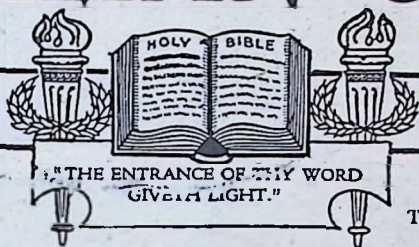


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Old News and New News.

THE responsibility of guiding the policy of "The Australian Christian" has been entrusted to a new Editor. For twenty-seven years Bro. A. R. Main, M.A., edited the paper with ability and distinction. He was anxious to set out in each issue the Lordship of Jesus Christ. Those who have followed the course of the paper with sympathetic understanding have realised that a set course had been followed, and this did not change with the varying winds of fashion. We admire such faithfulness to Christ and such steadfastness of purpose. We thank our brother for a service that has enriched many lives in many parts of the world. A fine chapter has been closed. We thank God for it.

A new Editor now faces the problems that confront those who conduct religious journals for a public in need of help and guidance in days of national and social upheaval. Because this is a period of change, it is also a time of great opportunity: it is a day of the Lord. While it may be true that many church buildings are far from crowded, still it is a fact that the Christian ethic is the central theme in a gigantic international crisis and the heaven in the midst of almost unprecedented social changes. Add to all this a quickening of interest within the church in Christian unity and a manifestation of an eagerness to evangelise, then we grasp the fact that Christianity is no dead cult, but a dynamic power affecting every phase of life. Yet, in spite of all this, there are multitudes of men and women perplexed by the sudden turn of events; it seems as though their house is falling about their heads. They scan the papers and listen to the wireless for news that will give comfort and hope; but the kind of news that could help them most they do not get from these.

II.

Now this is a paper designed for those who long for good news. Whatever else will be presented in the pages of this journal, we shall strive to see that good news is published—the only news that is new and good. While Lord Tennyson was on a tour, he arrived at the home of a

good woman and enquired if anything of note were happening. The woman replied, "There is only one piece of news I know: Christ died for all men." "Well," replied the poet, "that is old news, and good news, and new news." That is the heart of the news we shall announce. We shall publish news of divine events. Thus our emphasis will be on news—good news—rather than on views. News sets out facts; views are chiefly arguments and opinions. While men are thirsting for news, we often give them views and opinions, and then we wonder why they

HOW good is it that, though new chapters go on with our life's story, and people drop out whom we have loved, and incidents change so that it seems quite like another tale, yet the real plot is spiritual and eternal.

—Dr. Maltbie D. Babcock.

are not satisfied with our preaching and teaching.

III.

What are some of the divine events about which we hope to give good news? We have only a brief space in which to state some of them, but it will suffice for our purpose.

Here they are—

1. The divine act of creation at the beginning and now expressed in the glories of heaven and earth.
2. The revelation of moral and spiritual truth in the law and in the prophets.
3. The incarnation of the Word and his perfect revelation of God to man.
4. The act of redemption for the salvation of man and the universe.
5. The resurrection and ascension of a victorious Christ.
6. The coming of the Holy Spirit and the creation of the church.
7. The new birth of sinful men so clearly declared in baptism.

8. The breaking of the loaf to perpetuate the redemptive act that enables us to enjoy a continuous fellowship with Christ.

9. The prophetic declaration in the Lord's Supper, reminding us of the coming of the Lord.

10. The setting out in baptism that Christ died and rose on our behalf and sealed the promise of the resurrection of the dead.

IV.

Are we concerned only with the past? No! far from it. The glories of nature are now with us, the risen Lord is a vital part of the present, the Holy Spirit is active in the church and in the conversion of men. Here and now Christ is saving men and judging nations. Surely that is new news!

Our aim will be to have the good news presented clearly and attractively, so that the "wayfaring man" may understand and rejoice in it. Indeed we shall go further, in that we shall strive to help those who are out to help the helpless.

This emphasis upon "news" rather than "views" is another way of expressing a truth with which the members of the Restoration Movement are familiar. It is a distinction we make between a fact and its interpretation: between faith and opinion: an essential and a non-essential. And this leads on to the important declaration that, with regards to essentials or news, there must be unity, but regarding non-essentials or views, liberty.

It is our hope that this journal will be a unifying force in the Christian community, therefore our emphasis must be on news and facts. We dare not allow advocacy of views that we deem to be attempts to deny the vital facts of the Christian faith. When opinions find their way into the pages of the paper, and this may occur from time to time, then it may be necessary for all to keep in mind the rule that in matters of opinion let there be love, so that love may hold us together in the bond of unity.

We trust that, with the help of a gracious brotherhood and the guidance of the heavenly Father, we shall, as the days go by, be able to minister to an increasing number of readers. To this end we ask for your sympathetic help and prayers.

Drawing Back the Curtain of Time.

NEWS of discoveries that support the reliability of the Bible record must be accounted as significant items of modern time. While new knowledge concerning the size of the heavens or the structure of an atom may arouse great interest, this does not lead us to a satisfactory solution of the riddle of the universe. The frank scientist is prepared to admit that "science tells us much less about the universe than we used to suppose." (J. W. N. Sullivan, "The Bases of Modern Science.") With all our discoveries we are further from an understanding of the real nature of the universe than men supposed some years ago.

While reason is baffled, revelation is sure. It is the revelation in the Bible that draws back the curtain, so that, behind the material realm, we see the hand of God. There we are told that, through the Word who became flesh, all things were made, "and without him was not anything made that was made." We are also told that this Word became the Redeemer of men and nations. Much has been accomplished by him, but his task is not completed yet, for it must proceed until glory transforms the travelling present into a new heaven and a new earth. Scripture shows that Christ is the beating heart of the universe. Only in the light of his person can we understand the puzzles of time and space.

The scriptures were written for our instruction. Men, moved by the Holy Spirit, wrote them, and in them showed us God's deeds and promises. The original documents were lost, but copies of these have been passed down from generation to generation. Errors naturally crept into the copies. These errors were passed on with others. Now if we could find some of the very early copies, we should then very likely get the exact words of the original text of the inspired writers.

The discoveries to which we refer are of scraps of documents that are of exceedingly early date. These all have a bearing on the accuracy of our text of the Bible.

Back to the Pure Spring of Truth.

The Revised Version of the New Testament, completed in 1885, is a translation based chiefly upon two manuscripts. One is known as the Codex Sinaiticus, and was discovered in a monastery on Mount Sinai by Constantin Tischendorf, in 1859. The other is the Codex Vaticanus, which is preserved at the Vatican. These ancient manuscripts belonged to the Christian church that existed in the days when Constantine was emperor of the Roman Empire. They were written in a beautiful hand some time about A.D. 330.

Now it is believed that all the original documents making up the New Testament were written before A.D. 100, so there is a span of about 230 years between that time and when the Codex Sinaiticus was copied. For years scholars have been searching patiently for material that might throw light on documents written during this intervening period. In 1897 a significant discovery was made. A page torn from an ancient papyrus book proved to be from a copy of Matthew's Gospel that could not have been written much later than A.D. 230. This discovery reduced the gap from 230 to 130 years.

Other portions of the New Testament copied about the same time as the above were found in 1930. Then, in 1935, a fragment of a New Testament papyrus was brought to light; this portion, scholars declare, was written about A.D. 150. This small and valuable piece of papyrus contains a few verses from John's Gospel, chapter 18. "It was written," Dr. Guppy writes, "when the ink of the original autograph (A.D. 100) can scarcely have been dry. It must be regarded as the earliest fragment by at least fifty years of any portion of the New Testament."

The significance of these recent discoveries

is that they point to the reliability of the New Testament as we possess it to-day. From all the evidence we possess "there is no reason to suppose that, if we were to find an actual archetype (the original copy as it left the writer's pen) of any book of the New Testament still surviving intact in some dry cavity of stones or sand, it would differ materially from the version of it now appearing in our revised Greek Bibles."

Sir Frederick Kenyon in his book, "The Bible and Archaeology," supports the general substance of this statement by Stephen L. Caiger appearing in his last work, "Archaeology and the New Testament."

What is Christianity?

IN the home, it is kindness.
In business, it is honesty.
In society, it is courtesy.
In work, it is thoroughness.
In play, it is fairness.
Toward the fortunate, it is congratulation.
Toward the unfortunate, it is pity.
Toward the weak, it is help.
Toward the wicked, it is resistance.
Toward the strong, it is trust.
Toward the penitent, it is forgiveness.
Toward God—it is reverence and love.

—William De Witt Hyde,
in "Men's Work News."

The Sermon on the Mount.

MEN may neglect the church, but they cannot ignore the message of the church as it is set out in the Sermon on the Mount. Either they accept it as the way of life or oppose it. Christian truth is not something that can be taken down from the shelf on Sundays, given an airing and then put back again. Whether we like it or not, the teachings of Christ judge or approve every action in the home, in the business and in the nation. The Sermon on the Mount is as a pivot around which the course of human history has revolved for two thousand years. Those who penetrate into the meaning of history are aware that events cannot be separated from spiritual ideas and principles. Now these principles have been expressed by Christ in the Sermon on the Mount. Christ is not here to be judged: it is not for men to pass opinions against him; Christ is here to judge, and he does judge.

One principle in the Sermon on the Mount sets out the rights of the individual. This is indicated by the remarks of Mr. Nelson T. Johnson, new U.S. Minister to Canberra. "The world to-day was engaged in a struggle which had been going on for almost 2000 years," Mr. Johnson said recently. "That struggle," he continued, "began with the Sermon on the Mount, delivered to people living under a government that was decidedly Fascist."

