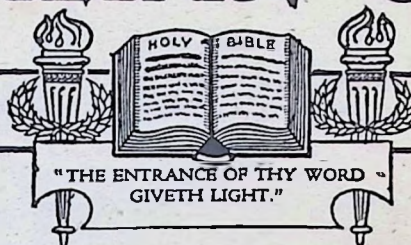


# The AUSTRALIAN CHRISTIAN

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## At the Table of the Lord.

### Giving of Thanks.

EVERY account of the Lord's Supper given in the New Testament tells us that before the disciples partook of the loaf and the cup the Lord Jesus Christ returned thanks. So prominent is this thanksgiving that the feast is by many people called "the Eucharist" (i.e., the thanksgiving), though the New Testament writers do not so employ this name.

Those who have the privilege of leading the church in its thanks should have impressed on them exactly what is their duty. It is not to make a prayer, anticipating the regular prayers of the service, nor is it to give a general thanksgiving for providential care and daily blessings. One brother has the definite and specific duty of returning thanks to God the Father for the loaf, the emblem of the body of our Lord. Another in similar fashion is privileged to give thanks for the cup, the emblem of the blood of Jesus that was shed for the remission of our sins. Let there be no omission of this thanksgiving or covering of it up in a long prayer. Brevity and definiteness are the things to be very carefully noted.

The following thanksgivings, some of them selected or adapted, may serve as models.

#### FOR THE LOAF.

We thank thee, our heavenly Father, for him who bore our sins in his own body on the tree. May the Saviour's love become more precious to us as the days go by. Remove from us every unworthy thought, and forgive all our sins, we pray, so that our fellowship may be unmarred, and that we may enjoy the fulness of thy blessing. As with grateful hearts we partake of this loaf which represents to us the body of the Lord Jesus freely given for us all, may we by faith feed upon him who is the true bread of life, the bread of God which came down from heaven and giveth life unto the world. Bless all who partake of this sacred feast and receive our thanks, we pray, in the Saviour's name. Amen.

O God, our eternal Father, enable us to eat of this loaf to-day, discerning the Lord's body broken for us. Help us to know that he was raised from the dead, and ever liveth to make intercession for us. Help us to repent of our sins, and to rise into the joy and blessedness of communion with our living Lord. We thank thee, our Father, that he died to redeem us from sin, and that he lives to save us from the power of the world. As we eat the loaf, grant us thy strength, so that we may always live in the life he gives. We ask for his name's sake. Amen.

O God, our Father who art in heaven, who didst give thine only begotten Son to die on the cross for our salvation, we thank thee for thine unspeakable gift. Bless the loaf for us to-day, and may we partake of it discerning the Lord's body. Free us from the

sin of selfishness, and shed abroad in our hearts the love which leans on thee, and embraces our brothers, and holds to Jesus Christ with a grip stronger than death. We ask for his name's sake. Amen.

#### FOR THE CUP.

Our heavenly Father, we thank thee for him who came to reveal thy love to mankind, and who himself so loved us as to be willing to lay down his life for us. Accept our thanks for this cup of blessing, which reminds us of the blood shed for the remission of our sins. May this be to thy children a time of blessed communion with our Lord and with one another. Help us, we pray thee, to catch more of the spirit of our Master. Receive our thanks for the cup, and for this privilege of worship and of fellowship. We pray in our Saviour's name. Amen.

Our blessed Father, we come to this table with contrite and grateful hearts. If any one should find that he still loves sin, or that he is unable to turn away from it, grant him, Father, the power that will enable him to overcome. We thank thee for thy great love and for the limitless, cleansing grace of Jesus Christ. We would take of the water of life, and we thank thee that it flows so freely in this desert-like world. Father, we thank thee for this cup. When we partake of it, it is not to celebrate our own righteousness; it is because we remember the blessed Lord Jesus who died for our sins. In his name. Amen.

With grateful hearts, our Father in heaven, we gather around the Lord's table in remembrance of our Saviour's love and sacrifice. We thank thee that thou didst commend thine own love to us in that while we were yet sinners Christ died for us. May the love manifested on Calvary constrain us to love thee more and serve thee better. Help us to remember that the Saviour died for all in order that they who live should no more live unto themselves but unto him who for their sakes died and rose again. Bless this cup to all who partake of it, and enable us all with joy to receive its message of love, that "the blood of Jesus Christ, God's Son, cleanseth us from all sin." Accept our thanks, we pray, in the Saviour's name. Amen.

### Other Helpers.

Other than those for whom these chapters are specially written, there are many persons whose careful and efficient service can add greatly to the dignity and helpfulness of a worship meeting. The speaker and his address are outside the scope of our present writing. Secretarial announcements help most when they are reduced to a minimum, confined to appropriate functions and given briefly in simple, unadorned language. A gifted and

consecrated organist can greatly assist the praise portion of the service. Doorkeepers and ushers, early at their post, giving unobtrusive, dignified and friendly attendance as needed, render valued service. Assistants at the table, who distribute the emblems and take up the offerings, should be encouraged to take their duties more seriously than is sometimes the case: they should be present early, be fully conversant with their exact duties, act ever with decorum, and never fail to keep an appointment without early notification to the church secretary or preacher. Due care should be given to such matters as preparation of the table and clearing of it after the service, provision of flowers, the distribution and collection of hymn books, putting up of hymn board, etc. All should be attended to without noise or fuss, and without any disturbance of the worshippers. Occasionally some of these things are left to the care of too young and unsupervised children.

It is a great pity when neglect even in a small matter mars the harmony of the service or hinders any devout worshipper from receiving the benefit which attendance at the table of our Lord was designed to give. The important thing is for every one with any allotted duty to regard its fulfilment as service rendered in love to Christ and his church. Let each resolve that he will never fail the church, that he will ever be faithful, regular and punctual in attendance and do his utmost to ensure that the service will be one of dignity, beauty and blessing.

### Gambling Proceeds Declined.

WE note with approval the following remarks in an editorial note in "The Messenger" for January 31, relative to the gambling associated with a recent patriotic collection day:

"It is not generally known that the Presbyterian Soldiers' Welfare Association were invited to take part in the effort, and were offered a quarter share in the takings. Reluctantly, the association felt compelled to decline the Lord Mayor's generous offer. This was not because they were not in need of money—they do need it, and badly. They declined the offer because they could not, with a good conscience, associate themselves with the appeal that was made to the gambling spirit. We commend their action. The inroads of the gambling practice are such that quite recently we have heard fathers complain of its menace to lads who enter workshops and places of business. Adopted by the public, and engaged in openly for a good cause, a mantle of respectability is thrown around a practice which, dangerous in itself, is all the more dangerous when presented in this guise."

Mr. C. Neville, secretary of the Presbyterian Soldiers' Welfare Association, states that when the association decided not to accept a portion of appeal money, the Lord Mayor had offered to keep proceeds from the sale of buttons in a separate account, and to make the association a donation. Because of the offer a number of members had assisted in the sale of



buttons. It is reported that the appeals committee has decided to offer the Presbyterian Soldiers' Welfare Association a donation of £500.

In the "Church of England Messenger" Archbishop Head said that care had been taken that the Anglican League of Soldiers' Friends should not receive money from gambling devices. The league had decided to control its own stalls, and would rely for its share of the appeal from direct purchases and the sale of buttons.

## British Year Book.

BECAUSE of war conditions our British Conference was not held last year, and the publication of the Year Book was delayed. The copy which has come to hand indicates the difficulty of the work. From an editorial article in "The Christian Advocate" giving the result of "Year Book Reflections" we cull the following sentences:—

"Naturally, one turns, first of all, to the subject of home missions, and here one must confess to a bitter disappointment. Only 427 baptisms are recorded for the year. Only sixty churches record baptisms—just one third of the total number. If all churches had worked for decision as these sixty have, the number of baptisms would have been over 1200. . . . The largest number of baptisms is recorded in the Midland Division where Hinrichsen and Macmillan missions took place, and everywhere figures show that positions have been maintained or improved where evangelistic help has been available. There is no doubt about this fact. . . . It ought to be clear to us that in a number of churches leadership is in a bad way. Is this one of the prices we pay for independency? And is it a necessary price? Is there the right kind of co-operation in districts and divisions? Something is sadly wrong, and this is further testified to by the fact that the number of separations is 545! Now, very few of these separations, I imagine, are through disciplinary action. They are mostly from indifference, and this points to the fact that both church teaching and enthusiasm are at a low ebb in many places. I have no desire to paint the picture too black, and I am no pessimist; for I believe the situation can be redeemed."

