. R. Taylor, B.A.

### Observations on the State Conference.

"AN excellent, timely address," was the remark passed on Bro. Roy Raymond's conference sermon on the theme, "The Church for To-day." With all his wonted fervor, born out of intense conviction of the truth of his statements, this great-hearted brother from the virile West challenged, captured and held his great congregation. His appeal centred in the need for an awakened evangelistic church. Apropos to this, during the conference sessions a resolution was passed urging the union executive, in co-operation with the Home Missions and Bible Schools Departments, to call a round-table conference of preachers and officers at an early date to consider the problem of a declining church membership which resolves itself partly into the question of how the church can regain its touch with and evangelise the non-churchgoer. An approach to the Baptist Assembly, which was in session at the same time as our conference, has led to their decision to appoint six representative men to confer with an equal number of our brethren with a view to a better understanding and a closer co-operation. The appointment of Bro. E. Ross Manning, a respected elder of the Grote-st. church, as president of the union, was received with general satisfaction. The brotherhood delights to honor this worthy representative of a family which has done much to advance the cause of Christ, and he will serve them well and wisely. A special appeal for gifts towards a new building at Albert Park, on the Port railway line, met with a fair response. A proposal to form a "League of Five Hundred," each member of which will be pledged to contribute one pound towards every new building project, was presented at the Home mission meeting in the Town Hall, and was received with enthusiasm. An effort will be made to form a Local Preachers' Association in this State. The extension of the circuit plan has called for an enrolment of brethren who give gratuitous platform work. It is hoped that regular monthly meetings will be held.

### Federal Conference Happenings.

Gratification was felt at the sound financial position of the Overseas Mission Board, which was able to show a favorable balance. The Preachers' Provident Fund will henceforth prove more attractive to preachers, especially younger men, who as soon as they marry seek a cover for their dependants against premature death. Provision has been made for this through an alteration to the constitution. Western Australian delegates stirred the conference with their story of the need of the aborigines and the appointment of a Federal Department, with a strong committee in the West, will give the Australian Brotherhood further opportunities to heal the open sore on our national life.

### National Convention Religious Education.

Representatives from all the States of the Commonwealth and New Zealand attended the convention which has just closed. The theme was "God's Victorious Campaign." The attendance of over 100 delegates was excellent, and compared well with the last gatherings in Melbourne. H. E. McNaughton, M.A., B.D., led all the business sessions and gave the inaugural and final messages. Outstanding messages were delivered by Dr. Pallot, Victoria. Other speakers were Dr. Beryl Bowering, of India, and F. Hunting, the latter addressing the united youth rally. The next convention will be held in Sydney. Bro. Will Beiler has been elected national president.

Patient, hopeful waiting is hard work when it is the only work possible to us in an emergency. But patient waiting is in its time the highest duty of a faithful soul.—H. C. Trumbull.

# Here and There.

On Monday we received the following telegram from Wagga, N.S.W.: "Hinrichsen-Morris mission gathering momentum; marquee crowded Sunday night; two decided.—Stow."

We learned with regret that Chaplain N. G. Noble had to enter a military hospital and undergo an operation. Latest information, however, indicates that he is improving, and we hope soon to be able to report his complete recovery.

Mr. and Mrs. W. R. Hibburt are expected to arrive in Melbourne by Sydney express on Oct. 21. They will be making their home in Moreland district. A great brotherhood welcome is planned for Monday, Oct. 27, in the Victoria Hall.

Many friends will regret to learn that Bro. Robert Lyall, of Melbourne, was involved in a motor accident last week and is confined to bed suffering from shock and bruises. We are glad to learn that he is progressing well, and trust that he will soon be restored to full health.

Bro. A. P. A. Burdeu, who for many years has carried on a service for aboriginal need, spiritual and material, and who was organiser and first hon. secretary of the Aborigines' Uplift Society, is now carrying on his work in "The Friendly Service to Aborigines." He requests that monies for this be made payable to this Service or to himself personally.

Bible school anniversary at Hampton, Vic., concluded with an enjoyable concert and prize-giving on Oct. 9. A fortnight's mission with Bro. T. Hagger began on Oct. 12, when he addressed the church, visited the Sunday school and preached at night. The church has accepted the resignation of Bro. A. W. Stephenson after more than seven years' service. Owing to editorial and other duties, he will seek an appointment with some church in a part-time capacity.

A reminder is given of the announcement formerly made by Thos. Hagger on behalf of the combined committee (Victorian) representing Baptist churches and Churches of Christ that arrangements have been 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, minister of East Camberwell Baptist church, and the sermon will be preached by Mr. S. R. Baker, of Lygon-st. Church of Christ.

A delightful story is told of an interview between a lawyer and Dr. Alexander Whyte, of Edinburgh. After the business on hand had been discussed, the lawyer, well over seventy years of age, brushed aside his letters from his desk, and looking directly at his visitor, remarked in earnest tones, "Dr. Whyte, have you a word of comfort or assurance for an old sinner?" Dr. Whyte was too astonished to speak for a moment, for he had always regarded the lawyer as a deeply religious man of blameless character. Then Dr. Whyte replied quietly, "He delighteth in mercy; he delighteth in mercy!" thereafter taking his leave. On the following day the doctor received a letter of thanks from the lawyer in which he confessed that the four short words had restored his confidence and strengthened his faith!

"Toowoomba churches made history on Oct. 5," writes Bro. E. Draney, "when for the first time on Sunday evening denominational church doors were closed and a united gospel service was held in the City Hall. The building was thronged with worshippers. Those who could not gain admittance met in the Memorial Hall close by, where amplifiers had been installed to pick up the service from the main hall. Mr. L. A. Trezise was chairman. The sermon was preached by Mr. N. Joughin, of the Presbyterian church. Ministers of the various churches took part in the service, and

a united choir rendered anthems. This service was the culmination of a month of special services conducted in Toowoomba churches when the same sermon subjects were dealt with by all members of the Ministers' Fraternal. The topics were: "God, Real and Sovereign," "What is Man?" "The True World Community," and "World Problems and the Christian Way." Prior to this campaign a manifesto was issued to the people of Toowoomba through the press and printed leaflets calling upon all men and women of goodwill to seek God's will for life to-day by rising above the materialistic conception of life, making service the motive of all work, acknowledging God in all their ways and linking themselves with the Christian community in the public worship of his church."

The Australian Temperance Council, which represents the Commonwealth Temperance Movement, was attended by a large and influential deputation from all States at its annual meeting, which was held in Sydney on Sept. 24. Archdeacon R. B. S. Hammond, who has been president for many years, resigned on account of ill-health, and Mrs. I. W. Weber, M.L.A., was elected as president. Steps were taken to recognise the great work of Mr. Hammond. The question of liquor in war-time was fully considered, and arrangements made for suitable action to be taken. Satisfaction was expressed that pressure from temperance forces had succeeded in having government sponsoring of wine advertisements withdrawn. During the conference, the baneful influence of wet canteens was emphasised. Numerous reports of its effects on the troops were to hand. The alarming condition of affairs in Darwin and Alice Springs also came under review. As the Territory is directly controlled by the Commonwealth, it is hard to understand why such a state of affairs is permitted to exist. These and other matters will be brought under the notice of the proper authorities immediately. The Prime Minister had been approached to receive a deputation, when the whole situation will be dealt with.