"Three other great milestones in the fight for the individual rights of humanity were Magna Carta, the American Constitution, and Lincoln's avowal in the Gettysburg speech of 'Government of the people, by the people, for the people.'"

The power to work a miracle would not be nearly so useful a power to put into our hands as the power to go about doing good, which is put into them.—Dr. McDowell.

What Men are Saying.

About the King.

"NO other English monarch, so far as I know," Dr. Head, Archbishop of Melbourne, said recently, "has ever called his people to prayer so simply or as courageously or as frequently as our present King."

He added that the King had set a splendid example of true patriotism by calling four times for national prayer.

Freedom of Worship.

"If the Papal Five Points would openly and clearly include President Roosevelt's 'freedom of every person to worship God in his own way,'" Dr. C. Sydney Carter, of Clifton Theological College, Bristol, writes, "I feel sure that this appeal for even limited co-operation would receive a far greater and more whole-hearted response from all Catholic but non-Roman Christians."

Radio Programmes.

"A nation brought up on nothing but 'what the public wants' is going to end in chaos, or at best, in a society of pampered children with little brains and less morals," Dr. Percy Jones, of A.B.C. sub-committee for music in school, said, according to a report in "The Argus," Oct. 25. "In general, far too much time is given by all radio systems to music which is, at best, something rhythmic to dance to, and at worst, an opiate of the most insidious kind."

Crime and Divorce.

"According to one authority the population of Australia would reach its maximum in 16 years, but the decline would then set in," Mr. Cremean, M.L.A., says, according to the "Argus," Oct. 20. "It was estimated that the country's population at the end of the century would be 5,500,000."

"The situation showed the trend of modern life. In 1934 divorces in Victoria numbered 618, but in 1940 they had increased to 817. People who gave thought to the future were alarmed at the increasing numbers."

"It was true that much of the misery and degradation now prevailing had been occasioned by breaking up of many homes. Of 100 youthful delinquents in a penitentiary it was stated that 65 per cent. came from homes broken by divorce or other causes."

The Hymns We Sing.

William Power says: "The time is ripe for an extension of the kind of collaboration that set Dyke's fine tune to Dr. George Matheson's famous hymn, and there are many great passages of religious music that still await fitting words. But the results must be real hymns. They must be singable—and they must be sung."

"One of the functions of a live congregation is to constitute itself a community-singing 'class.' If that were done, the number of generally sung hymns in the church hymnary would be doubled or even trebled."

God's Care.

1 Peter 5: 5-7.

C. E. Curtis.

FEW verses in the Bible are better known than the words, "Casting all your anxiety upon him, because he careth for you." This verse appeals to us because it deals with a subject of every-day concern. Anxiety has a large place in many lives. There are many things to worry about. Almost every day introduces fresh anxiety. At night many find themselves worrying about things they have done or something they have left undone during the day. It is easy to worry about our work, our families, our business and all kinds of things which weigh heavily upon us. Often when life seems most burdensome we find we have been forgetting God, and words such as these, "casting all your anxiety upon him, for he careth for you," come to us with renewed beauty. Maybe you sigh and say, "If I only could unload my anxiety! Jesus teaches that you can. He asks you to consider the birds and the flowers and note how God provides for them. If God cares for these things of his creation, surely he cares for us. 'Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.' 'Be not therefore anxious for the morrow, for the morrow will be anxious for itself.' A life free from anxiety is conditioned upon seeking his kingdom. Jesus said, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' Jesus certainly taught that we can cast our anxiety upon him.

Again, you might ask, How can I cast my anxiety upon the Lord? Peter gives us the answer to this question in the preceding verses, where he says, "Gird yourselves with humility." No proud person boasting in his or her own strength can hope to understand or appreciate this verse, for "God resisteth the proud." We must be humble and depend more on God. There are some things we cannot do, therefore we must humble ourselves and ask God's help. We do not suggest that we should not plan and work. There are many things which cry out for our earnest attention. Our fellowmen are in dire need, and we serve God as we minister to those needs; however, we must not allow anxiety to blind us to the things which really matter.

Our Master knew the efforts to hinder our work, and he warned against the cares of this world that would choke the Word. Often our concern of lawful things has grown to such an extent that our spiritual life has been impaired. If we could keep the thought of God with us, it would give us strength to meet our cares; but care first intrudes on our devotion, and when it has spoiled that it presses down upon us, and we have no strength but our own with which to oppose it. The measuring faculty departs, and we cannot distinguish the small things from the great. The disease of care is that we forget God's care. "Casting all your anxiety upon him, for he careth for you."

"Have you forgotten then, my child, that I, The Infinite, the Limitless, laid down The method of existence that I knew, And took on me a nature just like you? I labored day by day In the same dogged way That you have tackled household tasks. And then,

Remember, child, remember once again Your own beloved . . . did you really think—

(Those days you toiled to get their meat and drink, And made their clothes, and tried to understand

Their little ailments)—did you think your hand,

Your feeble hand, was keeping them from ill?

I gave them life, and life is more than meat;

Those little limbs so comely and so sweet, You can make raiment for them, and are glad,

But can you add One cubit to their stature? Yet they grow! Oh, child, hands off! hands off! And leave them so,

I guarded hitherto, I guard them still."

When you are anxious regarding loved ones and the burdens of life seem heavy upon you, remember God cares. He has a personal, individual interest in you.

"Thou knowest, not alone as God, all knowing; As man our mortal weakness, thou hast proved;

On earth with purest sympathies o'erflowing, O Saviour, thou hast wept and thou hast loved;

And love and sorrow still to thee may come And find a hiding place, a rest, a home."

At the Table of the Lord.

A. R. Main, M.A.

THE COMPASSIONATE HEART OF JESUS.

"He was moved with compassion."—Matthew 9: 36.

NOTHING was more marked in the character of Jesus Christ than his unfailing sympathy with and compassion towards all who were distressed or in need. In the Gospels we have the beautiful statement that "when he saw the multitudes he was moved with compassion for them." I met an aged man who told of the impression made upon his heart and mind when he was but a youth by hearing an eloquent preacher with loving manner and tender voice tell of the compassion of the Lord Jesus. He was thus constrained to feel the sympathy of the Saviour. Dr. Campbell Morgan has said that his whole life's ministry was changed by a reading and realisation of the meaning of this great text. His own life was thus enriched, and through him the lives of many others.

In the Epistle to the Hebrews the sympathy of Christ is emphasised and reiterated. "It behoved him in all things to be made like unto his brethren," we read; "for in that he himself hath suffered being tempted, he is able to succor them that are tempted." Again we are told that in our great High Priest, Jesus the Son of God, "we have not a high priest that cannot be touched with the feeling of our infirmities." His experience of suffering and temptation encourages us to "draw near with boldness to the throne of grace" to receive mercy and find grace to help in time of need.

Christ knows man's temptations, weaknesses and errors, yet has compassion. He knows the strength of our temptations and comes to our help and makes intercession for us. He feels and shares our sorrows. He who wept with the sorrowing sisters at Bethany is still the same loving and sympathetic Saviour.

"There is no place where earth's sorrows
Are more felt than up in heaven."

We often sing of "the sympathising Jesus." His heart of love is ever the same. "There is not a bed of pain, nor a broken life, nor an anguished soul, nor a lonely, persecuted, hurt human being; not a little child nor a frail woman, who has not the sympathy of our great Christ."

Dr. George Matheson has written of Christ: "The religions of men have no sympathy with man as man; they call on him to leave the world, they frown upon his struggles for the perishable bread. But thou hast compassion on the prosaic toilers of life. Thou hast compassion on those who are fasting by the way, and who have no spiritual vision to break their fast. Thou hast compassion on the crowd in which each man is alone—alone with his solitary battle, alone with his poverty and care. Thou hast taken up the cross of them that labor, and hast claimed it for thine own. Thou hast identified thine interest with the cry of struggling millions: 'Give us this day our daily bread.'"

He who knows the worst of us sympathises the most with us.

HIS POVERTY OUR WEALTH.

"Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich."—2 Corinthians 8: 9.

EVERY phrase in this beautiful verse is filled with meaning. No wonder John Wesley when dying found comfort in it. It speaks to us of that on which all our hopes depend, the grace of our Lord Jesus Christ. "Grace" is so charged with meaning as to be beyond complete definition. It is free, undeserved favor, "love which expresses itself to those who deserve something else." Paul helps us to understand this grace by its manifestation in the condescending love of our Lord who, pre-existent and glorious, stooped from heaven to earth to live for us a life of humiliation and to die the death of shame. Though rich, he became poor.

Why did Christ become poor? "For your sakes"—for such rebels against God and righteous living as those sinners at Corinth, now saved by grace, to whom Paul wrote. For all the ungodly, that he might bring them back to God. Even for us. More specifically, the apostle says that the Lord Jesus Christ became poor, "that ye through his poverty might become rich." The poverty of Christ redounds to the wealth of the saints. Paul loved to think of the heavenly riches. He wrote of "the riches of his grace," "the riches in glory in Christ," "the riches of the glory of his inheritance in the saints," "the exceeding riches of his grace," and even "the unsearchable riches of Christ," "in whom are all the treasures of wisdom and knowledge hidden." It is well for Christians to consider the extent of their heavenly inheritance. The resources of God are at our disposal. The poorest Christian possesses treasures of a value beyond the diamond fields of Africa or the wealth of the Indies. Into what a heritage does the child of God enter! "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's."