## Over-worked "Message."

SOME time ago one of our American papers printed a short article against the growing use of the word "message." It quoted the following sentences from the pen of Bishop John M. Moore, of the Methodist Episcopal Church:—

"Message" is just about worn out. It should have some rest. Once it sounded well, somewhat pious, somewhat dignified. But no longer so. It is surely hackneyed. "Brother So-and-so or Dr. So-and-so will 'now give us the message.' Haven't we heard that 'a lot' the last five years or more? Many persons feel the need of a little relief from this monotony.

There are other excellent words that would meet the requirements of the various situations equally as well or better. The man that preaches delivers a sermon, or at least he should, and why not call it a sermon? The word is more appropriate than "message" for preaching, for "message" carries the idea of being sent and sermons do not always sustain that idea. The real preacher is timid about prefacing his statements by "Thus saith the Lord" or "The Lord has sent this message to you through me." Hold to the good word "sermon," and in introducing a preacher let the people know that it is a sermon that they are to expect.

In Australia, too, the word "message" has suffered from overmuch use. Numerous church reports in this paper have so obtruded it as to annoy some readers. Frequently the misuse is so glaring that we have had to change the word. Some writers seem to think that "subject" and "message" mean the same thing;

it is not uncommon to receive a report which says, "His morning message was 'The New Birth,'" or such like. Occasionally we get a large number of reports with the sentence, "Bro. So-and-so brought a message." The most

remarkable misuse to date is indicated in the following genuine quotation: "Bro. — exhorted a splendid message on — at evening service." We hope this will continue to hold the record.

# Caring for the Babes in Christ.

E. J. Hilder.

IN these days there is a growing appreciation of the need for special care of the new born, and the various governments in many ways are providing for the education of young mothers and for assistance in the nurture of their precious charges. This enables the children to face life with a reasonable prospect of good health, and removes many of the risks that were the common lot of previous generations.

All this is very admirable, and no doubt will increasingly justify itself in the days to come. This line of thought reminds us of the other babes who have been spiritually born into the kingdom of our Lord and Saviour, and who need an equal amount of tender care. True, they are of an older growth, but they are still but babes in Christian experience and need much shepherding. The growing indifference to religious teaching and the consequent slackening of moral ties render it increasingly necessary for all such to be well grounded in the privileges and responsibilities of their high calling, so that they may be able to withstand the subtle temptations that in these times surround them.

In the early days of our movement in New South Wales, we could generally count upon receiving sympathetic support from the parents in our desire to help their children to live the Christian way, but modern conditions and new inventions, together with a growing disregard for the Lord's day, have largely reduced that measure of support. This increases the importance of being sure that the young in Christ should know in whom they have believed, and that they should be fully persuaded that he is able to keep them against that day.

An analysis of our conference returns shows that a disturbingly large number of those who set out to follow Christ fail to continue to do so and fall out of our ranks. Just why this should be, and the best way of preventing its continuance in the future, is a problem that challenges the serious thought of the best minds in the brotherhood.

The gospel is still the power of God unto salvation, and generally speaking, it is presented in an efficient way, whilst the brotherhood continues to possess considerable evangelistic fervor. Though existing conditions make religious work more difficult, yet in spite of that, converts are being made, and the miracles of changed lives still present themselves as convincing evidence of that great fact. When people are added to the church in ones and twos in the ordinary ministrations of the word, it is generally possible to give them the necessary teaching, but the preacher cannot always do this as effectively as he would like to do, because of the many calls upon his time. Possibly more could be done in this way if attention were given to a systematic method of visitation in which some of the members could take part. This is a matter, however, that calls for careful treatment and a prayerful selection of the visitors, as most churches have members who are quite unsuitable for this kind of work and yet are unaware of the fact.

## Mission Methods.

It is the matter of gospel missions, however, that the writer is particularly thinking about, and in which he thinks there is room for

some improvement in our methods. When a church decides to have a mission, it takes up the gauge to a considerable amount of planning and active work. If it is well organised, many committees are formed, and most of the active membership become absorbed in one or other of them. The enthusiasm gradually works up to a crescendo, embracing those who are not usually interested, and invitations are broadcast and pressed home for the attendance of friends at the special meetings. The musical arrangements receive careful consideration, and the bright singing plays an important part in the preparation of a devotional atmosphere. The consequence is that a high degree of interest is aroused, and the attendances increase to a degree that reaches its climax in the concluding days of the mission. Then the campaign closes. The church members, tired after a long series of meetings, fall back into their normal way of living.

The preacher, possibly with some assistance from his officers, begins a strenuous round of visitation to the converts, trying to become acquainted with their families and their special needs, meeting the usual arguments of some parents against the immersion of their children, and dealing with the host of other matters that have been crowded out by the calls of the mission. He may be young and inexperienced, with a small board of officers unable to give him much help, and possibly, with an ingathering of new members outnumbering the old ones, a fact that in itself often brings peculiar problems. All these things, added to his own weariness after the strain of the mission, take such toll of his strength and time that he is unable to properly prepare his addresses, and this may give rise to unfavorable comparisons with those sparkling sermons that the brethren had become accustomed to hear from the missionary. This may cause some disappointment, and thus may be planted a tiny seed of dissatisfaction that may grow sufficiently to bring about a gradual slipping away of much of the newly-born enthusiasm, unless it is discovered and effectually checked.

This has happened before in our history, and the following incident illustrates the point. One of our churches reported to the 1907 conference in the following words:

"The year opened with bright prospects. Bro. — commenced a mission in a tent in —, and put such a fund of enthusiasm and energy into it that it was at once contagious, and the whole church became fired with a similar enthusiasm, the result being that the tent was crowded every night, and there were 187 confessions. For some weeks the church had full and enthusiastic meetings, but a leakage of converts soon became apparent, and the meetings came down to the average before the mission."

It cannot be said of us that we are without experience in the planning and carrying out of missions, for we have been doing so for over forty years. A list of all the gospel missions held in this State has been compiled from existing official records, and is believed to be fairly complete. This shows that the first one was held at Rookwood by Bren. Walden and the late P. A. Dickson in December, 1897, with the result of two confessions. Start-



ing with that mission, and including the one recently closed at Rockdale, there have been 227 missions carried out by us in New South Wales, and of these, 93 have been in the country with 27 churches, 10 of which do not now exist, and 134 in the metropolitan area with 34 churches. Particulars of the results of these are only recorded in 143 cases, and the total confessions from them were 4484; of these, 2847 were in the city and suburbs, and 1637 in the country. These missions were conducted for varying periods, ranging from four days in small centres to six weeks in more crowded areas, and were held in tents, chapels and halls. The speakers comprised the State evangelists, four missions teams (two American and two Australian) and individual preachers.

What a wealth of consecrated work and sacrificial giving is represented in this long list of special efforts, and how sad the thought that they might have been even more successful had we long ago faced up to the problem of more effectively shepherding the flock. There seems to be no escape from the conclusion that the personal touch with the converts must be maintained until they become strong enough to walk alone.

### What Are We Going to Do About It?

Mostly speaking, facts can only be treated in one of two ways: either we utterly ignore them and go on as usual until a break comes, or we resolutely stand up to them and earnestly consider how we can do better.

