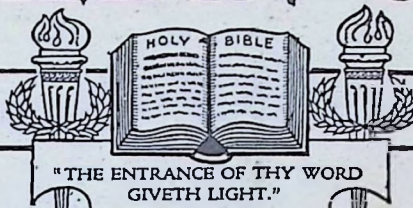


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7510 Dad's Observatory
(Alexander Fraser) WEDNESDAY, OCTOBER 29, 1941.

Valedictory.

THIS is the last issue of "The Australian Christian" for which I will be responsible, and the time has come for me to say good-bye to its readers and to welcome and introduce its new Editor, Mr. A. W. Stephenson, M.A. To give up my duties after twenty-seven years of editorial work is not easy.

"The Australian Christian" began its career at the beginning of 1898 with Mr. A. B. Maston as Editor. On his death in August, 1907, Mr. F. G. Dunn, who had acted as leader writer from the beginning, became Editor. At the beginning of September, 1914, just after Mr. Dunn's death, I was called to the work. With the exception of three years, when I was absent from the State, I was in charge of weekly departments of the paper from January, 1898, to September, 1914, so that for forty-one years I have written regularly for its pages, and during the other three years I was an occasional contributor.

From beginning to end, the work has proved happy and congenial, and I wish to thank most heartily the many kind friends who have helped to make it the joy it has been.

The directors, manager and staff of the Austral Printing and Publishing Co., which makes the issue of our weekly paper possible, all have ever been most kind. In all the twenty-seven years not one difference has marred the friendship existing between us, and not a single unkind word has passed. This is a splendid record. The two chairmen of the Board of Directors during my term (Messrs. W. C. Cralgie and R. Lyall) have been most highly esteemed friends. Mr. D. E. Pittman, the manager of the company, entered the Austral service on the same day with me, in February, 1894. Words would fail to tell of the faithful friend and kind and efficient helper he has ever been. But every member of the staff has been a willing co-operator, and I thank each one.

From its beginning "The Australian Christian" has sought to represent worthily the aims and work of Churches of Christ. Of the devotion and loyalty of the first two Editors, Messrs. A. B. Maston and F. G. Dunn, it is superfluous to write. They greatly helped the Brotherhood which they loved. It has been a privilege to follow in their steps. During all the years the paper has been the ally of those in charge of our Brotherhood work and Conference departments and committees in each of the States. It has endeavored to support every good cause. Perhaps the people who have most highly appreciated the "Christian" are the isolated members in distant parts of our country. Many have written to tell of what it has meant to them to be kept in touch with the churches and to receive the helpful messages of our contributors.

During the twenty-seven years I have not always pleased all readers! I have not always pleased myself, and doubtless have many times displeased our Lord. The vast majority

of readers have been extremely appreciative, and I thank them all. Contributors of articles, writers of news-letters and those in charge of regular departments, also agents and news reporters, have all rendered valuable assistance.

Only rarely have I printed expressions of appreciation which have constantly come to me through all the years of service. Perhaps



Mr. A. W. Stephenson, M.A.

IT is with pleasure that we introduce to our readers Mr. A. W. Stephenson, M.A., who within a few days will begin his work as Editor of "The Australian Christian." Bro. Stephenson is already widely and favorably known as a preacher and writer. He did excellent work while at the College of the Bible and at Melbourne University, and since his graduation has served the churches well. Our brother has manifested his ability as a writer, his book on "Pioneering for Christian Unity in Australia and New Zealand" having been highly appreciated throughout the Commonwealth and overseas. For a considerable number of years he has been one of the editors of the Austral Graded Lessons, and in this capacity has done valuable work. Our brother's proved ability, Christian character, faith in and devotion to Christ and the Scriptures make us glad that the Directors of the Austral Printing and Publishing Co. have secured his services as Editor of the paper. We wish him joy and blessing in his new work, and trust that he will have just such helpful and willing co-operation as we have enjoyed.—Ed.

I may be pardoned for quoting from two letters from brethren whose names I will not give, but who are amongst the best loved and esteemed in our ranks. A preacher writes: "From the commencement of your editorial work we have enjoyed a restful confidence in the paper." From another State a man of high position and wide experience wrote as follows: "I sincerely congratulate you on the leading articles—particularly the brief, pointed sub-leaders—in the 'Christian.' In my view—as a very old reader and a continuous one over forty or more years—the paper was never before so valuable and influential to the brotherhood as it is to-day. Fidelity to our plea, and a strong note of urgency in evangelism, at home and overseas, are happily combined with large-hearted appreciation towards all who love our Lord Jesus Christ, whatever their designation." This brother at least recognises my constant aim.

Rendezvous.

We have to part for a time, but we shall meet again. As I go to another work, I desire the brethren to understand that I do so with the desire and intention to teach the same glorious truths of God which I have loved and taught for decades past. No one who has known me or read my articles for the past quarter of a century need have any misapprehension. I love the New Testament faith more than ever, and am convinced, if possible, more than before of the world's need of Christ and the simple Gospel of his grace. When we meet I trust to be standing in the faith in which I have hitherto lived.

Frequently in the past twenty-seven years I have written in the "Christian" regarding the restating of our position to the world. I venture to quote some sentences from an article I wrote and published a good many years ago, and which represents my present position:

"It is the duty of the church to preach the Gospel of salvation to a guilty world. Our people have taught and believe that the New Testament Scriptures give us the content of our message. We have to tell men that Jesus, the Son of the living God, died to save from sin. We declare his promise of pardon to penitent, obedient believers. We urge men, not merely to come into Christ, but to live in him, that is, to live such lives, in harmony with his principles, as will result in benefit to humanity and in their own spiritual development. When we are told that modern knowledge demands a restatement of our plea, we note that that either means (a) an abandonment of what the New Testament teaches on some of these points, or (b) a correction of our views and doctrinal statements to bring them into harmony with what the New Testament does teach, or (c) merely that we should seek to put in a modern way the old-time truth of God. What really is meant? If (a) then we respectfully decline to recognise the necessity. In religion, if our authority be not found in Christ and the revelation of his will in the New Testament, we have no

authority. If (b), we respectfully ask for specific details of the necessary amendments, and promise to consider them. If (c) we simply say, Brethren, go ahead with your restatement.

"We have no desire to coerce brethren into agreement with any views of ours. But God is the same as of old, Christ remains the unchanging One, the Gospel is still the power unto salvation, that Gospel is the only thing which the Saviour charged his disciples to preach to a world in sin (and no modern knowledge alters the primal needs of men); our exhortation simply is: Believing in our Lord, let us get on with our job. Have a restatement by all means, but not any abandonment."

For us all there will be a great rendezvous. We shall all meet again. All of us will stand before the judgment seat of our Lord. Not as we have pleased ourselves or one another, but according as we have pleased him in whom all our hopes for eternity are centred, will our future destiny be fixed. May he find us faithful and be able to grant us his approving "Well done."

May the days of world strife soon cease. I began and close my editorial work in a bitter world war. Even in such days we can serve the Prince of peace and help to advance the kingdom of God.

As Editor I say, Good-bye; good wishes to all readers. But I hope to continue writing regularly for "The Australian Christian."

A. R. Main.

AN APPRECIATION FROM THE DIRECTORS.

READERS of "The Australian Christian" will join the Directors of the Austral Printing and Publishing Company Ltd. in expression of regret that the long and honorable connection of Mr. A. R. Main, M.A., with the paper as Editor will terminate with the present issue. All are very sincere in their deep appreciation of the valuable services rendered to Churches of Christ in the Commonwealth of Australia over the long period of 27 years' continued editorship. The Directors feel that during this time the paper has fairly represented the views generally held by the membership of our churches, and that the retiring Editor has maintained to a high degree the confidence of the readers. The leading articles and sub-leaders have uniformly been marked by unusual literary excellence, and have given general satisfaction. It is expected that Mr. Main will still make contributions to the "Christian" which will meet with acceptance.

The Directors cordially endorse Mr. Main's appreciation of the co-operation of our Manager, Mr. D. E. Pittman, and staff of the company over the years, his acknowledgment of obligation to various contributors of articles of interest and value which have materially added to the maintenance of the interest of our readers, and also the generous support of all our subscribers all through.

The Directors feel confident that the same support will in due time be merited by the new Editor, Mr. A. W. Stephenson, M.A., who enjoys the confidence and esteem of Mr. Main as well as that of the Directors, and all join in wishing the new Editor a career of happy usefulness and worthy service.

Mr. Main carries with him the best wishes of the Directors, Manager and staff, also our readers for success in his projected field of labor, and that he will enjoy a full measure of health and the goodwill of our brotherhood in the mother State of New South Wales.

Signed by the Directors on behalf of the Austral Printing and Publishing Company Ltd.,

Robert Lyall, Chairman.
J. McGregor Abercrombie.
A. E. Kemp.
W. Alfred Kemp.
G. W. Mitchell.

A WORD FROM THE STAFF.

I VALUE this opportunity of expressing the good wishes of the Austral staff as Mr. Main closes his editorial work on "The Australian Christian." We realise that we have been privileged to work with an outstanding leader in the churches and one of high literary attainments. We acknowledge with gratitude his careful planning of the work, his courtesy and thoughtfulness for our welfare, and his kindness to us all. We are glad to learn that he will continue to have a part in the paper in the conduct of which he has given so many years of his life. As Mr. and Mrs. Main go to New South Wales we wish for them health and blessing in their special sphere of service. I express my own deep sense of loss as the time of separation draws near. Friendship with the Editor has been one of the best things in my life.

As Mr. Stephenson comes to his new work as Editor of the "Christian" we assure him of our good wishes and of our desire to help to the best of our ability.

D. E. Pittman, Manager.

Strange School for Saints.

