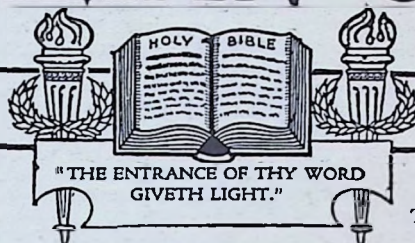


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Preparation and Delivery of Sermons

IT is interesting to note the perennial question of the value of extempore speech as compared with the read sermon. There are advantages—and disadvantages—with either kind of address, and it is a pity if a faithful preacher who uses one method suffers undue criticism from an advocate of the other. Great preachers have been ranged on each side. Writing out tends to avoid slovenliness; but reading conduces to monotony in many cases, and to a sense of unreality in others where the memorised sermon is obviously being recited. There can be little doubt that the man who can, after adequate preparation, deliver his address freely and without extensive notes is much more likely to grip his audience and move hearers to decision. The presentation of a Gospel address is largely the giving of a personal testimony; and reading or reciting, especially of an invitation to accept the Saviour, is not nearly as effective as the fervent appeal which manifestly is the expression of a heart's longing then being felt and expressed while the preacher is urging sinners in need of salvation to make the greater decision in life.

We give two views regarding the interesting question which we have noted in our recent reading.

Edgar J. Goodspeed's View.

Edgar J. Goodspeed, writing in "The Atlantic Monthly" for April, 1941, on the subject "On Being Dull Without a Manuscript," refers to "the age-long problem about lecturers, which is, in a word, Are we really duller with or without a manuscript?" We quote two paragraphs giving his personal opinion:

"My interest in the matter is not a practical but a philosophical one. It all simmers down to this: Is a manuscript necessary to dulness, or can one be just as dull without a manuscript? I can do it either way myself, so I feel that I can discuss the matter without prejudice. I confess that I sometimes contemplate the pile of sheets before me on the reading desk with quite as much weariness as most of my hearers can—I know what's in them; they don't.

"On the other hand, it is not impossible to be dull without a manuscript. In fact, it is the easiest thing in the world. And the beauty of the manuscript method is that it guarantees that the lecturer has made some preparation, although perhaps years before, for the occasion, and it is almost certain that by the time he has turned the last page he will have said something. Without the manuscript, you cannot be sure."

The writer went on to say that one argument in favor of the manuscript method is that "it creates a pleasant feeling of security. No fear that he [the lecturer] will forget, or not know when to stop, or give out in half

an hour." He cites the following as an example of the evil which may result: "In a great university chapel, the Sunday preacher fell lamentably short—in time at least,—giving out after fifteen minutes. Most disconcerting, for the choir, accustomed to a full forty-five minutes of eloquence, was still out on the lawn, and had to be gathered in with most unseemly haste."

A Preacher and Editor's Advice.

The editor of the American "Christian Standard" for August 23 urged preachers to "Write Them Out," and expanded this advice as follows:—

"One of the most effective preachers among us recently remarked to a group of brethren, 'One thing I would like to say very emphatically to all our younger preachers: Take pains to write out every one of your sermons.'

"We are more and more convinced that he is right. He did not mean, and we do not mean, that the young preachers should read their sermons from manuscript. Neither is it meant that a sermon should be memorised word for word.

"It is important, however, that the preachers should discipline themselves more exactly in the choice of words and phrases. They should cease to depend upon the inspiration of the moment, for either the thought or the expression of it. Especially is this true of preachers just launching forth in the work. Even if they do not use the same words used in the manuscript, the act of carefully phrasing the idea once will make it much more easy to state clearly and succinctly the thought to be conveyed.

"The preacher owes it to his hearers to state the truth as clearly and briefly as possible. They have become accustomed to a type of message over the radio that is marked by such care in preparation, and the best of them will not listen to a message without evidence of careful thought and careful phrasing.

"A people who have put the emphasis upon the rational method of conversion as have we, should produce a pulpit work that guards itself against the careless, emotional wording of the preacher who depends chiefly upon the inspiration of the moment."

There is much that is good in this editorial note. The insistence on discipline in the choice of words and the need of careful preparation is excellent. The last paragraph has value; but we have found the cultured phrasing of men who set themselves to create an impression of oratorical power and literary polish as little pleasing as the occasional crudeness of the simpler, earnest pleading of a faithful preacher who loses thought of his literary style while making his fervid evangelistic appeal. After all, emotion is a good thing. We often think of the Apostle Paul's broken sen-

tences, and his plea for fervency of spirit and the maintenance of the spiritual glow.

Writing out sermons is an excellent discipline. If a preacher adopt this practice, we advise him not to attempt to memorise or recite, but to take the fewest possible notes and then speak freely and naturally without any endeavor to reproduce every one of his carefully prepared sentences.

National Day of Prayer.

SUNDAY, November 16, the Sunday after Armistice Day, is to be celebrated as a national day of prayer. The Prime Minister (Mr. Curtin) invites the co-operation of all the churches in this observance. It is suggested that all arrange special services of remembrance for those who had lost their lives in the war and thanksgiving for those who were fighting for the preservation of the great ideals to which the British Commonwealth of Nations was pledged. Co-operation of State authorities was being sought. The Prime Minister hopes that the people of Australia will observe this day in an appropriate manner, and that all who are able will participate in the special remembrance and thanksgiving services.

We noted in the Methodist "Spectator" of October 15 an article by the President of the Victorian and Tasmanian Methodist Conference (Mr. D. Lewis) entitled "The Methodist Church on its Knees," urging Methodists to observe October 19 as a day of dedication. How splendid a thing it would be if on November 16 the whole church membership were engaged in prayer, and better still, if the people of our continent were all on their knees in humble penitence before God, with gratitude in their hearts for blessings received, earnest prayer for help in the future, and a new resolution to build a nation in which the will of God would constantly be regarded.

A Call to Dedication and Adventure.

THE Australian President-General and State Presidents of Methodist Conferences throughout the Commonwealth issued "to the people called Methodists" a "call to dedication and adventure," requesting that last Lord's day, October 19, be observed as a day of dedication. We quote a few sentences from their earnest appeal: "The church in Australia is now faced with a situation which is difficult and yet rich in opportunity. The forces of paganism are active, and there is a marked tendency to regard religion as not of vital importance. There is indeed an urgent necessity for the church to witness to the kingdom of God. . . . This day of dedication is not an end in itself. It is a new beginning. The hour has struck for the advance of the kingdom of God. The Spirit of Christ can and will create the new order for which the common heart of man yearns. Let no one despise his part in this venture. Christ began his

invasion of the world with a few faithful men. May the whole church be united in this act of dedication, and then, rising from prayer, go forth in the power of God to weave the pattern of the kingdom of God into the fabric of our national life."

Charities' Lottery Opposed.

AT a meeting of the Hospital Sunday committee composed of representatives of every religious denomination, held at the Town Hall, Melbourne, a proposal that charities should be supported by a lottery was considered. From its foundation the Hospital Sunday committee has opposed such a method of raising money, and at this meeting reaffirmed that attitude. The following resolution was unanimously passed:—"The Hospital Sunday committee views with concern such proposals, and sincerely hopes that it will not militate against success of the appeal to churches on Hospital Sunday, October 26." The recent approval given to lotteries by the Anglican Archbishop of Perth was quoted by the Lord Mayor, who defended the lottery proposal. It is gratifying to know that the Premier (Mr. Dunstan) has been a strong opponent of a State lottery. We trust that Christian people will continue to make an effective stand.

Mr. T. E. Rofe and State Lotteries.

SOME readers of the daily newspapers have wondered at the reports given about Mr. T. E. Rofe's attitude to lotteries. It is a scandalous thing that one who has for so long strongly opposed lotteries as a means of raising money for hospitals should now by misleading reports or rumors be made to appear an advocate of them. It is but fair to give our readers Mr. Rofe's own statement as follows:—

"During the year 1939 I held an executive office in Hospitals Association of New South Wales. Much was said at our annual conference in 1939 about the raising of money by means of lotteries, and I gave

an address which very strongly expressed my disapproval of raising moneys on behalf of hospitals by means of lotteries, and urged that some other means should be obtained of raising moneys, stressing, as I did, the Metropolitan Hospitals Contribution Fund, which up to that time had paid the different hospitals in the metropolitan area over a million pounds since the year 1932. My name was submitted for re-election, and I was turned down. I didn't attend the conference of the Hospitals Association in 1940, but was appointed to represent one of the hospitals at a conference in 1941. At that conference much was said about the extension of the State lotteries and using it by every means as a method for raising moneys to pay the hospital expenses. I rose to speak, and as I did I was met by remarks all round the room, 'Oh, here he is again, against the lotteries.' I emphasised that as years ago I very strongly protested against the raising of moneys for hospitals by means of lotteries. If they financed the hospitals other than by lotteries, they would find me one of their strongest supporters. Again there was a titter around the conference. I then said, 'You have been arguing to-day practically on the financing of hospitals, urging that you should be allowed to have as many lotteries as you can, and bigger prizes, and thereby increase the money which would come in in respect of the hospitals. If that is your view, then, in a sarcastic manner, I said, 'Have them every day as often as you can.' 'It took England,' I said, '100 years to get rid of gambling laws; and if you allow the lotteries to get such a stranglehold on New South Wales, it will take you three or four hundred years to revoke the lottery laws, and by that time I will be stoking the fires down below or playing the harp up above.' The conference gave me great rounds of applause; but I said, 'Don't forget this, that every time the opportunity comes of denouncing the lotteries so as to have the laws amended, you will find me protesting as strongly as I have done in the past.'"

At the Table of the Lord.

"NOT BY WORKS."

"Not by works done in righteousness, which we did ourselves, but according to his mercy he saved us."—Titus 3: 5.

OUR constant thought at the Master's table should be that "salvation belongeth unto the Lord." A rich blessing is his who will take the trouble to look up the many Bible passages declaring this great truth. Old Testament saints frequently refer to God as "the God of our salvation." The New Testament also tells of "the salvation of God" and "the salvation which is in Christ Jesus." The Apostle Paul most expressively wrote that "the grace of God hath appeared, bringing salvation to all men." Our heavenly Father, revealed as "the God of all grace," rich in mercy, has made provision for the salvation of every man, though it is sadly true that many refuse or neglect to appropriate that which by the unmerited grace of God has been provided for the world.

No man has ever been saved by his own good works. All have sinned, and stand in need of pardoning mercy. The scriptural declaration that "by the works of the law shall no flesh be justified" is as true as it is unflattering to human pride. The ground of our salvation is found in Jesus Christ and his atoning death for our sin. This is the very heart of the Christian message, which the Apostle Paul has summarised in one great sentence: "When the kindness of God our Saviour, and his love toward man, appeared, not by

works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit, which he poured out upon us richly, through Jesus Christ our Saviour; that, being justified by his grace, we might be made heirs according to the hope of eternal life."