In the spirit of the latter alternative, the writer makes the following suggestions: That the Home Mission Committee seek the aid of the Executive of the Sisters' Conference in an endeavor to form a band of consecrated and experienced sisters with qualifications for dealing with women and children and with a fair amount of spare time. It would be their work to assist churches that are poorly staffed and particularly in connection with missions. After that has been done, the Home Mission Committee should make diligent inquiry as to the capabilities of any church to deal effectively with converts before allocating a mission to such church. If not entirely satisfied on this point, the committee should then arrange for one or more of the Mission Band sisters to attend the mission and make the acquaintance of the women and children who make the good confession. When the mission closes these sisters should remain with the church, visiting and instructing the women converts, forming classes (if necessary) for the children so that they may really understand what is required of them, watching over them in the school and Endeavor societies, etc., and continuing to do this until it is considered to be no longer necessary. The same thing could be done with the country churches which would, however, be expected to provide suitable accommodation for the visiting sister. Such an organisation might develop some of the sisters to such a marked degree that the Home Mission Committee might think it advisable to employ them permanently.

It is further suggested that the money contributed yearly by the sisters' conference should be devoted entirely to financing this particular work, and from it should be paid travelling and incidental expenses and any honorariums considered necessary, and any balance left over should be saved against the time when an extension of the plan might be considered desirable.

This scheme would give the sisters a distinct part in home mission enterprises, and would be a long overdue recognition of their intensely loyal and unobtrusive service rendered so faithfully over many years.

It would be a great help to the preacher thus assisted, giving him time to look after the men of the congregation, follow up fresh contacts, carefully prepare his addresses, and do the many other things that press for his attention.

### Bible Reading Campaign.

When the church has had sufficient time to adjust itself after the mission, a series of special "building-up addresses" by an experienced preacher would be helpful. This could very well take the form of a Bible reading campaign with illustrative charts, and this might also interest outsiders who will not attend missions. This would probably be specially valuable to a country church, and would show that the committee is remembering them, and would also be a welcome break to their comparative isolation.

It does seem to be an undeniable fact that in these days the Bible is not read as much as it used to be, and that the general rush of life has lessened the opportunities for family worship. There is need for a better understanding of the Scriptures, and it seems to the writer that this could be assisted by the preparation of a small booklet, made as simple as possible and written on the assumption that the reader is quite ignorant about the Book

and its significance. This should explain something of its divisions and the times and customs, when the parts were written, and the reasons for the various epistles, prophecies, etc. Surely it is reasonable to suppose that such a booklet would greatly assist in an intelligent reading of the precious volume itself. This booklet should be given to every convert when welcomed into the church, together with a New Testament and a packet of duplex envelopes.

There are other matters that are not quite so pertinent to the present theme, and yet are very necessary to make church meetings as helpful as possible to everybody. One must forbear, however, and close with the expression of a fervent hope that the day is drawing near when all presiding brethren will have learnt to be brief and concise in their remarks at the Lord's table, and when all who give thanks for the emblems will be content really to do so, and not attempt to forestall the one who later has to voice the prayers of the congregation.

## A Preacher on Holiday.

No. 2.

Principal T. H. Scambler, B.A., Dip.Ed.

ALL around Cowes the koalas are to be seen. A Comical little fellows they are, perched in the forks of trees, for the most part taking no notice of anybody, though now and then they will respond to one's attempts at conversation with a languid and supercilious glance downwards. They seem to have been well treated, for they give no evidence of fear.

Phillip Island is hardly an island any longer. The strait at Newhaven, where early settlers in the island swam their horses and cattle across, and where the punt later attended to the necessary traffic, is now spanned by a handsome bridge. It is nearly half a mile long. Half of it is built on piles, and the other half, under which strong tidal currents sweep to and fro, is a fine suspension structure. The bridge has been opened but a few weeks, and there are mixed feelings among the islanders about it. Many feel that the ease of access which it provides to the island will tend to destroy its unique features, such as the penguins and the koalas.

Our holiday was of the touring kind, and we made little arrangement beforehand for stopping places. This year guest houses have been unusually full, with the result that we were obliged to seek hotel accommodation. This, too, brought its share of experiences. We put up one night at a place where the name of the publican means transgressive. However, you cannot go much on names, as witness my own. A scambler, according to Webster, is a bold intruder upon the generosity of others. The origin of names is an interesting study, and quite evidently they were sometimes given because those who were named had the opposite characteristics. But that is beside the point. What we started out to say was that in spite of the publican's name, and in spite of well-known effects of the liquor traffic, there was no sign of lawlessness in this house. But at another hotel, where we stayed over a week-end, and where the publican had a better name, regulations were truly flouted. The bar door was closed at six o'clock, and on Sunday—this concession was made to the requirements of the law. Liquors were served freely night after night, until after midnight. A continual stream of callers came on Sunday through the residential part to the bar parlor, and liquor was served without restraint all day. There happened to be a police officer boarding at this hotel, one of those on duty

in the town. We spoke to him about this illegal trading. He said, "It would break the publican if you stopped trading out of hours." He also said that guests had certain privileges. When I suggested that all sorts of people were coming in and were drinking until after midnight, he said it is difficult to tell who's who. It seemed to us that the privileges of guests were very considerably extended, and that it would not have been difficult for us to find out who the guests were. Perhaps preachers and policemen are trained to look at things through different eyes. We saw guests and others drinking liquors until nearly midnight. We heard guests and others (we guessed others, because we heard them say good night in the wee sma' hours, and go out into the street) being served after midnight. To be sure, it may have been ginger beer, after midnight. We managed to doze a little, in spite of the noise, though occasional outbursts of loud laughter and talk would awaken us with a start. "Nobbie, come here, Nobbie," stentorian tones called about one o'clock of the last morning we were there. Nobbie was a dog, and apparently came, for the big voice went on, "There's not much wrong with a man when dogs and children like him." Truth to tell, he was quite a likeable chap, drunk or sober. We dropped off to sleep again presently. The last we heard was the voice of the man whom dogs and children liked insisting that the ladies of the party must have a drink before they went to bed. Next time we go touring, we shall select the chief resting-places beforehand, and with care.

Our route took us through Inverloch. It was at Inverloch where "A Preacher on Holiday" was born, fifteen years ago. Then we wrote of Inverloch, "It is somewhat remote and far enough from the madding crowd to provide such a holiday as a busy preacher needs." We fear our comment popularised it too much, for it has become a favorite resort for great numbers of campers and holiday-makers. But, as we wrote in these notes after a visit a few years later, "Some things are still the same. Anderson's Inlet, with its picturesque sand-hills, its waters reflecting the trees along the shore, and the mountains in the background, fills one with a sense of beauty and strength. And the ocean—the booming, billowing glorious ocean—is the same."



# The Home Circle.

Conducted by J. C. F. Pittman.

## SPIRIT WITH SPIRIT.

"Speak to him thou, for he hears,  
And spirit with spirit can meet—  
Closer is he than breathing,  
And nearer than hands and feet."

LYMAN ABBOTT seeks to make this truth real to us after this manner. A young man is going away from home, and an hour before he takes his train he has a heart-to-heart talk with his mother. Both are spirits veiled in flesh, and if each looks lovingly into the face of the other, neither really sees the invisible soul of the other. The boy takes his train, and next morning calls his mother up on the long-distance telephone. She hears his voice and knows it, and they talk again, albeit she does not see his face. Next day she finds a letter from him in the morning mail. Now she neither sees him nor hears his voice, but she knows his handwriting, and spirit with spirit meets without either sight or sound. Another day she has a telegram from him telling her that he has decided to take her advice. Now she neither sees nor hears him nor has his handwriting. When her birthday comes she finds a bunch of forget-me-nots on her plate. Of a truth, spirit with spirit can meet, as is every hour made plain to us.

When we go to the library and take down a great book, the grave gives up its dead, and we meet and commune with the great spirits of the past—their words, like wires, bring their thoughts to us from afar.—Selected.