HOW often we hear of the great difficulty—sometimes said to be an impossibility—of living a Christian life in a worldly or vicious environment. Many young Christians have a constant struggle in workshop, factory or office. Young men in camps encounter fierce trials and temptations, and at times find the filthy conversation and habits of some of their fellows almost insupportable. We rejoice that so many of them stand true to the principles of Christ, and exercise a splendid influence upon those with whom they associate. Those who rely upon Christ's presence and support will not find their trust in vain.

In one of the New Testament letters there is a reference to a Christian group established in the headquarters of paganism. The Apostle Paul wrote to the Philippian church during his first Roman imprisonment: "All the saints salute you, especially they that are of Cæsar's household." Of this verse Mr. James Strachan writes: "The house in which Nero was making himself eternally infamous was a strange school for saints. But light penetrates the darkest places. Some of those who had to wait every day in the presence of Nero were all the time beholding the face of Christ, and the vision was transforming them into his image. Paul had not been a prisoner in vain."

If saints could be found in Nero's palace, and Christian characters could be developed there, we err if we suggest that our environment renders a Christian life and witness impossible.

Reprisals for Assassinations.

THERE is such a dreadful disregard of life being shown by the Nazi leaders, and the horrors of the war are so numerous and great, that it takes terrible news now to arouse in us an increased feeling of indignation and shame. But the reports in last week's papers of the shooting by the Germans of fifty hostages at Nantes as reprisal for the assassination of a Nazi district commander, and of fifty other hostages at Bordeaux in retaliation, for the slaying of a Nazi major there, did evoke a fresh repulsion of horror. Similar wholesale murders have occurred elsewhere. Guilty men suffer justly for their crimes, but the hundred hostages were doubtless as innocent as are the writer and reader of this note. It is sad to think of the brutalities of men toward their fellows. The mass murders have roused the people of many nations. President Roosevelt has described them as "revolting," and Mr. Churchill expresses "horror and condemnation."

Moderator Challenges Archbishop.

UNDER the above alluring heading the Melbourne "Argus" of Saturday last quotes from an open letter addressed to Archbishop Le Fanu, of Perth, the Anglican Primate of Australia, by Dr. C. H. Button, Moderator of the Presbyterian Church of Victoria. The following extracts from the letter are of more than usual interest: "You were recently reported as having expressed approval of State lotteries to raise money for hospitals, and in so doing you have, willingly or unwillingly, lent the prestige of your name and office to the proposal for such a lottery, now being widely canvassed in this State. None may question your right to hold or to express any opinion, but in this particular instance your words have produced an effect which you yourself can hardly have contemplated, and would probably deplore. Many people who have never learned to think straight on the general question of private and public gambling are quoting your utterance not only to justify establishment of a State lottery, but also in support of their own ethical middle-mindedness on the whole question of gambling. Moreover, thousands of people in your own communion and in mine have been surprised and pained that at so grave a time, when there is urgent necessity to rally all the moral forces of the community, not only to win the war but to make it worth the winning, such an utterance should have come from the highest dignitary of the Church of England in this country."

In suggesting that they should meet in public debate in any Australian capital city town hall, Dr. Button said he was well aware that for an Archbishop to meet a Moderator in this way would involve a radical departure from all precedent, and would be regarded by many in both communions as a falling from proper ecclesiastical dignity, but the times were so grave and the issue so important that conventional notions might well be set aside.

"If, in short, we could both take off our ecclesiastical gaiters and meet as man to man for a public discussion on this subject, and if in the event one or the other of us were well and truly thrashed—either you for your utterance or myself for my impudence in questioning the wisdom of it—neither of us would have cause to complain. We might even be able to rejoice together in having raised a large sum of money for the hospitals."

A Lord Mayor Too.

DR. BUTTON, who is what a Scot might call a bonnie fechter, is reported also to have written to Cr. F. Beaurepaire, Lord Mayor of Melbourne, protesting against his support of the proposal to establish a State lottery. In it he wrote as follows: "Many times recently there have been witnessed in the streets of this city and in connection with patriotic appeals scenes which have evoked disgust of many of our best citizens. On one occasion gambling operations were even conducted with brazen impudence on the steps of a place of worship in the centre of the city. Amongst the citizens of a great city are many who do not think, and cannot think. Any appeal to their cupidity or their stupidity meets with ready response. Will you play down to their weaknesses or will you give the whole community the lead it so badly needs and strengthen the hands of those who at a time when our nation is fighting for its very life are striving to keep alive those religious, moral and civic ideals without which a nation must inevitably fall to the dust?"

The Lord Mayor is reported as stating that in a democratic community everyone is entitled to his opinion on any subject. He did not wish to enter into a controversy, and would reserve his reply until the hospitals' appeal was over.

Jesus the Door.

P. C. D. Alcorn, B.A.

IN the chapter from which this thought is taken (John 10), Jesus is giving a discourse to the Pharisees. He speaks about the good shepherd, his sheep and the sheepfold. The sheepfold was an enclosure open to the sky, with strong walls, and only one entrance. At eventide the shepherd would put his sheep into the fold and then lie across the entrance to protect the sheep. The shepherd would be as the door to the sheepfold. Jesus, speaking of himself, as the Good Shepherd, said, "I am the door." As the shepherd was the guardian of the sheep, so Christ is the guardian of his people. When Jesus speaks of himself as the door it suggests that in him we find

Security.

Further on in the discourse Jesus explains that he and God are one, and that if we are in Christ we are in God's hands, and no one can pluck us out of his hands. This is a precious promise. Though fiery trials may come upon us, in all these trials you will be kept if you are in Christ.

"Though Satan should buffet, though trials should come,

Let this blest assurance control,
That Christ hath regarded my helpless estate,

And hath shed his own blood for my soul.
It is well, it is well, with my soul."

In Christ we have security against the power of sin, because in Christ we find such satisfaction that we do not want to try the ways of sin, and moreover, he gives us over-coming power so that when we are tempted we gain the victory. Consequently in Christ we are secure from the wrath of God. "There is no condemnation to them that are in Christ Jesus."

In Christ we find

Salvation.

He is not only a door to guard our hearts and minds; he is also an open door to salvation. He says, "By me, if any man enter in, he shall be saved." "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." His blood avails now, and "unto them that look for him shall he appear the second time without sin unto salvation."

Many are trying to be saved in other ways. Some are depending on education to save them, but men of great education have become a prey to sin. Even if we know what is right, we still need Christ to give us the power to do right, and to keep us.

Many are depending on their good works to save. But Isaiah says that our own righteousness is as filthy rags. The church at Laodicea boasted of its self-sufficiency. It was full of what it would call "good works"; but it was a lost church because it did not possess Christ.

To enter into the kingdom of God there must be a spiritual transformation, and that comes when we trust Christ and do his will. By faith in him, by becoming united with him in baptism, by living in constant fellowship with him, we enter into salvation.

In Christ we find divine

Sustenance.

"I am the door: by me, if any man enter in, he shall be saved, and shall go in and out and find pasture." Those who are in Christ have his sustaining power with them always. In reading about him in his word, in thinking and in meditating upon him, we are sustained. An African missionary named Arnot set out, with a miserable equipment, for the

unexplored territory south of the Congo. He was advised that his proposals were impossible. He wrote in his diary: "After reading in the Ephesians, an overwhelming sense of the sufficiency of Jesus' love so steeled every muscle and nerve of my body that I felt I could go anywhere and do anything that I believed he had called me to do—supplies or no supplies."

"Shall I tell you what sustained me amidst the toil, hardship and loneliness of my exiled life?" said David Livingstone to the students of Glasgow University; "it was the promise, 'Lo, I am with you alway, even unto the end.'"

Jesus promises to keep us, to save us, and to provide all our needs. In and through him we find security, salvation and divine sustenance.

Willows by the Watercourses

A. G. Saunders, B.A.

REMINISCENT of the still waters of Psalm 23 is the very beautiful utterance of Isaiah in chapter 44, verses 3 and 4: "I will pour water upon him that is thirsty, and streams upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring: and they shall spring up among the grass, as willows by the watercourses."

How has it come about that many Christians think of death as a river? It may be that we owe it in part to Bunyan, whose pilgrim, in order to reach the golden and glorious city whither he was bound, had to struggle through a difficult stream: "Now I further saw, that betwixt them and the gate was a river; but there was no bridge to go over; and the river was very deep. At the sight therefore of this river the pilgrims were much stunned."

At the Table of the Lord.

A BAPTISM OF SUFFERING.

"I have a baptism to be baptised with; and how am I straitened till it be accomplished!"
—Luke 12: 50.

THE very meaning of baptising is submerging, and in every baptism there is the enveloping by the element of the person baptised. This is seen not only in the literal baptism commanded by our Lord in his great commission, but also in the two figurative uses of the word "baptise" contained in the New Testament. The Holy Spirit was poured upon the disciples on Pentecost in such abundant measure as to take complete possession of them, to overwhelm or envelop them; and hence the result is called a baptism. Jesus asked James and John if they could be baptised with the baptism with which he would be baptised. Thus did our Lord indicate the magnitude of his sufferings.

"The Son of man must suffer." So the Saviour declared. As we read the repeated statements in the New Testament of the sufferings of our Lord, how dreadful human sin appears! That the Son of God should leave the glory which he had before the world was, and stoop to earth, to be despised and rejected, betrayed, spat upon, crowned in derision, buffeted and crucified—surely only careless familiarity could keep us from shuddering at such a thing. Nothing but the blinding nature of sin could hide from us the wonder of the Saviour's love and the glory of

Bunyan notwithstanding, this conception of death as a river is not Christian. Bunyan did not get that idea from scripture, even if he does quote Isaiah 43: 2, "When thou passest through the waters, I will be with thee." It is much like quoting, "Suffer little children to come unto me" as proof of infant "baptism."

Pagan mythology gives us from antiquity the idea of death as water with darkness moving upon its face. Nor need we be blamed if we use a phrase from Genesis in this connection. Charon, who, according to the ancient myth, ferried the shades of the dead across the rivers of the lower world, was son of Erebus; and Erebus was son of Chaos.