We ought to consider the practical use which Paul made of these great and precious truths. He loved to link earthly duties with the highest of heavenly themes. The Corinthian Christians were urged to liberality because they had become rich through Christ's poverty. Can we withhold our gifts from him who became poor and yet enriched us? We are constantly reminded that, seeing we owe all to Christ, we should devote our lives to his service. There is a legend that the writer of "The Imitation of Christ" heard a voice saying, "Thomas, thou hast written and done much for me. What reward shall I give thee?" And lowly Thomas kneeled and answered, "Lord, give me thyself." The Lord did give himself for us. At the table we say from the heart, "Thanks be unto God for his unspeakable gift."

The Home Circle.

Conducted by J. C. F. Pittman.

AMID LIFE'S PETTY STRIFE.

[To be what we might have been! There is a throbbing regret in the words. There is, too, an aspiration, a reaching-forward to the higher, better life, possible to each one of us.]

HAVE we not all, amid life's petty strife,
Some pure ideal of a noble life
That once seemed possible? Did we not hear
The flutter of its wings, and feel it near,
And just within our reach? It was. And yet
We lost it in this daily jar and fret,
And now live idle in a vague regret.
But still our place is kept, and it will wait,
Ready for us to fill it, soon or late;
No star is ever lost we once have seen.
We always may be what we might have been."

—Adelaide Procter.

THE BEST A.R.P.

SURELY no Christian can see the A.R.P. poster with the slogan "Serve to Save," without rejoicing in the blessed truth that for our eternal salvation we need not, and indeed cannot, "serve to save." (Titus 3: 5.) "Not by works of righteousness that we have done, but according to his mercy he saved us. . . . Many of us, however, need to be reminded that, although we cannot "serve to save," we are "saved to serve" (Romans 12: 1). "I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." May our motto be: "A.R.P.—A Redeemed People—Saved to Serve." —Selected.

The Family Altar.

TOPIC.—HEAVENLY CITIZENSHIP.

Monday, November 10.

LAY up for yourselves treasures in heaven.
—Matt. 6: 20.

Whilst comparing and contrasting earthly with heavenly treasures, our Lord suggests the folly of choosing the former and refusing the latter. Bound for heaven, we should store our treasures there, "since the heart follows the treasure."

Reading—Matthew 6: 19-21.

Tuesday, November 11.

Thou shalt have treasure in heaven: and come, follow me.—Matt. 19: 21.

The rich young ruler was commanded to sell everything, give the proceeds to the poor, and follow Christ. Thus was given an unusual order for a unique case. But surely the incomparable treasure in heaven was worth the sacrifice of the best this world can give.

Reading—Matthew 19: 16-22.

Wednesday, November 12.

Rejoice that your names are written in heaven.—Luke 10: 20.

The seventy disciples naturally rejoiced because even demons were subject to them. Our Lord reminded them that temporal success, even when it consisted of the subjection of devils, is as nothing compared with the joy bestowed by the knowledge that their names are written in heaven.

Reading—Luke 10: 17-20.

Thursday, November 13.

Ye are fellow-citizens with the saints.—Ephesians 2: 19.

MARRIAGE MAXIMS.

CONAN DOYLE laid down these "Maxims for the Married":—

- Never both be cross at the same time. Wait your turn.

You were gentleman and lady before you were husband and wife. Don't forget it.

A blind love is a foolish love. Encourage the best.

If you take liberties, be prepared to give them.

There is only one thing worse than quarrels in public. That is caresses.

Money is not essential to happiness, but happy people usually have enough. So save some.

The easiest way of saving is to do without things.

The man who respects his wife does not turn her into a mendicant. Give her a purse of her own.

STILL A CHANCE.

The Londoner met what appeared to be the oldest inhabitant.

"May I ask how old you are?" he said.

"I be just a hundred, surr," came the wheezy reply.

"That's a fine old age," went on the Londoner, "but, if I may say so, I don't suppose you'll live to see another hundred years."

"Well, I don't know so much about that," he replied. "I be stronger now than when I started on my first hundred."

Not True to Name.

Luke 22: 31-34, 54-62.

Prayer Meeting Topic for November 12.

H. J. Patterson, M.A.

PETER had been so named by Christ and the meaning was "a stone," "a rock." Peter did not always live up to the name he bore.

His Character.

It is quite evident that Peter was not of the reflective, deep-thinking, philosophic type. When he referred to Paul's letters he said that in them "are some things hard to be understood." Probably Peter had not easily followed what Paul had written. He was impulsive and ever active. He with John, one of the sons of thunder, seemed to be in the beginning in the forefront of evangelism. He must keep on the move. Sometimes he would act, and be forced to think afterwards.

He was a man of wonderful opportunity, but he was by no means a mere opportunist. There was sincere desire to do the right thing. In all probability he had been a disciple of John the Baptist, and when he was brought to Christ he learned many deep and significant truths. He was privileged to see many of the miracles of Jesus and to work such himself. He saw that with God there was victory over the powers natural and demonic. He saw of the majesty of the Son of God when with him on the holy mount, and in spite of it all Jesus needed to pray earnestly for him. No, he was not always true to name.

The Story of Defection.

We must keep in our mind the background which every Jew had of the character of Messiah. When Jesus began to show that he would be taken by the political and religious leaders and be killed, Peter immediately contradicted him. Again, when Jesus told them that he would be forsaken of the disciples Peter said he would never leave him. "Though all men forsake thee, yet will not I, I am ready to go with thee to prison and to death." Peter thought he was a piece of granite.

The Saviour was taken. Peter did follow afar off, but when taken in a sudden temptation he denied Christ, and that with oaths and curses. The Lord turned and looked upon Peter. It was enough to melt his heart, and he went out into the night weeping bitterly. He had been untrue to his name.

Lessons.

His character is not to be under-estimated. He was strong, but not strong enough. The rock had crumbled. But the thing we may admire in Peter is that he could make good in spite of the defection. That spirit is of the kind we all need. "Satan desires us great and small, as wheat to sift us, and we all are tempted; not one, however rich or great, is by his station or estate exempted."

Peter's weakness lay in his over-confidence. Some are not confident enough in Christ. Most are too confident in self. "When I am weak then am I strong," for weakness realises its need of being strengthened. Over-confidence in self will cause neglect of the great spiritual sustaining forces such as are found through prayer and Bible study. Jesus had said, "Watch and pray lest ye enter into temptation." Do we not relax our watchfulness and sometimes the enemy makes a sudden assault from a quarter we least expected? Nor, like Peter, can we ever afford to hide our identity as Christians. That is disastrous. The desire not to be unpopular has led to many a downfall. One other thing we need to guard against is the entering of dangerous places needlessly. The rock received some bad blows and was broken.

TOPIC FOR NOV. 19.—VICTORY THROUGH PRAYER.—Luke 22: 39-46.

Our Young People

C.E. Interests and Activities.

Conducted by W. W. Saunders.

N.S.W. GOLDEN JUBILEE.

C.E. began in N.S.W. in 1888, but it was not until 1891 that 13 societies formed the State Union. This year, therefore, marks the golden jubilee of the N.S.W. Union, as well as the diamond jubilee of the commencement of C.E. in U.S.A.

The golden jubilee convention was held in Sydney from Tuesday, Sept. 16, to Monday, Sept. 22, with the central Baptist Church as headquarters. The registration of delegates was a record. On Tuesday there were a lunch-hour meeting and an evening pre-convention prayer and fellowship rally. A Bible study session was held each afternoon from Wednesday to Friday at 4 p.m., followed by tea at 5.30 p.m. On Wednesday, at 6.15 p.m., conferences were conducted and were succeeded by a missionary rally. The annual council meeting was held at 6.15 p.m. on Thursday. Statistics presented revealed 829 societies and 18,612 members, an increase of 11 societies and a decrease of 76 members, the latter accounted for by war demands. There followed a communion and consecration service, led by Bro. Stuart Stevens, during which officers for the ensuing year were installed. Conferences at 6.15 p.m. on Friday were devoted to "Personal Problems," and were succeeded by a citizenship rally. Saturday's meetings were in the Town Hall. A procession at 2 p.m. was followed by a junior rally at 2.30 p.m., tea, intermediate session at 7 p.m., and an evangelistic rally at 8 p.m. addressed by world C.E. vice-president and international evangelist Lionel B. Fletcher. Bible study and tea sessions were held as usual on Monday. At 6.30 p.m. a praise service was conducted and at 7 p.m. the final meeting, which was also addressed by Mr. Fletcher. As a result of Mr. Fletcher's ministry, there were over 130 reconsecrations or decisions, which will be closely followed up.

S.A. COMMITTEES.

OUR South Australian Endeavorers were addressed by Bro. F. Hunting (N.S.W.) at their October meeting. Many helpful suggestions were presented. The following is a brief resume:—

Plan well for meetings. Do not make subjects too narrow. Avoid ruts. Choose subjects that have an application to life, such as "Loyalty to Christ in Life's Great Turning Points." The turning points dealt with were: forming friendships; starting out to work; falling in love; establishing a home; bringing up children; praying daily; daily Bible reading; victory over or defeat by sin; personal witness for Christ; service in social work. Space forbids any amplification of these points, but any society desiring same could write to Miss G. Beller, 16 Pearce-st., Underdale, S.A.

NATIONAL C.E. COUNCIL.

THE National C.E. Council met in Melbourne in September. Election of officers resulted: President, Mr. H. F. Jullien; deputy-president, Mr. Donald McNicol; vice-president, Mr. John Sorrell; secretary, Mr. W. Campbell; treasurer, Mr. H. F. Ralph. Matters of importance were discussed. It was resolved to hold a national convention in October, 1942, if an invitation is received from a State. With a view to helping and providing fellowship for C.E. members in defence forces, a National Services Department was formed with Mr. Donald McNicol as superintendent, and each State is urged to form a similar department. It was decided to proceed with an appeal for donations for a field ambulance to be presented to the army. Queensland already has £286 for this purpose.