## IT WAS HIS CUSTOM.

A CLERK and his country father entered a restaurant Saturday evening and took a seat where sat a telegraph operator and a reporter. The old man bowed his head and was about to say grace, when a waiter flew up, singing, "I have beefsteak, cod-fish balls, and

bull-heads." Father and son gave their orders, and the former again bowed his head. The young man turned the color of a blood-red beet, and touching his arm, exclaimed in a low nervous tone, "Father, it isn't customary to do that in restaurants!" "It's customary for me to return thanks to God wherever I am," said the old man. For the third time he bowed his head, and the son bowed his head, and his telegraph operator paused in the act of carving his beefsteak and bowed his head, and the journalist put back his fish-ball and bowed his head, and there wasn't a man who heard the short and simple prayer that didn't feel a profounder respect for the old farmer than if he had been the President of the United States.—Selected.

## HOW TO MAKE A RELIGION SUCCEED.

THERE is a famous anecdote of Talleyrand, the French statesman, and the infidel who had invented a new religion, and complained to Talleyrand that he had much trouble to introduce it. "I will tell you how to make it succeed," said Talleyrand. "How? How?" asked the infidel, eagerly. "In this way," answered Talleyrand. "Go and be crucified; then be buried; then rise again on the third day, and go on working miracles, raising the dead, healing all manner of diseases, and casting out devils, and then it is possible that you might accomplish your end!" The philosopher, crest-fallen and confounded, went away silent.

Magistrate.—"So your excuse for robbing the restaurant is that you were starving. Then why did you not help yourself to something to eat instead of robbing the cash-desk?"

Prisoner.—"I always like to pay for what I eat, your worship."

# The Family Altar.

## TOPIC.—GLORIFYING GOD.

Monday, February 10.

FATHER, glorify thy name.—John 12: 28.  
"What shall I say?" exclaimed the troubled Jesus. Immediately afterwards he repudiated the thought of prayer for deliverance as contrary to the purpose for which he came to earth. Instead he prays, "Father, glorify thy name."

Reading—John 12: 20-36.

Tuesday, February 11.

Even so let your light shine before men; that they may glorify your Father which is in heaven.—Matt. 5: 16.

Since our light is but a reflection from him who is the light of the world, our main objective should be as was his, viz., the glorification of our Father in heaven.

Reading—Matthew 5: 13-16.

Wednesday, February 12.

Therefore will I give praise unto thee among the Gentiles.—Rom. 15: 9.

For the great salvation provided for them through our Lord Jesus Christ, it is fitting that Gentiles should unite with redeemed Jews in ascribing praise to God.

Reading—Romans 15: 1-13.

Thursday, February 13.

Do all to the glory of God.—1 Cor. 10: 31.  
Our only hope of salvation is in being linked to God by faith in the Saviour, whilst our

only hope of assurance of the acceptance of our service is because it is done with a single eye to his glory.

Reading—1 Corinthians 10: 23-32.

Friday, February 14.

He that glorieth, let him glory in the Lord.—1 Cor. 1: 31.

A quotation from Jer. 9: 13, where we are told that the wise man must not glory in his wisdom, nor the mighty man in his might, nor the rich man in his wealth. God alone is the worthy object of glory.

Reading—1 Corinthians 1: 26-31.

Saturday, February 15.

If a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name.—1 Pet. 4: 16.

When we suffer for righteousness sake, we have no need to be ashamed, for we are thus linked with the Saviour, an inestimable blessing for which we should always glorify God.

Reading—1 Peter 4: 12-19.

Sunday, February 16.

Ye were bought with a price; glorify God therefore in your body.—1 Cor. 6: 20.

The only fitting life for redeemed souls is that which consists of whole-hearted devotion to him who saved us. The apostle seems to say, "Give your body entirely to God; live only for him; let all you are or do or say tend only to his glory."

Readings—Psalm 36; 1 Corinthians 6.

## Excuse Me, Please.

Luke 14: 15-24.

Prayer Meeting Topic for February 12.

H. J. Patterson, M.A.

DID you ever do a thing for which you could not find an excuse? Is there ever a thing done for which there is no excuse? "There were extenuating circumstances," said the judge, and the prisoner always believes that there are circumstances which should be taken into account when weighing up the evidence. Adam blamed the woman, and the woman blamed the devil. Saul excused himself because of the people and the Lord's sacrifices, but it cost him his crown and his life. Most of us have wonderfully inventive minds in formulating excuses if we wish to get out of anything. You do not wish to fulfil an engagement, and so you say, "Baby is not very well," or "I am not well myself," or "The wife is not very well." These excuses are bad enough in ordinary life, but are ten times worse when offered to our Lord.

Home Ties.

No excuse, however good, should be offered to God for failure to accept his invitation. "I have married a wife and therefore I cannot come." According to the law a man was absolved from attendance at social functions for one year after marriage. Jesus suggests that this must not apply when God calls. Even the best of excuses must not prevent our acceptance of the divine invitation. The young man says, "When I settle down I'll become a Christian"; when settled down he has no time. All kinds of excuses of this nature are made. It may be the wife's people who are coming to tea, and "you know, they do not go to church." Home ties are really dangerous. Some men can be away from the wife every day of the week and at work, but not one hour can be spared on Sunday for the worship of God. Saturday afternoon may see us at the football match, or at cricket, or golf, "but the garden must have some attention, you know." So Sunday is used for that purpose. It is also an astonishing thing that it should require two healthy young people the whole of Sunday to mind one healthy baby. "I have married a wife and therefore I cannot come."

Business.

"I have bought five yoke of oxen" in the most modern translation would be, "I have bought one new car and I go (on Sunday) to try it." The injunction of the Lord not only to remember him in breaking bread, but also to set a good example lest one of these little ones should offend, is unheeded.

"Business as usual" is a sign many might erect on the Sundays. We are going on strongly toward a national and spiritual breakdown if we continue to close our ears to the invitation of the Lord. The same business man will condemn others for a hand-to-mouth policy, but spiritually he is not even doing that. He starves his soul. "Demas hath forsaken me, having loved the things of this present age." There are many such as Demas to-day.

Inconvenience.

In all the excuses suggested by Jesus, the fact is obvious that the moment they were called was an inconvenient one. But should the fact that it is inconvenient stop us from doing the will of God? If we are not prepared to suffer a little that way for Christ is our Christianity worth anything? It is worth little either to God or to us. Difficulties are there to test us out. If we do not overcome them we prove unfaithful and unworthy. "For I say unto you, none of those men who were bidden shall taste of my supper."

TOPIC FOR FEBRUARY 19.—ON BEING A CHRISTIAN.—Luke 14: 25-35.



## Our Young People

C.E. Interests and Activities.

Conducted by W. W. Saunders.

### 1881—CHRISTIAN ENDEAVOR—1941.

SIXTY years ago a young preacher, in his first full-time pastorate, decided to inaugurate a new organisation for the young people of his church. The object of this organisation was to "promote an earnest Christian life amongst its members; to increase their mutual acquaintance, and to make them more useful in the service of God." The new organisation was to be called a "Christian Endeavor Society." Its members were to be "young people who would sincerely endeavor to accomplish the results specified above." The matter was placed before the young people by the preacher, Dr. Francis E. Clark, and on Feb. 2, 1881, in Williston Congregational Church, Portland, Maine, U.S.A., the C.E. society was constituted.

"If this counsel or this work be of men, it will come to nought; but if it be of God ye cannot overthrow it." So spoke the learned Gamaliel of Christianity when, soon after its birth in Jerusalem, it was opposed by the Jewish leaders. Judged by this standard, what can be said of the C.E. movement? Far from having "come to nought," C.E., in the sixty years since its inception, has developed and grown remarkably. It has spread over five continents (America, Europe, Australasia, Asia and Africa), until to-day almost 5,000,000 Endeavorers are united in a fellowship that encircles the world. From its ranks have come Christian teachers, preachers, missionaries, workers and business men. Missions at home and abroad, church conference activities and local churches have benefited richly from its contributions. The sick, sad, imprisoned, confined, poverty-stricken and unsaved have been immeasurably blessed as a result of its ministrations. Questions of social reform and true citizenship have been furthered by its support. In view of these things we must agree that C.E. has proven to be not "of men," but "of God." As the diamond jubilee of C.E. is celebrated on Feb. 2, the keynote of the celebrations will surely be gratitude to God for inspiring the commencement of the movement, directing its continuance and growth, and using it so abundantly in the cause of the kingdom.