In scripture water is associated with life. In nature the same thing generally holds. This is the picture the Psalmist gives us in Psalm 1 and elsewhere. Our Lord even relates water with the new birth: "Except one be born of water and the Spirit, he cannot enter into the kingdom of God." Think why the hart panteth after the water brooks. They mean life to the harassed creature. Trees across a sterile plain mark where the river flows. An oasis in the desert shows where water springs. It is more than a pity that so many of us, in characteristic fashion, thoughtlessly have learnt to think of death as like passing through a gloomy stream. Our Lord knew better. He made a great claim when he told us that he is the water of life. "If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water" (John 7: 37ff).

The accord between Isaiah the Old Testament prophet, and Jesus the giver of the New Covenant, is clear and strong. Isaiah, mouth-piece of God, gives assurance that the Spirit of God poured upon the righteous seed, the divine blessing upon that offspring, will make that seed and offspring to tower among men as the willows by the watercourses rise above the grass. Men of God have a glorious destiny. They are to play a great part in human destiny. It does not always seem so? Wait! Faith knows that the day will declare it.

that perfection so achieved through sufferings that he became the author of eternal salvation to all that obey him.

There can be an unwise dwelling upon the details of the physical sufferings of Jesus. But it would be worse to ignore the nature of the unparalleled suffering which caused our Saviour to say, "I have a baptism to be baptised with; and how am I straitened till it be accomplished!" which made him sweat as it were great drops of blood in Gethsemane and pray that, if it were the Father's will, the cup of agony might be removed, and which forced from his lips as he hung upon the cross the terrible cry, "My God, my God, why hast thou forsaken me?" Even with regard to physical agony, we may well believe that "the exquisiteness of his physical organism in all likelihood made Jesus much more sensitive than others to pain." But the physical suffering, intense as that was, was less than the other elements involved in his baptism of suffering. None but Jesus ever bore the load of the world's sin.

"In every age," wrote Dr. James Stalker, the sufferings of Jesus "attract to him the hearts of men; for they prove the boundless extent of his love, his absolute unselfishness, and his loyalty to truth and principle even unto death. Thus they have power with men. But they have also power with God. 'He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.' Because he died we need not die."

The Home Circle.

Conducted by J. C. F. Pittman.

ALONG THE WAY.

I SHALL not pass this way again,
But, far beyond earth's where and when,
May I look back upon the road
Where on both sides good seed I've
sowed . . .
I shall not pass this way again,
May wisdom move my tongue and pen,
And love be mine, that so I may
Plant roses all along the way . . .
May I be courteous to men,
Faithful to friends, true to my God,
A fragrance on the path I've trod.

—Selected.

A BEAMING COUNTENANCE.

A HINDU trader in Kherwara Market once asked Pema, "What medicine do you put on your face to make it shine so?" Pema answered, "I don't put anything on." "No; but what do you put on?" "Nothing. I don't put anything on." "Yes you do." All you Christians do; I've seen it in Agra, and I've seen it in Ahmedabad and Surat, and I've seen it in Bombay." Pema laughed, and his happy face shone the more as he said, "Yes, I'll tell you the medicine; it is happiness of heart."

"The external appearance of our people," said Bishop Caldwell (Tinnevely), "is so much more respectable than that of their heathen neighbors; they are so much cleaner and brighter looking."

We read that when Moses came down from Mount Sinai, where God had been speaking to him, "Moses wist not that the skin of his face shone by reason of his speaking with

him," and again, that on the mount of transfiguration the face of Jesus "did shine as the sun." Pray, then, for all Christians in the dark places of the earth, that if God has shone in their hearts (2 Cor. 4: 6), giving the light of the knowledge of God's glory in the face of Jesus Christ, their light may shine and attract men to Jesus the Light of the world.

BUNYAN AND HIS GAOLER.

JOHN BUNYAN was twenty years in gaol. It was well known to some of his persecutors that he was often out of prison, and they sent an officer to speak with the gaoler on the subject. In order to discover the fact, the officer was ordered to go to the gaol during the night. Bunyan was with his family, but was too restless to sleep. He told his wife that although the gaoler had given him permission to stay out until morning, he felt he must return immediately. He did so, and the gaoler blamed him for returning at so unreasonable a time. Early in the morning the officer came and asked the gaoler, "Are all the prisoners safe?" "Yes." "Is John Bunyan here?" "Yes." "Let me see him." He was called, and at once appeared, and all was well. After the officer had gone, the gaoler said to Bunyan, "Well, you may go out again just when you please, for you know when to return better than I can tell you."

Teacher.—"Jones, which was victorious in the struggle between the Philistines and the children of Israel?" Jones.—"I dunno, sir. I ain't been following those league football teams for the last two years."

The Family Altar.

TOPIC.—THE PERSONAL TOUCH.

Monday, November 3.

HE first findeth his own brother Simon.—John 1: 41.

And what a find! Think of the exalted positions to which Peter was raised, and the stupendous work which he accomplished! And all this because Andrew had a word with his own brother.

Reading—John 1: 29-42.

Tuesday, November 4.

He (Simon) findeth Philip . . . Philip findeth Nathanael.—1 John 1: 43-45.

None can estimate the power of the personal touch. When the final reckoning is made we shall probably find that more souls have been saved in this way than by the public proclamation of the gospel.

Reading—1 John 1: 42-51.

Wednesday, November 5.

Give me to drink.—John 4: 7.

A more fitting example of tactful approach is inconceivable. The object in view being to instruct this woman concerning the water of life, surely there was no better way than this by which the subject could be introduced. And what more appropriate request could he afterwards have made than to ask her to call her husband? for it led to the confession of her sinful life.

Reading—John 1: 1-26.

Thursday, November 6.

Come, see a man who told me all things that ever I did: can this be the Christ?—John 4: 29.

The first impulse of this Samaritan woman

was to tell others of him. The question which follows her invitation is no sign of doubt. It simply indicates that she would rather let her friends judge for themselves.

Reading—John 4: 27-35.

Friday, November 7.

I beseech thee for my child, whom I have begotten in my bonds, Onesimus.—Philemon 10.

Paul would have liked to have retained this runaway slave, now a convert, yet writes a loving letter to his old master, accompanied by an IOU on account of Onesimus; which reminds us that the personal touch in soul-keeping is as important as that in soul-winning.

Reading—Philemon.

Saturday, November 8.

But I hope in the Lord Jesus to send Timothy shortly unto you.—Phil. 2: 19.

Such was Paul's personal interest in Timothy that he hoped the Lord Jesus would permit him shortly to send him back to the Philippians, to renew fellowship with them and bring back news of their state. Paul thus acted as a true father to his "true child in the faith."

Reading—Philippians 2: 12-24.

Sunday, November 9.

I counted it as necessary to send to you Epaphroditus.—Phil. 2: 25.

Epaphroditus had carried to Paul (whilst the apostle was a prisoner in Rome) the good things which had been provided by the Philipplan brethren, and had taken ill during that visit, but had been sent back to Philippi, although as in the case of Onesimus, Paul would have liked to retain him.

Readings—Psalm 49; Philippians 2: 17-30.

Forgiveness.

Psalm 32.

Prayer Meeting Topic for November 5.

H. J. Patterson, M.A.

THIS is a very precious psalm which was used on the Day of Atonement by the Jews. "It was named by Luther one of the "Pauline Psalms," meaning that it brought out beforehand the truth of divine forgiveness which is the central part of Paul's message, and nearly 1200 years before Luther it was hung up by Augustine of Hippo at the foot of his own dying bed, that his eye might linger on the words that show the blotting out of sin by God. Psalm 1 describes the blessedness of the man who is righteous, but this psalm tells of the blessedness of the man who is forgiven. Three words are used: transgression, sin and iniquity. "What is translated 'forgiveness' refers to the 'taking away' or 'carrying away' of sin, as by the scapegoat; what is rendered 'sin' refers to the 'covering' or hiding away of our sins from the sight of God as by the cover of the mercy-seat in the tabernacle; and what is rendered 'imputeth not' refers to the redeeming by ransom of the debt that man cannot discharge" (J. Cumming).

Repentance.

Note verses 3 and 4. Surely these describe the man in a state of repentance. We do not know what the sin was. It might be foolish of us to attempt to guess. Rather let it be not known, and it may prove a help to any man who has sinned against God. The psalmist tells of his experience, for the sin was real to him. He sat alone, silent. "That was the time when he could only 'roar' with pain of heart and sorrow, and he was in fever, burnt up with thirst and heat." One might think of the prodigal son in his solitude. Perhaps we might discover a like experience in our own history.

Confession of Sin.

First the terrible conviction and the accompaniment of sin, and then at last there is found some word. Fortunate is the man who can then speak to God, "I acknowledged my sin unto thee; mine iniquity did I not hide." He went over the whole thing with all its exceeding sinfulness, and word upon word told God. Happy is that man; nay, blessed is he who can confess his sin unto God, for he shall be pardoned and his soul shall live. Is there one of my readers who has some unforgiven sin? You have hidden it away or thought to do so, and every little while conscience brought it up again to the surface for review and to the agony of your own soul. Live not in that hell. Make confession unto God and know that he hears and will forgive if there be just repentance. No man with a conscience can live at ease without confession. And then we may in all certainty with the psalmist say, "Thou forgavest the iniquity of my sin."

God's Keeping Power.

Not only does God hear and forgive, but he keeps us. "Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance." "I will instruct thee." "I will guide thee with mine eye." But we must be willing to be kept and guided. Some folk seem to think God will work a miracle to keep them. He may, but no man ought to depend on that, and himself do nothing. We must pray as if all depended on God, and then work as if all depended on us. We must strive for uprightness of heart and then shall we "be glad in the Lord and rejoice."