"On the week-end including Sunday, Oct. 5," writes W. Gale, Victorian H.M. organiser, "a visit was paid to Horsham, in connection with the twenty-third anniversary of the opening of the present building. On every hand were evidences of the splendid work being done by Bro. C. W. Jackel, and of the virility and enthusiasm of the church. The building was filled at both services, 170 breaking bread at the morning celebration. This cause is a circuit, including Haven and Dimboola. As a representative of the Home Missionary Committee, one can rejoice at this early Wimmera home missionary enterprise. It dates back many years before the opening of the present beautiful brick structure. In the afternoon we visited Murtoa, in the company of Bro. Miller, and had fellowship with the brethren there, including Sister Mrs. Crouch, who was the first person baptised in our cause in Murtoa. We were shown the site of the Murtoa chapel (which was afterwards moved into Horsham) by Bro. T. H. Crouch, who was baptised in Murtoa, with Bro. Wm. Cust, in 1887, by Bro. W. D. Little. We were shown the site of the blacksmith and wheelwright shop and the houses in which Bro. D. A. Ewers ('Chips') and Bro. G. H. Browne lived. What a lot has happened since the days of those early pioneers! Who can estimate what that little cause at Murtoa meant to the cause of Christ and the Restoration Movement in these southern lands?"

## ADDRESSES.

B. J. Kemp (secretary Essendon church, Vic.).—68 Tennyson-st., Moonee Ponds, W.4.  
W. S. Lowe, B.A., B.Com. (preacher Ponsonby-rd. church, Auckland, N.Z.).—65 Sussex-st., Grey Lynn, Auckland, W.2.

## National Youth Convention.

THE bi-annual convention planned by the N.C.R.E.A. (National Council of Religious Education of Australia) was held in Adelaide from Oct. 1 to 7. Delegates gathered from every State of the Commonwealth. New Zealand was also represented. The president of the convention was A. T. McNaughton, M.A., B.D., of Victoria. The convention theme was "God's Victorious Campaign"—for youth, through youth—proved very apt and inspirational. Important discussions took place, and messages were given by about 40 different leaders and speakers.

The following were some of the themes considered: "The Teacher's Place in Christian Education"; "Principles of Teaching"; "Christian Education Through Music and Drama"; "Linking Youth with the Church"; "Parental Deficiencies in Child Training"; "Youth and the Victory Programme"; "Recruiting and Retaining the Child for God"; "God's Campaign in the World"; "The Child and Its Social Environment."

Excellent music was provided by leading city choirs and soloists. The social side was well catered for in the Lord Mayor's civic reception, the official welcome tea, the luncheons, and the all-day trip to Victor Harbour. Business sessions of the National Council dealt with matters of vital importance such as publications, teacher and leader training, broadcasting, work in theological colleges, travelling fellowship in religious education, world's S.S. association, etc.

Group discussions were conducted on such important subjects as mail-bag schools, week-day activities, youth fellowships, literature for young people's missionary work, teacher training, etc.

A very fine exhibition of teachers' aids and equipment attracted many attendants. At stated periods ten-minute talks were given by experts on "Poster Work," "Nucraft Work," "The Blackboard," "The Sand-tray" and "Paper Work."

The sessions were well attended and a very fine spirit of fellowship characterised the whole convention, which was organised by Will Beller (South Australian Y.P. organiser of Churches of Christ), who was elected national president for the next two years.

The next national convention will be held in Sydney in September, 1943.—W.B.

## NO LICENCE COMES OF AGE.

IN 1920 No Licence was carried in Nunawading I and Boroondara, Vic., and has continued for 21 years. A birthday party will be held in the City Hall, Box Hill, on Monday, Oct. 20, at 8 p.m., to celebrate its coming of age. Mrs. I. L. Weber, M.L.A., will preside, and addresses will be delivered by leading speakers. The Camberwell City Salvation Army Band will provide the music for the evening. Here is a splendid opportunity to exalt the benefits of No Licence. Temperance enthusiasts can do a great service for the cause by attending. Subjects to be dealt with are, "No Licence" and "Liquor in War-time."

## 1942 "Daily Light" Calendars.

### NOW AVAILABLE.

Large type, daily tear-off calendar, with choice Scripture text. Variety of colored pictures and nicely tinted boards. (10 x 7½).

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KESWICK BOOK DEPOT,  
315 COLLINS STREET, MELBOURNE.

# News of the Churches.

## WESTERN AUSTRALIA.

**Kalgoorlie.**—On Oct. 5 the morning address, on "The Church's Glorious Head," was given by Bro. H. Fitch. At night he spoke on "The Man who Stopped at Almost." Bro. R. Beard rendered a solo. A week of evangelistic meetings was to commence on Oct. 19.

**Perth.**—First of united mid-week meetings was held on Oct. 1. Following a devotional service during which Bro. A. B. Povey gave a helpful message from 1 Cor. 12 an interesting dialogue on "Whence the Churches of Christ?" was given by Bren. J. A. Ewers and Frank Ewers. On morning of Oct. 5 Bro. A. G. Elliott delivered an inspiring address on "Stronger than Samson." At night Bro. Jeff Gordon gave an uplifting message on "Upon which Road are You Treading?"

## QUEENSLAND.

**Charters Towers.**—In absence of a regular preacher, Bren. H. S. Coward and J. Samuels address the meetings. At close of Bro. Samuels' address at evening meeting on Oct. 5, a young lady confessed Christ. Bro. C. Tucker, sen., is home from hospital, but still confined to his home. C.E. meetings have improved.

## VICTORIA.

**Ivanhoe.**—College of Bible offering was £10/17/6, an increase on last year. Duplex envelopes providing for help of all brotherhood work are now in use.

**Portland.**—On Oct. 12 Bro. Davey addressed the church on "The Christ of the Old Testament." Attendances remain good with several visitors present.

**Ballarat (Peel-st.).**—The work is proceeding very satisfactorily under the able leadership of Bren. A. Graham and T. Maxwell. Satisfaction is felt at increased attendance at mid-week prayer meetings.

**Ormond.**—On morning of Oct. 12 Bro. C. L. Lang was speaker. Mr. Hunt was back after illness. Bible school had 111 scholars present. At the gospel service Bro. C. L. Lang's subject was "The Repentance We Stand For."

**Oakleigh.**—Bro. J. I. Mudford was speaker at both services on Oct. 12, evening subject being "Gambling and the Cross." Owing to continued ill-health, Bro. S. H. Mudge has tendered his resignation to the church.

**Footscray.**—Excellent attendances, and singing conducted by Bro. W. Easton, marked opening of S.S. anniversary services on Oct. 12. Bro. C. Cole ably addressed the children in the afternoon, and Bro. D. C. Ritchie at night.