It cannot be too strongly emphasised that the things God asks man to do in order to forgiveness are but the means of appropriating the salvation provided by Christ and are not in themselves a procuring cause. Salvation is God's free gift; there is no incompatibility between the freeness of the gift and the proclaimed terms of acceptance. Our faith, repentance, confession and baptism (to which Paul refers as "the washing [or 'laver'] of regeneration," are all requirements of God and therefore to be regarded by seekers of salvation. But the truth remains that the efficacy is not with us or in our actions, but in our Lord and Saviour Jesus Christ. The saving power even of faith resides not in itself, but in the almighty Saviour to whom it is directed and on whom it securely rests. We dare not minimise the necessity of faith and the obedience of faith, but the humble and obedience believer has yet to say:

"Not the labor of my hands
Can fulfil thy law's demands;
Could my zeal no respite know,
Could my tears for ever flow,
All for sin could not atone:
Thou must save, and thou alone."

Life's Mightiest Mystery.

G. J. Andrews.

THERE is a story that Carlyle once set forth on horseback to seek a fresh house, with a map of the world in his pocket. To be sure, one needs much more than wide interests and broad sympathies in these days. We must acknowledge our urgent need of more diligent attention to life's mightiest mystery.

Of course we are aware that

Life is Full of Mystery.

Tennyson knew it when he plucked the tiny flower, saying:

"Flower in the crannied wall,
I pluck you out of the crannies;
I hold you here root and all in my hand
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is."

Edison knew it when he said, "Electricity is a bigger mystery to me now than, when I first put my hand to the telegrapher's key."

Paul suggests that there are two supreme mysteries, and refers to "the mystery of iniquity" and "the mystery of godliness." One arresting thing which the apostle says in regard to the mystery of evil is that recorded in the second chapter of Second Thessalonians. Paul felt keenly all the perplexing aspects of wickedness in the world, but as an inspired man he was given to see beyond many others into the dark depths of the mystery. He was given to foresee something of the developments and ultimate issues of evil in the world; forces hostile to God breaking out into an awful apostasy; evil heading up into "the Man of Sin," the "Antichrist," an individual human person who is identified with sin, an incarnation of evil. To Paul, the last workings of evil in the earth would make a most terrible picture, there was an awful struggle ahead, most dreadful perils had to be encountered. He saw in prospect such terrors as might appall the bravest hearts of men, but there was light ahead! "Then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

Great as was the mystery of iniquity to the apostle Paul,

The Mystery of Godliness

was for him the most glorious, the mightiest mystery of all. Sin abounds but grace doth much more abound. So he wrote for the guidance of eager youth: "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." And so he was frequently speaking or writing of some phase or other of this grandest of wonders, the master mystery of the world. He gloried in the fact that he lived in the age of the Christian gospel when the mystery is open and available as never in all the ages before. "I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God. Even the mystery which hath been hid from all ages and from generations, but now is made manifest to the saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."

Acknowledgment that "there is a power not ourselves that makes for righteousness" is not enough; we must realise the supreme secret of its availability to us in Christ. "Christ in you, the hope of glory"—for you, for me, and for the nations! Hence Paul's characteristic appeals: "That Christ may dwell in your hearts by faith!" "Let the word of Christ dwell in you rightly in all wisdom!"

Three Parables of Service and Reward

A. M. Ludbrook.

A PARABLE may be defined as a short story with a hidden meaning. Christ's parables were earthly stories with heavenly or spiritual meanings. We propose now to make a brief study of three of these, specially in their relation to one another. Between them there has seemed to some a measure of inconsistency; but instead, comparing scripture with scripture, we shall see there is beautiful harmony.

Parable of the Penny a Day.

We will consider first, as in logical order, the similitude of the laborers in the vineyard; or, as it has been termed in relation to the other two, the parable of the penny a day (Matt. 20: 1-16). A man went out early one morning to hire some laborers, and "when he had agreed with them for a penny a day, he sent them into his vineyard." (The Greek for "penny" is *denarius*, nearer a shilling in our money.) Going out again about 9 a.m., he sent others also into his plantation, saying, "Whatsoever is right I will give you." He did and said the same at noon, and then at 3 p.m. and again at 5—the Jews' eleventh hour. At close of day they each received a "denarius"—the men who had borne the burden and heat of the day, as well as all who began later. The former began to murmur, but, as the employer said, they had no reason to grumble; they were getting the contract wage, and if as an act of grace he gave the same to those who came later, none had any just cause of complaint.

Now what is the lesson of the parable? I have never been able to quite satisfy myself on this point. In Trench's treatise on Christ's parables he places this one as next in order of difficulty to that of "the unjust steward." The context may help us. Just previously—and, as you know, division into chapters and verses was not made until centuries later—when the rich young ruler turned away, Peter said to Jesus, "Lo, we have left all, and followed thee; what then shall we have?" Our Lord intimates that great honor should be theirs, and great reward to all such. However, in this immediately following parable he seems to rebuke the bargaining spirit, the commercialising of his service, on the part of his disciples. The early laborers who contracted for a definite wage got it; but those who without question promptly accepted the master's word and work were made equal to the others. I think that one lesson for us is, that it is the spirit in which duty is done that gives it its true character in Christ's valuation of it. In "the kingdom of heaven" not a spirit of bargaining, nor even constraint of duty merely, should animate the Lord's servant, but the constraint and compulsion of love.

"Blest be thy love, dear Lord,
That taught us this sweet way—
Only to love thee for thyself,
And for that love obey."

Perhaps another use of the parable is that it may serve to illustrate—though we would not aver that it was intended to teach—that all, irrespective of age, who accept the gospel invitation and enter Christ's service, alike receive salvation here and, if faithful, heaven hereafter. "Then," exclaims someone, "he who spends a long life in Christian service receives no greater reward than he who wastes his years in the service of sin and self, and gives only the fag-end of his life to the Saviour!" Wait a bit. As Job once said, so we of this and other passages, "Lo, these are but parts of his ways." We must consider related scriptures, or we shall get only half-truths and so erroneous views. There are other related passages which show that though all who believe and obey, and hold fast to the end, shall have an "abiding-place" in glory, there will yet be varying reward for varying service.

Parable of the Pounds.

Read Luke 19: 11-19. The servants each received a pound wherewith to trade for their master. Notice, they all started level, "at scratch," to use a sporting term—each servant was entrusted with a pound. But one servant gains 10 pounds, another only 5. What is the reward? It is strictly according to each servant's diligence in service. The man who with one pound gains 10 is made ruler over 10 cities; he who with one pound gains 5 is made ruler over 5 cities. The honor is commensurate with the devotion to duty.

The lesson is obvious. It is that the more earnest and diligent we are in Christ's service, the better use we make of the abilities he has entrusted us with for his glory and our fellows' good, the larger will be our reward; the brighter crown for greater faithfulness. Each of us will receive all of heaven we have qualified for. "He that soweth bountifully shall reap also bountifully." There will be varying rewards for varying service. So teaches the parable of the pounds.

"But," says somebody, "we don't all start level; I came into the world poorly endowed, I have had few advantages and many disadvantages, so I shall stand a poor chance of doing much service or receiving much reward." Brother! sister! it is as if Jesus had anticipated your thought. For in another passage he teaches that not according to the number or quality of our endowments, but according to our devotion in the use of such gifts as we have, we shall be blest.

Parable of the Talents.

Matt. 25: 14-30. In this case the servants did not start level, this was a "handicap." One had 5 talents entrusted to him, another 2, another 1—"each according to his several ability." With what result? The servant with 5 talents gained other 5, he with 2 gained 2—that is, in the literal and material sense. But in a higher sense, and as the master judged, they both did equally well. For he utters the very same words of approval and satisfaction to each: "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." And the lesson—it is not the sum total of results but *their relation to what we started with*, that will be the standard of judgment with God. The poor widow gave to God's service what the world looked upon as only "two mites," but what Christ regarded as "more than they all." So the servant with only 2 talents gained only 2 other talents, but in proportion to the capital entrusted to them he did equally as well as the servant with 5 who gained 5, and so he received equal honor and reward.

How finely complementary to one another these parables are! And what encouragement to all who are really seeking to do their best in the service of the Master. The parable of the penny a day at least illustrates what other scriptures plainly teach—for instance, "whoever will"—that however brief or protracted our life of Christian service may be, if we are truly Christ's we are assured of his grace now and eternally. The parable of the pounds teaches that the greater our earnestness and industry, the greater the reward our Lord will graciously bestow. The parable of the talents instructs us that though you may not have many talents or brilliant gifts, if you are as faithful in using what you have as others more greatly endowed, you will be equally rewarded with them. Oh, wasn't it lovely of Jesus thus to make provision for the condition and encouragement of his humblest disciples!

Probably, however, the great danger and loss to the churches is that so many members are

content to rest in the quiet assumption that small gifts have no responsibility. To God there can be no great or small in this respect. Is anyone laying up his one pound in a napkin, hiding his one talent in the earth, instead of trading with it, using it, for Christ? How solemn the warning words—"wicked and slothful" . . . "the outer darkness!"

Introducing Peter Lawton.

"Uperetes."

IT was after church on Sunday night. Some twenty people were gathered in the big lounge of the Easy's home. A group of young people were singing hymns at the piano.

"I am quite enjoying this." Mr. Easy lay back in his chair with the air of one astonished at his discovery.

"It reminds me of old times," Mrs. Easy sighed, and, brightening, said, "I did enjoy your sermon, too, Mr. Lawton. We are getting a little tired of Mr. Rowland."

Peter Lawton's kindly but direct gaze lighted upon Mrs. Easy. "I am afraid we enjoy sermons a bit too much."

"What do you mean, Mr. Lawton? Plenty of people enjoy listening to sermons over the air. You surely wouldn't advise against that!" Mrs. Easy laughed nervously.

"The Hebrew prophets were great preachers. Their hearers didn't seem to enjoy their sermons. Listen to Amariah grumbling to King Jeroboam about Amos, 'the land is not able to bear all his words.' To Amos he says, 'O thou seer go, flee thee away into Judah, and there eat bread and prophesy there.'"

The young people at the piano had turned to listen to the conversation. Phyllis Easy interrupted: "But they lived in wicked times."

"They did," Peter replied. "We, too, are living in evil times, and—in careless times."

"Mr. Rowland doesn't preach enough about gambling and drink. I am always interested when he does," remarked young George Prig.

"It is hardly to the point to preach too frequently on the evil of drinking, unless you are a congregation of drunkards," Peter answered with a disarming smile. "A minister has to spend too much time preaching to Christians."

"But isn't that his job?" interposed Mr. Easy.

"It is part of his job. But the early Christians learnt by doing; they went about preaching the word." They made that their job.

"I wouldn't know what to say," Gladys Pleasure objected.

"That is just our trouble to-day," Peter replied sorrowfully. "How many of you read a chapter of your New Testament each day?"

They were all silent before his steady gaze.

"The most useful Christians are those who study God's Word," Peter continued earnestly.