TOPIC FOR NOV. 12.—NOT TRUE TO NAME.—Luke 22: 31-34, 54-62.

who can transact...
but by fellowship, not by fascism but by faith,
not by programmes but by his personality.

The Message for the Church To-day.

If we are as sure of Christ as were those first disciples, our message like theirs will centre in him. He gave them no other commission than to preach the gospel. "Go," said he, "and preach the gospel to every creature." Go and preach my gospel. Go and tell men—every living man—about me. J. D. Jones reminds us that here we see a Person who thought so highly of himself that he thought himself necessary to the whole race of men. He thought himself indispensable to the hope and happiness of the whole world. The first disciples believed him and obeyed him. They went forth to suffer and die that they might tell men what he had done for the race. They were not so concerned in telling the world what he said. They did not go out to represent their Lord as a great teacher, a kind of a Jewish Socrates. Indeed, they said nothing in their preaching about anything Jesus taught. They were not propagating a new idea; they were proclaiming a new fact. Jesus had died and conquered the grave. He was the only Saviour. That was their message, and there is no gospel for our age in a faith less than that.

The Mission of the Church for To-day.

-This grows out of its message. Our mission is to make disciples, and more disciples, and better disciples. The church is not here merely to help men be good. It is here to save them. If to help men be good were all, then the old middle age monastic orders were right.

This mission is binding upon every member of the church. "We are not merely the products of God's grace—we are its agents." The whole world will never hear of Christ from the pulpits. Every saved man of us must tell others. "Any group of professing believers that does not feel its apostolic commission to propagate the gospel and extend the kingdom of Christ has not inherited the Spirit of Christ."

With the utmost respect for the writer of your Question Column, and mindful of the many good things said in defence of Sunday observance, I feel that some of his statements ought not to pass without comment. Not in the spirit of controversy is this done, but in the interests of a clear understanding of the place of the Lord's day in Christian life and worship, and of a position on this question which can be justified from the Holy Scriptures and can withstand the attacks of those who from these same Scriptures would deny the validity of this day of worship.

The statement that "The Christians changed the sabbath from the seventh day of the week to the first day of the week . . ." lacks the slightest shred of New Testament evidence. The only day on which the Christians met for distinctly Christian worship was the first day of the week, and never is that day called the sabbath. From nothing in the New Testament can it be deduced that the first day of the week was regarded as a Christian sabbath. Both the term and the idea are foreign to New Testament history or teaching in relation to the new dispensation. Mr. Cockett is right when he says, "We meet upon the first day of the week in a new Christian dispensation, under the guidance of the Holy Spirit," but not when he calls Sunday "the Holy Sabbath of the Most High."

We are not dependent upon the sabbath commandment to indicate divine authority for observance of the first day of the week. The apostles were given our Lord's authority and guidance. The almost incidental reference to the meeting for communion on the first day of the week (Acts 20: 7), indicates an established custom, and not only must it have had apostolic sanction, it must have been instituted by the apostles themselves. As they were Jews, there must have been some very good reason for selecting the first instead of the seventh day of the week for worship. John was "in the Spirit on the Lord's day." Surely none other than the day of Christ's resurrection, the day of the descent of the Holy Spirit, could be thus designated.

It creates confusion to call the Lord's day

Poland, Belgium, . . .
der, spoliation and outrage . . .
with little children were sunk, hospitals and hospital ships (plainly marked) were bombed out of existence, and then this pagan force seized the food and other life commodities of the nations. Britain and America had nothing else to do but constitute themselves a "supra-national authority capable of defining and enforcing justice to all minorities." We ought to be ready to put our money, and if need be, our lives behind such a noble aim. As far as I can see, war savings certificates will not be a better investment than a fixed deposit in the bank, and if there are those who cannot afford to lend their money without reasonable interest, why should they be called ugly names, and their sacrifices "profit from investments in the shedding of blood."
—F. Collins.

Mission at Hampton, Vic.

A VERY helpful mission has been conducted at Hampton, Vic., by Bro. T. Hagger, with Bro. J. Machin song-leader. For three Sundays, and four nights in each of two weeks, the missionary preached with power and great plainness the way of salvation and the Christian life. Visitors assisted with singing and in other ways, and the preacher of the church, Bro. A. W. Stephenson, did much to help. On two afternoons a children's service was conducted, and private instructional talks were also arranged by Bro. Hagger. During the effort there were 14 confessions. These included the eldest girl and the two boys of Bro. Stephenson. On Monday, Oct. 27, a splendidly attended thanksgiving and consecration service took place, when all the converts were baptised, and tokens of appreciation were presented to missionary and song-leader. The church is grateful to Gardiner brethren for making the services of Bro. Hagger available. Bible school teachers especially have been encouraged by the decision of so many scholars of the school. The large audience on Sunday night gave £5/11/9 to hospitals.—D.E.P.

arranged by the Protestant churches, and marks a fine spirit of unity in these dark days of the world's history. The nations need more than ever a witness and acknowledgment that God must be regarded in the affairs of all peoples first, before we can hope for his blessings.

The mission at Cottonville, S.A., is drawing to a close. Although the missionary (Bro. B. W. Manning) was handicapped in the early stages by an attack of laryngitis, it has been a very helpful effort. All subjects dealt with have been well received. Ten young people have acknowledged Jesus publicly. Four of these were baptised last Thursday evening. Meetings have been well attended, and support from sister churches has been appreciated. Work in Sunday school is maintained, and Ladies' Auxiliary continues helpfully. Tennis club is catering for many of the young people.

In a personal letter dated Oct. 22, Bro. Ernest R. Sherman writes: "Bro. and Sister Berthelsen, from Victoria, have arrived in Perth, and this evening a tea is to be held at the Y.M.C.A. To-morrow they will proceed to Collie, where Bro. Berthelsen will take the work as minister of the church. There has not been a minister at Collie for many months. Preachers in the West are so few these days that it is quite an event when a new man arrives. In January Bro. C. H. J. Wright will arrive to take up the work in Bassendean, and Bro. E. W. Roffey will work with Mr. Roy Raymond at the Subiaco-Nedlands churches. The coming of these young men to the West is looked forward to with pleasure."

Bro. W. W. McDowell, one of our preachers who enlisted in the A.I.F., is now serving abroad. All our men are glad to have letters from the homeland, and some of our preachers may wish to write to a fellow-preacher. Letters should be addressed as follows: VX55324, Pte. W. W. McDowell, 2nd/6th Coy., 17th A.I.T.B., A.I.F., Abroad. Our brother sends the following appreciation of the work of the Australian Comforts Fund: "One of the pleasant surprises has been the

...this bridge at evening:

The builder lifted his old, grey head,
"Good friend, in the path I've come," he said,
"There followed after me, to-day,
A youth whose feet must pass this way.
This chasm that has been as naught to me,
To that fair-haired youth may a pitfall be;
He, too, must cross in the twilight dim,
Good friend, I am building this bridge for him."

—Selected.

straight-out giving could meet the needs when the position was properly put to the people. Presbyterian churches head the list with the splendid total of £4386/18/3, Toorak Presbyterian church leading with £818/14/10. Churches of Christ at first report were credited with giving £341/16/6, last year's total being £286/5/10.

The "Happy Hour" concluded at Paddington, N.S.W., on Oct. 25. First week averaged 280, and second week 270 children every afternoon after school. Many Roman Catholics attended; parents came with their children, and others came to tell of the sickness of their children and to collect the souvenir for attendance on the last day. The census revealed that 127 of those attending did not go to any Sunday school. Already some have been added to the school as a result of the campaign, and there is a fruitful field for visitation among the rest. A biblical crossword puzzle brought 70 entries, and the successful ones received a nice gilt scripture medal. For consistent attendance a marked, illustrated copy of Mark's Gospel, with hymns and record for decision for Christ, was given. A consistent, devoted band of workers assisted Bro. Hunting, who led the children step by step to real worship, interest and knowledge. Bro. R. Greenhalgh, the preacher of the church, writes: "It is to be hoped that the brotherhood will speedily recognise the worth of such campaigns and assist the Young People's Committee in this way to strengthen weak schools where such schools are not in a position to finance a 'Happy Hour.' Details are not available yet, but it is estimated that the cost will be under £6. We say

...speak of the graciousness of her personality, and among the members of Inglewood congregation there was held towards her an affection that was very sincere. On Wednesday, Oct. 1, the body of our late sister was laid to rest in Karrakatta Cemetery, following a service in Lake-st. chapel, conducted by Bren. Gordon, Wiltshire and Sherman. At the graveside Mr. Wiltshire paid a tribute to the departed, telling how she was most anxious to witness to the Lord's grace and goodness, even in her death, and how she refused to accept the drugs offered her just before her home-call came, just so that her witness might not be marred. We commend her husband, our Bro. Marsden, to the heavenly Father, and pray that the influence of her fragrant life may ever encourage him in his life and service for the Master.—E.R.S.

John Thomson.

BRO. JOHN THOMSON passed away suddenly on Sunday evening, Oct. 12, at his home in Moss-st., E. Fremantle, W.A., at the age of 62. Bro. Thomson joined the church at North Melbourne, Vic., under the ministry of Bro. P. A. Dickson. He was associated with the Austral Publishing Co. for a time as a printer, and left Victoria for W.A. in 1899 when about 20 years of age. He continued as a printer at Kalgoorlie for a period, and then joined the W.A. Government Railways, later becoming an engine driver. He retired from this position about a year ago, and has since experienced but indifferent health. In 1916 he went overseas with the 2nd/44th Battalion as a signaller, and was wounded in the thigh by shrapnel shell. He was associated with the church at Fremantle from very early days, and was a most consistent and faithful member. His gracious manner as church usher, his faithful service for many years as a church officer, his happy disposition and his consistent Christian character, endeared him to the whole church. He leaves a widow and married daughter, whose loss is also shared by the brothers Sam and Frank, who are also in the Fremantle church. To all these the church extends its heartfelt sympathy.—O. Fieldus.