**Merbein.**—The church has suffered the loss of one of its oldest members in the death of Bro. A. B. West, sen. Sympathy of the church goes out to Sister West and other members of the family. On Oct. 5 the services were conducted by local brethren.

**Boronia.**—Bro. P. R. Thickins is speaking on the plan of salvation at gospel services during October. College offering reached £8/12/-. At a games afternoon held at the home of Bro. H. G. Finger, Wantirna, on Oct. 11, £2/8/- was raised for Red Cross funds.

**Warragul.**—On Oct. 12 Bro. Hillbrich was speaker. Morning theme, "The Man that was Used by God"; evening, "Scenes of the Cross." After the service, members had supper to say farewell to Bro. Hillbrich, whose resignation was received on Oct. 5. A presentation was made.

**Prahran.**—Sunday school anniversary was celebrated on Sept. 21 and 28, when Bren. A. A. Hughes, W. Pike, Dr. Hinrichsen, H. Campbell and J. Methven spoke. Children sang at afternoon and evening services. Tea was provided for visitors, at which fellowship was enjoyed with old members and friends. S.S. concert was held in the school hall on Sept. 30, many scholars taking part, and prizes being distributed.

**Mildura.**—Anniversary services were held on Oct. 12 with excellent meetings. Attendance of 141 scholars was recorded. Under baton of Bro. B. Jenkins the scholars rendered special singing. Bro. J. Lewis was speaker at all services. Morning subject, "The Children's Christ"; afternoon, "Lessons From a Cake"; evening, "God's Armoury."

**Swan Hill.**—At Bible school anniversary on Sept. 28 there were good meetings. Messrs. Paice (Baptist), Eadie (Presbyterian) and L. Smith gave helpful messages. Anniversary hymns by the children were broadcast. On Sept. 29 an enjoyable concert was given, the children being trained by Mrs. R. Thomas. Interior of chapel has been improved.

**Balwyn.**—Oct. 12, when the 19th anniversary of the church was celebrated, proved a day of blessing. Over 220 gathered for morning service. J. E. Thomas gave a splendid message. Mrs. Clark was received by letter of transfer from Gardiner. In the evening there was one baptism and one decision for Christ. In all 215 broke bread for the day, which it is said was a record for Balwyn.

**Boort.**—Baptists and Churches of Christ exchanged pulpits on Oct. 5. Fellowship and addresses from Bro. Brown, of the Baptist church, were enjoyed. Bro. Wright conducted services in Baptist churches at Barraport 11, Oakvale 3, Leaghur 7. Bro. Pte. Alf. Dow, who has been for some months at Tobruk, is in hospital in Egypt with malaria, but is improving. Bro. Hercus is in Boort hospital.

**Warrnambool.**—Five confessions of faith were made at mid-week meeting on Oct. 8, and together with eight of Sunday were baptised forthwith. At morning service on Oct. 12, Bro. Methven gave the hand of fellowship to the thirteen young people, and his address on "The Privileges of Church Membership" was instructive. Splendid congregations were present at all services, with some visitors, 60 breaking bread for the day.

**Carlton (Lygon-st.).**—Amongst many visitors on Oct. 12 were Mr. and Mrs. Albany Bell, of Perth; Mr. and Mrs. Stubbins, of Boonah, Qld.; and Mr. and Mrs. Jackson, Sydney. Sunday school anniversary services were very well attended. Delightful addresses were given by Messrs. J. Turner and Les. Brooker. The scholars rendered excellent items under the leadership of Bro. Nat Haddow. All kindergarten scholars received prizes.

**Doncaster.**—Meetings are keeping up well. Bro. Banks speaking. Women's Mission Band had a fine gathering on Oct. 8. Mrs. Gillam, Presbyterian missionary from the New Hebrides, gave a very interesting talk on the work. Sister Mrs. F. Smedley, sen., passed away on Oct. 5. She had been in membership at Doncaster for 65 years. Sister Mrs. J. Tierney passed away suddenly on Oct. 6. Sympathy is extended to the bereaved families.

**Frankston.**—Mr. Quayle was speaker when Mr. Finger attended Federal Conference. Mr. and Mrs. Finger, from Queensland, parents of the preacher, were among visitors on Oct. 5. The church had fellowship with Mr. R. Jackel, of Wangaratta, for several months while in camp at Mt. Martha. On Oct. 12 a good attendance at morning service included interstate visitors and men in uniform. Mr. Finger gave helpful addresses at both services.

**North Fitzroy.**—Gospel services continue to be carried on by Bro. H. Swain in place of Bro. Baker, whose progress towards complete health is very slow. A welcome visitor on Oct. 5 was Bro. Lake, from W.A., a son of old-time members of North Fitzroy. Anniversary services of Bible school commenced on Oct. 12. Speakers were: morning, Bro. Swain; afternoon, Bro. Wigney; evening, Bro. Gale. Some fine lantern views were shown by Bro. Gale in his address on "The Life of Jesus." Splendid attendances of members and friends. Fine singing by the scholars.

**Fairfield Park.**—Bible school anniversary services were held on Sept. 28. Visiting speakers were Bro. Ritchie, of Footscray, in afternoon, and Bro. R. Gleeson at gospel service. Singing by scholars was enjoyed. At annual concert the Bible class presented the drama, "In the Days of Paul." On Oct. 12 Bro. Goldsworthy exhorted the church in the morning and preached at night.

**Stawell.**—Church anniversary meetings were held on Sept. 28. Bro. Randall was speaker. Special singing was rendered by Bren. E. Trompf, R. Jackson and Sister Mrs. Randall. Fellowship of visitors was enjoyed. The anniversary social evening was held on Sept. 29. Good meetings were held on Oct. 5, Bro. Burt being speaker. Meetings on Oct. 12 were very helpful. Bro. Randall was speaker, gospel address being on "The Voice of the Devil." A month of special meetings is planned to commence on Oct. 26. Sister Mrs. Collett, recovered from operation, has left hospital.

**Gardiner.**—S.S. anniversary services and concert held during past two weeks were very successful. Speakers for first Sunday were Bro. A. E. White in afternoon and Bro. W. Pike at night. On second Sunday afternoon prizes were distributed, and at night Bro. Hagger was speaker. A young lady from the school accepted the invitation. On Oct. 12 Bro. Hagger commenced a mission at Hampton, and in his absence Bren. A. W. Stephenson and A. L. Gibson were speakers. Sympathy is extended to Mrs. Cartmel, Mrs. Tulloch and Mr. C. McDonald in their loss of loved ones. College offering amounted to £57.