"Take it and eat it up," the angel told John in Revelation, handing him the little book. Instead of devouring the Word of God we devour our newspapers and library books. Jesus said, "Seek ye first the kingdom of God." Instead of trying to encourage her minister by enthusiastic support at the weekly prayer meeting, one young Christian woman chose that very night to spend more to see a play than she gave as an offering to the Lord on Sunday. A man gives the best of his mind to business all the week, without a thought for the things of God, and then complains on Sunday that he cannot get anything out of his religion. He would be insolvent if his employees gave as little time to his business as he gives to the Lord's business."

The company was very thoughtful, for none of them could claim to be "seeking first the kingdom of God." Peter looked about the company and saw in more than one face the light of a new resolution. Bowing his head, he led them in prayer for God's blessing upon the absent pastor and upon all who were now dedicating themselves afresh to the service of Christ.

The Home Circle.

Conducted by J. C. F. Pittman.

INVEST YOUR MINUTES FOR ETERNITY.

"ONE little hour for watching with the Master,
Eternal years to walk with him in white;
One little hour to bravely meet disaster,
Eternal years to reign with him in light.
"One little hour for weary toils and trials,
Eternal years for calm and peaceful rest;
One little hour for patient self-denials,
Eternal years of life where life is blest."

MUSIC AND REVIVALS.

"THERE has never been a great revival without music," remarked Charles Alexander. "Hymns prepare the ground for the exhortation of the preacher. Business men come to the meetings full of their worries and cares, and in no state of mind to derive the fullest benefit from spoken lessons and advice. A swinging hymn makes them forget all their troubles."

"Half an hour of bright revival hymns kneads the congregation into one body. It is possible to end the musical part of the service too early, and it is always my aim to get every member of the congregation to sing before the hymns are finished. Old ladies have come to me at the end of the service and said:

"You have got my husband to sing for the first time for years."

"That is what I like to hear, for unanimous congregational singing is of the utmost value in a revival. Sometimes my own efforts seem to be useless to get a congregation up to the proper pitch. I find sometimes that if I get a little girl from the audience to sing a verse, her tiny voice achieves the end at which I have been aiming and have failed. As to the

most effective kind of hymns for revival purposes, there are three main points.

"(1) They must not be too high or too low; (2) the words must mean something; (3) there must be no little 'quirks' or difficult passages. You want a lit that will stick to a man's mind. Little 'quirks' and quavers may be very good in a solo, but they kill a hymn for congregational singing. The success of the Glory Song I put down to the fact that the more people who sing it the grander it sounds, and this is due to its simplicity as much as to its swing."

"THANK YOU."

A DUTCHMAN was possessed of a grateful disposition. One day he fell from the mainmast of a ship on to the deck below and broke his leg. He at once exclaimed, not thoughtlessly, but reverently, "Thank God!"

In reply to someone who expressed surprise at his remark he said, "Why, you see, it might have been my neck!"

It is better to say "Thank you" than go about complaining of Providence or sinking into a fretful state of mind. Many ills are slow in leaving the body because the sufferer is so slow in saying "Thank God" for the mercies still remaining.

JUST THE TROUBLE.

A minister, who since attained prominence, was in his earlier years called from a village church.

When one of the deacons expressed grief at his going, the good man observed:

"No doubt you will get a better minister to take my place."

"That's just the trouble," the deacon said, "every preacher lately is worse than the last!"

The Family Altar.

TOPIC.—WORKING OUT OUR OWN SALVATION.

Monday, October 27.

BY grace have ye been saved.—Eph. 2: 10. Which fact must ever be remembered, whilst at the same time we must co-operate with God in perfecting the work he has begun. Though our salvation is not of works, that no man should glory, we are exhorted to live godly lives and perform Christian deeds.

Reading—Ephesians 2: 1-10.

Tuesday, October 28.

So fight I, not as beating the air.—1 Cor. 9: 26.

There is an undoubted reference here to the habits of boxers, who by such exercises made themselves fit and skilful. Many a blow was eluded by an opponent, all that was accomplished being likened to "beating the air." Not so with the apostle's blows, for they were well driven home.

Reading—1 Corinthians 9: 24-27.

Wednesday, October 29.

I press on toward the goal of the high calling of God in Christ Jesus.—Phil. 3: 14.

As in an ordinary race Paul pressed forward, encouraged by remembering that the goal he aimed to reach was the bright and incorruptible crown of glory.

Reading—Philippians 3: 8-16.

Thursday, October 30.

How shall we escape, if we neglect so great a salvation?—Heb. 2: 3.

Being addressed to Christians, the inference

is that none can be certain of final salvation until the end of life. Whilst no power on earth or in hell can separate us from the love of God, we can, by neglect, forfeit our soul's salvation.

Reading—Hebrews 2: 1-9.

Friday, October 31.

Receiving the end of your faith, even the salvation of your souls.—1 Pet. 1: 9.

Our faith is "unto salvation, ready to be revealed at the last time." So that, in a sense, the best blessing is yet to come, which the apostle shows may never be attained unless the conditions are fulfilled.

Reading—1 Peter 1: 1-12.

Saturday, November 1.

Give the more diligence to make your calling and election sure.—2 Pet. 1: 10.

It has been well said that "the elect are whosoever will, and the non-elect are whosoever won't." There is no arbitrary selection of saints, for God chooses all who choose him, and uses all who volunteer for his service.

Reading—2 Peter 1: 1-11.

Sunday, November 2.

Work out your own salvation with fear and trembling.—Phil. 2: 12.

As health of the body depends largely upon our own habits, so life in the soul is largely dependent upon our own exertions. "God helps those who help themselves" is true of salvation as well as everything else worth while. Hence the necessity of working out our own salvation with fear and trembling.

Readings—Psalm 45; Philippians 2: 1-16.

In Remembrance.

Luke 22: 7-20.

Prayer Meeting Topic for October 29.

H. J. Patterson, M.A.

"GLAD remembrance and greetings sincere." "In memory of days of old." These and other similar words we read on greeting cards at Christmas-tide. Perhaps they will refresh memories of an old home when all the world seemed young and earth was a beautiful garden. Sometimes eyes grow strangely dim as we think of some "loved long since and lost awhile." But it is good to call to remembrance the things of yore, and especially the good and the beautiful.

Our Heart's Desire.

We ourselves wish to be remembered, and if perchance we meet an old friend after the lapse of years, and that one fails to remember, we somehow or other feel a hurt. Why didn't he remember? Were we not worth remembering? A mother will not expect to be forgotten as soon as she is called away from this life. She will expect that those children, at least, for whom she gave long hours in mending and cooking, and in anxious planning, shall remember her. And surely such would be ungrateful children if they did forget. It is often the memory of a saintly mother or a Christian father that serves to keep one in the straight and narrow way, and we would have no wish, were they still living, to break their hearts. Do they still know? Can they see? We do not know.

"This Do."

The Lord Jesus had a desire to be remembered not only for his own sake, but that such memory might serve to keep his folk true to God. Would they forget those short years he had been with them? The example he had set by his life and soon by his death might be forgotten! Examples so often are. It must not be that the revelation of God's eternal love as revealed in himself on the cross should be forgotten, and the church must keep alive the great fact. This in part explains the institution of the Lord's Supper.

They came together as Jews on the night of the betrayal to a feast of remembrance. It was the passover, and by it they were reminded of the days of slavery and of the deliverance from Egypt. Intimately associated with it was the killing and eating of the lamb, a token of the lamb first slain, the blood of which was a sign to the angel of God lest their first-born be destroyed. And now when the true passover lamb, God's own Son, is to be killed and his shed blood is to be the means and instrument of deliverance, Jesus gives a new feast. And it also is to be "in remembrance." "This do in remembrance of me."

Our Remembrance.

What does our remembrance amount to? If it is only a matter of form, it will soon cease to be even that. Forms are dead things. It is the spirit that giveth life. No mother would wish a son to erect a costly monument over her burying-place and go on living a life that in the flesh would have caused her pain and anxiety. Our remembrance of him surely can never be but a show, a pageant, or a duty. Christ lives in the church, and if that church is true, it will have reality in it, and in all its communion with the head even Jesus.

A remembrance of him but one Lord's day in three, if we be well able to regularly meet, is not worthy of him. We owe him all, for salvation comes only through his sacrifice on Calvary. Do we know it and remember him?

TOPIC FOR NOVEMBER 5.—FORGIVENESS.—Psalm 32.

New Zealand News-letter.

V. C. Stafford.

Salutation.

THE editor has asked me to succeed W. R. Hibburt as writer of this news-letter, and I am happy to comply, though I regret the circumstances necessitating the change. Greetings to all fellow Australians and fellow disciples across the Tasman and elsewhere.

Farewell, the "Chief."

There is widespread regret here over the departure of W. R. Hibburt, affectionately known among youth friends as the "chief." His work as youth director was outstanding. His strategy was clear-minded and long-sighted, his personality inspired countless lives, his thought found happy expression and permanent record in many publications, outstanding of which is "Home Beautiful," a wedding day presentation booklet. He was a great friend. Our brotherhood is the poorer for his going, and he has earned honor, and love, and appreciation among his brethren in New Zealand. Representative speakers at farewell meetings in Wellington and Auckland said so. At the Wellington gathering, which was a Dominion farewell, dozens of letters, telegrams, and personal testimonies from every part of the country, said so. A substantial cheque, gifts from every church in the Dominion, said so. Held in no less esteem and affection, Mrs. Hibburt was also the recipient of sincere words and appreciation and many gifts, while their son David, Australian born, also received suitable recognition. The youth movement in our churches is our brother's monument. We wish for him and our Victorian brethren a happy association in the work among the young people of that State.

New Youth Director.

Gordon R. Stirling has accepted the position of new youth leader, and will take over his duties in December. Mr. Stirling commenced his training at Glen Iris, and continued studies at Victoria College, Wellington. He brings to this important work a keen mind, capabilities which fit him for leadership, and a warm understanding of the mind and needs of young people. He has ministered at Lower Hutt and Palmerston North churches.

Towards Unity.

Recent negotiations between Baptists and ourselves in Masterton, a town of about 10,000 population, sixty miles from Wellington, have resulted in a combined work there. Designated for the time being "Associated Churches—Baptist-Church of Christ," a happy spirit has characterised the work. L. R. Usmar, general secretary, who spent September in this field, reports increased attendances, growing interest and two additions by baptism. Discussions have been going on in Auckland with a view to a similar work in Orakei, a new residential suburb, where the Baptist brethren have a section and plan to build. We have about forty members living in that district, but no cause. Youth Week in September saw many united meetings and exchanges between the two bodies. At Petone two prayer meetings in mid-week have been abandoned in favor of one.

Miniature "Faith and Order."

Sponsored by West Coast churches, a miniature "Faith and Order" conference was held at Lake Moana, when 23 ministers representing various religious bodies of that province met to discuss matters of doctrine and practice. At the request of the Greymouth church, where R. A. Blampied is preacher, Principal A. L. Haddon presented in masterly fashion the position of Churches of Christ.

Conscientious Objectors.