### CELEBRATIONS.

TO mark this jubilee year, the national union has suggested the adoption of the world union's request that a membership increase campaign, with an aim of 100,000 new members, be conducted throughout all world territory. The States have, in turn, acquiesced in the national union's suggestion.

West Australia has planned a diamond jubilee rally in the Salvation Army fortress in Perth, on Feb. 1. An open-air meeting will precede the rally. On Feb. 5 a river trip will conclude the celebrations.

South Australia will hold a sports' field day at national Park on Feb. 1, with an open-air meeting at the close. On Feb. 3 a "get-together tea" will be held in Adelaide, followed by a jubilee praise rally, addressed by national president.

New South Wales celebrates with a harbour cruise on Feb. 1 and a jubilee fellowship rally in Sydney on Feb. 3.

Queensland has planned extensive celebrations in Brisbane. Jan. 31, an intermediate rally; Feb. 1, a junior rally; Feb. 3, jubilee thanksgiving meeting.

Victoria will hold an Endeavor day rally on Feb. 1 in Melbourne, addressed by the president, who will also broadcast a special message on Feb. 2. On Feb. 3 an Endeavorers' intercessory service will be held.

It is to be hoped that these celebrations will lead to a strengthening of C.E. for her great task "for Christ and the church" in the world.

## Social Service

Notes and Comments.

Will. H. Clay.

### The New Social Order.

ONCE again this is the major question in the social field. Many and various are the schemes proposed. At present there is the utmost confusion existing. It would appear, however, that the Federal Government is taking definite measures to bring order out of the confusion. Already officials are busy collecting material for presentation to Parliament which, in due course, will be debated and, in all probability, will find the waste paper basket in the end. Can anyone seriously believe that the new social order which will meet the demands of the thousands of men who are fighting for it can be produced by politicians? Any scheme, no matter how promising it may be, that is not based upon Christian ethics, is doomed to failure, and failure is too serious to contemplate. The subject is one which should occupy the attention of Christian minds.

### Christmas Cheer.

The N.S.W. government made a gift of £600 for Christmas cheer. Our own Social Service Committee received £20 of this, which was distributed by preachers amongst their own deserving folk.

### Christian Fellowship Association.

N.S.W. branch will hold its annual meeting on Tuesday, Feb. 11. A good year's work is reported. Some attention is to be given to the matter of collecting in the churches with a view to obtaining regular income of the total amount promised. The committee intends to bring the results achieved in financial assistance to members before the Easter conference.

### The Christian Guest Home.

Since Mr. Dudley came to the home he has done well with the garden both with regard to flowers and vegetables: He is now producing all the vegetables required by the home. A motor lawn-mower has been purchased, which, besides making easy work of cutting the lawns, also makes for better results. Mrs. Ross has returned from her holidays, and has once again assumed charge. Mrs. Dudley, assisted by Mrs. Pearson and some casual labor, has given splendid service during this period. A special appeal is being made to churches and members to provide the money necessary for the much-needed extensions.

### League of Friendship, Melbourne.

A third truck has been secured, and is now operating in collecting waste material. A 50 per cent. increase in volume has been achieved during the past four months. It is expected that the third truck will improve the collecting volume considerably. Collections are now being made at from 1500 to 2000 homes weekly. Enquiries from country centres are likely to lead to further extensions. All interested in the movement are invited to ring the depot for a collecting bag. FW 4479.

### Employment.

The Victorian office has established a record for finding jobs during the last month. The supply of labor has not been equal to the demand. In a great measure the war machine has been responsible for this. Domestic labor is unprocureable, and boys 14 to 17 are unobtainable.

"Forgive us, Lord, when we complain

Of little pains and small delays;

Help us carry cheerfully

Our little crosses to thy praise.

We may not shoulder Calvaries;

Content if only we can ease

The burden on some weary back,

And from our own gain great release."

## New South Wales

News-letter.

Ethelbert Davis.

QUITE a flutter has been caused in the liquor dovecot by the belated decision of the responsible authorities to enforce the liquor laws. Announcing the Cabinet's decision to enforce the closing hour of liquor bars, the Premier, Mr. Mair, said that the stricter enforcement of the liquor laws would begin immediately. Continuing, Mr. Mair said, "In policing the liquor laws, commonsense demands that the authorities should be guided by the same principles and considerations which exist in relation to the enforcement of any other law." The reaction of the liquor interests to the Government's decision was made crystal clear by Mr. Connolly, president of the Licensed Victuallers' Association. He said: "For a long while we have been agitating for many amendments to the Act, but we agreed not to press our claims during the war. But as the Government has shown that it is out to fight the liquor trade, we intend to fight the Government. . . . We intend to start an intensive organisation against the Government for the next State elections." Once again we are shown unmistakably that the liquor trade resents the application of all law.

### Presbyterian Interests.

Dr. Victor Bell, minister of the Presbyterian Church at Strathfield, has been elected State Moderator for 1941. He will begin the duties of that office in May. Dr. Bell has had a varied experience. He was born at Grenfell, N.S.W. As a young man he started on a business career. Later he was accepted as a candidate for the Methodist ministry. After two years' theological training, he served several country and two suburban churches. In 1917 Dr. Bell left the Methodist ministry because of his dislike of the itinerant system, preferring a long pastorate. He has been in his present charge for 13 years. During that time he graduated as Master of Arts in Psychology at the Sydney University and qualified for the Doctorate of Divinity at the Presbyterian College of the McGill University in Canada.

### Youth Speaks.

The Australian Natives' Association, in honor of Australia Day, arranged a rally of youth organisations in the Botanic Gardens. There were four speakers chosen from the Navy League, Australian Air League, N.S.W. Police Boys' Club and the Girl Guides. Two boys who received special notice were Warren Bishop, of the Air League, and Eddie Watts, of the Police Boys' Club. The press reported that the speeches of these boys roused the listeners to intense enthusiasm. The young people in these organisations are being trained for service in the community, and many of them are being taught to express themselves in public address and debate. It would be interesting to know how many of our churches are training the young people as speakers for future service.

### And Last.

By the time this letter is in type many of our N.S.W. preachers will be enjoying a retreat at Narrabeen by the sea.

Though on Sunday evening, Jan. 26, it was raining heavily, the Hinrichsen-Morris mission at Kingsford made a good beginning, and prospects are bright for a great ingathering of souls.

Roy L. Arnold has resigned his ministry at Burwood, having accepted a call to the church at Ann-st., Brisbane.

F. E. Alcorn has gone as chaplain to one of the internment camps in N.S.W., and H. G. Harvard will preach at Hurstville during his absence.

"One thing only can man gain permanently—  
—heaven."



# Here and There.

The following telegram from Kingsford, N.S.W., reached us on Tuesday: "Weather unfavorable Sunday, but public interest in Hinrichsen-Morris mission steadily increasing; prospects good.—Baker."

From Monday to Friday of this week a good many of our Victorian preachers are at Lorne for their annual conference. In addition to general fellowship, regular devotional services and studies in great subjects will be enjoyed.

In this issue appears an article on "Caring for the Babes in Christ" written nearly a year ago by Bro. E. J. Hilder, of Sydney. The article deals with a most important problem which every conference statistical report forces upon our attention.

Diamond Jubilee C.E. celebrations were held on Saturday and Sunday last. It was on Feb. 2, 1881, that Francis E. Clark, of Portland, Maine, U.S.A., established the first society. In our C.E. department reference is made to this event. In the writing of the notes ahead, it was evidently overlooked that the celebrations would be past before the column was printed.