**Drumcondra.**—On Oct. 1 a kitchen tea was held to honor Sister Jean McDermott and Bro. Les. Poole, who were married on Oct. 11. On Oct. 5 Bro. Dudley spoke on "The Minister, his Vocation." At 7 p.m. Bro. Hoare was baptised and received into fellowship. Theme at this service was "The Church, Its Ordinances." On Oct. 5 a duet was rendered by Sister Jean McKay and Bro. R. Simmons. On Oct. 12 Bro. Dudley's address was on "Self-denial," and in the evening on "The Prodigal Son and his Father." Visitors were welcomed at communion service, where there was a large congregation. Auxiliaries are functioning satisfactorily.

**Essendon.**—Bro. Thompson, of North Essendon church, presided on morning of Oct. 12, and Bro. A. G. E. Smith gave an interesting discourse to a well attended meeting. At gospel service Bro. A. E. Illingworth spoke on "Youthful Ideals." There was a splendid attendance of the cricket club. An offering was received for Guest Home at Oakleigh. Members of P.B.P. and K.S.P. clubs attended the spiritual rally at Collins-st. Baptist church on Tuesday. A joint meeting of the ladies and P.B.P. club was held on Oct. 9, at which Miss Ludbrook was speaker. Bro. J. Brideson is acting superintendent of Sunday school in absence of Bro. Will Alves in hospital.

**Thornbury.**—Attendances and interest improved during September. Average attendance at breaking of bread was 140. Straightout giving for building fund has brought in £80 to date this year. Mrs. Rateliff and family, from Pacific Islands, have been meeting with the church. On Sept. 28 Bro. Randall Pittman addressed the church concerning the work of the college. Offering to date amounts to £10/11/7, plus duplex envelopes, £2/3/8; total, £12/15/3, a good increase on last year's. Bible school anniversary services were celebrated on Oct. 5 and 12. Splendid singing under leadership of Bro. Searle was a feature at all services. Bro. Ray Carter and Sister Norma Coxhill were tendered a kitchen tea on Oct. 10 and were married by Bro. Searle on Oct. 11. Various committees are commencing plans for 21st anniversary of church in 1942.

**Fitzroy (Gore-st.).**—Good meetings have been held the past two Sundays. On Oct. 5, Bible school anniversary was held. Bro. P. Foster gave a very interesting talk to the children. The school sang special hymns very well. On Oct. 12 the anniversary was continued, and Bro. Morris (Brighton) spoke interestingly to the boys and girls. Bro. Don Beiler, of S.A.,

presided at morning service. Other visitors have also been welcomed. On Oct. 7 a tea was given to the scholars, and prizes were distributed during a social evening. At close of gospel service on Oct. 12, members gathered for a time of fellowship, and a presentation was made to Bro. and Sister Robinson, Bro. Robinson having resigned as preacher. Bro. Whiting has consented to carry on the preaching work.

### SOUTH AUSTRALIA.

**Whyalla.**—On Oct. 5 Bro. Arnold addressed church, and on 12th Bro. Tregloan spoke on "The Master's Joy." At a land sale the church secured a half-acre block in a central position for £70. Members are meeting full cost of same.

**Tumby Bay.**—On Sept. 30 Mr. Erskine of United Aborigines' Mission, gave a lantern lecture at C.E. meeting, and a message to the church on Sunday afternoon following. Aged Sister Mrs. R. Bratten passed away on Sept. 30, and was laid to rest in Lipson cemetery. Sister A. E. Nankivell was called home suddenly on Oct. 3. She was an active worker in the church. Sympathy is extended to those who mourn.

**Forestville.**—During recent weeks the church has been pleased to hear addresses from Bren. H. R. Bowden, J. G. Bridgman, S. Stevens (Enmore), F. G. Stock, Colin Thomas (India), and J. T. Train. The Dorcas Society held its annual overseas missions meeting on Oct. 8. Speaker was Miss E. Caldicott, of India. The church tendered a kitchen evening to Bro. and Sister Les. Bell on Oct. 7.

**Fullarton.**—Meetings during September were well attended, and Bro. Rankine's addresses on Ephesians were most helpful. Visitors included Sisters Miles and Bischoff, Blackburn; Sisters Scarfe, Green and Best, West Preston; Bro. and Sister Will Graham, of Moreland, Vic. Bro. H. Norris, of Tumby Bay, delivered a convincing gospel message on Sept. 27. Two scholars from the school were baptised at the close of the service.

**Prospect.**—At a "night for others" arranged by Pi fraternal orders 25/- was raised. P.B.P. club have made themselves responsible for clothing two baby boys, inmates of Brighton Methodist Babies' Home, and proceeds of this happy time of fellowship will go to this cause. Morning service on Oct. 12 was addressed by Mr. W. F. Nankivell. A splendid Bible class gathering was addressed by Mr. Peet, of Protestant Children's Home. Mr. Schwab's evening subject was "When it was Dark."

**Cottonville.**—The fortnight's "cheer-up campaign" conducted by B. W. Manning commenced enthusiastically on Oct. 12. The missionary is suffering from an attack of laryngitis and could not speak on Sunday evening. Bro. H. P. Manning gave the message. The aged mother of Bro. Ern Pope, one of the officers, has passed away. Table tennis club recently wound up the season with a social, and proceeds were donated to carpet fund, which has now been fully subscribed. Ladies' Auxiliary donated a further £10 towards reduction of mortgage on church property. Girls' Fellowship Club recently met at home of Sister W. Ferris and listened to Sister Elsie Caldicott, from India.

### NEW SOUTH WALES.

**Wollongong.**—Fellowship was enjoyed with many visitors on Oct. 5. Bro. Kirby preached powerfully at both services; a sister was baptised at night. Christian Endeavorers are enjoying visits to some of the homes, 20 being entertained by Bro. and Sister Wallace on Sept. 30.

**Granville.**—Bro. M. Patch was received by transfer from Lismore. A surprise social was tendered to Bro. W. Roberts, supt. Tarsus Club. Bro. P. J. Pond spoke in appreciation, and Bro. R. Kenyon, church secretary, made a presentation on behalf of the boys. Girls' Club restarted with Miss N. Jenkins in charge. On Oct. 5 Bro. P. J. Pond, B.A., preached on "Denominations Doomed."

**Greystanes.**—At second anniversary of opening of new building on Sept. 28, Bro. P. J. Pond, B.A., preached on "Why Church of Christ?" There was an encouraging attendance. Building has been lined and ceiled with fibro-plaster, and presents much improved appearance. Other speakers recently were Bren. Roberts, Taylor, Burkhead and Adams.

**North Sydney.**—On Oct. 7 the home-call came to Sister Mrs. Waddell, loved mother of Sister Paternoster, the funeral taking place at Northern Suburbs Crematorium on Oct. 9. The sympathy of the church is offered to the family. Gospel service on Oct. 12 was broadcast. Bro. Paternoster's address on "Jesus" was well received, and the solos by Miss Daphne Flood were also much appreciated.

**Georgetown.**—On Oct. 5 Mr. Wilson, from Mayfield, spoke in the morning, and Bro. Marjoribanks preached in the evening. On 12th Bro. Thomas, from Marrickville, presided and spoke at morning service. He welcomed the newly-elected elders—Bren. Amos, Fraser and Marjoribanks. Evening service was conducted by Bro. Amos. A married couple were baptised. Prizes were presented to those successful in Sunday school examination.