Welcome to New Youth

Organiser.

MELBOURNE rejoiced on Oct. 21 when Bro. M. and Sister W. R. Hibburt and David arrived in the "Spirit of Progress." A large group of friends welcomed the party at the station.

Members of the committee of the Young People's Department and leaders of conference committees welcomed Bro. and Sister Hibburt at a complimentary dinner at the "Victoria" on Oct. 22. On Saturday, Oct. 25, the new arrivals were guests of honor at the annual tennis club banquet, where 320 young people were present. Sunday found the Hibburt trio at Brighton, taking part in Bible school anniversary services, Bro. Hibburt bringing "A Message from the Birds" to the young people of the school.

The official brotherhood welcome was extended on Monday evening, Oct. 27, at a tea in Victoria Hall. Ladies of the Conference Catering Committee catered for 250 people in excellent style. Bro. J. E. Allan, conference president, extended a greeting on behalf of the brotherhood, tracing the history of the Young People's Department from the early days up to the time the work was led by Bro. K. A. Jones. He paid tribute to the leadership of former days, and spoke in glowing terms of the work so successfully accomplished by "Uncle Keith." Referring to the work of Bro. Hibburt in New Zealand in terms of high praise, he welcomed the new leader to the State, expressing his confidence that he was now to commence the crowning work of his ministry. Bro. Percy Foster, chairman of the Youth Department, extended a welcome on behalf of the young people of the State, after which Bro. Hibburt made his response. "The Chief," as he is known to the young people, told of his wishes, his fears and his hopes as he came to take up the direction of the young people's work. In his own inimitable style he won his way into the hearts of all present, and there is no doubt that he now "belongs" to the Victorian young people. Bren. A. Haskill and W. Newham and Miss Irene Hargreaves also contributed to a most enjoyable programme.—R.P.M.

Farewell to Bro. and Sister Main.

REPRESENTATIVES of the Victorian Conference and members of many churches joined with the church at Gardiner in a very large meeting to bid farewell to Bro. and Sister Main, and to express good wishes to them for their work in New South Wales.

Bro. Geyer, the chairman, expressed words of welcome in a gracious message of introduction.

Brief speeches by several representatives of the Victorian conference set out the great service and contribution Bro. and Sister Main have made to the work in Victoria. Words indicating a high esteem of their ability and character were expressed. References were made to the many years of faithful service at the College of the Bible, Glen Iris, to Bro. Main's excellent work as Editor of the "Australian Christian," and to his wise judgment at conference meetings. The representative speakers included Sister Mrs. Bischoff, Women's Conference; Bren. A. W. Stephenson, General Conference; J. McG. Abercrombie, Advisory Board; T. H. Scambler, College of the Bible; D. E. Pittman (for Bro. R. Lyall), Austral Publishing Co. Ltd.; and A. L. Gibson, Literature Committee.

The high regard in which Bro. and Sister Main are held by the church at Gardiner was manifested in the eulogistic words of love spoken by representatives of the church. It was pointed out that Bro. and Sister Main were foundation members. Under their care and guidance the church developed, in the

early years, in the lecture room of the college. For twenty-seven years their influence had been a contributing factor in the building up of the spiritual life of the church.

Mrs. Hagger spoke on behalf of the women and presented a basket of flowers to Mrs. Main. Bren. Hagger, Smith and Strongman referred to the ministry of Bro. and Sister Main among children, young people and adults. Gifts were then presented on behalf of the church.

In responding Mrs. Main spoke of the church as a family, and how much it meant to her to leave all who had become dear to her. However, with Mr. Main's health so much improved, she was willing to share with him the work for which he was so well fitted.

Bro. Main thanked all for their kindness. He spoke of his happy fellowship at the college, of his work as Editor of "The Australian Christian." He said that he believed that his work for the college in New South Wales would not hinder, but strengthen, the standing of the College of the Bible, Glen Iris, an institution for which he had a high regard and for which he had given so many years of service.

Several elocutionary and musical items were enjoyed. Bro. and Sister Main left Melbourne for Sydney, Oct. 30.

United Service.

MEMBERS of Churches of Christ and Baptist Union united in a communion service at the Collins-st. Baptist church, Oct. 28.

The service was arranged by the combined committee of the conference of Churches of Christ and the Baptist Union of Victoria. Bro. E. Evans, chairman of the combined committee and past president of Baptist Union, presided. In an address of welcome he urged that doctrinal differences be respected, and pleaded for a unity in which diversity may exist. "While both groups, for the time being, could maintain their special witness," he declared, "they could still unite on social questions and present a united front to the world." Bro. S. R. Baker, of Lygon-st., preached the sermon. "This service," he said, "was a further step towards the union of the church. The church was nourished and cherished by Christ. There was no need to be afraid of the future of the church. Christ is able to provide strength in time of weakness. For the darkest and weariest hours the church has wings folded at her side. These will be unfolded and then she will be free."

Bro. J. E. Allan, president of the Victorian conference, and Bro. B. Montgomery, Baptist Union president, assisted in the service with others.

Bombed British Churches.

CHRISTMAS GIFT.

FEDERAL Conference in Adelaide affirmed the desire that something be done by the Australian churches for our British brethren.

The decision of the Federal Executive is that all monies received by the first week in December will be forwarded, if possible, before Christmas. Some churches have responded, and to date about £25 is in hand (including £14/16/2 per Victorian State Executive). In addition we know of a further sum (approximately £25) that will probably be forwarded to the Federal Executive.

As difficulties surround the sending of monies out of Australia, we urge that all monies be collected and sent by the end of November to obviate extra application.

The need is urgent and the cause worthy, and all are asked to share.

Send monies to State Executives or direct to Federal Executive, South Australia.—A. Anderson, Secretary.

Here and There.

We hear that Bro. J. Methven, now serving with the Home Forces in Papua, has been appointed chaplain for overseas.

Bro. A. G. Saunders, B.A., of Taree, N.S.W., was in Melbourne for a few days to take part in the home-coming services at Lygon-st. on Nov. 2.

Owing to Tuesday being a holiday in Victoria, it was necessary to close the paper a day earlier than usual. All reports received to time of going to press have been inserted.

In many States preparations are now being made for the annual offering for home missions. During the month appropriate articles and notes will appear, encouraging interest in this vital work.

On Sunday, Nov. 2, preachers of Churches of Christ and the Baptist Union in Victoria exchanged pulpits. This interchange of fellowship in Christian service was arranged by the combined committee of the two groups.

The following telegram from N.S.W. reached us on Monday: "Hinrichsen-Morris mission Wagga stirring service last night, overflow meeting, nine men and nine women; building enlargement proceeding; past Wagga members may help; 61 to date.—Stow."

Reports of the annual offering for the College of the Bible continue to give encouragement. Bro. Saunders advises that on Nov. 1 £629 had been contributed by 115 churches. Last year at the same date 117 churches had contributed £539 showing a gain this year of £90.

A National Day of Prayer is called for Nov. 16. It has been suggested that an effort be made to gather large numbers to the churches on that day and that a definite plan to advertise the meetings be adopted. Every legitimate means likely to bring men and women under the influence of the gospel ought to be used.

The churches in Western Australia are undertaking a new work that promises to be an important advance in our methods of proclaiming the truths of the gospel. Regular services are to be broadcast from station 6PR/TZ. While a brother has underwritten the contract for twelve months, the brethren in that State are invited to share in this new adventure.

The Preachers' Provident Fund report reveals that the members of committee in charge of this important fund are doing a splendid service on behalf of the churches and preachers. For the period March 16, 1938, to June 21, 1941, the income from all sources amounted to £6658/19/6. Payments include £1432/6/2 in pensions and allowances and also £1023/6/7 in subsidies and interest on contributions by preachers.

A report on the activities of the Brisbane City, Dunwich and St. Helena Mission shows that splendid work is being maintained among destitute people in Queensland. Regular meetings are arranged, when visiting speakers address various mission services. In addition distinct social work is undertaken. Ten thousand free meals are provided each quarter and about 6000 articles of clothing distributed. A good work is also being carried on among under-nourished children. We appreciate the services of those engaged in such work throughout Australia.

We are glad to announce that Bro. A. R. Main, M.A., has consented to make regular contributions and to conduct a special column each week, commencing at an early date. We believe that this will be a feature of the paper. Out of a wide experience and detailed knowledge of the scriptures Bro. Main is able to write with insight and ability. We are sure that readers will gladly follow the comments he will write on current events and thought,

and find much that will be of profit. In the meantime Bro. Main will continue his articles on the Lord's Supper.

Bro. W. H. Benson, treasurer of the church at Dawson-st., Ballarat, Vic., writes concerning a successful scheme for raising funds for special purposes. We believe this report will interest others. "Some time since the conference executive issued a circular suggesting a more systematic arrangement for collection of the various annual appeals so that overdrafts might be reduced and interest minimised. Our officers approving the suggestion appointed a committee to formulate a scheme. Their recommendation, based on an average of the previous five years, and our responsibility to our living link (Sister Helen Wiltshire), was an aim of £6 per week from 120 members; allotted 40 per cent. to F.M., 20 per cent. to H.M., 5 per cent. each to Youth Department and College of the Bible,

MY ENDOWMENTS.

I THANK thee, God, for beauty
That surrounds my open door,
For love, the joy of living
And friends that I adore.

I thank thee for the glory
Reflected from a star,
The splendor of the heavens
From jewelled gates ajar.

I thank thee, God, for freedom
To worship at thy shrine,
For faith, hope and courage,
Endowments that are mine.