A special Australian edition (price 3/6) of Dr. Donald Davidson's book "In Righteousness Make War" published last year by Messrs. Marshall, Morgan and Scott Ltd. has been issued. Dr. Davidson is well remembered by many for his term of ministry as Turnbull Trust Preacher at Scots Church, Melbourne. His striking and timely book was previously reviewed in our columns.

There were good meetings at Marrickville, N.S.W., on Feb. 2. Two girls from the Bible school were received into membership after baptism. Promotion day was observed in the school. A series of monthly teacher training classes started in the afternoon. 49 sat down to Bible class tea, at which Bro. Corlette gave a very practical message. Gospel service was well attended.

In common with other country churches, Swan Hill church, Vic., is losing members heavily by transfer to the city. During the past few months the church has lost in this way two deacons, two Sunday school teachers, the boys' club leader, and the girls' club leader. In all sixteen members have transferred from the district, and others are considering moving. While the church has been weakened, the meetings continue to be remarkably good.

Bro. A. W. Stephenson's book, "Pioneering for Christian Unity in Australia and New Zealand," has received favorable notice in Great Britain and America. A. T. De Groot reviewing it in "The Christian Evangelist" says that the establishment of churches of Christ in these southern lands is "graphically portrayed with excellent detail and historical insight in this little volume." Our British book depot has ordered a number of copies for sale.

Bro. E. F. G. McIlhagger reports that the tent mission at Morwell, Vic., progresses slowly, with growing attendances and increasing interest. The question box is freely used, and much literature has been distributed. The students are enjoying the canvassing, and a good work is being done. Mr. G. T. Ellis has been pianist for this week. Members are asked to pray for decisive results in the remaining two weeks. The final meeting is on Feb. 17.

At Lake-st., Perth, W.A., on morning of Jan. 19, Bro. J. Wiltshire gave an uplifting address on "The Mind of Christ." At night his subject was "I am Alpha and Omega." Bro. and Sister V. Conigrave rendered a duet. On Jan. 24 an open-air witness meeting was held in the city. Jan. 26 was observed as Aborigine Sunday. Many visitors were present. Bro. J. Wiltshire exhorted on the church's foundation. At night a memorial cot donated by Lake-st. Dorcas Society and friends was presented to the Aborigines' Mission, Gnowangerup, in

memory of our late Sister Mrs. Rowley, who was called to higher service in 1938. Sister Hedley Wright warmly thanked the donors, and told a thrilling story of the mission's work throughout past years. A duet was rendered by two dark brethren, one of whom also gave an appreciated message on what the church had done for his people. Sister Griffiths was soloist. Bro. Wiltshire delivered a stirring address on "A White Deed by a Dark Man."

The second year of the Correspondence Bible Course arranged by the College of the Bible will begin early in March. The subjects for the first term are: (1) Preparation and Delivery of Sermons; (2) The History of the Reformation. The tutors will be Principal T. H. Scambler, B.A., and E. L. Williams, M.A. Full information will be sent on application to Mr. Scambler, College of the Bible, Glen Iris, S.E.6, Vic. Prospective students should apply at once.

At Hindmarsh, S.A., at morning service on Jan. 26, Bro. W. L. Ewers was back after holidays, and spoke on "The Judgment of Believers." At night a baptismal service preceded gospel service, when two young men, Arthur Jackson and Norman Gurr, were immersed. Bro. W. L. Ewers gave a blackboard address on "Present and Future Salvation." On Jan. 27 the Bible school picnic was held at National Park, Belair. On morning of Feb. 2 Bro. W. L. Ewers spoke. Two young men immersed the previous Lord's day were received into fellowship. Members of C.E. society helped in gospel service. Bro. Malcolm Roberts was leader. Bro. W. L. Ewers gave a resume of the beginning of C.E. and followed with his sermon.

At Wesley Church, Melbourne, on Sunday afternoon, Mr. R. H. Croll made a strong plea for better treatment of the aborigines. He suggested that all aborigines should be placed under Federal Government control, and money provided to implement measures recently proposed for the well-being of the race. Plenty of money had been found for war purposes, yet a few thousand pounds could not be spared for the uplifting of aborigines. Mr. Croll ventured also to criticise mission policy. He is reported as saying that no person should be permitted to enter the service of missions to natives until after a proper training in anthropology, and that the church was threatened with failure in its mission fields if it sent people to the natives without proper training.

At Hamilton, Vic., Junior Endeavor and Young People's Society have resumed after short recess. Bro. Waters' gospel address on Jan. 19 was on "The Greatest Power in the World." Attendances have been small owing to holidays and sickness, but are getting back to normal. On Jan. 27 the church held a picnic near Portland, and combined with Portland brethren, about 100 enjoying the day's outing. Feb. 2 saw many visitors present for the day, including several trainees from local camp. After church fellowship followed gospel service. The church has regretfully been compelled to accept Bro. Waters' resignation after twelve months' labor. Owing to continued sickness of the family during the cold months, they have been advised to return to a warmer climate, and they leave about the end of next month.

W. H. Clay, secretary of our Victorian Social Service Committee, writes: "Morality is seriously on the wane. The drink business was never more arrogant and unashamed than it is to-day. It has assumed such proportions in our national life that one wonders whether the normal pre-war conditions will ever return. If Britain wins the war, and we pray she will, she will win in spite of the handicap she is carrying. There is a danger of the handicap claiming for itself the victory. If drink is not challenged successfully now, it is hardly

possible that it will be when the war is over. The acting Prime Minister is greatly concerned that munition workers are being denied their beer, and proposes an extension of hours of trading. The Army Minister, Mr. Spender, is even more concerned for the soldier. The truth, however, about the wet canteens will soon be out. Social questions secretaries of non-conformist churches are co-operating with a view to launching a State-wide protest. Racing is being given a free hand to continue as in pre-war days. Several racecourses have been taken over by the military authorities, but racing is not being curtailed. For the time being, other courses are meeting the extra demands. The air is still charged with gambling matter, and the press gives full measure to the sport. Is there not some glaring inconsistency in this in view of the government's demand for workers and for sacrifices?"

Much appreciated platform service has been given at Unley, S.A., by visiting brethren, Chaplain A. E. Forbes, E. Paddick and Dr. R. Crosby, also G. A. Jessup. Large congregations welcomed Bro. and Sister Nankivell on their return from holiday. Good attendance at business meeting on 22nd, Bro. F. A. Messent presiding. Reports showed church activities in healthy condition. Bren. J. W. Cosh, J. E. Morphet, Dr. P. S. Messent, and Dr. Trevor Turner were appointed elders, with Bren. F. Garnett and R. Burns, elders emeritus (in recognition of long and faithful service). Bren. F. A. Messent, S. Lovell, O. R. Redman, W. Uren, J. H. Smith and P. J. Young were elected to diaconate. Diamond jubilee of C.E. was observed on Feb. 2. Large attendances at both services, and Endeavorers took active part. The Mayor of Unley and several aldermen and councillors were present officially in evening when Bro. Nankivell gave a stirring discourse on "The Narrow Way that Leads to Life Eternal." Deacons have made following appointments: Secretary, E. V. Lawton; treasurer, F. A. Messent; assistant treasurer, W. H. Johnstone; assistant secretary, W. B. Wharton. Mrs. Tremaine is improving from serious illness.

## NORTHERN DISTRICT, VICTORIA. HALF-YEARLY CONFERENCE.

THE half-yearly conference of Central Northern District Churches of Christ was held on Australia Day at Kyneton. Delegations gathered from Bendigo, Boort, Castlemaine, Drummond, Echuca, Harcourt, Kyneton, Rochester and Pyramid Hill. The president was Bro. S. Lacy, of Castlemaine; the song-leader Bro. B. J. Combridge, of Bendigo.

Election of Officers.—President, S. G. Lacy, Castlemaine; vice-presidents, G. H. Goudie, Kyneton, and B. J. Combridge, Bendigo; treasurer, E. H. Duus, Bendigo; secretary, R. W. Goudie, Kyneton; auditors, R. McPherson and G. Briggs.