**Auburn.**—At evening service on Oct. 12 an honor roll with the names of members of the Auburn-rd. Tabernacle who have enlisted in the fighting services was unveiled by Bro. Bevan Jackson. The honor roll was presented to the church by the Dorcas sisters. There was a large congregation, the service being conducted by Bro. Ethelbert Davis. Special singing was rendered by the choir. Bro. J. Bailey has been called home. Bro. Davis officiated at the funeral services in the Tabernacle and at Rookwood Cemetery.

**Bexley.**—On Sept. 21 Bro. J. C. Thomson (Lane Cove) spoke to the church and Bro. Murphy (Enmore) delivered gospel message. On 28th Bro. J. Saville exhorted, and Bro. H. W. Cust (Chatswood) preached at night. On Oct. 5 Bro. Weir, returned from holidays, spoke at both services. Bro. G. Morton, of Band of Hope Union, addressed church on Oct. 12. At Y.P.S.C.E. anniversary on Oct. 11, Bro. D. Wakeley, of Burwood, was speaker. The secretary of the Endeavorers presented the church with a new communion cloth as its birthday gift.

**Burwood.**—Mrs. Phillips, Mrs. and Miss Button and Bro. Button, from Mosman, were received into fellowship. Ladies' Aid paid a visit to Ashwood House. Ladies' gift to F.M. Christmas box amounted to £8/7-. 15 Bible school scholars passed the examination, including two honors and a first and third prize. A social evening was tendered to Miss W. Quill and Mr. E. Sims, and Miss E. Eyles and Mr. K. Taylor, prior to their marriage. Suitable gifts from the church were presented. Dr. Roy Millar is now in A.I.F. Bro. D. Wakeley's excellent addresses have been much appreciated, and attendances at all meetings are well maintained. All auxiliaries are also in healthy condition.

### THE GOSPEL BY RADIO.

THE following extracts from a circular letter sent to Churches of Christ in Western Australia show a praiseworthy determination to extend the preaching of the gospel by radio to the remote parts of the State as well as to the metropolitan area. The Conference Executive, encouraged by the zeal and financial support of a few brethren, have signed a contract with Nicholson's Broadcast Stations 6PR and 6TZ to broadcast a talk every Sunday night from 9.15-9.30. This will cost £5/1/6 per week. No restrictions as to doctrine are placed upon the speaker, so that the talk will convey what we conceive to be the full message of salvation. Obviously such an effort calls for the co-operation of every member of the churches. Hereunder are some suggestions:—

Pray daily for the word spoken. We can accomplish nothing unless God is with us. If he delight in us he will, as his people ask him, give immediate evidence of his favor.

Listen in. We desire you to know what is being said that you might pray the more intelligently and converse with others about the message. Don't fear adverse criticism. It will not hurt.

Invite others who have no wireless set to listen in to yours, especially non-Christian folk, but all folk.

This will further the evangelism in a remarkable way. Follow the line of study carefully so that you will not be at a loss to answer the enquirer.

Be a letter-writer. Send a letter to friends in the country and invite them to listen in, and to ask their friends to do the same. Do your best to create country congregations. Foster them.

For the first three months Bro. J. Wiltshire hopes to speak the word.

## The Family Altar.

J.C.F.P.

### TOPIC.—OUR LORD MAGNIFIED.

Monday, October 20.

MY soul doth magnify the Lord.—Luke 1: 46. From the word "magnify," Mary's song has been termed "The Magnificat." Mary praised God for the great honor conferred upon her.

Reading—Luke 1: 46-56.

Tuesday, October 21.

Glorify your Father.—Matt. 5: 16.

We are not expected, by any light which we have kindled, to illumine this dark world, for ours is a reflected light, the shining of which should cause men to glorify him who first kindled the light, and by whose grace it may be kept burning.

Reading—Matthew 5: 1-16.

Wednesday, October 22.

This sickness is for the glory of God.—John 11: 4.

In the case of Lazarus "death was a mere preceding incident," because it was permitted in order that the power of God might be manifested by the miracle of resurrection, that men might thus be led to glorify the Father and the Son.

Reading—John 11: 30-44.

Thursday, October 23.

The name of the Lord Jesus was magnified.—Acts 19: 17.

The failure of impostors to perform miracles raised Paul in the estimation of both Jews and Greeks. It also caused them to be filled with fear, and to magnify the name of Jesus.

Reading—Acts 19: 8-22.

Friday, October 24.

And they glorified God in me.—Gal. 1: 24.

That a persecutor became a preacher caused the Galatians to marvel, and led them to glorify God. We also should praise God for all such conversions.

Reading—Galatians 1: 11-24.

Saturday, October 25.

That in all things God may be glorified through Jesus Christ.—1 Pet. 4: 11.

Whatever good word we speak or good work perform, if disassociated with our Lord, it is in no sense for the glory of God. It is not enough to be good or do good, unless our main objective is to glorify God through Jesus Christ.

Reading—1 Peter 4: 1-12.

Sunday, October 26.

Christ shall be magnified in my body, whether by life, or by death.—Phil. 1: 20.

Whatever becomes of him, Paul's chief concern was to magnify Christ. Like an auctioneer who holds up a picture in such a way that those present see only the picture and not the seller, so we should hold up Christ in such a manner that men will see only the Saviour and may be led to give themselves to him.

Readings—Psalm 62; Philippians 1: 18-30.

## DEATHS.

**THOMPSON.**—On Oct. 3, at Prince Henry Hospital Sydney, A/C H. G. Thompson, R.A.A.F., dearly loved son of Mr. and Mrs. E. G. Thompson, "Morella," South Lillimur, and loved brother of Ross and Rex, aged 20 years. "Thy will be done."

**WADDELL.**—On Oct. 7, 1941, at her daughter's residence, 32 Cammeray-ave., Cammeray, N.S.W., Mary Ann, widow of the late John Waddell and beloved mother of John (Mt. Maunganui, N.Z.), Ethel (Mrs. Ira A. Pater-noster), Lillian (Mrs. H. J. Bromilow, Bunbury, W.A.), aged 84 years.

Sleep on, beloved, sleep, and take thy rest.

## IN MEMORIAM.

**KEMP.**—In loving memory of our dear Joan, who was called away on Oct. 15, 1940, aged 17 years.

She is not dead—the child of our affection—  
But gone unto that school,  
Where she no longer needs our poor protection  
And Christ himself doth rule,  
Safe from temptation, safe from sin's  
pollution,  
She lives—whom we call dead.  
—Inserted by the family.

**NIMMONS.**—In remembrance of my true friend and brother in Christ, Alexander Nimmons, accidentally killed on Oct. 21, 1931.  
—Inserted by E. Blair, Griffith, N.S.W.

## THANKS.

Mr. and Mrs. A. E. Hurren and family wish to express sincere thanks to all who by telegrams, letters, cards, floral tributes and personal expressions of sympathy brought much comfort in their recent bereavement. Will all please accept this as a personal expression of gratitude?