(Other obituaries on page 515.)

News of the Churches.

TASMANIA.

Launceston (Margaret-st.).—At annual sale of work on Oct. 22, over £70 was received, to be devoted to foreign missions and Bible school work. Services recently have been conducted by Bren. R. Edmunds, H. E. Tomlinson, T. Orr, F. T. Morgan and J. B. Farmilo. Bro. Duff, from Melbourne, was welcomed on Oct. 26. On 19th the church endorsed officers' action in inviting Bro. R. L. Arnold, of Ann-st., Brisbane, to minister to the church here.

West Hobart.—C.E. took charge of prayer meeting on Oct. 22. Bro. G. Foot, Launceston, exhorted the church on Oct. 26. Bible school anniversary services were held afternoon and evening. The children sang splendidly under leadership of Bro. R. Lillye. Collins-st. Bible school was present, and gave a response. Enjoyable illustrated talks were given by Bro. Foot at both services. A senior girl of the school and two young men made the good confession at gospel meeting.

Devonport.—On Oct. 12 Bro. Street gave two good messages. The church has suffered a loss through the home-call of Bro. A. E. Cook. On Oct. 19 Bro. F. T. Burtl spoke in the morning on "Were the Ten Tribes of Israel Lost? and Is England the Throne of David?" At night Bro. Street gave a splendid address on "For Me to Live is Christ; to Die is Gain." Bro. Barnes was elected elder in place of the late Bro. Cook. On morning of Oct. 26 Bro. Street gave a good address. At night a memorial service was held to our late Bro. Cook, Bro. Street's message being much appreciated. A trio was rendered by Miss A. Burtl, and Bren. Street and F. Burtl. It was a very good meeting.

Hobart (Collins-st.).—On Oct. 12 Sunday school anniversary services were well attended. In the afternoon Bro. T. R. Dine, of Sandy Bay Baptist church, was speaker, and in the evening Bro. L. A. Bowes spoke on "The Sealed Book." Sunday school sang excellently under leadership of Mr. L. A. Bowes. On Oct. 15 a concert by the scholars was well attended, and a splendid programme was presented. Prizes were distributed. Scholars' tea on Oct. 20 was the best yet held. Model yachts made by Bro. Mills were given to the boys for best handwork books. At Mission Band ladies from Sandy Bay Baptist church were guests. A talk on China was given by Miss Cockayne. Preparations are being made for a short mission to be conducted by Bro. J. Turner.

QUEENSLAND.

Gympie.—Church and auxiliaries are sending hampers to all men on overseas military service who are connected with local members. A spring campaign is being conducted, with special sermons on "The Holy Spirit" for the church, and on "Changeless Truth for Changeless Times" for gospel services.

Ma Ma Creek.—Children's Day foreign mission exercises were held on Sept. 28. Bro. T. A. Fergusson, visiting the church in interests of Christian Fellowship Association, addressed the children and rendered a solo. A branch of C.F.A. has been formed with Bro. Jim Bailey agent. Bro. Miller holds fortnightly cottage services in Gatton for benefit of those affected by petrol rationing.

Brisbane (Ann-st.).—On Oct. 19, in absence of Bro. Arnold at Toowoomba, Bro. Ferguson was morning speaker. At night Bro. T. W. Westwood was preacher, subject being "What Can the Church Do Now?" Several visitors were present. On Oct. 26 Bro. Arnold spoke at both services, morning exhortation being on "For me to live is—?" Gospel meeting subject was "Christian Baptism." A young lady was baptised.

Monkland.—Bible school held a most successful concert on Oct. 10, when the hall was crowded. On Oct. 18 a working bee was held to improve porch of chapel.

SOUTH AUSTRALIA.

Prospect.—On Oct. 21 the annual father and son banquet in connection with boy week was held by K.S.P. Week-night meetings were held, and morning and evening services on Oct. 26 were addressed by Bro. C. Schwab.

Hindmarsh.—There was a good attendance at morning service on Oct. 26, when Bro. W. L. Ewers gave a fine address from Phil. 1: 17-30. Several visitors were welcomed. At night Bro. Ewers preached on "Christ the Living Stone." Miss Betty Pickering sang a solo. Children's Day mission boxes brought in last Sunday realised £2/12/-. Bro. Geof. Trevaskis commenced duties as organist and choir leader on Oct. 26.

Queenstown.—Bro. Brooker spoke morning and evening on Oct. 19. Sunday, Oct. 26, was 72nd anniversary of the church. Bro. Ross Manning, president of conference, spoke in morning on "The Church." At night Bro. Anderson preached on "The eternal God is our abiding place, and underneath are the everlasting arms." The messages were very much appreciated. The building was well filled. The choir sang three anthems, and Sister Bampton a solo. Sister B. Martin is home from hospital.

Glenelg.—Bible school prize-giving was held on Oct. 1, Sister Mrs. P. Vercoe making presentations. A splendid item on the months was given by senior girls' class. On Oct. 5 Bro. P. R. Baker exhorted, and at night the preacher's subject was "Youth Marches On." Two young women made the good confession and were later baptised on Oct. 12. Bro. Frank Rogers, R.A.A.F., was home on leave and also Chaplain Hollard, the latter presiding. A very successful Bible school picnic was held at Mitcham Reserve on Oct. 13.

Balaklava.—Bro. G. Mathieson, of Black Rock church, Vic., was morning and evening speaker on Sept. 28. Bro. and Sister Curt. Tucker, recently married, were given a surprise party in church hall on Oct. 10. Church anniversary services were conducted on Oct. 12. Bro. A. Hutson, of Port Pirie, was speaker. His subjects were "The Call of God" and "V for Victory." Services concluded with tea and public meeting on Oct. 14. Bible school won the efficiency star in country section. Combined church clubs gave a patriotic concert on Oct. 15 in Institute Hall.

WESTERN AUSTRALIA.

Kalgoorlie.—On Oct. 19 Bro. H. Fitch spoke in morning on "The Church's Task." Gospel meeting commenced a week of evangelistic services with the theme, "Victory Through Christ." There was a good attendance, and Bro. H. R. Fitch spoke on "Keep Your Measuring Stick." Mrs. Moore rendered a solo. The meeting on Monday was in charge of Christian Endeavorers, and Bro. Fitch's message was "Is There a Hell?"

Subiaco.—During Bro. Raymond's absence at Federal Conference, Bren. A. C. Olds, L. C. Peacock and W. Paget gave excellent addresses. More than 60 young people enjoyed tea together on Oct. 12. Afterwards a youth service was conducted by Bro. Raymond. One young woman was baptised and another confessed her Lord. A men's outing was held at Mahogany Creek on Oct. 18. At gospel service on Oct. 19, a married woman from the country was baptised. 15 young men were recently initiated as members of K.S.P. The church has called Bro. E. W. Roffey to serve in association with Bro. Raymond at Subiaco and Nedlands. Bro. Roffey has intimated his acceptance, and expects to arrive in January.

Perth.—At evening meeting on Oct. 15, after an uplifting address on "The Prayer Life of Abraham" by Bro. C. A. G. Payne, auxiliaries held business sessions. On Oct. 18 an enjoyable concert was given by the youth co-ordination committee, assisted by visiting artists. On morning of Oct. 19 Bro. J. Wiltshire exhorted on "Herein is my Father glorified, that ye bear much fruit." Visitors included Sister Knowles and her son (Cheltenham, Vic.). At gospel meeting Bro. Wiltshire delivered an arresting address on "Behold your house is left unto you desolate," and at 9.15 gave a broadcast message on "The Inevitable Christ."

Fremantle.—Bro. John Thomson passed away on Oct. 12. The funeral took place on Oct. 14, Bro. R. Raymond officiating. The church extends sincere sympathy to his relatives. Sister Miss Hazel Cole and Bro. David Cressie were married on Oct. 11. A kitchen tea in honor of Sister Miss Betty Taylor and Bro. Butler was conducted on Oct. 15. On Oct. 18 the sisters of Dorcas and Church Aid held a garden party at home of Bro. and Sister Gracie, and raised £10 by sales of gifts for home and foreign missions. On Oct. 19 four young people from North Fremantle were baptised by Bro. Hughes at morning service and later received into fellowship. A further confession has been made at North Fremantle. A new venture at North is an Endeavor Society, with 20 average attendance. Bro. J. Pearce (of Shenton Park) is conducting gospel services at North for present quarter.

VICTORIA.

Newport.—Good meetings continue. Bro. Quirk's message on Oct. 26 was on "Two Roads." Bro. and Sister Dillon have returned from Adelaide.

Fitzroy (Gore-st.).—Meetings on Oct. 19 and 26 were fairly well attended, Bro. Whiting giving helpful messages. On Oct. 25, members of cricket club held an enjoyable social entitled "An Evening in Spring."

Northcote East.—On Oct. 26 Bro. McLaughlan addressed morning meeting. The president was Bro. J. Northeast, of Fairfield. In the evening a well-attended service listened to a timely message from Bro. Finger, of St. Kilda.

Oakleigh.—Successful Bible school anniversary services were held on Oct. 19 and 26, speakers being Bren. R. W. Marshall, J. Methven, W. Gale and E. L. Williams. At worship service on each Sunday, Bro. R. Hindman was speaker.

Northcote.—On Oct. 19 Mr. Atkin was speaker at both services. Dr. Hinrichsen was speaker at morning worship on Oct. 26 and Mr. Atkin at gospel service. Church tennis team won A grade premiership in Northern District competition.

Carlton (Lygon-st.).—Visitors on Oct. 26 included Miss Christensen, and Mr. and Mrs. Moloney, of Kalgoorlie, W.A. Bro. Baker was speaker morning and evening, and Bro. Enniss addressed Bible class. An offering was taken for hospitals.