Government has set up three one-man tribunals to deal with objectors to war service. They will ensure that the financial position of objectors is no better than it would be if such persons were in the armed forces, and also that they should do civil work under civil control as public interest demands. In addition, defaulters' camps have been established, where

those whose appeals have been dismissed, or are convicted by a magistrate of any of the normal offences committed by objectors, will be detained for the duration of the war. Mr. L. J. Greenberg has been detached from his duties in the National Commercial Broadcasting Service to inaugurate the camps. He is a returned soldier, and rendered distinguished service in the Y.M.C.A.

In Brief.

For some time the National Broadcasting Service has given fitting observance of one minute's silent prayer during the chiming of Big Ben at 9 p.m. The Religious Broadcasting Committee has prepared a manual, "The Dedicated Minute," designed to assist in a helpful use of this period.

Garfield and Grace Todd, missionaries of Southern Rhodesia, are expected home on furlough after seven years' magnificent service.

A 45-page booklet, "Totalitarianism and Christianity," written by A. B. McDiarmid, is having wide circulation among churches and outside public. It is an able treatment of urgent questions.

Queensland News-letter.

H. G. Payne.

Mr. Geo. Marchant.

THIS noted philanthropist died recently aged 83. His gifts to religion and temperance and to charities amounted to over £100,000. In this sum was £41,000 to the Temperance League towards the cost of the "Canberra." At the time of his death he was the patron of the Temperance League, and formerly had been its treasurer. When a boy of 16 he arrived in Queensland from England, and eventually started a soft drinks business in Brisbane, which became the largest of its kind in Australia, with branches in Sydney, Newcastle, Melbourne and Adelaide.

Communion with the Baptist Church.

On the initiative of our conference executive, a united communion service of members of the Baptist church and Churches of Christ will be held at 3 p.m. on Sunday, Nov. 2, in Brisbane Baptist Tabernacle.

Registrar-General of Queensland.

One with whom every one of our preachers in Queensland over the past 20 years has had dealings will relinquish the office of Registrar-General on June 30 of next year, when he retires from the public service. Mr. Geo. Porter has always had a sympathetic and helpful relation to ministers of religion, and his leaving of office will be regretted. He is also the Registrar of Friendly Societies, and until the Bureau of Industry took over that work, was the State Statistician.

Hotel Hours.

The government has declared its intention of altering the hours of sale, substituting 10 a.m. to 10 p.m. for 8 a.m. to 8 p.m. The Liquor Trades Union is strongly opposed to the change. The Queensland Temperance League and the Council of Churches have started a State-wide campaign against the proposal. The Liquor Trades Union has asked them for a Union speaker to be allowed to address a protest meeting which the Q.T.L. and Council of Churches have arranged. Consent has been given, so there will be the unique spectacle of temperance and liquor interests on the one platform in joint advocacy of reform. The Queensland secretary of the Liquor Trades Employees' Union states that the general secretary of the Federated Union is protesting to the Federal Government under the National Security Act. All other State branches of the Federation are supporting the Queensland branch, and are sending protests to the Queensland Government. The Union regards the later hours as being a form of slavery, as imposing hardship on them, affecting their health, and killing their social life. They say truly: "The people don't want it; the workers certainly do not."

A Singer's Triumph.

MISS AMELIA SCARCE, of South Yarra church, Vic., who in past years has rendered great assistance to the churches, achieved a double triumph last week. She was the winner of the Sun Aria contest, gaining a prize of 130 guineas. On Saturday last she won high praise for her delightful singing in the performance of Handel's oratorio "Judas Macabæus" given in Melbourne Town Hall by the Philharmonic Society in conjunction with the Symphony Orchestra and A.B.C. The "Argus" report contained the following eulogistic paragraph: "Great interest attached to the appearance of Miss Amelia Scarce in the mezzo-soprano role. She sang beautifully, with fine musicianship, and the duets with Miss Thea Phillips (soprano) were a delight. Miss Phillips sang the soprano role with sympathetic insight."

Jonathan Swift, in "The Sun News-Pictorial" of October 20, wrote as follows: "Practical Christianity shows itself in many ways, but I imagine this instance is unique. Romantic rises to fame have been told in many stories related in this column, but none has had such a human appeal as this. It concerns a young girl who had faith and also good works. Daily she toiled in a chocolate factory, and part of her earnings went to buy lessons in singing that were encouraged by her aunt. She went regularly to church and sang at concerts held by the congregation at the chapel at South Yarra. Somebody thought her voice was unusual and told somebody else, who agreed. The church folk banded together to help her, and raised a fund so that she could leave the factory to give her whole time to her vocal studies. The answer came last week when Amelia Scarce won the Sun Aria prize. That is why Mrs. Stanley Wilson and Mrs. Fred Lewis, the original sponsors of the Amelia Scarce Trust Fund, with other members of the Church of Christ, were wearing smiles of satisfaction yesterday, and can you wonder at them?"

Youth Mission at Paddington, N.S.W.

ON OCT. 13 Bro. F. C. Hunting, youth organiser for N.S.W., commenced a campaign at Paddington. The attendances for Monday to Friday were 200, 304, 307, 289, 301 respectively.

The "Happy Hour" went from 4 to 5 p.m., and opened with happy action choruses. Bro. Greenhalgh gave a five-minute object talk each day. Bro. G. Morton, of the Band of Hope Union, co-operated with a temperance film. With a magnificent set of slides Bro. Hunting told the story of the life of Christ each day, and the "Happy Hour" closed with a movie film, usually a missionary film, but as a special treat a cartoon was presented on the Friday. A special feature of the meetings was the scripture hunt.

Admission cards were given to all attending, and were punched each day to denote attendance. It is the intention to give special awards to those with the best attendance.

A special canvass on the Friday revealed 94 of the three hundred attending not going to any Sunday school; on that day, too, 29 Roman Catholics attended, and we estimate that average all through.

N.S.W. Youth Department is making a tremendous contribution to the work in this State with its new policy. Bro. Hunting knows how to present the message to youth. He inspires co-operation, is a very easy man to work with, and has very sound reasons for the methods he adopts.

Paddington counts itself fortunate to be the first to have such a campaign, and thoroughly recommends every school in the State to make up their minds to have a "Happy Hour." Assisting Bro. Hunting was a band of enthusiastic workers for youth. Their help has been invaluable and thanks is expressed to them.—R. Greenhalgh.

Here and There.

We are glad to learn that Bro. R. Lyall, who was shaken in a motor accident recently, is much improved. He is still resting quietly at home.

We regret to announce the passing away of Bro. R. O. Sutton, past secretary of Hornsby church, N.S.W. No details of his death are yet to hand.

Bro. R. L. Arnold, of Ann-st., Brisbane, has accepted a call to the church at Margaret-st., Launceston, Tasmania, and proposes to take up the work there early in February.

The name of the Federal Conference treasurer was recently given as H. G. Payne. This was an error; the name of the brother elected to this important position is H. J. Payne.

Bro. V. C. Stafford, preacher of the church at Vivian-st., Wellington, is succeeding Bro. W. R. Hibburt as writer of the New Zealand News-letter. His first letter appears in this issue.

The following telegram from N.S.W. reached us on Monday: "Hinrichsen-Morris had wonderful meeting Sunday night Wagga, marquee crowded out, people standing; 18 decisions to date.—Stow."

At Newmarket, Vic., on Oct. 12, Bro. Robb addressed both services. A very successful sale of gifts was held on Oct. 18. Bro. Robb addressed both services on Oct. 19. At night Mrs. G. Gardiner confessed Christ.

Mission services at Hampton, Vic., continued during last week and on Sunday, Oct. 19. Bro. T. Hagger has preached with great earnestness to interested audiences. Bambra-rd. choir sang on one night, and Hampton choir last Sunday evening. Soloists have also assisted. On Tuesday night seven young people confessed Christ.

The many friends of Bro. and Sister F. Collins, of Dulwich, S.A., have shared their anxiety over their son, Sydney, who has been posted as missing since the evacuation of Crete, and will rejoice with them in the receipt of a card from him to advise that he is a prisoner of war. He was unable to forward his address when writing.

Regarding the farewell meeting to Mr. and Mrs. A. R. Main, advertised in last week's issue to be held in Gardiner chapel on Thursday, Oct. 30, it is desired to call attention to an alteration made in the date in order to avoid a clash with another important function. The farewell meeting will be held on Wednesday, Oct. 29, at 8 p.m.

Bro. D. Ritchie has been invited to stay a further three years at Footscray, Vic., from close of present term, at increased salary. S.S. anniversary services continued on Oct. 19 with a teachers' consecration service in morning. Bro. H. J. Patterson, of Balwyn, spoke in afternoon. There was a crowded meeting at night, when Bro. Ritchie was speaker.

At Spencer-st. station on Tuesday morning a representative company gathered to greet Bro. and Sister W. R. Hibburt and their son David, from New Zealand. While in Sydney they had fellowship with several of the churches. He was also to be entertained at tea by our N.S.W. Young People's Department and to address a gathering of youth workers.

Twenty-nine journeyed from Murray Bridge, S.A., to East Murray C.E. rally at Tailem Bend. Bro. N. G. Noble commenced overdue annual holidays by a serious operation in Wayville Military Hospital on Oct. 1. He is now recovering his usually excellent health. Bro. H. E. Norris (Tumby Bay) assisted by local brethren conducted well attended services on Oct. 5 and 12. Oct. 19 was a great day, being Bible school anniversary. Bro. Lin. Fitzgerald conducted singing. Prize-giving, etc., closed the celebrations on Oct. 20. Fine messages were given by Bro. Geo. T. Fitzgerald, of Mile End, during this important week-end.

Members of our Melbourne churches are reminded of the united communion service to be held in Collins-st. Baptist chapel on Tuesday evening, Oct. 28, at 8 o'clock. The service will be conducted by Mr. Eric Evans, chairman of the Combined Committee (Baptist and Churches of Christ), and Mr. S. R. Baker, of Lygon-st. church, will preach the sermon.

At annual meeting of S.A. Band of Hope, Grotc-st. society, Adelaide, S.A., under leadership of Miss Leedham and Mrs. De Laine, won the silver shield for best competitive programme. Bible school held a successful picnic on Oct. 13. On Oct. 19 Bro. Hurren gave two splendid addresses, in morning on "Love Abounding" and at night on "The Conversion of Lydia." Midweek services keep up well.

Young people who plan to enter the College of the Bible as students in 1942 are advised that applications are now in order. Fred. T. Saunders, secretary, will be happy to supply application forms, and information that may be desired. Reports of the annual offering indicate a steady gain as compared with 1940. Church treasurers will help by making remittance early so that the overdraft at the bank may be reduced quickly.

On Oct. 12 Bro. Ron. Wilson gave a splendid exhortation to Rockdale church, N.S.W., on "Discipleship." Visitors were present from Geelong (Victoria) and Rockhampton, Qld. At night Bro. Hinrichsen spoke to a good congregation on "His First Miracle." A duet was rendered by Misses A. and N. Bevitt. A Bible school scholar confessed Christ. Bro. P. E. Thomas, of Marrickville, gave a fine exhortation on Oct. 19, and at night Bro. Hinrichsen spoke on "Russia's Need To-day." A lad from the Bible school made the good confession. 12 members have been added to the church in the past two months. Average offering for past month was £13/4/-, a new record. College offering totals £400.