## WANTED.

Girl, about 19 or 20, used typing, book-keeping experience desirable, for grain stores.—Lyal's, care Austral, 530 Elizabeth-st., Melb.

Accommodation, or furnished house, Christmas fortnight, for two adults, two children 13, 10, seaside or country, near Melbourne.—359 Burke-rd., S.E.6.

Middle-aged companion help for small modern Christian home, two adults, share cooking, light duties with wife, furnished room, reasonable salary.—C. B. Nance-Kivell, 9 North-ern-ave., Brighton East, S.6. Apply by letter.

## TO LET.

Edithvale.—Furnished house, clean, comfortable, 5 bedrooms, etc., accommodate 9. Gas-stove, bath-heater, all conveniences, electric light, paths; 4 minutes station, minute beach. From Jan. 9. Phone, WF 5203.

## FOR SALE.

Lounge suite (cane and Genoa velvet), mahogany dining suite, bedroom suite, ward-ropes, bookcases, sun-room furniture, walnut pedestal desk, kitchen table and chairs, Chilerator, two carpets, Acme wringer, lawnmower, garden tools, dinner set, kitchen utensils and other furniture. Immediate sale.—A. R. Main, 35 Scott-gve., Glen Iris. Tel., U 4063.

## CHURCH OF CHRIST

ST. GEORGES CRES., EAST MALVERN.

Builders desiring to tender for the brick construction to be erected shortly are asked to register their names with the secretary on or before October 31.—E. R. S. Ryall, Hilltop-ave., Glen Iris, S.E.6.

Miss MINNIE MITCHELL, (3rd Floor), MU3433. 31 Queen St., Melbourne, C.1.

Typewriting Circulars of All Kinds, MS., etc.

## COMING EVENTS.

**OCTOBER 26.**—Brunswick church 59th anniversary. Principal T. H. Scambler will speak at 11 a.m. and 7 p.m. All old members and friends welcome.

**OCTOBER 26.**—Malvern-Caulfield Bible school anniversary. 11 a.m., Mr. F. E. Buckingham; 3 p.m., Mr. W. R. Hibburt, newly-appointed youth organiser for Victoria; 7 p.m., Mr. F. E. Buckingham. Conductor, Mr. George Watkins. You are invited.

**NOVEMBER 3 to 9.**—Twenty-first anniversary celebrations of opening of new chapel at Kadina, South Australia. Welcome is extended to all past members to be present. Further particulars from secretary, A. P. Russack, Moonta-rd., Kadina, or Mr. M. T. Lawrie, Kadina.

## NORTH RICHMOND CHURCH ANNIVERSARY.

Saturday, Oct. 18, Temple Day,

9 a.m. to 7 p.m.

Sunday, Oct. 19,

11 a.m., D. H. Pike.

5 p.m., Fellowship Tea.

7 p.m., E. McIlhagger.

Tuesday, Oct. 21, 8 p.m., Church Social.

Past members welcome.

## VICTORY FOR CHRIST CRUSADE.

Week of Inspiration and Evangelism.

## MIDDLE PARK CHURCH,

Cnr. Mills and Richardson Streets.

(Take Stn. Melbourne-St. Kilda Beach tram, Swanston-st. to Richardson-st.)

## OCTOBER 19 UNTIL OCTOBER 26.

(Each night except Friday.)

Special theme for the series, "Victory."

Sun., Oct. 19, 7 p.m., D. D. Stewart, "The Victory Vision."

Mon., Oct. 20, 8 p.m., W. G. Graham, "The Victorious Christ."

Tues., Oct. 21, 8 p.m., C. B. Nance-Kivell, "The Victory Evangel."

Wed., Oct. 22, 8 p.m., E. W. Roffey, "Heralds of Victory."

Thurs., Oct. 23, 8 p.m., J. E. Webb, "Potential Factors in Victory."

Sat., Oct. 25, 8 p.m., F. E. Buckingham, "The Church Victorious."

Sun., Oct. 26, 7 p.m., D. D. Stewart, "Crowning the Victors."

Fifteen minutes' song service each night.

Special vocal items.

Pray for Victory in this Crusade.

Plan to attend the series.

## BRIGHTON BIBLE SCHOOL ANNIVERSARY.

SUNDAY, OCTOBER 26.

11 a.m., Mr. A. A. Hughes.

3 p.m., Mr. W. R. Hibburt, New State Youth Director.

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

Past scholars and friends invited.

Youth and Friends of Youth

will join in a

BROTHERHOOD WELCOME

to

BROTHER AND SISTER W. R. HIBBURT,

at a

GRAND TEA,

to be held in the VICTORIA HALL,

cr. Russell St. and Victoria St.,

MONDAY, OCTOBER 27, at 6.15 p.m.

Admission by ticket only, 1/6.

Limited number only available from all centres and members of Youth Committee.

## HARTWELL BIBLE SCHOOL

(Highfield Rd., Burwood)

## ANNIVERSARY CELEBRATIONS.

Sunday, October 26,

11 a.m., Mr. Jas. E. Webb.

3 p.m., Mr. W. Pike.

7 p.m., Mr. J. B. White.

Sunday, November 2,

11 a.m., Mr. Eric Evans.

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

7 p.m., Mr. Jas E. Webb.

You are invited.

## FAREWELL TO BRO. &amp; SISTER A. R. MAIN.

GARDINER CHURCH OF CHRIST

(cr. Malvern Rd. and Scott Gve.)

THURSDAY, OCTOBER 30, 1941, 8 p.m. sharp.

Representatives of the Victorian Brotherhood will participate.

A cordial invitation is extended to all friends to join in this farewell to our beloved Brother and Sister prior to their departure for their work in connection with our New South Wales Bible College.

LYGON STREET, CARLTON.

HOME-COMING SUNDAY, NOV. 2.

All Old-time Friends Invited.

Guest Preacher for three great services:

Mr. A. G. Saunders, B.A., of Taree, N.S.W.

Commencement day of the Open-air Church.

Luncheon and tea provided for all.

## PRAHRAN CHURCH.

89th ANNIVERSARY AND HOME-COMING.

NOVEMBER 16.

Special Services.

Past members and friends are asked to keep this day free. Hospitality provided for visitors. Lunch and tea. —G. Matt. sec., LF 7675.

## ECHUCA CHURCH JUBILEE.

WEEK OF INSPIRATION AND EVANGELISM.

NOVEMBER 23, 24, 25, 26, 27.

Speaker, Mr. J. E. Webb.

Concluding Jubilee Meetings, Nov. 30 and Dec. 1.

Former members and friends invited.

Greetings.

—T. A. Smith, 141 Annesley-st., Echuca.

## CHURCH OF CHRIST, PARKDALE.

PRELIMINARY NOTICE.

"HOME-COMING DAY,"

Sunday, November 30, 1941.

All past members and friends keep this date free to come to Parkdale.