Echuca.—Bible school held anniversary on Oct. 26. Bro. B. J. Combridge (Bendigo) gave appreciated addresses to large congregations. Special items were rendered by the scholars. Mrs. Tewkesbury (Hornsby, N.S.W.) is amongst visitors.

Bendigo.—Bro. H. J. Patterson, preacher of Balwyn church, is conducting a two weeks' "Victorious Living Campaign" in the chapel, and an uplifting time is being experienced. Mrs. Goodall's health is much improved, and she was able to meet with the church last Sunday morning.

Hartwell.—The chapel was packed at all services on Oct. 26, when Bible school anniversary commenced. Bro. Webb addressed the church on the responsibilities of Bible school teaching. In the afternoon Mr. Walter Pike and in the evening Mr. J. B. White gave special addresses to children. Singing of scholars under leadership of Bro. Hammond, of Box Hill, was excellent. Offering for hospitals was about £14.

Drumcondra.—On morning of Oct. 19, in absence of Bro. Dudley on holidays, Bro. Tippet spoke on "The Purpose of the Church." At night Bro. C. Fletcher preached on "The Mediator." On Oct. 26 Bro. R. Tattersall delivered the morning address, and in the evening Bro. Fletcher spoke. Attendances of church and Bible school have been regular.

St. Kilda.—On Oct. 16 a Sunday school tea was held, and afterwards prizes were distributed. Morning service on Oct. 26 was well attended. Visitors included Mr. A. Chatfield, Unley, S.A. Miss Anderson was welcomed into fellowship. Sympathy of the church is extended to Bro. M. J. Elliott in the death of his mother.

Parkdale.—Sisters Misses Valma Clark and Ruth Barnes were welcomed into fellowship on Oct. 12. At gospel service that day Barry Ward confessed Christ. Bro. Frank Funston, representing V.L.O.A., spoke at worship service on Oct. 19. Cash was given and promises made to support the Alliance's work. At gospel service Victor Gordon confessed Christ.

West Preston.—On Oct. 19 Bro. Wigney spoke at both services. Building fund freewill offering amounted to £135/10/-. Bro. Grainger has resigned as Bible school superintendent to gain more time for preparation to enter the College of the Bible. Bro. Brown has been chosen as his successor. On Oct. 26, in absence of Bro. Wigney at Horsham, Bro. Quayle was speaker at both services. Hospital Sunday offering was taken at night.

North Richmond.—On Oct. 7, Burnley and South Richmond churches joined with North Richmond in an enjoyable afternoon meeting, when Sister Lillian gave an address. On Oct. 19 the church anniversary was celebrated. Bro. Pike spoke on "Keeping Young." There was good singing by choir, and Mr. Mellhagger preached at night. On Oct. 21 a church social was held, when Bro. Funston gave a talk on "An Hour with the Hymns."

Box Hill.—Hospital Sunday collections were higher than for some years. Sister Foreman, sen., passed away on Oct. 26. Service at the home was conducted by Dr. W. A. Kemp and the burial service by Bro. J. E. Allan at Cheltenham Cemetery. Sympathy is extended to Bro. Foreman and family. The preacher, Bro. H. A. G. Clark, M.A., has completed six weeks in camp with the troops at Bonegilla, and will return to the church on Nov. 2.

Essendon.—On morning of Oct. 26 Bro. and Sister Neal Cheal, former members, and their son Geoffrey, now of Devonport, Tas., were present. Bro. Cheal presided. Bro. A. E. Illingworth spoke at both services, morning topic being "Paul's Dilemma," and evening subject, "Spirit of Willingness." Hospital offering was received. Basket ball club held their closing social on Oct. 23. Eric, the son of Bro. and Sister Jenner, Tatura, is now reported as a prisoner of war.

Preston.—Church anniversary services were followed by a "Victory in Christ Crusade," which continued for four nights. Bro. Gordon Andrews, of Surrey Hills, was the special speaker. His subjects were of an inspiring character. On the concluding night Bro. Andrews spoke on "The Life of Christ," illustrated with lantern slides. Bro. Robinson spoke at both services on Oct. 26. Offering for hospitals, including Bible school, was £6/10/-. Bro. D. Paterson, jun., has been appointed choir conductor.

South Richmond.—Sunday school anniversary was celebrated on Oct. 5 and 12. Visiting speakers delighted with excellent talks. Celebrations closed with a children's entertainment on Oct. 16. A welcome visitor was Mr. Arnott, from Invermay, Tas., who rendered appreciated messages in song. Another visitor is Mrs. Coles, sen. (mother of the preacher), from Ma Ma Creek, Qld. At fellowship meeting on Oct. 21, a large number attended the baptism of a brother who made the good confession the previous Sunday evening.

Warrnambool.—Annual business meeting on Oct. 22 was well attended. Reports showed increased interest in all branches of the work. Appreciation was expressed of the splendid work done by Bro. and Sister Methven.

Stawell.—Good meetings were held on Oct. 19, Bro. Burt being the speaker. Good meetings also were held on Oct. 26. Mr. Walter J. Beasley, F.R.G.S., addressed morning service. Bro. Randall spoke at gospel service on "Drifting, Where?" This marked the beginning of a month of special meetings. Bro. E. Trompf has been appointed song leader for these meetings.

Thornbury.—A further increase in attendances has been recorded during October, average at breaking of bread being 150 each Sunday. On Oct. 19 Bro. H. Watson addressed the church, and at night a lad from the school made his decision. On Oct. 26 Bro. W. Gale was morning speaker, and at night Bro. Searle took the confession of the father of one of the boys on service with the A.I.F. Sisters Mrs. Ratcliffe and daughter have been received into fellowship. Hospital offering was £7/6/10. A choir is being formed to prepare special music for 21st anniversary.

Brim.—Recently Baptist brethren have exchanged pulpits with Bro. Edwards, and a good spirit prevails. At S.S. picnic a happy time was spent. Teachers took the children to dinner, which was an added pleasure. On Oct. 19 there were well attended meetings. In morning Bro. Jackel, of Horsham, exhorted the church. Afternoon and evening services were held in Memorial Hall, when the children delighted fine audiences with their singing. Bro. Jackel again delivered splendid addresses. At close of evening service a Bible school scholar made the good confession.

Horsham.—Bro. W. Gale was speaker at anniversary services on Oct. 5. Bible school anniversary was held on 12th. Large attendances at all services, Bro. C. Jackel being speaker. The following Monday night was annual distribution of prizes. Reports showed good progress. On 19th inst., in absence of Bro. Jackel at Brim, Bren. F. J. Sherriff and J. Butler conducted services. On Oct. 24 the sisters held a fair and raised over £50. At morning service on Oct. 26, Bro. W. Wigney, of West Preston, gave an appreciated address. Bro. C. Jackel preached at night on "A New Discovery."

Geelong.—A very successful church anniversary terminated on evening of Oct. 26, when a broadcast description was given over 3 GL. Bro. Scambler's address on "A Plea for Unity" was greatly appreciated by a large congregation. Sisters Ivy and Daisy Phillips and Mr. Murray Sweetman rendered delightful solos. In the morning Bro. Macnaughtan's address on "Rubbish in the Well" was well received. 170 members broke bread. Belmont members took part in morning service, when the roll was called. A large number attended the fellowship tea prepared by ladies of the church. This was followed by a concert. Sister Mrs. Barrett passed away last Monday. The church extends sympathy to the relatives.

Bayswater.—Services are well attended, and keen interest in all branches of the work is shown. On evening of Oct. 19 a memorial service to late Bro. Clements was held. The chapel was filled by the gathering of friends and members. Bro. Burns spoke on "Time: God's Precious Gift." Sister F. Finger, jun., brought a message in song. Oct. 26 was given over to church and Sunday school anniversary. Bro. Candy, of East Kew, brought a splendid exhortation at morning meeting, and in the afternoon delighted the young folk with his message. Afternoon and evening services were held in Bayswater Hall; 200 were present in afternoon and 130 at night. An illustrated talk on "Treasure" was given by Bro. Burns at night. Singing by scholars under leadership of Bro. Trevor Legge was an appreciated feature of a happy anniversary season.

NEW SOUTH WALES.

Wollongong.—The chapel was filled to overflowing on Saturday, Oct. 25, when over 200 met in the convention gathering. On Sunday last 107 broke bread, including a number of visitors, Bro. Stirling speaking at both services.

Bankstown.—Bible school celebrated anniversary on Oct. 12 and 19. Bren. MacLean and Thomas helped at afternoon services, and Bro. Thompson spoke at night. Prayer meetings have increased in numbers and enthusiasm. Dorcas sisters had charge of meetings this month. Auxiliaries will take meetings month about. On Oct. 12 a young sister was received into the church after baptism.

Grafton.—An afternoon was conducted on Oct. 9 by Ladies' Guild, proceeds towards liquidating building debt. Mrs. Preston, a well-known member, passed away recently in Sydney. The church has also sustained loss in the passing of Mrs. Thomas, sen., a faithful member. Mr. E. T. Walker (Methodist) officiated at the service in the chapel and at graveside, in absence of Bro. Wylie. Church premises have been sewerred, an anonymous gift of £30 being received towards cost of same.

Albury.—Meetings for October have been well attended. All auxiliaries are working well. Seventeen new scholars have been added to Bible school as a result of increase campaign. Special speakers for month have been Bren. F. C. Hunting, H. A. G. Clark and Doug. Nicholls. On Oct. 12 Bro. Walmsley extended the right hand of fellowship to Bro. and Sister W. Combridge, from Bendigo, and Bro. Prosser, a baptised believer. At recent annual business meeting, Bren. W. Combridge and R. Lennane were added to diaconate.