—Cora E. Wells
in "The Christian Advocate."

1 per cent. Church Extension, and 29 per cent. to our own building debt. We started with 46 members and the first nine weeks gathered £35/12/6; the contributors gradually increased to 80 at end of year (August 31), the total reaching £256/14/10. This was apportioned: F.M., £102/14/-; H.M., £51/7/-; Youth Department and College of the Bible, £12/16/9 each; Church Extension, £2/11/4, and £74/9/- building debt. As evidence of the benefit is that F.M. Department had three remittances, £82/18/-; H.M. Department two, £26/0/6; and college one, £8/13/9, up to June 30 last; the Youth Department and Church Extension receiving the amount on hand at time of appeal; quarterly payments will be made in future. The college total for this year, with amount received this month from those not in scheme, reaches £16/6/7 in place of 1940, £12. More of our members are being interested, and we anticipate reaching our aim. The widening of the system to include the whole of financial responsibilities seems to your correspondent worth considering by those encouraged to adopt it. We shall be only too ready to answer any enquiries that may be made."

College of the Bible.

THE Federal Conference in Adelaide adopted a resolution urging the College Board of Management to develop a plan to remove the heavy deficit reported in the college funds. The Board at its first meeting accepted this mandate, and a sub-committee, consisting of Bren. A. W. Cleland, F. N. Lee and G. L. Murray, was appointed to formulate and prosecute plans.

On Thursday evening last some 220 business men of Melbourne churches accepted an invi-

tation to dinner at the Victoria Banquet Hall, issued by the chairman and the principal. A splendid spirit of good will was manifest, and after a delightful dinner was enjoyed, Bren. Lyall and Scambler expressed a cordial welcome, and appreciation of the co-operation of the Victorian Home Missions Committee in the function. Bro. J. E. Allan, conference president, voiced that committee's good will in the effort to supply the college needs. Bren. A. Haskell and F. C. Whittington contributed much appreciated solos.

Bro. E. L. Williams delivered an inspiring address on "A Divine Mandate," calling on all Christians to measure up to their privileges in evangelism. It is hoped that this address will be published later, so that the whole brotherhood may receive its challenge.

Bro. T. Hagger presented the claims of the college, referring to the serious situation disclosed in conference reports, and to the movement launched in Adelaide to remove the menacing burden of debt. He invited the co-operation of the business men of the churches in this effort. While all may not be able to provide a £10 share all could do something. Promise slips were distributed providing for contributions or collections to be paid in before either February 24, 1942, or Dec. 31, the slogan issued being, "Free from debt in 'Forty-two.'" In response the sum of £412/11/- was promised in the meeting. Subsequent promises added £6, and the total now promised since the campaign was begun is £852. The students in college, hearing what was undertaken in Adelaide, have contributed one £10 share.

Thanks were expressed to those who had donated the cost of the dinner, and of the printing involved. Also to those who had organised the function. In addition, the College Board has issued a brochure giving facts about the college, which was distributed at the meeting. Here is an opportunity for brotherhood fellowship, and the board will be happy to hear from any interested.—F.T.S.

The Massacre of Innocent Men.

A FEELING of horror has been aroused throughout the world by the accounts of the massacre of men and women in Europe whose only real charge of crime is loyalty to home, country and justice. While we are aware that many false stories were circulated during the last war to create the sentiment of hate, there is every reason why we are forced to accept the reliability of the dreadful accounts of cruelty on the Continent now reaching us.

Those who have read Hitler's "Mein Kampf" will not be surprised at what is now taking place. His own words in that book point to what lengths he is prepared to go to stamp his will upon others. The tragedy of the present is a continuation of what has been taking place for many years in Germany. It is the logical development of the power-philosophy of the philosopher Nietzsche, in which he exalted the might of the superman and condemned the spirit of meekness and love in Christianity.

As in the days of the Roman Empire and in other periods of history, the carnal will of man is directed against the Spirit of Christ. Persecution and its horrors are here again, but on an organised scale hardly equalled by former days. The faithful servants of the Lord may be persecuted and scattered, but wherever they are, they are preaching the Word like their brethren of old. Christians may be deprived of their open-meeting places, but we believe that, like the early Christians who met in the catacombs, these saints of God in persecuted Europe are meeting in secret and preparing the field for the sowing of the hope of a better day. Our stand for the ideals for which they are suffering must encourage them. Our prayers raised on their behalf will help to sustain them.

News of the Churches.

QUEENSLAND.

Charters Towers.—Bro. Greenwood visited from Oct. 8 to 12, during which time he gave a lantern lecture on New Zealand, and on Oct. 12 baptised a young lady. Women's Christian Fellowship meeting was well attended, and was addressed by Bro. Greenwood. The straight-out giving appeal of The Fellowship has met with great success. Children have been practising for anniversary.

Roma.—Fifty-third anniversary was celebrated from Oct. 12 to 19 with special services conducted by Bro. Boettcher on each Lord's day and also during the week. A fellowship tea was held on Oct. 18, and the thankoffering was taken the same evening, the aim of £20 being reached within a few shillings. On the 16th, the exact date of the birthday of the church, a night of reminiscences was held, when Bro. A. S. Cooke and Bro. L. R. Pitman reviewed the past and related interesting incidents in connection with the church. During the meetings one girl from the Bible school made the good confession. On Oct. 24 a kitchen tea was given in the home of Bro. and Sister L. R. Pitman in honor of Sister Miss Beryl McIntosh, to be married shortly.

Bundaberg.—A successful garden party was held on Oct. 18 at the home of Bro. and Sister Larsen, when £33 was raised for manse funds. On Oct. 24 a large gathering of young people had a fellowship tea in the school-room with Bro. Greenwood as guest. He was present in interests of home missions, and gave a very interesting address at night in the chapel to a good audience. On Oct. 25 a working bee gathered at the place chosen for a manse and removed large trees from front of the house. A considerable amount of work has still to be done before Bro. and Sister Larsen occupy the manse. Sunday morning's service was broadcast, when Bro. Larsen's subject was "A Sudden Conversion." Bro. W. and Sister M. Deoberitz sang during the service. At gospel service Bro. Larsen continued his series of addresses on "World Crises," keen interest in which is taken by strangers.

WESTERN AUSTRALIA.

Kalgoorlie.—Throughout the week of special meetings interest was keen and attendances excellent. The question box provided opportunity to give teaching on many problems and Bible themes. The meetings were a great success. The concluding message, "The Pearl of Great Price," was given by Bro. H. R. Fitch on Oct. 26. Sister Mrs. E. C. Smith rendered a solo. At close of the service a farewell was given to Bro. George Beard, who has enlisted with the R.A.N.

Maylands.—Bible school anniversary services were held on Oct. 12. Scholars under leadership of Mr. Colin Arthurs sang special hymns at 3 p.m., when Bro. Vawser was speaker; prizes and cradle roll cards were presented. At 7.30 p.m. Bro. Bamford spoke. On Oct. 14 the children's tea was held. At the demonstration which followed prizes were given to older scholars. Bro. J. Rhodes, superintendent, conducted the meeting. On Oct. 16, in the chapel, the Women's Guild held a concert to help set up a stall to be conducted by Women's Guild at the Red Cross fair. As a result of this stall the guild made over £10. On Oct. 26 Bro. J. S. Bridge gave the morning address. Bro. Bamford conducted the gospel service.

Perth.—A conference on broadcast evangelism commenced with a tea in school hall on Oct. 21. Afterwards in the chapel Mr. Dowland, manager of station 6PR, gave an interesting historic review of broadcasting in Australia. Questions and a discussion about services over the air

helped towards a profitable meeting. On Oct. 22, at church evening meeting, after a valuable address by Sister Ada Alexander on "Jacob's Growth," Bro. E. R. Berry gave an instructive lantern talk on "A Trip to Tasmania." On morning of Oct. 26 a helpful exhortation was given by Bro. W. H. White from Rom. 15: 4. At 6.30 Bro. J. Wiltshire delivered a broadcast message on "The Inevitable Cross." At gospel meeting Bren. V. Conigrove and E. R. Berry rendered a duet. Two ladies decided for Christ at close of Bro. Wiltshire's stirring address on "When Jesus Comes Home."

SOUTH AUSTRALIA.

Henley Beach.—Good meetings were held on Oct. 19. In the evening a baptismal service was held and the chapel was full. On Oct. 26 Bren. Green and Emery occupied the pulpit in absence of the preacher. Young people's work is very healthy. Consideration is being given to possibility of making more accommodation for growing Bible school and clubs. College offering is approximately £7.

Adelaide (Grote-st.).—At half-yearly business meeting on Oct. 22, Bren. Glover, Harris and Manning were elected elders; Bren. Barnes, Manaluck and Vaughton, deacons. Finances are buoyant and all auxiliaries are working well. The 95th anniversary services were held on Oct. 26. Bro. Anderson gave an address at morning meeting on "The Faith that Cancels Fear." At night Bro. Hurren spoke on the establishment of the church. In morning three were received into fellowship by letter. On Oct. 27 the Endeavorers held a rally, when about 70 attended and an address was given by Bro. Cornelius. Oct. 28 was choir night. Under baton of Bro. W. Watson its members gave a splendid programme. On Oct. 29 100 sat to tea provided by the sisters. This was followed by a public meeting, when B. W. Manning, of Victor Harbour, gave a splendid address.

NEW SOUTH WALES.

Greystanes.—Special services for second anniversary of building were largely attended. On Oct. 26, Bro. P. J. Pond, B.A., spoke on "They brought children to him that he might pray for them," to a large attendance. Other speakers recently were Bren. Adams, Roberts, Burkhead and Taylor.