## THE FRIENDLY SERVICE TO ABORIGINES.

A service linking individual Christians, churches and church organisations with inter-state missions to aborigines and aboriginal need generally.

Enquiries may be made from and monies sent to A. P. A. Burdeu, Hon. Organiser, 21 Amelia-ave., Essendon, W.5, Victoria. Phone, FU 7875.

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# Foreign Missions.

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

## LOOKING AT OUR INDIAN WORK.

FOR the last week, I have been able to join in the Marathi services and in visits to hamlets and villages, where I am more than interested in what I see and hear. Hearing of these villages and groups, who are ready to build their own churches, and seeing for myself a group of Telugu Christians whose parents I know better than their children, since they were in Sholapur, doing railway work, building and coal-heaving, in the days when that settlement (then of 4500 souls) was in the care of Mrs. Stratton and myself; it is a treat to see them being "cared for" by Dr. and Mrs. Oldfield and Miss Foreman and the Indian staff, medical and evangelistic, and the volunteers of the bhagan band. The latter, by the way, came in here last evening to listen to a talk on erecting churches and dwellings suitable for village workers. This was the subject. The object seemed to me to be to give the blind musician, Wamanrao, and the preacher, both of them well backed up by soloists, drum beaters and cymbalists, experts in castanets and mere beaters of time, a chance to keep us all awake till 10.30. When they departed, I had orders from my hostess to "stay in bed" this morning for choti-hayri. We had been out the preceding evening, in the ambulance, a dozen strong, to a village called Girim, where preaching and singing was the programme for a large and interested group for about two hours. This was followed by tea, brewed by the resident preacher. My point is that I'm scared of missing something if I don't get up early, and choli is followed by a reading and prayer.

I went out with the doctor on his weekly visit to the wireless station yesterday afternoon, and though I did not get out of the ambulance, owing to the order that "visitors" are kept out, I got a good insight into the medical work that this growing colony involves. There are soldiers galore there to guard the place, and skilled Indians, as you will know, since the wife of the official in charge is a patient in this hospital, and the ambulance is the centre of many treatments of "wireless" patients on Thursdays.—H. H. Stratton.

## BARAMATI CENTRE.

THERE has not been the amount of rain yet that we would like to see. Some has fallen, but it is not nearly sufficient. The poor people are longing anxiously for it to come. Partly owing to this, and partly because it is always so just at this time of the year, there is a lot of sickness about. You will have heard that cholera has been reported among the people in surrounding villages, and some cases have occurred in Baramati itself. In one or two villages it is still very bad, but seems to have been checked here in Baramati. Fewer cases have been known in the last few days.

Several very sick little kiddies are being brought along to the centre for treatment. I am thinking now particularly of two, both of whom through dysentery had wasted away to almost nothing. One had been given opium lavishly in addition, and the poor little fellow was in a terrible way. We were able to help him, and the parents fortunately co-operated with us and brought him regularly for milk and treatment. He has still to be given a little opium, but by next week he will not need to be given any. The mother has been bringing him to us for a fortnight now; and when we weighed him this morning, we found he had gained several ounces.

The other little baby is a girl, and she is so sick that I would like to see her sent to

Dhond, where she can get all the constant care and attention that is necessary. I broached the subject to the mother yesterday, but she said that "he" (her husband) would never hear of it. She was one of his two wives, and the other wife was the mother of several boys, so the father didn't care if this child lived or not. She is this woman's only baby. She said to me yesterday that when she told her husband she was bringing it here to be looked after, he said, "Why do you bother with it? I've got plenty of others. Let it die." These are two examples of the cases that we can help from time to time, and all because God has put it into the hearts of his people at home to make this possible.

About a week ago we four of us went out to a place called Ruigav, and there had the opportunity of speaking with a group of Mahratas first, and then Isamphans. There were quite a number of the men of the village among the first group, including the patil. The women said that years ago, when they went there first, he had been approached about the people of his village being called to hear the gospel, and because of this and because the workers did not (straightaway) go direct and preach the gospel without approaching him first, he has been very kindly disposed to the workers ever since. Although they said there were none there in the village who could read, we left a copy of John's Gospel with him, marking John 3: 16.

Among the free colony people, just now there seems to be a growing response to the preaching of the gospel. For a number of the men who are definitely interested, and some of whom have even expressed a desire for baptism, Mr. Coventry has commenced a class, and is encouraged by the number that are coming along to it. Likewise the wives of most of these men are showing a definite interest, and Mrs. Coventry has commenced a similar class for them every Friday afternoon. They are being given definite and clear teaching as to what are the requirements of those becoming Christians. We all have great hopes of reaping in this field soon.—H. Wiltshire.

## NEW HEBRIDES.

SEVERAL important letters have been received from Bro. D. G. Hammer, the latest being written on Sept. 4. He tells of the safe arrival of Miss Violet Wakely, and the trip across to Santo to meet her. All are well, the work is in good heart, and plans are being made for Bro. and Sister Hammer to leave Aoba for Australia by the first opportunity. We will publish some interesting facts next issue.

## THE BOOK OF THE HOUR.

### "INEVITABLE."

Read "Inevitable" and cheer up!

"Inevitable" shows the present Satanic conquest of the nations; final overthrow of Britain's enemies.

"New Life" would "like to see every minister reading this book. The "Australian Christian World" said: "Inevitable" is both refreshing and challenging." A bookseller writes: "A minister came back and purchased six more copies to pass to his people. Please send 50 more."

"Inevitable" is intensely interesting page by page from beginning to end. Post one to your minister, relatives and friends in the fighting forces. If desired, send names and addresses, and we will mail them for you.

Price 1/-, post free.

Obtainable from A. E. Gay, 5 Coronation-st., Geelong, Vic.

## PREACHERS' PROVIDENT FUND.

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

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

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

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

NERVES, CATARRH, ULCERS,  
GALLSTONES, ETC.

TAKE BOTANIC REMEDIES.

Many Testimonials.

Consult H. WATSON  
(of India).

Room 8, 4th Floor, McEwan House,  
343 Lit. Collins St., Melb., C.1.  
'Phone, M 5019.

Miss M. E. Pittman, L. Mus. A.,  
(Univ. of Melb.)

Teacher of Singing

"Brentwood,"  
36 Willis Street,  
Hampton, S.7.

Also at  
Lygon Street  
Christian Chapel

## 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.

### Mrs. J. Brown.

OUR aged sister, Mrs. J. Brown, was called home on September 27. Mrs. Brown became a member of our brotherhood during a mission at Dandenong, conducted by the late Bro. Bagley about 35 years ago. For many years prior to this decision she had been a lovely Christian character. From Dandenong she moved to Hawthorn, and when the work was commenced at Camberwell, she became a foundation member of the church, and has remained there ever since. During her long illness of 17 years, she had one text which was a continual source of strength to her: "God is love." She never doubted that truth. She was always bright and interested in the doings of the church and of her many friends. Those who remained with her during her long illness say that she never complained and always thought of others. She died with a glorious faith in her Saviour.—B.F.H.