Anniversary services at Unley, S.A., were held on Oct. 12. In the morning Mr. Chas. Schwab gave a very helpful address on "Christ, the Son of Man." In the afternoon the Children's Day missionary programme was given, also items by kindergarten and junior departments. At evening service Mr. Nankivell's subject was "The Worth of the Church." Thefts from about 17 suburban churches have occurred recently, and Unley was among the first victims. The biggest loss was the microphone and one earphone of recently installed "deaf aid" equipment. Apart from cost of replacement (approximately £12), deaf members are deprived of this help until another microphone can be imported from U.S.A. Good meetings were held on Oct. 19, Miss Esther Messent speaking in morning and Mr. W. F. Nankivell at night. Mr. and Mrs. Albany Bell, from W.A., were visitors in morning. College offering to date is £44/17/-.

W. Gale writes: "Last week-end was spent at Wangaratta. The occasion was the Bible school anniversary. This home mission centre has in the past figured prominently in Bible school attendances. But losses by removals have enabled other country schools to get ahead of them. However, they are keen to regain their former position. A branch school is held at South Wangaratta, and most of these scholars were present at the anniversary service in the afternoon. One notable feature was the presence of the Baptist and Salvation Army Bible schools. It is the practice of the Wangaratta Bible school to attend the anniversary celebrations of the other schools in the town. This year these two bodies reciprocated by attendance at our own anniversary. An analysis of those who have removed from the church membership during the year shows that only 50 per cent. of them have moved to Melbourne, and that almost every one had been successfully contacted by the city churches."

There was a good attendance at Paddington, N.S.W., on Oct. 19. Visitors included Bro. Turk returned from Darwin. Bro. Dean addressed church from Psalms 34: 4. Bible school has been active in a "Happy Hour" every afternoon after school conducted by Bren. Hunting and Greenhalgh. Attendance of 300 children per day has aroused great interest in the district. This is to continue for another week.

At York, S.A., Bro. J. H. I. Durdin is in hospital after having undergone an operation. The church assure him of their prayers. Helpful addresses were given by Bren. F. T. Saunders, of College of the Bible, and A. O. S. Baker, of Long Plains, on Sept. 21. Successful Bible school anniversary meetings were held from Sept. 28 to Oct. 5 inclusive. Bro. A. W. G. Glastonbury conducted teachers and scholars in special hymns for the occasion. Appreciated addresses were given on Sept. 28 by Bren. F. Vincent, of W.A.; W. F. Nankivell, of Unley, and F. C. Hunting, of N.S.W.; and on Oct. 5 by Bren. W. C. Brooker and S. Matthews. On Oct. 1 a special item, "God's Garden," was ably rendered by the school. Prizes for attendance were presented. A. B. Chappell, A. G. Hinde and H. J. Horsell are thanked for assistance given during absence of the preacher. At a special business meeting of the church on Oct. 9 a constitution was prepared in connection with incorporation of the church.

They Said the Church Would Fail.

WHEN the new law passed in Japan and all religious organisations had to ask police permission to exist, many people said, "This is the end of the church in Japan." But the work went right on.

Then when the law was made that all Christianity in Japan must unite into one nationalistic union church, called by the unscriptural name, "The Genuine Japanese Christian Organisation," the cry went up again, "The church in Japan is at an end." But the church went right on. Of course certain missionaries were sent out by the Japanese and certain others were withdrawn by "boards" in other countries. But the church of Christ went right on. Yotsuya Mission continued part of its work. There were hindrances and difficulties, but the work went on.

Again, when the authorities set a date, saying that the churches in Japan that failed to join in with the new "Genuine Japanese Christian Organisation" by last April first, almost everybody said, "This is the end of true Christianity in Japan." The ones who were in favor of the plan said, "You'd better join. You'll be too late for the bus." The one who disapproved, for the most part said, "I'm not going to worry about anything like that. I just don't believe it can happen." But gradually most of the pessimists and the optimists came back to America together. The ones who refused to believe that things could change came back to America along with the ones who said, "This is progress. Get on the bus." Yet Yotsuya Mission and a few other loyal groups went on with the work. April first came and the authorities decided to wait until April twentieth. April twentieth came and they decided to let the work go on until next April first. God has held the door open. The work has not had to stop in spite of all the dire prophecies that men have made.

To-day some people are saying, "It's impossible to do missionary work in Japan." But Yotsuya Mission is working on.

"The gates of hell shall not prevail against it," said Christ of his church.—"Tokyo Christian," July, 1941.

ADDRESSES.

K. H. Foster (secretary Naracoorte church, S.A.).—Box 65, Naracoorte.

R. W. Marshall (preacher Dandenong church, Vic.).—15 Robinson-st., Dandenong.

R. L. Williams, B.A., B.D. (preacher Albion church, Qld.).—100 McLennan-st., Lutwyche, N.S.

News of the Churches.

TASMANIA.

Invermay.—Bro. F. T. Morgan addressed all services on Oct. 12. Mrs. Alderton was evening soloist. On Oct. 19 Bro. R. Edmunds spoke in the morning, and Bro. Morgan's evening topic was "The Word of Life." Bro. Jack Fuller had fellowship recently whilst on leave from an A.I.F. camp in Victoria.

West Hobart.—Bro. A. E. Heard, from Collins-st., exhorted the church on morning of Oct. 19. In the afternoon the primary and kindergarten departments held anniversary. All items were contributed by the children under supervision of Miss J. Bratt and helpers. A talk was given by Miss Enever, from Congregational church. Cradle roll cards and prizes were distributed. At evening service Mr. Kippax, from Baptist church, was speaker. During absence of Bro. Tease in camp, speakers have been Bren. J. Park, Collins-st., N. Warmbrunn, J. Woolley and B. Golder.

QUEENSLAND.

Mt. Walker.—On Sept. 27 Bro. L. Jenner, of Rosevale, exhorted. On Oct. 5 Bro. H. E. Greenwood paid his first visit in interests of the home mission campaign. His address was greatly appreciated by a good audience. Bro. and Sister P. C. D. Alcorn are on annual holiday and attended Federal Conference.

Bundaberg.—There were good congregations on Oct. 5. The second address on "World Crises" was given by Bro. Larsen at night, when he spoke on "The Flood Crisis," and on Oct. 12 he dealt with "The Babel Crisis." The young people held a social on Oct. 4 to raise funds for manse. Our aged Sister Laurisen has been bereft of her husband, and sympathy goes out to her and her family. Sister Vic. Ceder-green has been compelled to seek specialist's advice again for a serious face trouble. Children's Day was held on Oct. 12, and the offering was £1/4/1.

Roma.—On Sept. 27 ten delegates from Chin-chilla and district visited Roma for a C.E. convention. After a special conference in the afternoon, a fellowship tea was held. A public meeting at night was splendidly attended. On Sept. 28 special services were held. Mr. Warren gave a helpful address on "Look." Three visitors gave short addresses to the school. Gospel service was broadcast, and Mr. John Kennedy, colporteur for B. and F. Bible Society, gave a splendid address. In recent examinations the school gained two first and two second prizes. Two beautiful copper vases have been presented to the church by the parents of our late Sister Dulcie Swain to perpetuate her memory.

WESTERN AUSTRALIA.

Kalgoorlie.—Both messages on Oct. 12 were given by Bro. H. Fitch. The gospel message was on "The Man they Crowned with Thorns." Sister Mrs. Thornhill rendered a solo. Preparations are in hand for a week of special meetings. "Victory Through Christ" will be the theme. On Oct. 11 the Eastern Goldfields C.E. Fellowship held second annual rally at Boulder successfully.

Perth.—On Oct. 8 Bro. W. Paget gave a helpful message on "Abraham in the Divine Plan," preceding an instructive lantern talk on Java by Bro. A. B. Povey. On morning of Oct. 12 Bro. J. Wiltshire exhorted on "The Evangel Over the Air." At night the preacher spoke on "Bible Christians." Bren. E. R. Berry and V. Conigrave rendered a duet. At 9.15 Bro. Wiltshire delivered the first weekly broadcast message from station 6PR.

SOUTH AUSTRALIA.

Norwood.—Bible school picnic was held enjoyably at Kensington Gardens on Oct. 13. Bro. Ingham is laid aside with illness, and on Oct. 19 Bro. Anderson took morning service and Bro. Green, of Mile End, the evening service.

Port Noarlunga.—During October Bro. W. J. Bain, of Williamstown church, and Bro. Dring, of Glenelg church, have taken part in services. On Oct. 19 Bro. W. J. Bain presided, and gave the address. The assistance and encouragement are greatly appreciated.

Lenswood.—Bible school anniversary services were held on Oct. 12. Bro. and Sister W. L. Ewers were present, and all enjoyed the helpful messages. The scholars sang nicely under leadership of Bro. J. Roberts. Bro. B. Lawrence presented the prizes. The picnic was held happily on Oct. 13.

Berri.—The singing of the scholars at S.S. anniversary services on Oct. 5 was of very high standard and was greatly enjoyed. Bro. Patching's addresses at both meetings were appreciated. The church extends deepest sympathy to relatives of Sister Foley, who was called home on Sept. 27.

Maylands.—On Oct. 13 the Bible school picnic was held delightfully at Hazelwood Park. In the evening the combined Intermediate C.E. societies held a happy social in the lecture hall. Services were well attended on Oct. 19, and the addresses of Bro. Keith Jones were very helpful. Bible school attendance, 309.

Edwardstown West.—Interest increases as church prepares for the coming of Bro. Pike early in December. There are 53 names on cradle roll. Bren. H. R. Taylor and A. G. Brown are doing most of the preaching, the latter taking prayer meetings which are improving. Amongst visitors on Oct. 19 was Bro. Smith, of St. Arnaud, Vic. A tennis court is being prepared.

Nailsworth.—Bible school anniversary services were held on Oct. 12. Sister Miss E. Caldicott was speaker in afternoon and Bro. A. Anderson at night. This "missionary anniversary" proved most successful. On Oct. 13 the picnic was held at Paradise Oval. On the 15th a Children's Day exercise was given, prizes were distributed, and an offering taken for F.M. Christmas cheer. Bro. Dockett, church secretary, is ill in Keswick Military Hospital.

Victor Harbour.—Bro. Colin Butler, of Cottonville, and Bro. H. R. Taylor, from H.M. Committee, were visiting speakers on Oct. 12, when Bro. B. W. Manning commenced a mission at Cottonville. The church much regrets our brother's indisposition at opening services. Preparations are in hand for S.S. anniversary. Our esteemed Sister Mrs. Horace Overall passed away on Oct. 6. She was a foundation member, and a very faithful and much-loved sister.

Goolwa.—On Oct. 5 Sunday school anniversary, with Bro. Stanley Riches taking all services, proved most successful. Bro. Bugar, superintendent, conducted singing. After a fine message from Bro. Riches two girls confessed Christ. Bro. Manning and the local Methodist preacher spoke on Monday evening. A happy picnic was held on Oct. 6. The church extended sympathy with Bro. and Sister Dave Reed and family in the death of Ron at Tobruk.