Vocal items were rendered by Mrs. Curtis, Castlemaine; Mrs. R. Sandells, Box Hill; Bro. B. J. Combridge, Bendigo; Miss Roberts, Qld., and a quartette by Bren. C. H. J. Wright, Boort; G. and R. Goudie and Sister Miss J. Goudie, Kyneton.

During the day addresses were given by Bro. Curtis, Castlemaine, "Fellow-workers with God"; Bro. T. H. Scambler, B.A., Dip.Ed., on "Youth in a Changing World," and at night on "Christian Unity."

In the women's session, presided over by Mrs. R. Sandells, the address was given by Mrs. Gill, of State Women's Conference, and a greeting was brought by the president, Mrs. Oliver. Attendances were large, and the fine addresses were greatly appreciated.

Conference decided to assist the new work at Morwell.

Next conference will be at Bendigo on King's Birthday.—Rowland W. Goudie, secretary.

## ADDRESSES.

H. G. Harward.—Dwyer-ave., Blakehurst, Sydney, N.S.W.

R. W. Marshall (preacher Dandenong church, Vic.).—"Haabai," Brighton-rd., Dandenong.



# News of the Churches.

## WESTERN AUSTRALIA.

**Kalgoorlie.**—During Bro. Riches' absence, Sunday evening services have been conducted by Bro. H. Larsen, whilst the morning addresses have been given by Bren. F. Stephenson, E. C. Smith and D. Pallot. Sister Joan Saunders has been back during college vacation.

## QUEENSLAND.

**Gympie.**—Bro. A. J. Fisher took up duties as preacher of the church on Jan. 12. An induction service, at which 115 members were present, was conducted by Bro. H. G. Payne, State organising secretary. A social welcome was held on Jan. 16, at which representatives of the various auxiliaries spoke words of welcome to Bro. and Sister Fisher and Colin. Visitors during holiday period included Bro. Douglas Everard, of H.M.A.S. "Hobart," on leave from active service.

**Maryborough.**—Bro. Lars Larsen, of Bundaberg, was speaker at both services on Dec. 22, morning service being broadcast. Bro. and Sister Alan Price and Bro. W. Maikie, who have been ill in hospital, have returned home. Bro. and Sister Alcorn and family have left for Wowan, Dawson Valley Line. Bro. Alcorn was the recipient of a gentleman's toilet set from officers and members, and Sister Alcorn a fruit bowl from Ladies' Guild. Attendances are back to normal after holidays. Bro. T. Trudgian, of Gympie, spoke at both services on Jan. 26. Bren. J. Ingham and A. C. Popp are still preaching at Sunday services while church is without a preacher.

## SOUTH AUSTRALIA.

**Goolwa.**—The church appreciated the presence of Bren. Evers and Taylor at business meeting, when circuit matters were discussed. Miss Graham is now receiving treatment at Royal Adelaide Hospital. Our aged Sister Mrs. Sherwood is getting very weak.

**Nailsworth.**—Auxiliaries are resuming after holidays. On Jan. 26 Bro. D. Wakeley exhorted church. Bro. Shipway preached at night to a good attendance. Soloist was Miss V. Shipway. Good work is being maintained. The church sympathises in the passing of Sister Pitt's father, who was recently called home.

**Balaklava.**—During absence of preacher on holidays, services on Dec. 29 were taken by Bro. Lance Marshman and Bro. Harold Laurie morning and evening respectively, and on Jan. 5 by Bren. Lance Carslake and A. O. Baker. On Jan. 12 Bro. W. V. McKenzie, of Owen, conducted morning service and sang a solo. Bro. Bartlett was preacher at gospel meeting.

**Adelaide (Grote-st.).**—Bro. Hurren resumed on Jan. 26 after annual leave. He spoke at both services. After an address at night on "The Hearing Ear" one woman made the good confession. Bro. Hurren spoke on morning of Feb. 2 on "The Stewardship of the Mysteries of God," and at night on "What will ye have Me Do?" At the close one man was baptised.

**Cowandilla.**—On Jan. 27 the Bible school picnic was held at Kensington Gardens. A working bee is making approaches to chapel better for members. On Feb. 2 school attendance was 149. 114 were present at morning service. At night Endeavorers took charge; subject, "Christ's Challenge to Youth." Special singing was rendered by young people. The position of the church is generally very satisfactory.

**York.**—At church annual business meeting on Jan. 22 the following were elected: Deacons, Bren. G. G. Aird, A. B. Chapple, J. Follett, jun., H. J. Parker, H. Warner, F. Weeks and E. J. Harding; deaconesses, Sisters G. G. Aird, A. Glastonbury, R. J. House, J. H. I. Durdin and S. H. Young; secretary, S. H. Young; organist, F. C. Adams. Reports presented by auxiliaries showed good work being done. The preacher, Bro. J. H. I. Durdin, is doing faithful service.

**Victor Harbour.**—There were exceptionally good meetings on Jan. 26. At night the folding doors of the front vestry had to be opened. A young man was immersed. He and five other men gave brief, helpful testimonies. On Jan. 26 meetings were smaller because of severe floods and storm. At night the chapel was nearly full, and one visiting young lady made decision for Christ. Many visitors are present, and meetings should be a record for attendances this summer.

**Owen.**—Meetings for January were very well attended. Bro. McKenzie concluded his ministry with the church on Jan. 19. He has enlisted in R.A.A.F. A farewell social was tendered the preacher on Jan. 21. Speakers represented churches at Owen, Balaklava and Long Plains, Owen Methodist, and Adelaide Plains C.E. Union of which Bro. McKenzie was president. Presentations of money were made by the church and the sisters. Other speakers for the month have been Bro. Bartlett (Balaklava), Bro. J. Harkness and Bro. L. Marshman.

**Maylands.**—On Jan. 26 Bro. Shipway, conference president, exhorted the church. Offering for College of Bible was taken. In the evening Bro. Wakeley was speaker. Services on Feb. 2 were well attended, Bro. Wakeley being speaker. At night he was assisted by young people from I.C.E. society. The choir rendered an anthem, and a duet was rendered by two Endeavorers. A K.S.P. club has been formed under leadership of Mr. Wakeley. All auxiliaries are in full swing after holidays. Bible school attendance last Sunday was 280.

**Nailsworth.**—Girls of physical culture class have handed £10 to building fund of the church and the Ladies' Guild £11/14/-. On Jan. 26 Bro. Wakeley brought a very helpful morning message to the church. C.E. societies are commencing work for the year. Sister Jean Medlow will lead the juniors. Bible school is getting back to normal, and good work is done under superintendent, Bro. Farrow. Meetings recently have been well attended. Bro. Shipway is commencing expositions on the Psalms at Wednesday evening prayer services.

**Berri.**—Bro. C. Williams was morning speaker on Jan. 12. Gospel meeting saw commencement of combined Berri-Winkie meeting now being held fortnightly. Bro. Patching gave the first of a series of addresses on "Christ's Principle of the New Kingdom." D. and R. Jeansch rendered a duet. Bro. Patching conducted both services on Jan. 19. Bro. G. Greenwood was morning speaker on Jan. 26, and Bro. Patching preached at night. Sisters M. and O. Chapple sang a duet. Bro. and Sister J. Harding have left the district, Bro. Harding having enlisted in 2nd A.I.F.

**Henley Beach.**—On Jan. 26 two young people from the Bible school made the great decision. On Feb. 2 a full church witnessed the baptismal service. Meetings continue to be very well attended, and the church has been encouraged by decisions. J.C.E. commenced the year's work. Ten members graduated to newly formed I.C.E. Clubs have commenced meetings, and new members have been enrolled. On Feb. 1 Bro. C. Kilsby and Sister L. Lawrie were married, Bro. Jones officiating. Bible school is practising for anniversary. Bro. W. Strudwick is in charge of singing.