Granville.—After holidays in Queensland, Bro. P. J. Pond, B.A., was back with church on Oct. 26. Visitors included Bro. and Sister Luke, Mont Albert, Vic. Women's Fellowship was addressed by Mrs. P. J. Pond on Oct. 30; she gave experiences of Federal Conference. Recent speakers were Bren. Kenyon, Adams, Hibbard and Roberts.

Paddington.—There was a good attendance at breaking of bread on Oct. 26. Bro. D. Wakeley addressed the church from Matt. 26. Bible class monthly tea was well attended, and Bro. F. Hunting gave an enjoyable table talk. Bro. Greenhalgh gave a fine address to a good meeting, at close of which a Bible school scholar was immersed. On Oct. 25 Bro. Greenhalgh officiated at the marriage of Sister Miss G. Nicholson and Bro. L. Kinsela.

VICTORIA.

Essendon.—On morning of Nov. 2 A. E. Illingworth exchanged pulpits with E. T. Laxton, of Essendon Baptist church, who gave an appreciated discourse. At gospel service Mr. Illingworth spoke on "What shall it profit a man if he should gain the whole world and lose his soul?" Past Chancellor of K.S.P. society, Will Murphy, is seriously ill in a camp hospital. Bro. Albert Moss is about to enter a training camp for duration of the war.

North Richmond.—On Oct. 25 Mr. Arthur Beddome and Miss Mavis Lyster were married. Good meetings were held on Nov. 2. Men's Fellowship had tea, and Bro. A. A. Hughes was speaker.

Frankston.—Bro. Finger has been speaker at all services since last report. Many visitors have been present, including Bro. and Sister T. Simpson, from Queensland. The chapel is nearing completion, and needs are being supplied. Weekly offerings have increased.

Dandenong.—The church held annual fellowship tea on Oct. 29, prepared by the sisters. Later Bro. Allan (conference president) spoke on "Co-operation." On Nov. 2 Bro. Marshall gave an address at morning service on "Faith in Despair." At gospel service his subject was "The Compensation of Life."

Colac.—On Oct. 26 Bro. Pittman exchanged with the Baptist preacher, Mr. Blackwell, who gave an address on "The Rich Young Ruler." On Nov. 2 Bro. Pittman addressed both meetings, subject in evening being "An Artist's Masterpiece." In spite of several of the young men having been called up for military service, the work is well maintained.

Ascot Vale.—Three young ladies who confessed Christ were baptised on Oct. 23 and received in on 26th. Sunday school concert on Oct. 29 was a great success. Hospital Sunday collection was £8/5/-. Bro. Coventry exchanged pulpits with Mr. Smith, of Baptist church. J.C.E. raised £3/10/- for bombed children of Britain and prepared a parcel of clothing.

Footscray.—The S.S. cantata, under the direction of Sister Mrs. Haigh, was a marked success. The church presented Bro. A. Tomkins with a copy of the scriptures in recognition of his fifty years' association with the church. Good attendances marked the opening of the Victorious Life Campaign last Sunday. At close of evening service a Bible school scholar made the good confession.

Hampton.—Thirtieth anniversary services of the church were held on Nov. 2. Bro. Stephenson gave appropriate addresses. In morning 14 converts of the mission were welcomed into fellowship. At night the choir sang an anthem and Mrs. Harvey and Miss Dinwoodie a duet. On the Saturday a special offering, amounting to £54, was received by the preacher, who attended all day at the chapel.

East Kew.—On Oct. 25 C.E. anniversary was celebrated, Bro. J. B. White speaking at 10 a.m. to Endeavorers and at 11 a.m. to the church. Bro. P. Foster gave the address at 7 p.m. on "Jesus, the Light of the World." One young woman decided for Christ. On Nov. 2 Bro. Candy spoke to church on "Christianity, Partial or Complete?" Miss Amelia Scarce brought beautiful messages in song to gospel service. Sunday school again broke attendance records, due to an efficiency rally being held during October and November. A special mission with Bro. Macnaughtan commences on Nov. 5.

Ormond.—At prayer meeting Bro. C. L. Lang gave a good message. On Oct. 23 Mrs. Skewes gave an afternoon at her home in aid of Christian Guest Home. On Oct. 26 Bro. C. L. Lang gave a good sermon at worship service, and at gospel service his address was illustrated by lantern slides. Offering for hospitals was £5/4/3. On Nov. 2 Mr. C. L. Lang spoke at worship service and at night went to the Baptist church in exchange with the Baptist minister, Mr. Hinton, who gave a very helpful address. Bro. R. Lang sang a solo. Sister Mrs. Gairns is home from hospital. Bro. and Sister Waters have gone to Bambra-rd. church.

Though the mills of God grind slowly, yet they grind exceeding small;
Though with patience he stands waiting, with exactness grinds he all.

—Lowell.

New South Wales News-letter.

Ethelbert Davis.

AT the present moment the chief interest among the Sydney churches centres in the preparations being made for the proposed college for this State. The long-view policy of evangelism for New South Wales is being framed with that institution in mind, and the contribution it can make to the advancement of the work. The immediate future is also in mind. The problem of the smaller churches which are unable to engage full-time preachers has become acute, and demands immediate attention.

The experiment being made by the conference executive, in connection with one conference a year held in a church outside Sydney, has so far met with a large measure of success. Such a conference was held at Wollongong on Oct. 25. The meetings were largely attended and were enthusiastic. The members of the local church made splendid arrangements to accommodate the conference.

Following the Wagga mission, plans are being made for Bren. Hinrichsen and Morris to conduct a mission at Loftus Park, a small church in one of Sydney's outer suburbs. In the ordinary course a mission would not have been planned there for some time, but circumstances have arisen which make it necessary to hold a mission at once. The prayers of the churches are solicited for the work in that promising centre.

"Challenge to the Church."

Much has been written in the Sydney press of late upon the above subject. Much written has been helpful, but in too large a proportion of it there have been half truths, subtle and dangerous. A reviewer of Professor John MacMurray's "Challenge to the Churches" among other things said, "Professor MacMurray has written a number of well-known books, and though he is far from the orthodox faith, he is a firm believer in Christianity as he understands it . . . the root of the matter is in him." H. C. Howard commenting on that said, "It may be that he differs in his views on what some of us hold to be essential truths. What matters! He is a firm believer in Christianity as he knows it; that is what matters in the sight of God . . . if a man is a firm believer in Christianity he must be the sort of man Christ would welcome into his fellowship." By no honest method of interpretation of the scriptures can it be even implied that a firm belief in Christianity matters most in the sight of God. On the contrary, it is belief in a person, the Son of God, that matters most in the sight of God.

Chairman Congregational Union.

Delivering his inaugural address at the annual meeting recently, R. C. Turner, chairman of the Congregational Union, is reported to have said that the so-called new morality was threatening the older and better ethics, exploiting particularly sex and undermining chastity. Even that did not indicate that the world was heading for destruction. In the long run there would be victory for moral and spiritual order. Referring to the destruction that the war was causing, he said that there had been a similar clash of ideals in religion, art, music and literature. Old ideas were being pushed aside, and valuable institutions, such as the Christian Sunday, were being undermined. The church was imperilled from outward foes and inward neglect. In the face of all this, concluded Mr. Turner, there was an urgent need for the teaching of religion and the proclaiming of the simple, moral virtues.

Love of truth shows itself in being able everywhere to find and value what is good.—Goethe.

[This is the substance of an address delivered by Mr. A. Penry Evans, minister of the Independent Church, Collins-st., Melbourne.]

"And Hezekiah went up unto the house of the Lord."—Isa. 37: 14.

IT was the siege of Jerusalem by Rabshakeh, one of the generals of the king of Assyria. The rest of the country had been laid waste, and the situation at Jerusalem resembled, in some respects, that of Leningrad and Moscow today. Rabshakeh sent a messenger to King Hezekiah with a letter, calling upon him to surrender the city. He referred with contempt to Hezekiah's trust in Jehovah, "Have the gods of the nations delivered them?" He then gave a string of conquered nations and called upon him to submit to the "new order." What did Hezekiah do? He did a very sensible thing: "And Hezekiah went up unto the house of the Lord and spread it before the Lord." And as a matter of fact Rabshakeh never took Jerusalem. That is what Hezekiah did, in a time of war and national peril, he "went up unto the house of the Lord."

There are good reasons for attending a place of worship in war time, nor are they hackneyed reasons. We shall mention a few of them.

1. We need to go unto the house of the Lord in order to be delivered from the false Christianity that is enervating us.

For some time the Christian faith has been attacked as a weak and enfeebling thing. Nietzsche poured scorn on Christianity as the conspiracy of the weak against the strong. Christianity, he declared, produced weak men while the world needed supermen, and so this enervating Christian religion should be abolished. The Jew declared that Christianity is the religion of all poor devils. Karl Marx declared that Christianity weakened the resistance of the masses to present injustice by drawing attention away to another world. The Nazis condemn Christianity as being unequal to the task of inaugurating a better order in the national and international sphere. The writer of "The Letters of an Indian Judge" said that Christianity destroyed the stronger elements in society in order to foster the weaker. And to-day it is roundly asserted that the enervating influence of Christianity lowered the moral of Norway and made Quisling possible. Obviously something has happened to the Christian faith or such attacks would be pointless. That was not the impression produced by the Christian faith in ancient Jerusalem and in the Roman Empire, when the apostles were accused of turning the world upside down; nor in England when Cromwell and his Ironsides smashed the power of a despot. (These puritan "Round-heads" were anything but enervating.) What then has happened? What has happened is that Christianity has been popularised, and it is no longer the Christianity of the New Testament, nor of the churches, but of the man-in-the-street. The general public has adopted from the Christian faith what appeals to it, and thrown away all the rest. All around us to-day there is an emaciated version of Christianity, a general, diffused, half-Christian mentality which is a caricature of the real article.