Queenstown.—On Oct. 5 Bro. G. Cox exhorted church, and in the evening Bro. Brooker was preacher. On Oct. 12 Bro. Brooker spoke morning and evening. Special services are being held on Sunday evenings. On Oct. 12 the subject was "Family Worship." Bro. and Sister G. Cox are moving shortly to Whyalla. They will be greatly missed, as they have both been staunch workers. Sisters Hinde and Windsor are ill, also Sister R. Martin who is again in hospital.

Owen.—Mr. C. H. J. Warren, Mr. Train and local brethren have assisted during the month. On Oct. 12 morning meeting was well attended. Amongst visitors were Sisters Mrs. James Gordon and Miss C. Gordon (W.A.). A splendid address from Bro. L. W. Marshman was entitled, "The Type of the Christian Life." A combined meeting was held at night in the chapel, a lantern lecture being given by Mr. Bowen, of B. and F. Bible Society. Sister

Gordon and her daughter rendered an appreciated duet. In recent S.S. examination Miss A. Harkness gained first prize for State (teachers' division). J.C.E.S. won the banner again this year for country societies, the children doing splendid work under leadership of Misses A. Harkness and J. Marshman.

Prospect.—On Oct. 13 the Bible school picnic was held at Brownhill Creek Reserve. On Oct. 16 the choir and church members tendered a social to Miss Margaret Hunter prior to her marriage and removal from the district. Oct. 19 marked commencement of Boy Week. Morning service was conducted entirely by young men of the church; Dr. Trevor Turner addressed Bible class on "Physical and Spiritual Fitness." Members of K.S.P. took part in evening service, which was addressed by Mr. C. Schwab.

Winkie.—On morning of Oct. 12, W. A. Hunt addressed church on "The Safety of Youth." At Sunday school anniversary in afternoon Mr. Bandt (Methodist) was speaker, and in the evening S. L. Patching delivered a message. At final service on Oct. 15 prizes and certificates were presented. Sunday school picnic was held on Oct. 13. Allan Chapple gave a very interesting talk on Oct. 20 relating to the Youth Convention in Adelaide. Fellowship was enjoyed with Bro. Jack Searle, Second A.I.F.

Pt. Pirie.—Successful anniversary services were held on Oct. 12. The preacher was Mr. Bartlett, of Balaklava. Distribution of prizes was held on 15th. In lieu of Sunday school picnic, which was cancelled, a tea meeting was held on 18th. Mr. Raymond, of Perth, preached on the Sunday night. Two deacons, Bren. Oke and Walladge, have taken positions in Adelaide. Their families will follow later. A farewell social was tendered Mrs. Arnold, sen., who is also leaving Pirie. A successful flower show was held, with a concert at night.

Bordertown.—All meetings are well maintained. Bro. Jas. E. Thomas, of Williamstown, Vic., preached at gospel service on Sept. 28. On Oct. 5 Bro. Russell exhorted church, and Mr. Rye, of National Bible Society, preached at night. On Oct. 12 Bro. Colin Thomas, of India, exhorted; Bro. Russell addressed gospel service. Bro. Thomas also gave an appreciated lantern lecture to Y.P.S.C.E. on Oct. 7. Sister Joyce Dodd and Bro. Don Veroo are ill in hospital. On Sept. 27 Sister Hazel Murch was married to Bro. E. C. Tucker, of Balaklava.

Hindmarsh.—On Oct. 12 Dr. Ray Crosby addressed the church. At gospel service Bro. Reg. Lampshire brought a good message. At morning service on Oct. 19, Bro. W. L. Ewers spoke on Philippians 1: 1-17. Evening service was devoted to Children's Day exercises for overseas missions given by the Bible school. An unexpected visitor was Miss Elsie Caldicott, who graciously consented to tell the children a few stories of the children of India. Bro. Ewers concluded with a few words. Attendance was about 145, including many parents of scholars.

VICTORIA.

Melbourne (Swanston-st.).—Bro. A. A. Hughes was speaker at both services on Oct. 19. College offering has reached £49/3/6.

Sale.—Meeting of isolated members was held at 73 York-st. on Oct. 19. Bro. W. Huggan, of Northcote, presided. There were 13 present.

Geelong.—On Oct. 19 Bro. Macnaughtan gave stirring addresses. Sister Barrett is seriously ill in hospital. Meetings are well maintained.

Portland.—On Oct. 20 Bro. Robb, of Hamilton, preached a splendid sermon on "The Revolutionary Jesus." Bro. Boyer is absent on home defence duties.

Ballarat (York-st.).—Bro. Scambler's visit on Oct. 12 materially helped the church, as did addresses on Oct. 19 of Bren. W. W. Saunders and J. A. Wilkie. Bro. Edwards will commence his ministry on Dec. 2. Working bees every Saturday are effective in tennis court construction. There has been improvement in attendances last two Lord's days. Effect of petrol rationing is most marked.

Ballarat (Peel-st.).—On Oct. 13 the Young People's Club gave a social to Doveton-st. club, which was a great success. There was a record attendance at midweek prayer meeting.

Ormond.—On Oct. 19 Bro. C. L. Lang spoke morning and evening. Bible school had 111 scholars. Bro. J. Ritchie, leader of Boys' Club, is holding the boys of the school and doing a good work. Sister Mrs. Ring is slowly getting stronger.

Berwick.—On Oct. 5 a lad made the good confession. Many visitors were present on Oct. 19. In morning Bro. McIlhagger was speaker. An excellent duet was rendered by Mrs. Hillbrich and Miss McDiarmid in evening. Sunday school scholars are preparing for anniversary.

Moreland.—Bible school anniversary services were concluded on Oct. 12, when Bren. Plummer, White and Morris were special speakers. Bro. Graham addressed both meetings on Oct. 19. Two men responded to the gospel appeal. Sympathy of the church is with Sisters Banks and Barber, who have recently suffered bereavements.

Dandenong.—Bro. Marshall labors faithfully, and on morning of Oct. 19 delivered an impressive message on "Called for a Purpose." In the evening the Bible class took charge, and Bro. Len Buck gave a stirring address on "Some Marks of a Child of God." Sunday school is progressing favorably with attendance over 100.

Red Cliffs.—Anniversary tea, with concert and prize-giving, was held on Sept. 30. Anniversary services were held the following Sunday, Oct. 5. Adj. Watkinson, of Salvation Army, spoke on "Dare to be a Daniel." Mr. A. B. West led the singing. Ladies of Mission Band held ninth birthday on Oct. 9. A stall was conducted in aid of Indian cheer.

East Kew.—Meetings continue to be well attended. On Oct. 19 Bro. Candy spoke in the morning on "An Open Vision," and at night on "A Character Study of Adam." On Oct. 15 the kindergarten entertained the cradle roll mothers and little ones. The school is in third week of rally, and last Sunday's attendance reached 142, the highest for two years.

Mildura.—Services on Oct. 19 were well attended. Bro. Jas. Lewis spoke at 11 a.m. on "Meeting Temptation," and at gospel service on "There is No Escape." On Oct. 15 the Sunday school anniversary tea was enjoyed. It was followed by a concert and distribution of prizes. Explorers' Club held a tea and social on Oct. 17, and on Saturday a picnic was a great success.

Springvale.—Work is progressive, with average attendance of 27. Messages and generosity of speakers are appreciated. At business meeting on Oct. 18 a delightful time was spent and in fellowship later. Those elected to office are Bren. Marks, Beanland, Southgate, Woollens, Davey; Sister Woollens, pianiste. Sunday school opens on Nov. 16. Gospel services will commence shortly.

Ascot Vale.—Work is making steady progress. Successful S.S. anniversary services were held on Oct. 12. Bro. Snow was morning speaker, Bro. Candy in afternoon and Bro. Coventry at night. Singing of children under leadership of Bro. Thomsen was appreciated. 103 met for breaking of bread. The children's sacred concert raised about £2/10/- for bombing victims. College offering is about £6/5/- to date. Three young ladies from S.S. (members of Good Companions' Club) decided for Christ on Sunday night, Bro. Coventry preaching. Ladies' Mission Band raised about £9 for overseas missions talent scheme. Sisters Hood and Brown are ill.

Preston.—At annual business meeting of church on Oct. 16, Bro. F. Chalvey was elected as deacon, and Bro. Crossfield was re-elected. All other officers were re-elected. Deaconesses elected were Sisters Bishop, Crossfield, Jenkins, Paterson and Spargo. Special services marked 39th anniversary on Oct. 19. Bro. G. Andrews spoke in morning and Bro. Robinson at night. Attendances were good. About 70 sat at a

basket tea. The choir rendered two special anthems at gospel service, and two solos by Sister Lee, of Prahran, were also enjoyed. The church regrets the loss of Bro. and Sister A. Morfrew and family on their removal to Hartwell.

Caulfield (Bambra-rd.).—There were splendid attendances on Family Day, Oct. 19; 172 broke bread. Bro. Clipstone spoke at both services. Mrs. Ferris was soloist in evening, and there was one confession. A special thank-offering was received. Mr. Gilbert was soloist on Oct. 12. Sister Shannon gave echoes of Federal Conference at ladies' meeting on Oct. 9. Bro. H. Swenser and Sister L. Smart were married on Oct. 11. Bro. L. Gairns and Sister P. McConchie on Oct. 18.

Doncaster.—Local branch of W.C.T.U. held final meeting for year, when Miss Ludbrook gave a travel talk. Bible class scholars past and present held a reunion tea at chapel on Oct. 19, about 60 being present. Short talks were given by Bren. A. Taylor, R. Banks, T. and L. Petty. Tea was provided by the ladies. At gospel service there was a large congregation, Bro. Banks being speaker. Christian Endeavor Society held a debate on Oct. 15, an enjoyable time being spent.

Gardiner.—At K.S.P. Club (2nd degree) on Oct. 14, Bro. A. R. Main gave an interesting talk on his association with the "Australian Christian." On Oct. 19 he exhorted the church, giving his last address at Gardiner prior to departure for N.S.W. At conclusion of service the president referred to Bro. Main's work for the college, for Gardiner and for the whole brotherhood, and wished God's blessing on his new work. Chaplain C. Young was speaker at gospel service.

Middle Park.—At gospel service on Oct. 12 young people took active part, and Sister H. Gaisford and Bro. W. Goller gave short addresses. On Oct. 18 the final social evening connected with the Victory Crusade was held. Bro. D. Stewart commenced the series of "Victory" addresses on Oct. 19. On Oct. 13 Bro. A. A. Hughes visited Phi Beta Pi club and gave an interesting lantern address on India. Sympathy of the church has been expressed to the secretary, Bro. H. Annetts, in the death of his sister.