### A. H. Clements.

ON Sept. 21, Bro. A. H. Clements, of the church at Bayswater, Vic., was called home. Our brother had reached the age of 65, being born in 1876 at Richmond, Tasmania. On coming to Melbourne in 1885, he attended the Sunday school at South Melbourne, and was baptised 51 years ago by Bro. Strang. He then removed his membership to Swanston-st., and from there to Doncaster, where he was actively associated with the church and Bible class. Coming to live at Bayswater 44 years ago, he and his younger brother attended Croydon church and filled the platform till such time as a preacher could be obtained. He then acted as superintendent of Sunday school for six years. About this time he married, and returned to the church at Bayswater. Here our brother labored as secretary and deacon over a number of years, and did much toward building up a live cause. As superintendent of Sunday school for 14 years his Christian character and efficient service left its influence on many of our present members. Until his death he acted as a trustee of the church and also as agent for the "Australian Christian." Constant in attendance at God's house, it was rare for him to miss a service until a few weeks before his passing. Ready help and kindly advice marked his association with the many preachers who have worked with the church. On Monday, Sept. 23, after a service at his home, we laid his earthly remains to rest in Box Hill cemetery. In the presence of a large and representative company, the writer, assisted by Bro. Shain, conducted services at the home and graveside. The church extends deepest sympathy to the loved ones who are left to mourn, but not as those without hope, for the fragrance of his influence will live on in our midst.—R. E. Burns.

### Mrs. H. Cocks.

ON Saturday, September 6, Mrs. H. Cocks, a member of the Camberwell church, Vic., passed away in the Prince Alfred Hospital. She became a member of the Churches of Christ while a young woman at Bendigo under the ministry of the late Dr. Jas. Cook, and remained a loyal member until her death. Mrs. H. Cocks did not take an active public part in the life of the church, but could always be relied upon to do her share when that unseen ministry was needed. One could say of her, "She hath done what she could."—B.F.H.

### Albert West.

ON Sept. 27 the Lord called Bro. Albert Bryant West, aged 73, to his eternal rest. Our brother was baptised at Wedderburn, Vic., in 1899, by Bro. Edward Griffiths. His marriage in 1900 to Sister Marion Summerville was the beginning of a life partnership spent in the service of the Master. After faithfully serving the Wedderburn church for 16 years, Bro. West moved to Merbein, where he

became one of the pioneering horticulturists. He immediately associated himself with the church, then meeting in the A.N.A. Hall. From 1915 to 1937 he was a deacon of the church, and for 10 years of that time was treasurer. In 1937, owing to failing eyesight, he reluctantly relinquished the office of deacon. He was a quiet, unassuming man, strong in faith and very conscientious in all his service. Merbein chapel was crowded on Sunday afternoon, Sept. 28, to show a wonderful tribute of respect and love to our brother. The services both at the chapel and the graveside were conducted by Bro. Waters. The church extends loving sympathy to Sister West, Sister Cunningham, of Warracknabeal; Bro. Bryant West, of Red Cliffs; Bro. Norman West, of Merbein; and Mr. John West, of Bendigo.—E. J. Waters.

### Victorian Women's Executive.

THERE was an attendance of 118 on Friday, Oct. 3, Mrs. H. C. Bischoff (president) in the chair. Devotions were led by Mrs. Darnell. We were pleased to welcome Mrs. Perkins (N.S.W.), and Mrs. Warden, Swan Hill.

The resignations of Mrs. Whittington (usher) and Mrs. McDowell (supt. prayer meetings) was received with regret. Miss J. Morris will act as usher. Brief reports were given of Federal Conference. We offer our sympathy to Mrs. Cartmel in the passing of her sister.

Missionary Department.—Thornbury, Malvern-Caulfield, Dandenong and Prahran have been visited. Christmas cheer money has been donated by bands. Please send any further gifts for this purpose as soon as possible. We note with pleasure the decision of the Women's Federal Conference to adopt our suggestion to support a woman missionary to the Australian natives.

Isolated Sisters.—65 letters were written and two replies received.

General Dorcas.—Parcels of clothing and gifts of cash from friends, the sum of £5/15/- being interest on the Annie Moysey Memorial Fund. A gift function would be held on Wednesday, Oct. 15. 161 articles were despatched to Eye and Ear Hospital, Convalescent Home, Hospital Committee, City Mission (Port Melbourne), Austin Hospital, bombed victims, and two cases were assisted through Margaret Goudie Fund. Donations of goods for chaplains were received from Bambera-rd., Blackburn, Box Hill, Ascot Vale, Hawthorn, Balwyn, Hampton, Lygon-st., Mrs. Barrett.

Prayer Meetings.—Committee visited Blackburn.

Guest Home.—St. Kilda and Middle Park paid a visit to the old folk. Mr. Stewart and Mr. McCallum gave short messages. A nice programme was presented, also gift of biscuits. Next meeting, Oct. 21; Swanston-st. will visit.

Social Service.—Nine parcels of groceries, clothing, footwear, etc., were distributed. 17 parcels were received from Mission Bands, Young Worshipers' League, C.E. Societies and individual members. We gratefully acknowledge a splendid parcel of children's garments and a gift of money from the Girls' Fellowship. Group meetings have been organised for October.

Temperance.—Addresses of much interest have been given at four meetings. Literature has been sent to Essendon and Warracknabeal. About 30 young people attend a Band of Hope meeting held fortnightly at Ascot Vale.

At next meeting of executive, on Nov. 7, Mrs. Cleland will lead devotions. An address on "Home Missions" will be given by Mr. S. R. Baker.—Miss Rometch, secretary, 1 Elizabeth-st., Hawthorn, E.2.

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## No Half-Measures.

(Mark 7: 37.)

ONE morning, when Margaret was asked to  
make toast for breakfast, she went to  
work rather unwillingly—thinking partly of  
her dislike for toast-making—and partly about  
some plums that her pal was to bring to  
school. Afterwards it was discovered that of  
six slices, only three had been toasted on both  
sides.

Charlie was just going out the door on his  
way to Bible school. "You've not brushed your  
shoes, son!" said father. "But I have," said  
Charlie, displaying two shiny toes. "Well, you  
just turn and look at the heels, my boy, and  
see if you've not only done them half-measures."  
Sure enough, that was one on Charlie.

We know, of course, that these half-measures  
are not right, and that Jesus sets us a very  
different example. What of that story in  
Mark's Gospel (7: 31-37). Would Jesus give  
the man his hearing? Or his speech? They  
hoped he would spare the man just a little of  
his attention. But Jesus did both. He disliked  
half-measures. So folk said, "He hath done all  
things well!"—G. J. Andrews.

## THOUGHT.

*An able man shows his spirit by  
gentle words and resolute actions.*  
—Chesterfield.

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The Board of Management of

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desires to thank the members of the  
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The Board also thanks the brethren  
present at the Federal Conference for  
the effort begun to remove the handi-  
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