Lane Cove.—Anniversary services have been held. On morning of Oct. 12 Bren. C. C. S. Rush and G. C. Saxby (elders) were speakers. At gospel service Bro. L. Read preached an excellent sermon on "The Church and the World To-day." Attendances were good. Special musical items were enjoyed. The family tea and business meeting on Oct. 15 were highly successful. All auxiliaries presented encouraging reports, Girls' Club and K.S.P. having made numerical gains. Temple day offering for reduction of debt on property amounted to £100. Retiring deacons were re-elected, and six young brethren were appointed to assist. Members expressed appreciation of Bro. Read's ministry during past year.

ADDRESSES.

W. Combridge (secretary Albury church, N.S.W.).—Sackville-st., Albury.

K. A. Jones (preacher Maylands church, S.A.).—14 Melrose-ave., Beulah Park.

H. T. Simmons (secretary Hornsby church, N.S.W.).—19 Waitara-ave., Waitara.

For Home and School.

HURLBUT'S STORY OF THE BIBLE.—The complete Bible story from Genesis to Revelation told in simple language for the young. 168 stories, illustrated in color and black and white. Cloth 18/-, leather 26/-.

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A BEST SELLER.

SOME little time ago, at the luncheon table of a London Club where bookmen oft do congregate, in the course of a discussion on the changes in the public mood since 1919, the talk turned on the "best sellers" during the last twenty years. Books like Mr. A. S. M. Hutchinson's "If Winter Comes," Miss Vera Brittain's "Testament of Youth," Mr. J. B. Priestley's "The Good Companions," "Gone With the Wind," and a good many others were mentioned, and then the imp of mischief which resides in the breast of one of the guests at the table broke loose from all control. Assuming an American drawl, he guessed that on this side they didn't know the bat's babies about publishing, for a firm in which he was interested last year had published more than a million copies of one 800-page volume alone; that it had furthermore published more than a million and a quarter copies of the second volume of that same book, and more than 8,000,000 selected parts of it, and that these publications covered a round thousand of the languages of the earth. There was a murmur of polite incredulity and a demand to know the name of this unknown publisher, and one man openly suggested that this was another American fairy tale. When the guest had remarked that he was thinking of the Bible Society, and after the riot had subsided, one prominent publisher remarked: "They're the sort of figures to make a publisher's mouth water."—Selected.

DEATHS.

DUMBLE (nee Duus).—On Oct. 22, at her residence, Shamrock-st. (suddenly), Mavis Spence, beloved wife of Leslie, devoted only daughter of Mr. and Mrs. Ernest H. Duus, loved sister of Mervyn. Aged 23 years. In God's care.

"Until the day breaks and the shadows flee away."

ELLIOTT.—On Oct. 23, at South Yarra, Vic., Emily Elizabeth Elliott, beloved wife of the late Frederick Charles Elliott (late of Hobart) and loved mother of Frank, Charlie, George (deceased), Rita (deceased), Maurice (Jack), Aspacia (Mrs. Mannering), Athol, Connie (Mrs. Brown) and Madge (Mrs. Cronin). Aged 61 years.

"Sleep on, beloved, sleep, and take thy rest;
We love thee well, but Jesus loves thee best."
—39 Closeburn-ave., Windsor.

LEGG.—On Oct. 22, at Royal Melbourne Hospital, passed peacefully away Ellen Alice, beloved wife of Henry Legg, of Kilsyth, and loving mother of Hugh (deceased), Lucy (Mrs. Going), Eric (deceased), Ethel (Mrs. Corr), Trevor, Ralph, Mildred (Mrs. Ashley), and Ruth. Aged 59 years.

Only "good-night," beloved, not "farewell";
A little while, and all his saints shall dwell
In hallowed union, indivisible.

Good-night. Good-night. Good-night.
—Inserted by loving husband and family.

WANTED.

Assistant required for Protestant Charitable Institution for boys, near Melbourne. Middle aged man preferred, possessing general knowledge outside work, with highest character, ideals, tact and ability in the handling of boys. Reply giving full particulars of experience and salary required to "Initiative," c/o Austral Co., Melbourne.

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COMING EVENTS.

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 SERVICE.

Nov. 2, 6.45 p.m., from 2 AY studio, Albury. Speaker, H. I. Walmsley.

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.

MONT ALBERT

BIBLE SCHOOL ANNIVERSARY.

Nov. 2, 3 p.m., Mrs. Colin Thomas.
7 p.m., Mr. White and Mr. Roberts.

Nov. 9, 7 p.m., Mr. A. R. Pigdon.

Special singing by scholars.

CONCERT AND PRIZE DISTRIBUTION:

Tuesday, November 11.

SUNDAY EVENING SERVICES.

Preacher, Mr. A. G. McCullough.

Ivanhoe.—Nov. 2, 7 p.m., "Night Must Fall."

Brunswick.—Nov. 9, 7 p.m., "The Greatest Sentence Ever Written." Nov. 16, Armistice Sunday, National Day of Prayer, "God's Nearness to Us." Nov. 23, "The Grand Invitation."

Nov. 30—Oakleigh, "Three Momentous Questions."

"VICTORY IN CHRIST CRUSADE"

AT EAST KEW CHURCH

(Valerie St.)

Conducted by Mr. K. A. Macnaughtan.

Commencing WEDNESDAY, NOV. 5, and continuing till WEDNESDAY, NOV. 26.

Meetings will be held every night with exception of Saturdays, Nov. 8 and 22.

On Saturday, NOVEMBER 15,

Mr. A. L. Gibson will give a special address on the Second Coming of Christ.

Churches are asked to arrange delegations.

FOR MEN ONLY!

A combined service for all Protestant men for Christian witness and intercession will be held on SUNDAY, NOVEMBER 9, at 8.45 a.m., in the Congregational Independent Church, Collins St., Melbourne.

Speaker, Mr. C. H. BOOK, K.C.

Offering for the Red Cross Society Funds. Enquire locally re first trams or trains or buses for conveyance, if necessary.

76TH

HOME-COMING

76TH.

SWANSTON STREET.

NOVEMBER 9.

11 a.m., Service Broadcast 3 LO.
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.

11 a.m., Mr. S. Neighbour.
3 p.m., Mr. C. J. Robinson.
7 p.m., Mr. J. Methven.

Special singing by Emmanuel Quartette.

Past members and friends, kindly accept this notice as a personal invitation. Join with us in a day of fellowship and worship. Dinner and tea provided for all.

If unable to attend, send a greeting to Mr. G. Matt, 14 Loch-ave., E. St. Kilda, S.2 ('phone, LF 7675).

BURWOOD BOYS' HOME.

A MARKET FAIR

will be held in the Home Grounds, Warrigal-rd., Burwood, next Wattle Park, on Saturday, NOVEMBER 22, 11 a.m. to 6 p.m.

Official opening, 3 p.m., by T. D. Oldham, Esq., M.L.A.

Admission, 1/-. Children half price.

Merry-go-round. Entertainment. Stalls.

Bring your shopping basket.

ECHUCA CHURCH JUBILEE.

WEEK OF INSPIRATION AND EVANGELISM.

NOVEMBER 23, 24, 25, 26, 27.

Speaker, Mr. J. E. Webb.

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

Former members and friends invited.

Greetings.

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

CHURCH OF CHRIST, PARKDALE.

HOME-COMING SUNDAY, NOV. 30, 1941.

11 a.m., Bro. A. L. Gibson.

7 p.m., Bro. C. G. Taylor.

Hospitality Provided.

All past members and friends welcome.

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REMEMBER

God's Will in your Work.

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

THE PASSING OF A TEACHER.

ON Thursday morning, Aug. 8, came an urgent message asking us to visit the teacher of the Nduindui church, as he was very ill. Knowing that he had been in indifferent health for some time, I hastily gathered together some medical aids, and went with the messenger to Job's house, where I found him extremely ill. He was past human aid, and all that could be done was to give him relief from distressing symptoms, and rest. At 3 a.m. next day the mission bell was tolling mournfully, for Job had passed on to be with his Saviour.

From early morning, many people could be seen making their way towards Job's home, most families bringing with them a new sleeping mat (woven from grass). It is the custom here to wrap the body and line the coffin with these mats. Coffins here are made from old packing cases, and are completely covered with white calico. Across the top is nailed, in rows, the flowers brought by friends and relatives. These, together with the personal belongings of the deceased, are buried too.

As Job was a man of standing here, a service was held in the church prior to the funeral; the coffin was brought up to the church for this. After the service, which was attended by many people from far and near, and which was conducted by the other native teachers, the coffin was taken slowly back to the house. First went the teachers and Mr. Hammer, then the pallbearers with their burden, then the choir, who sang hymns all the way, then came the rest of the folk.

People here are always buried near their homes, and when the procession reached its destination, Mr. Hammer conducted the burial service. As I looked at the reverent faces of those present, I knew that, because of the faith that is theirs, they were saying with us, not "good-bye" but

Only "Good-night," beloved, not "Farewell":
A little while, and all his saints shall dwell
In hallowed union, indivisible:
"Good-night."

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

Thank God that the knowledge of the gospel has come to the people of the New Hebrides. Will you remember the bereaved wife and family before the throne of grace? Also ask guidance for the people as they select a new teacher to carry on the work of the church at Nduindui.—Mary L. Clipstone.

DR. LINDSAY MICHAEL.