Dunolly.—At conclusion of Bro. Johnson's address on Oct. 12, a boy from the Bible school made the good confession. Anniversary services of church and school were held on Oct. 19. The church was formed 69 years ago. Bro. White, from Brunswick, spoke at all services. His address to the church was on "The Cross." To a congregation of 130 in afternoon he spoke on "Traffic Lights." The school sang well under leadership of Bro. Johnson afternoon and evening. At conclusion of Bro. White's address at gospel service a girl from the school went forward.

Wangaratta.—Bro. R. A. Banks officiated at the wedding of Miss Thora Ashworth and Mr. E. Hunn, from Moreland church, in Wangaratta chapel. At a social evening the couple were presented with a crystal vase. Bible school anniversary was held on Oct. 19. Singing under leadership of Bro. Lloyd was very successful. Bro. Fred. Sargent has had final leave, and was presented with a gift from the church. A talent social was held by Mrs. Hancock and Mr. H. S. Brown a fortnight ago, and another by Mrs. Pressley and Mr. Matherson a month ago.

Hamilton.—On Oct. 8 a baptismal service was combined with prayer meeting, and on morning of 12th, Sister Miss Porter was received into fellowship. At gospel service a man and a lady were immersed. Three were welcomed into the church on morning of Oct. 19. Bro. Hargreaves' gospel address was on "An Extraordinary Conversion." Sister Mrs. Cotter, now residing here, is again meeting with the church. A number of visitors have been present at recent meetings. Working bees, held on Saturdays, have resulted in tennis court being asphalted and yard and garden tidied.

Carlton (Lygon-st.).—S.S. anniversary was continued on Oct. 19. In the evening Bro. Baker preached. Mr. Nat. Haddow's leadership throughout was much appreciated. Bro. Enniss addressed a large attendance at Bible class. On Oct. 15 Miss Phyllis Magilton was given a kitchen tea prior to her marriage. Sympathy is extended to Mrs. Annetts, Mr. J. B. Jackson, Mrs. P. J. Adams, and Mrs. E. Knight in their recent bereavements.

Maryborough.—Bible school anniversary was held on Oct. 12. Bro. Curtis, from Castlemaine, was speaker; morning subject, "Living for Christ." In afternoon singing was of high standard, 102 children of the school forming a choir, conducted by Mr. Baldwin. Bro. Curtis gave a fine illustrated address on "The Power of Habit." At night the children again rendered items, and there was an overflowing congregation. On Oct. 14 the anniversary concert was held. On Oct. 19 Bro. Burn gave the church an excellent address on "Playing Barabbas," and preached at night on "Afraid or Fearless?"

Cheltenham.—Bible school anniversary services were celebrated on Oct. 12. Visiting speaker in afternoon was Bro. Withers. Bro. Allan spoke morning and evening. There were large attendances, and the children's singing under leadership of Bro. Huntley was excellent. Children's tea and concert were held on Oct. 15, a splendid programme being provided by the scholars. Owing to absence of Bro. Allan at Swan Hill on Oct. 19, Bro. Scambler spoke in morning. Anniversary services were continued afternoon and evening, with special singing by scholars, and distribution of prizes. Bible College offering has reached £13/17/6.

NEW SOUTH WALES.

Wollongong.—Attendances on Oct. 12 were smaller than usual; fellowship was enjoyed with a number of visitors, including Bro. and Sister Coward, of Queensland. At a well-attended meeting on Oct. 9, the prayer committee of Ladies' Guild led an inspiring prayer meeting.

Taree.—On Oct. 12 Bro. A. G. Saunders spoke at both services. He was welcomed back after his mission at Mayfield. On Oct. 11 Sister Miss Gladys Gardner was united in marriage with Mr. E. Amos, Bro. Saunders officiating. Bro. Saunders was speaker at all services on Oct. 19.

Kingsford.—Meetings during October have been very well attended. A loyalty campaign which commenced five weeks ago ended on 19th with the Bible school anniversary. The singing under Bro. T. W. Bagley's leadership was excellent. One of the senior girls confessed Christ. A sister was received into fellowship by faith and baptism. Several country and interstate visitors were present.

Canley Vale.—The three C.E. societies combined for tenth anniversary on Oct. 11. A large audience enjoyed an interesting programme by the young people. The secretary reported a busy year of practical service. Offering received was donated towards Sunday school Christmas treat. On Oct. 12 Bro. S. H. Wilson conducted both services. Two girls were received into the church, having been baptised the previous Sunday. Bro. G. Thomas has been laid aside for some weeks; his help is greatly missed, especially by the choir.

Mosman.—Good attendances have continued since the mission. Bro. Burns is teaching and preaching the gospel effectually. His evening subject on Oct. 5, "A Woman Who Dared," was supported by his solo; a man was baptised. On Oct. 12 he edified the church on "Faith." Mr. Adams was welcomed to fellowship. At night his subject was "God's Love"; another man made the good confession and was baptised the same hour. Miss Evans was soloist. Bro. Burns preached on "God's Bad Bargain" at night on 19th, and a lady responded to the invitation. Mrs. Sillery rendered a solo.

Broken Hill.—On Sept. 14 and 21 successful Bible school anniversary services with well-attended meetings were held under conductorship of Mr. Richards. A tea was held on

Sept. 18 and prizes were distributed at evening service. Bro. Talbot gave helpful messages at all these services. A farewell social was held on Sept. 23 in honor of Bro. and Sister Talbot, who came from Adelaide and helped with the services for two months prior to the new preacher coming. Bro. Cremer presented Bro. and Sister Talbot, on behalf of the church, with a Broken Hill silver fruit bowl, and the Christian Endeavor made a presentation to Bro. Talbot of a gold C.E. pin for his services in that organisation. Bro. Brooke, of Victoria, commenced his ministry on Oct. 12, giving inspiring messages morning and evening, both services being well attended.

"Daily Light" Block Calendars.

Large type and choice Scripture text. Variety of colored pictures and nicely tinted boards. 10 x 7½, 2/- each, 21/- doz.

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BIRTH.

LENG (nee Isabel Davies).—On Sept. 27, at Olinda private hospital, Mildura, to Mr. and Mrs. C. M. Leng—a daughter (Janice Isabel).

MARRIAGE.

GOLE-MORONEY.—On Oct. 11, 1941, at the Warrior Chapel, C. of E. Cathedral, Newcastle, Leading Aircraftsman Roy Maston Gole, R.A.A.F., third son of Mr. and Mrs. Sydney Gole, Roseville, Sydney, to Lois, only daughter of Mrs. J. Moroney, Newcastle.

DEATH.

KNIGHT.—On Oct. 16, at his residence, 11 Leonard-st., Deepdene, after a long illness, Edwin Alfred, the loved husband of Effie, and loving father of Doreen (Mrs. Garrett) and ward. In God's keeping.

IN MEMORIAM.

BROWN.—In cherished memory of my beloved and devoted husband, Walter Brown, whom God called to higher service on Oct. 24, 1939.

Our lives, though parted, still are bound
By golden cords of love;
But the faith we hold by God is crowned,
And sealed in heaven above.

—Inserted by his loving wife.

BROWN.—In loving memory of our dear father, who fell asleep in Jesus Oct. 24, 1939. "Treasured memories."

—Inserted by his loving children, Ruby, Will, Alma, Dorothy and Ivy.

BURROWS.—In loving memory of my dear wife Louisa Chambers, who at Surrey Hills departed to be with Jesus on Oct. 22, 1934. Memories.

—T. W. Burrows, Bon Beach.

LOFTS (nee Swain).—In loving memory of Daisy, eldest daughter of H. and R. Swain, Preston, who fell asleep in Jesus on Oct. 26, 1928; also darling Iris, daughter of above, who was taken on Aug. 19, 1931. "God's finger touched them and they slept."

MOORE.—In loving memory of Gunner G. F., died Oct. 23, 1918, loved son of the late Lillie and T. H. Moore; father, died Newmarket, June, 1899; also mother, widow of T. H., passed away Feb. 28, 1935, at Ascot Vale (late of Alphyngton); also Charlie, son of above, died Warragul Hospital, May, 1936; also Harry, son-in-law of above, passed away Feb. 26, 1940, Ascot Vale; also Auntie Nellie (of Brisbane), passed away Oct. 4, 1941. At rest.

—Inserted by F. Eccles and W. Moore.

WANTED.

Wanted by the Melbourne City Mission, young lady who desires to devote her life to mission work. Apply F. L. Bruce, superintendent, 280 Exhibition-st., Melbourne, C.I.

Wanted urgently, joint-leader for junior boys' club. Splendid opportunity to bring Christian influence to bear on developing boys. Present leader Churches of Christ member. Contact C. W. Hart, Melbourne City Mission, 591 Bridge-rd., Richmond. J3856.

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Vacant after Jan. 24, s.c. flat accom. 6, wireless, ice-chest, sew., third house beach.—18 Bristol-ave., Chelsea.

COMING EVENTS.

OCTOBER 26.—Geelong church anniversary. 11 a.m., Every-member-present service and roll-call. 7 p.m., Service broadcast by 3GL. Speaker, Principal T. H. Scambler, "A Plea for Unity."

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.

BROADCAST SERVICES.

Nov. 2.—Mildura, 11 a.m., through 3MA Mildura.

November 9.—11 a.m., Swanston-st. home-coming service, station 3LO.

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.

FAREWELL TO BRO. & SISTER A. R. MAIN.

GARDINER CHURCH OF CHRIST
(cr. Malvern Rd. and Scott Gve.)

WEDNESDAY, OCTOBER 29, 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.

NOVEMBER 2.

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 welcome.

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.

MIDDLE PARK

BIBLE SCHOOL ANNIVERSARY.

Nov. 2—3 p.m., Mr. A. A. Hughes.^o

7 p.m., Mr. W. Gale.

Nov. 9—3 p.m., Mr. J. Methven.

7 p.m., Mr. D. Stewart.

Nov. 12—Scholars' concert and distribution of prizes.

Singing by scholars under leadership of Mr. L. Brooker. Past members and friends cordially invited.

"VICTORY IN CHRIST CRUSADE"

AT EAST KEW CHURCH,

COMMENCING NOV. 5 TO 26.

Evangelist, K. A. Macnaughtan.

Churches are requested to arrange delegations.

76TH HOME-COMING 76TH. SWANSTON STREET. NOVEMBER 9.

11 a.m., Service Broadcast 3LO.

3 p.m., Mr. Leslie Hollins, M.L.A.

7 p.m., Festival of Song.

Dinner and tea 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.

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NEW HEBRIDES.

General.

DURING the past year there has been an improvement in the work, and the future is bright with promise. On a few occasions Bro. Hammer reports the return of some who had drifted. On a recent occasion Bro. Hammer visited a village, and five people were restored to fellowship with the church. We regret to report the death of Job Ngwero, leading teacher of Nduindui. Miss Clipstone has written a report about this teacher which we hope to publish later.

Bro. Hammer is preparing for furlough, though there are difficulties regarding shipping and some restrictions about male persons leaving the group.