No wonder popularised Christianity is undermining us. It is not the Christianity of the New Testament but of the man-in-the-street. Christianity has come to stay either in its pure or its impure form. The worst evil known to man is degraded good. Love, the noblest passion in the human breast, when it is degraded becomes lust. We need to attend the Christian church to-day in order to hear the New Testament Christianity or we shall be ruined by the "Christianity" of the man-in-the-street.

2. We must go unto the house of the Lord in order to keep in touch with the source of that which we are now defending.

We profess that in this war we are defending certain values, and if we examine these values we shall find that every one of them has its source in the Christian religion. Do we say that we are fighting for freedom? Whence came it? Whence came freedom of speech and public meeting? It came from the Plumbers' Hall in London on June 19, 1567, when 100 men and women were gathered there to worship God according to their conscience. When the constables broke in, some of the worshippers escaped, but 24 men and 7 women were arrested and imprisoned in the horrible Bridewell. That is where freedom of speech began in England, and its source was in the Christian faith. And what about the freedom of the press? I show you a London prison where two prisoners, Barrow and Greenwood, are writing pamphlets by the dim light of the dirty grated windows. Here comes Greenwood's wife or Cycely, the maidservant; what are they doing? They are smuggling in ink and paper. Here comes Robert Stokes; what is he doing? Smuggling out the pamphlets. He and Robert Bull are off to the Low Countries to get them printed at Dort, then they smuggle them back to England. At Tyburn we see three men hanged, Greenwood, Barrow and John Penry. They are hanged because of those pamphlets and a secret printing press for which the constabulary of the whole country had been hunting, but which had been moved from place to place. But to-day we are losing our freedom everywhere because we are separating ourselves from its source. I commend to this generation the words of Dora Greenwell in "Two Friends," where she says, "When a community has lost faith in God it cannot achieve freedom for men, even when it starts, as in the French Revolution, with being frantically in love with it; it quickly relapses into absolutism, and to the governing of the masses by force. All materialism genders to bondage; it is linked with the ideas of fate and necessity; they are its powers, and they leave room for but one worship, that of the God of forces." And that is where whole nations have landed through the neglect of God. Do we say that we are fighting for democracy? Well, where did that begin? Magna Charta won the freedom of the barons; but whence came the freedom of the masses? Where, save from religion? To-day democracy is disunited, hesitant, sordid. And no wonder! Men are turning their backs on the only source of democracy which is God in Christ. Do we say that we are out to defend civilisation? What do we mean by civilisation but this: Human society established upon truth, honor, justice, brotherhood, and not upon the law of the jungle! But where is the source of all these? If not in the jungle, not in the animal realm, then where? Where but in the higher centres of man's personality where he knows himself to be, not a superior animal, but a potential son of God? That is how civilisation comes—when man turns his back on the jungle and his face towards his Maker! It is when man meets God in Christ that he learns who he is and what he is. Where, in our modern life, is man confronted with the divine Christ? The answer is where the gospel of Christ is proclaimed.

3. We need to go unto the house of the Lord in order to be strengthened in the only argument there is in support of right against wrong.

It is an extraordinary thing that, although the nation is at war with Hitler, no one asks the obvious question, namely, Why is Hitler wrong? On what grounds do we condemn aggression? I suggest an exercise which could be quite as interesting as a crossword puzzle,

and far more informing. Take a sheet of paper and a pencil. Here is the exercise: Without mentioning one Christian principle write down your reasons for condemning Nazi brutality. You say that is easy? Try it! But remember that you are to eliminate all Christian teaching. If it be replied that Hitler is wrong because he is cruel, then we must ask, Why is cruelty wrong? Cruelty is natural; nature is cruel. The cat tortures the mouse, then why should not the Nazis torture their prisoners in the concentration camps? The Nazi airmen captured in Britain testified that they enjoyed bombing women and children. If Christianity is wrong, and there is nothing but nature, and man is only a developed animal, then on what grounds is cruelty declared to be wrong? If it be replied that Hitler is unjust and therefore to be condemned, then we ask, What is justice, anyhow? If there is nothing but matter, then man's idea of justice is but the effervescence of a chemical process; the only reality is matter, and justice is a mere phantasy without basis or permanence. It is the plain fact that the only complete argument against Nazi iniquity is the Christian faith. He who denies the Christian faith has not a leg to stand on in condemning Hitler. When a man rejects or ignores the Christian faith he is doing what Hitler heartily approves of. If the Christian faith ceases to be held, the Nazi philosophy will have everything its own way. Christianity is the one bulwark against it. It is utterly impossible to supply cogent reasons against Nazi brutality, unless these reasons are established upon Christian principles. If the Christian faith be true; if all men are objects of the divine love which seeks their redemption; if every man, woman and child be of infinite value in the sight of God; if man's highest values have their sanction in the Creator of all the world; if every man is, indeed, "the brother for whom Christ died": then Hitler is not only wrong—he is none other than a manifestation of antichrist. But what is more: In this conflict with iniquity we all need to have our faith strengthened and supported. It is not easy, in the face of present world conditions, to retain our faith in God, in man, and in a better social and international order. We need to be told again, and told often, of God, of the Christ, the crucified, who died and was buried, yet rose victorious over sin and death. We need to be told again and again that which was proclaimed of old, "He must reign till all his enemies be put under his feet." There is only one place where we are told that. That place is the house of the Lord. We need to be delivered from the truncated Christianity of the man-in-the-street which threatens our ruin; we need to be replenished from the great source of our freedoms; we need to be reassured of the victory of goodness over evil. These are our needs; God alone can satisfy them; let us, then, go unto the house of the Lord our God.

EVANGELISE!

CHRIST must be enthroned in the hearts and lives of our people. Our first task in giving our Christ to our country is the evangelisation of our land. The gospel must be preached to the Indians, the foreigners, the underprivileged, the Negroes—to every race, nationality, kindred, tribe, and caste—that all may know of his saving grace and may accept him as Master and Lord.

It has been said that men cannot live the "good life" in a bad social order. Whether this is true or not, one thing is true, a good social order will hardly be developed by bad men. Only good men can and will develop a good world. Christ must be enthroned in men's lives before he can be enthroned in the life of the world. Men must be born from above if the world would be made anew. Our first great task is winning men to Christ. The gospel must be preached to all our people. The lost must be told that they are lost, and that

Christ alone can save, and that Christ does save. This must be the burden of our hearts until all in our land have heard and heeded the call of Christ to repentance and faith.—J. B. Lawrence.

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Chelsea.—Vacant Christmas and after, 2 B.R. and K., acc. 3, gas, E.L.—Mrs. Cooper, 55 Chelsea-rd., Chelsea.

Chelsea.—Vacant house, acc. 4, from Jan. 10, G., E.L., few mins. station and beach.—Miss Green, 3 Chelsea-rd., Chelsea.

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

BIRTH.

McDIARMID (nee Alma Maloney).—On Oct. 14, at Melbourne, to Mr. and Mrs. J. W. McDiarmid, a daughter (Merle Yvonne).

DEATH.

ARCHER.—On Oct. 30, at Children's Hospital, Margaret Irene, the dearly loved daughter of Elsie and Bill and loving sister of Freddie, aged 10 months. "Safe in the arms of Jesus."

IN MEMORIAM.

TURNER.—In fond memory of my dear wife and mother, Margaret Ann, who fell asleep in Jesus on Nov. 7, 1940.

A precious one from us is gone,
A voice we loved is stilled;
A place is vacant in our home
Which never can be filled.

—Inserted by her loving husband and Elsie.

WHELAN.—Treasured memories of Joseph, loved husband of Florence Whelan, who was called home Nov. 9, 1938, at Chatswood.

"Loved with everlasting love."

(Rom. 8: 38, 39.)

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NORTH SUBURBAN CHURCHES CONFERENCE.

SATURDAY, NOVEMBER 15.

To be Held in Coburg Chapel.

Afternoon Session, 3.30 p.m.—

Speaker, W. R. Hibburt.

Tea Session, 5.45 p.m.—

Speaker, W. Gale.

Evening Session, 7.30 p.m.—

Speaker, E. L. Williams.

Basket tea at 5 p.m. Hot water, etc., provided.

Come and enjoy fellowship together.

—H. B. Turnham, Sec.

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.

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NOVEMBER 23, 1941,

with Bro. Dan Stewart as Guest Speaker.

C A S T L E M A I N E

Calls all members and ex-associates back for this day of remembrance and inspiration. Come home and enjoy the fellowship.

Sat., Nov. 22, Re-union Social.

Sun., Nov. 23, 11 a.m., Communion.

3 p.m., Bible School.

7 p.m., Gospel Service.

A Friendly Welcome.

If unable to come, please send a greeting to the secretary, 46 Bull-st., Castlemaine.

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.

Foreign Missions.

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

"ENDEAVOUR III."

PROGRESS figures for the "Endeavour III." launch fund are coming to hand, and the result to 28/10/41 is as follows: Victoria, £111/1/3; New South Wales, £103/7/6; Queensland, £69/7/5; South Australia, £53/2/6; Western Australia, £47/5/6; Tasmania, £1/10/6; total, £385/14/8.

Probably in no State are the figures given complete. In South Australia some C.E. societies took up shares, and have promised to pay over a period. We congratulate the C.E. societies, young people, intermediates and juniors, for all had a share in the magnificent result achieved.