AFTER a long delay we are fortunate in receiving news from Dr. Michael. In recent weeks Mrs. Michael and Robert paid a visit to Shrigonda to facilitate the coming to Shrigonda of Bro. and Sister Bolduan. Writing 1/10/41, he says:

"You have probably heard of our movements to date. After a short introductory course of three weeks, I was sent to Secunderabad. After five days, a further trip had to be made to Mhow, where I have been ever since. Relatively little has been done in the way of medical work since joining. We have been learning quite a deal about the duties of combatant personnel from brigadier downwards to sepoy, under varying conditions. As is not unnatural, it cannot be claimed that there is not much more to be learnt. For about six weeks I was kept very busy with medical work, having the civil surgeon's work as well as my own hospital work to do. We are quartered in a temporary hutment here. It is by no means an ideal building, only having been constructed to last two

years, but we have much to be thankful for. We are the only medical couple I have heard of who have been in the one place and together so much during the past four months. A couple of trips had to be made away on troop conducting duty, and I was planned to go on a third almost up to the capital and over to one of the ports, but was relieved just in time. Further movements are quite unknown. Nobody knows from day to day what might happen. We have been told that the majority of us who are fit will be attached to overseas units very soon.

"As you are probably aware, Marathi is not understood by more than a few people in the army, the common language being Hindustani, so we all have to pass examinations in the latter. Actually we have to learn Urdu, which is quite similar to Hindustani but a bit more high-flown and written differently. Since coming here we have been able to meet several of the United Church of Northern India missionaries, and to learn of their work. Last Sunday we were able to visit one of their hospitals—the women's hospital at Indore."—Lindsay Michael.

DHOND.

"DURING the past two weeks some of our Indian workers have been staying at Girum, five miles away, where the depressed class people are very interested. Dr. Oldfield and Mr. Coventry went out there for three days and worked among these people. They were interested enough to listen night after night to the message, but as yet are not ready to accept Christianity. Some nights the meetings went on from nine o'clock to four or five in the morning. One night a party of men and women walked out from Dhond, about 15 of them, relatives of the Girum folk. The women of this group sat asking questions till morning, and then walked the five miles home. Prayers are needed for this group."—L. M. Foreman.

FOR SALE.

Fruit trees, most sorts, 1/3 each, 12/- doz. Orange, Lemon, Lime, balled, 3/6 each. Genista, Robinia, Boronia, Lantana, Bouganvillea, 1/6 each. Kikuyu Grass for lawns and fodder, 2/- 100. Gladioli, large corms, 1/6 doz., 6/- 100, 48/- 1000. Gladioli, extra choice, 3/- doz., 12/- 100, £4 1000. Cut flowers grown and supplied during season.—NIGHTINGALE & CO., Nursery, Emerald.

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

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PREACHERS' PROVIDENT FUND.

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

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

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

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

The Objects of the Fund are:

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

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

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

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WHEN THE SUN SHINES — WINTER SEEMS FAR AWAY.

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

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Obituary.

Albert Edward Cook.

AT the age of two years A. E. Cook, with his parents, arrived in Caveside district, Tasmania, 77 years ago. During his boyhood and early manhood Mr. Cook was associated with the Methodist church. Later, about 25 years ago, in Melbourne, through the ministry of the late Bro. H. E. Knott, he and his wife were led into the Church of Christ, of which both remained faithful members and helpers to the end of their lives. Mrs. Cook predeceased her husband two and a half years ago. Bro. Cook was a member and an elder of the church at Caveside, but of late years had resided at Devonport where he was an elder of the church, and by his gracious Christian life and personal word consistently helped the Lord's work. On Oct. 5 he was as usual at all church services. The following Wednesday he was rather unwell, and on Thursday, Oct. 9, when his daughter went into his room, she found that during the night Bro. Cook had passed to be "for ever with the Lord." He will be greatly missed. Funeral services were conducted by the writer on Oct. 10. Deepest sympathy is extended to all sorrowing relatives.—H.A.C.

Edwin Alfred Knight.

AFTER an illness of nearly five months, our brother, Edwin Knight, was called to rest on Oct. 16. In March, 1912, he made confession of his faith in Christ under the preaching of Bro. H. Kingsbury at Lygon-st., Carlton. Later he transferred to Moreland, and when the cause at Coburg commenced he took an active part. He was there a foundation member and a deacon. In 1924 he moved to Deepdene and became associated with Balwyn church, of which he was a member at the time of his death. He had for a time also served as a deacon. He was always an earnest Christian and a conscientious worker. He will be missed by many, and much sympathy is felt for his wife who, during the months, nursed him so devotedly, and for his son and daughter. We laid his tired body to rest at Fawkner in sure and certain hope, and in the knowledge that because Christ lives he also shall live.—H.J.P.

Mrs. F. Smedley, Sen.

OUR aged sister Mrs. F. Smedley, sen., received the home-call on Oct. 5. She had been confined to her bed for about nine months; wearied and tired in body, she answered the heavenly Father's call. Born at Brunswick, Vic., in 1855, she came to Doncaster at the age of 22, and became a member of the church. She was a very regular attendant at the services, and a very active member of the choir. For many years she was a delegate to the executive of the Women's Conference. Sister Smedley was one of God's faithful ones, loyal and true to the Christ and the church. It can be truly said that she hath done what she could. The church extends Christian sympathy to the loved ones who mourn. Her remains were laid to rest in Templestowe cemetery.—R.A.B.

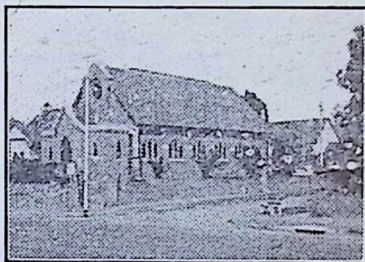
Thomas C. Shields.

WITH the passing of Bro. Thomas Corrigan Shields on the evening of Sept. 16, at Surrey Hills, Vic., the brotherhood in general and Surrey Hills church in particular, have had to part with a beloved and faithful disciple of the Lord Jesus Christ. Yet through the surety of his life-long faith, made evident in strength of character and a most hospitable Christian home, we know that our parting is but till the day dawn, and the shadows flee away. Bro. Shields united with Churches of Christ at Coolgardie, W.A., some 45 years ago. Later, with his family, he was in membership with Cheltenham and Onkleigh churches. For the past 18 years, until his decease at the age of 74 years, he served Christ most devotedly in the church at Surrey Hills. Mrs. Shields

and their six sons and daughters, all of whom are in the membership of the churches, have the love and sympathy of an innumerable company of friends, who commend them constantly to the great Comforter.—G.J.A.

25th Anniversary, Camberwell, Vic.

TWENTY-FIVE years ago there came to Camberwell district two families from the church at Box Hill—Mrs. Leitch and her son and daughter, and Mr. and Mrs. R. C. Edwards. As the nearest Church of Christ was at Hawthorn they decided to commence a Bible school in Camberwell. Mr. Edwards kindly loaned his home, "Chrystowel," for the purpose. The school grew rapidly. Other Church of Christ members were found in the district, and it was decided to conduct evening services. Great en-



The Chapel at Camberwell, Vic.

couragement was received when the building, now the kindergarten room, was moved from Broadmeadows to Camberwell.

After conducting meetings for several months a church was formally constituted. Twenty-five adults and eight children attended first meeting for worship. Sunday school then had 33 scholars and seven teachers. For a long time the church had no regular preacher, but various men, including A. L. Gibson, J. G. Shain, Dr. McColl, J. Northeast, Alex Wilson, R. C. Edwards, W. Dickens, F. M. Ludbrook and G. B. Moysey, assisted with the preaching. On Apr. 10, 1924, the new chapel was opened at a total cost, with land and furnishings, of nearly £3000. Since then the work has progressed with its ups and downs until it has reached its present position. During the 25 years approximately 210 have been added by confession of faith and 216 by letter; 144 have been lost by roll revision and death and 133 by letter of transfer.

Special celebrations were held from Oct. 19 to 26. On the 19th Bro. W. A. Fordham presided and Bro. A. L. Gibson spoke. At evening service, conducted by Bro. J. Turner, two young people confessed Christ. On Oct. 21 Bro. A. R. Main spoke to young people. The meeting on Oct. 22 was conducted by women of the church, speaker being Miss Pennington, of the "Housing Commission." On Oct. 23 a large gathering came for tea, followed by a fellowship rally at which greetings from far and near were received. Bro. J. Turner gave an illustrated talk on the beginnings of the Restoration Movement in America, Australia, Victoria and Camberwell. On Oct. 26 Bro. A. W. Stephenson delivered the address. In the afternoon scholars of Bible school presented the Children's Day item, "God's World Garden," and evening service was conducted by Bro. J. Turner. The choir, under leadership of Bro. E. Peters, assisted throughout the celebrations. Aims for the future are: 1. Every member a faithful steward of Christ; 2. Every member an evangelist; 3. A Sunday school of 200; 4. £100 per year off building fund.—B.F.H.

THE FRIENDLY SERVICE TO ABORIGINES.

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

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Further particulars may be had from W. Gale, Home Mission Secretary, T. & G. Bldg., 145 Collins-st., Melbourne, C.1.

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Danger! Danger! Danger!

(Matt. 5: 22.)

HAVING motored more than once from
Adelaide to Brisbane and over many thous-
ands of miles besides, what a host of road-
signs we have seen! In a great variety of
places we have come upon a word of warning,
sometimes accompanied by red lights or flags.

On our own account and for the sake of
others, we have learned to respect the signs,
knowing that "a fool's warning" is very rare.
Kipling, of course, has the story of a light-
house keeper in the South Seas, who, becoming
queer, placed warning flares in the shipping
lanes, marking "danger" where there was none.
But the fraud was soon discovered and removed.

Some folk regard the moral conventions that
have come from the past as "warning lights
placed where there is really no danger, in
order to keep people out of the fulness of
life." What a great mistake! We know that
the Lord Jesus wishes us to have "fulness of
life"; let us learn to trust his faithful warn-
ings implicitly. Can you recall some of the
occasions when Jesus said, "Beware"? Notice
the verse in Matthew five, which contains the
warning word—three times. Wherever there is
anger, impatience or contempt, look out! You
are in serious peril and others are in danger
also!—G. J. Andrews.

THOUGHT.

*Religion is calculated to make us
happy; and I love to see religion in
a cheerful dress.*

—C. Simeon.

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