The rebuilding of the Pentecost mission house has been delayed somewhat, owing to Bro. Hammer having a bad attack of toothache which lasted several weeks. New wood and other supplies are almost impossible to obtain, and to refit old timber is a very slow process. Unfortunately Mr. Stevens, who was helping, was called away by government for special work. Since the departure of Mr. Stevens, Bro. Hammer has only had the help of two handy native boys. Two rooms have been completed and front and side verandah about finished. When timber from old Nduindui house has been dismantled, it can be used to board in verandahs for more living space. In planning this programme Bro. Hammer tackled a big job, and is to be commended for his initiative in planning to bring the house across the ocean and erect it in its new position. We are now assured that our nurses will have more satisfactory accommodation, though the major problem still exists—adequate accommodation for the missionary family as well as that for the nurses.

Miss Violet Wakely Arrives.

"Miss Wakely arrived safely on the steamer last Thursday afternoon (August 28), and it is now Monday, but as yet the wind has been too strong and the sea too big to cross to Aoba. We took our cargo from the steamer on Thursday night and packed it into the launch. It was an extra large amount, as our next order for Aoba was sent early, and on Friday morning we finished up our business and went along the Second Channel to Tutuha. Inside, the wind was blowing from the south-west, a good wind for Aoba, and we had hoped to take advantage of it, but it was only the south-east wind circling around, and when we got out to Tutuha, we found it was a strong south-east wind and a big sea running, and not safe to cross, especially with Mrs. Hammer and Miss Wakely and our two children.

"We slept at Tutuha overnight, but the wind seemed stronger the next day. We were short of fresh water and bread, so had to make up our minds what to do. We couldn't go to Aoba, and I didn't want to run back into the channel, as we would not know what the wind was like from inside, so at last we packed up and ran around to Aisse, where we are at present. We had a taste of the big sea, but quite close to land, and with the wind with us. We put up our main sail, and raced in here in about an hour's running. The planters here have been more than kind to us; they have fixed us up with beds in their house, and tell us that we must not think of leaving them until it is quite safe to go on to Aoba.

"It is now Monday afternoon. We thought this morning that the wind was easing down, but it is still strong. The planter saw some porpoises playing in the calm water and making for the sea this morning, and he tells me that the porpoises don't go out to sea until the weather is about to calm down; but

by the sound of the wind this afternoon, I should say that either the porpoises or Monsieur the planter made a mistake.

"We are all keeping well. The delay just at present, with Miss Wakely wanting to get to Aoba, and we anxious to finish off the house, etc., before we go home, is very trying, but it is good training in patience.

"We had a fairly good trip (Sept. 4) crossing to Aoba, considering the fact that the wind had only just gone down; the sea was fair, and the wind started to freshen up again before we got across, but we didn't have any troubles. Mrs. Hammer and Miss Wakely were both seasick. I would have been, but had too much worry concerning the sea and wind to have time to get sick. We took just about six hours to cross. Everybody is sun-burnt and tired to-day."

Mission Boxes.

"We have been working this morning bringing the mission boxes sent out by New South Wales, and other cargo, up from the beach. I opened the boxes, and the three women and David have had their heads in them ever since. I didn't have time to have a look myself; but judging by their exclamations to each other, they must have thought they had a good lot of things. They tell me the boxes were wonderful."—D. Hammer.

DHOND.

"AS I write, the rain is pouring down in torrents. The return monsoon has visited us in earnest. The past three days it has rained heavily for hours on end. It comes on very suddenly. Half an hour ago it looked bright and sunny. From where I sit, I can see the poor village people going past to the bazaar. They have come from distant villages, and are wearing the usual thin cotton clothes with no protection from the rain. Of the hundreds that have passed, only two have umbrellas. The road is under water in parts, and they push on through the water, slush and mud, some carrying babies, quite a number with bottles for their cooking oil dangling by a string. The poor things will have to stay in their wet garments for hours while they do their marketing and return home. Many on reaching home will not have other garments to change into. No wonder we get lots of pneumonia and rheumatic cases in hospital. The road looks more like a river than a road at present, being knee-deep with water in parts, and absolutely no protection of any kind for the folk—not a tree or building. Here is a man with two umbrellas—one up, and one under his arm. Why doesn't he lend one to some other poor chap? Maybe caste reasons, maybe no sense (probably the latter)."—L. M. Foreman.

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PREACHERS' PROVIDENT FUND.

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

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

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

The Objects of the Fund are:

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

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

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

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CHURCHES AND WAR SAVINGS CERTIFICATES.

IN a letter just to hand from the secretary of the War Savings Certificate Committee, a request is made (presumably to all churches through the preachers) for churches to invest church funds in the new War and Conversion Loan, and asking the preachers to draw the attention of the people of the churches to the need. May I suggest that this matter should not be ignored? This is not the first request of this kind. It appears to me that the church should point out to the government and to all concerned that it cannot possibly receive interest on money used for war purposes. I believe this same principle should apply to individual members of our churches also. If we feel we must give our money at this time, let us do so, making sacrifices if need be, but not ask or expect profit from investments in the shedding of blood.—Andrew A. Hughes.

Tasmanian Sisters' Auxiliary.

IN absence of Mrs. Madel-Cole, October meeting, held at Collins-st., was presided over by Mrs. Tease. Miss Nancy Keane, who conducted devotional session, gave an address and contributed enjoyable solos. Included in correspondence was a greeting from the president, Mrs. Madel-Cole, at present in Launceston.

Commendable reports on Dorcas activities were received from Collins-st., Invermay and Margaret-st. sisters received with regret the resignation of Mrs. C. Nichols as home and foreign mission collector, a work faithfully done for many years.

Gifts of cups and saucers for the sisters' china cupboard were received at an afternoon held at Invermay during September. Collins-st. held Dorcas anniversary in August, when Mrs. Cole was able to be present.

Treasurer's Report.—£13/15/1 in bank.

Foreign Missions.—£1 received from Dover sisters for Christmas cheer.

Prayer Meetings.—Splendid meetings are held at Margaret-st. prior to each service. Collins-st. Sunday morning meetings continue. Special meetings arranged by Mrs. Heard for September were: Day of fellowship at Collins-st., basket tea, after which sisters attended evening meeting at West Hobart. Fellowship meeting conducted by executive at City Mission. Speaker at each meeting was Mr. Lang. Messages in song were also given. The monthly meeting at Sanatorium was well attended; speaker and soloist, Miss Keane.

Mission Band superintendent, Mrs. Boxhall, visited Geeveston and presided over annual meeting. Invermay band is gradually increasing in numbers.

Temperance.—A talk on gambling was given by the temperance superintendent during a visit to Dover. The juniors received copies of "children's pages" and were addressed on "Kindness to Animals." The northern meeting held at Margaret-st. was presided over by Mrs. Gibson. Devotions were led by Mrs. Younger. Soloists, Mrs. Morgan and Mr. Thomilson. Mr. Thomilson, Launceston city missionary, delivered an interesting and helpful address on "Service."

Thankfully received from northern sisters, 14/6 for H.M. Fund. Owing to the public holiday, the executive will meet on Tuesday, Nov. 4, at Collins-st.—Mrs. M. F. Taylor, secretary.

S.A. Sisters' Auxiliary.

THE monthly meeting was held at Grote-st. on Oct. 2. Mrs. Rootes presided over devotional session, and her message on "Service for the Master" was interesting. Mrs. Waterman led in prayer.

Business session was presided over by the new president (Mrs. Rootes). 84 sisters were present, 54 being delegates, and 7 interstate

visitors were welcomed. Ten minutes were allowed for social chat with new delegates and visitors. Mrs. P. R. Verco offered a prayer of dedication. Sisters were asked to be present at prayer meeting held every month at 1.30 p.m.

Treasurer's Report, September.—Home Missions, balance in hand, £5/8/10; Overseas Missions, balance in hand, 3d.; Catering Fund, balance in hand, £13/19/-; General Fund, balance in hand, £16/17/8.

Overseas superintendent (Mrs. Downs) reported that the committee had visited Henley Beach sisters during September. Miss Caldicott was speaker. Collections for month, £8/15/2.

Catering Fund superintendent reported receipts for luncheon at State conference £33/9/-; Federal Conference, £37/13/10; total, £71/2/10. Expenditures, £57/13/-; balance, £13/9/10.

Prayer Meeting Committee superintendent, Mrs. Harding, reported a visit paid to Miss Webb (Glenelg).

Literature Committee superintendent, Mrs. Dodson, gave a report that Escourt House was visited in September and books, etc., distributed.

Hospital Committee.—The superintendent, Mrs. Thomas, gave report for June, July and August. 203 visits were paid to Royal Adelaide, Children's, Keswick, Home for Incurables, Old Folks' Home, Sunset Lodge, Cottage Homes, Sick and Aged. Sweets, oranges, lemons, cakes, flowers, birthday cards were given to the aged, several large jars of jam to the Children's Hospital, 147 magazines distributed. Money on table for three months, 4/13.

Mrs. Nankivell is to be leader of devotions at November meeting.—Mrs. H. R. Charlick, assistant secretary.

Obituary.

Mary Ann Waddell.

DURING the ministry of her son-in-law, Ira A. Paternoster, at Hindmarsh, S.A., in 1909, Mrs. Waddell was baptised into Christ, and over all the years has been a faithful disciple. For many years she and her late husband held membership with the church at Glenelg, S.A.; and on their removal to N.S.W. transferred to the church at North Sydney. Mrs. Waddell's interest in the church never wavered, and right up to her sudden home-call on Oct. 7 she was keen for any report of the work. She was a loving mother, and will be greatly missed by her dear ones, especially by those whose privilege it was to have her living with them. Funeral services were conducted by her son-in-law at their home and at the cemetery.

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(Mark 8: 25.)

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pairer's shop, where he heard this dialogue:
"Are my shoes ready, Mr. Benson?" "In a few
minutes, Mr. Chester; I'm giving them to the
boy who does the finishing." "Oh, never mind
the finishing—I'll take them as they are." "The
finishing not only improves the appearance, but
seals the edges against wet. Besides, I hate
to allow any of my work to go away un-
finished," said Mr. Benson. "Very well," said
Mr. Chester, "I'll wait the few minutes for the
finishing touch."

Do you ever think how it must hurt the
Lord Jesus for people to prevent him from
really finishing his work in their lives? Some
folk at Bethesda (Mark 8: 22-26) had a blind
friend whom they thought should have a "touch
of the Christ" in his life. I think it was his
desire to do things thoroughly that made Jesus
take the man alone, out of town, and show
him that maybe one touch left things sadly in-
complete. It made a world of difference to
that blind man when Jesus added his finishing
touch.—G. J. Andrews.

THOUGHT.

*"No man had to take a dictionary
with him when he went to hear the
Sermon on the Mount."*

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£2; Balwyn, £7/12/11; Boort, £2/1/-; Rochester,
£2/6/-; Coburg, £3/10/-; Red Hill, £4/11/-;
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New South Wales.—Hamilton, D.E., £2/11/3;
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Chatswood, D.E., £1/18/3.

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Moorook, £1/10/-; Hindmarsh, £9/1/-; Railway
Town, £1/12/-; Wampony, £8/10/-.

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