To date the expenditure has been: Launch, £300; dinghy, £16; spares, £2/6/-; marine insurance, £20; total, £338/6/-.

The credit balance will be reserved for future maintenance, as these costs are always high, due to humidity and salt water. Will all who have monies on hand or made promises remit promptly, so that appeal can be concluded? Bro. D. Hammer has already expressed his appreciation for the loyalty and co-operation of our young people.

THE WIND OF CHANGE.

AT the Federal Conference various departments spent part of one day in sectional conferences. The sectional conference for overseas work gave time to the discussion of training workers on our own fields. Already something is being done in this direction. India in the past has sent students out for higher training, but to-day two very promising students are going further; Ratan Parkhe is in Poona doing a medical course, and Hari Waghmodi is at Wilson College, Bombay, and later will do a Bible course at a well-established college. Both boys were in our own homes and passed through our schools. The latter has just passed his matriculation examination and gained the highest marks for Christian boys in the Marathi speaking area. On roads just as important, but in less pretentious ways, students are preparing in China for a wider ministry, and Bro. Hammer has been training some of the best lads in the islands.

Great changes are likely to take place in world events, and such changes are likely to affect leadership in all mission fields. The only safe way to prepare for these changes is to have a policy now that will help establish the work in all fields should the leadership in the future be left to the younger church leaders. The sectional conference group were unanimous in their endorsement of the Federal Board's policy to further these plans as far as possible. In the case of the Indian students some help has been promised, but we seek others who are interested to make donations that will be earmarked and reserved for this particular work.

A recent article in a missionary magazine under the title, "The Wind of Change," looks into the future and is well worth careful study: "Truly, 'the wind of change' for ever blows across the tumult of our life," and though the younger churches may not be equipped or prepared for taking larger responsibilities, the process of devolution of missionary work, of duties of administration, will have to be quickened, and the property held by missions will have to be transferred to trusts registered in this country. This might mean that the influence of mission compounds might wane, and that the character and composition of the councils and committees might be changed. It may involve some administrative posts held sacrosanct for the representatives of the sending churches, based on the sound principle, 'the

who pays the piper calls the tune,' now being thrown open to the natives of the country.

"For this is a time for revolution and not merely devolution. Missionary recruitment might stop and men and women may not be available for a number of years, even as it happened during and after the last war. Congregations might shrink in numbers, and that may be all for the good. We shall have to adapt ourselves, our organisations and our methods of evangelism to new conditions. One noteworthy result of the present crisis is to bring to the fore the National Christian Council and provincial councils, which are playing a great part in missionary reconstruction and statesmanship. It is my sincere prayer that the infant Indian church of which we are a part may, despite its many shortcomings, prove equal to the challenge of the hour. And may we, 'through love, through hope, and faith's transcendent dower, feel that we are greater than we know.' For, trusting in God's inexhaustible riches and power, and living in daily obedience to God's plan, we shall yet overcome the world."

DHOND HOSPITAL NEWS.

AT present we have five pneumonia cases. They take a good deal of nursing, but it is time well spent. The last nurse to come has sent in her resignation, and will be leaving next month. It is hard to get nurses to suit this work, especially now that these partly trained nurses are being taken into military hospitals. Sushilabai is not very missionary-minded, and not suitable for a mission hospital. We need nurses who recommend the gospel to the non-Christian patients—living epistles. Yesterday I went hospital shopping, buying matches, soap, cotton and kerosene. In the main street there were hundreds of cows and bullocks, those sacred animals! The street was strewn with hay, and they were having a wonderful free feed at the expense of a high-caste, wealthy merchant, who in this way thought to obtain merit with the gods. I was glad to see those poor animals fed, but it is sad to think of what lies behind the act—ignorance and superstition.—L. Foreman.

GOG AND MAGOG, NOT ARMAGEDDON AND NOT PRE-MILLENNIAL.

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

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

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The Objects of the Fund are:

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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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Social Service

Notes and Comments.

Will. H. Clay.

Extension of Social Services.

IN COMMON with almost all governments, our own Commonwealth Government has made social service a leading plank in its platform. The soldiers have been promised an increased rate of pay, old age and invalid pensioners are to benefit, extended assistance is to be given to widows and their dependent children, industrial workers are to share in the distribution of presents, and a promise has been given that the proposed compulsory loan plan will be rejected. Little wonder that there is a feeling of satisfaction, if not jubilation, abroad. It is not for the average man to reason how it is to be done. At last we have discovered that, when the government wills, all things are possible. A few millions of pounds, even in war time, for social services are a mere trifle. The signs are encouraging. No one will grudge the genuine beneficiaries their small increase.

Bonus to Newly-married Couples.

The deputy leader of the Victorian State Labour Party has introduced a bill in which it is proposed to loan £150 to newly-weds at a low rate of interest to assist in getting a home together. Social leaders were asked by the press for an expression of opinion on the proposal. Some readily favored it. We, however, were amongst the opposition. It might be said that opinions were sought without giving a chance to weigh the pros and cons. To us it seems that such a bill should, if presented at all, be introduced to the Federal Parliament. Already the lack of co-ordination of State laws relating to married life, such as wife desertion, maintenance of wives and children, debts, and many other matters, is responsible for much unnecessary suffering. Time payment houses, travel agencies, jewellers and others akin to these, are most likely to benefit. Of course, preventive measures may apply, but we can see no end of difficulties.

The Melbourne Racing Season.

Petrol restrictions notwithstanding, it is stated that 85,000 people (adults) attended the Caulfield Cup carnival—a record. Tote figures were also a record. The machine handled £133,142/10/-, an increase of £36,461/15/- on the previous record. More than £30,000 was wagered (officially) on the Caulfield Cup. The favorite, viz., the horse with the most money on, was defeated, so were two others who were tipped to win before the actual winner. Of seven races, only one favorite won. We did hear it said, "A fool and his money soon part company." What a pity this "sport" has such distinguished patronage.

Increased Dividends in Beer.

The drink business in England and Australia has never paid such dividends as it is now paying. This in spite of the liberal watering of share capital. We are informed that this watering has no effect on the alcoholic content of beer. The only hope for improvement in both the drinking and gambling evils is in better legislation, and better legislation is possible only by better legislators. Shall we train them?

Christian Guest Home.

The Women's Social Service Auxiliary has completed visits to all centres where group meetings had been arranged, Mesdames Gill, Ward and Ross being the speakers. All churches were uniting in an effort to raise a sum not less than £200 by direct giving in lieu of the usual fete. Some churches had already raised more than their quota. A great gathering is expected at the home on Saturday, Dec. 13, when the final results of the effort will be made known. Reports are due

on Nov. 3 and Dec. 1 to the secretary, Mrs. J. L. Ward, at the Social Service Office, 241 Flinders-lane, Melbourne. Country churches have been requested to assist by contributions of Christmas cakes, fruit, dairy produce and vegetables which will be on sale at the home. Cash donations will be gratefully received. A nice radio set has been received in response to our request. Sender desires to remain anonymous. Many thanks!

Obituary.

Mrs. E. E. Elliott.

ON Thursday, Oct. 23, there passed away at South Yarra, Vic., Sister Mrs. Emily Elizabeth Elliott, relict of late Frederick C. Elliott. Sister Elliott united with the church at Hobart, Tasmania, during the ministry of Bro. W. H. Nightingale in that city about 18 years ago. Coming to Victoria with her husband during the depression period, they linked up with the church at South Yarra. The mother of nine children, she was greatly beloved on account of her devotion to her family. Her Christian life was marked by a sincere faith in Christ and a relish of the means of grace. In her illness she was much comforted by the Word of God and prayer. For the past 12 months she had been ailing and mostly confined to her bed. Her husband predeceased her just nine years ago. A son, Bro. M. J. Elliott, is an officer of the church at St. Kilda. The writer on account of his association with Sister Elliott in ministries both in Tasmania and Victoria was requested to conduct the service at the graveside at Springvale Cemetery, where he was assisted by Bro. H. McCallum. Bro. McCallum also conducted a short service at St. Kilda chapel, Pakington-st.—Lionel A. Johnston.

WHICH WAY?

"A tree will not only lie as it falls, but it will fall as it leans. And the great question everyone should bring home to himself is this: What is the inclination of my soul? Does it, with all its affections, lean toward God or away from him?"—J. J. Gurney.

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Set Aside Your Gift Now

to the Victorian Churches of Christ Home Missionary Department. If interest only to be spent annually specify "Endowment Fund."

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

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MARGERY and Tom will never forget the
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suggested, "Trust and Obey." Uncle Paul must
have wished for a spell from the singing, for
he asked, "Who knows what is the best sort
of obedience?" Tom said, "Cheerful obedi-
ence," and Margery quoted the text, "Children,
obey your parents in the Lord, for this is
right."

When Aunt Helen said, "I think Gospel of
Mark obedience," several voices asked at once,
"What's that?" Tom ran and fetched a New
Testament and was soon being guided to place
after place where it says, "Straightway! Straight-
way! Straightway!" someone or other obeyed
Jesus. All agreed that Aunt Helen's was a
very fine answer.

"Well, I was thinking of Whatsoever obedi-
ence," said Uncle Paul, and began to read
aloud the story of a wonderful change that
was made by the power of Jesus and the obedi-
ence of some servants. When he had read
John 2: 1-7, Tom interrupted, "What about
Brim-full obedience?" "Yes," said Aunt Helen, "I
think that comes in too! The best obedience
is 'straightway,' 'whatsoever,' 'brim-full' obedi-
ence to Jesus."—G. J. Andrews.

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What a man does, not what he feels,
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—Benjamin C. Leeming.

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