**Glenelg.**—Bible class held a social to commence fund for deaf aids. Bible school teachers had a happy picnic at the Gorge. Bro. P. R. Baker spoke on morning of Feb. 2. Endeavorers conducted service at night, which included short talk on Christian Endeavor by Bro. D. Beiler. Bro. Thomson's subject was the first of a series on "With Paul in Palestine," and was on "With Paul in Jerusalem." On Jan. 27 Bro. Menz, jun., passed away suddenly. Sympathy of the church is extended to Sister Menz and his daughters, Yvonne and Jean, his father and two sisters, all of whom are members of the church.

**Mile End.**—Bro. Albert Anderson has given inspiring addresses. The holiday season being over, attendances are getting back to normal. Last Sunday several visitors were present. In morning Bro. Anderson spoke on the aborigines, and at night the C.E. societies took part. Fine messages in song, and a testimony by Bob Allison, helped with Bro. Anderson's eloquent address on "The Man Who Refused" to conclude a day full of inspiration and blessing. With regret we announce the home-call of two members—Bro. T. McDonald, a patient sufferer, and Bro. Eric Bartlett (an officer) who died suddenly. The bereaved ones are commended to the Father's love.

**Cottonville.**—H. P. Manning has returned from holidays, and has completed his first year's ministry with the church. The work has steadily advanced, the present healthy condition being due in no small measure to Bro. and Sister Manning's enthusiasm. Bro. A. Brown occupied the pulpit during Mr. Manning's absence, and Bro. Bruce Coventry conducted Tuesday evening prayer meetings. Attendances have been well maintained. On Jan. 19 Mrs. Coombes, from Moonta, and on 26th Mrs. Williams, from Owen, were received into fellowship. We regret to record the death of Bro. Mitten (father of Sister Mrs. Cliff Butler) and Bro. Kitbergen, both of whom had been in ill-health for some time. Deep sympathy is extended to the bereaved relatives.

**Kadina.**—Work is going along well under ministry of Bro. and Sister Merv. Lawrie. Y.P.S.C.E. gave four splendid parcels of groceries for Christmas cheer. Carol service was held at Wallaroo and in Kadina Rotunda. Offerings were donated to benevolent society. At gospel service on Jan. 19, when Bro. Lawrie spoke on "The Man who Paid his Fare," a young lady confessed Christ. A working bee was held on church block on Feb. 1. Bible school competition commenced on Feb. 2 to seek to increase attendance. Bren. N. Bartle, S. R. Trenwith, Keith Russack, A. H. Russack, Merv. Jenkins (Long Plains) and A. P. Russack have assisted in preaching since December when Bro. Lawrie has been at Wallaroo. Bro. Phil. Cornelius, sen., passed away during January. He was a member of long standing. J.C.E. continues to do good work with Bro. K. Russack as superintendent.

**Brooklyn Park.**—Bro. Coin gave helpful addresses on Jan. 26 to good congregations. On Jan. 30 a farewell social was tendered to Bro. and Sister Beiler and a welcome to Bro. and Sister Wilson and family. Bro. John Smith occupied the chair. Eulogistic addresses were given by conference president (Bro. Shipway), H.M. organiser (Bro. Taylor), Bro. Hollams (Cowandilla), Bro. D. K. Beiler (secretary Preacher Placement and Advisory Board), Bro. Beer (elder), Mrs. Lewis (Ladies' Guild), Bro. Maxted (Bible school and C.E.), and Miss Gwenda Beiler (J.C.E.). Posies were handed to Mrs. Beiler and Mrs. Wilson, and an electric heater was presented by the chairman to Bro. and Sister Beiler. Mr. and Mrs. Beiler and Mr. Wilson responded. Musical and elocutionary items were rendered and supper was served. A splendid spirit of harmony prevails. Bro. Wilson begins his ministry on Feb. 9. The church forwarded a gift to Bro. Harold Steward, of Australian General Hospital unit, on embarkation leave. He endeared himself to the church during his short but helpful service by his sterling Christian character.

## VICTORIA.

**St. Kilda.**—On Feb. 2 Bro. H. McCallum commenced his ministry. There was a good attendance at both morning and evening services.

**Geelong.**—The marriage of Sister Gwendoline Gay to Bro. E. Spencer was celebrated in the chapel on Jan. 4. Bro. Macnaughtan officiating.

**North Essendon.**—On Jan. 19 Bro. F. J. Funston spoke at both services. On Jan. 26 Bro. Roffey resumed after vacation, and following gospel address received the good confession from one young woman. Baptismal service on Feb. 2 was effectively made part of gospel meeting.



**Malvern-Caulfield.**—Attendances, interest and finance are well maintained. Youth work is definitely improving. Sunday school picnic was held successfully at Mt. Evelyn on Jan. 27.

**Stawell.**—At annual business meeting on Jan. 20, all officers were re-elected. On Jan. 19 Bro. Thurrowgood gave very helpful messages. Bro. Rivett's addresses on Jan. 26 were greatly enjoyed.

**Melbourne (Swanston-st.).**—Meetings are improving in attendance after holidays. Bro. Hughes preached at both services on Feb. 2. Contributions were received in response to appeal for aborigines.

**Chelsea.**—Bible school picnic was held at Ferry Creek on Jan. 27 with 123 present. A kitchen tea was given in honor of Mr. and Mrs. Morley, who were recently married. Attendances at church and school services are increasing.

**Kaniva.**—Bro. Ross Manning delivered a very informative lecture on Jan. 16, and addressed services at Serviceton, Lillimur and Kaniva on 19th. Mrs. Manning gave a message to Endeavorers. Bro. Stewart was present on 26th after holidays.

**Brunswick.**—Mr. Plummer was speaker at morning service of Jan. 26. A young people's tea was held on Feb. 2, followed by a young people's service in which Endeavorers participated. Attendances are a little better now that holiday-makers are returning.

**Drumcondra.**—On Jan. 22 a carload of ladies met the ladies of Drumcondra to organise a Phi Beta Pi club in place of Girls' Club. Bro. Fletcher exhorted church on Jan. 26. Attendances are being maintained, several visitors being present on Jan. 26 and Feb. 2.

**Dunolly.**—There was a record attendance of 43 at commencement of Bible school, which has been in recess since Christmas. Fellowship was enjoyed with sister churches at district conference held at Dunolly on Jan. 27. A lady was baptised at gospel service on Feb. 2.

**Mildura.**—Bro. J. Lewis spoke at both services on Feb. 2. Evening address was entitled "The Outcome of a Lie." On Jan. 27 the Sunday school picnic was held at Sandalong Park. During past few weeks many visitors have been welcomed. Sister F. Knyvett is making splendid recovery after operation.

**North Richmond.**—Bro. and Sister Earle and family are back after holidays. Bro. W. Bourne, R.A.N., has been assigned to his ship and leaves with best wishes and prayers of the church for a safe return. On Feb. 2 the Young Men's Fellowship held annual business meeting, when office-bearers were elected.

**Portland.**—On Feb. 2 there was a splendid gathering, including many visitors. Bro. Davey addressed the church on "The Privilege of Prayer." Offering for Aborigines' Uplift Society was £3/12/9. On Jan. 27 Portland, Hamilton and Heathmere churches held an enjoyable combined picnic on the Surrey River.

**Moreland.**—Good meetings marked opening of a month of rally days on Feb. 2. Two young ladies, baptised a week earlier, were received into fellowship. Eighty attended a bright and successful youth tea in the afternoon. Bro. Graham conducted a district C.E. service at close of gospel service. Several visitors were present throughout the day.

**Essendon.**—There was a good morning attendance, with some visitors, on Feb. 2. Bro. A. G. Smith gave an excellent exhortation on "I am with you always." At night he gave an appreciated review of work among the aborigines. A collection for this work was taken. Junior and senior girls' gymnasium classes and Phi Beta Pi society have recommenced work.

**Carlton (Lygon-st.).**—On Jan. 27 Bible class members held a nice outing at Heidelberg Park. Bro. Baker was speaker at both services on Feb. 2. The Bible class had its opening meeting for the year; 102 present. Bro. R. Enniss commenced a series on "A Modern Treatment of Christ's Sermon on the Mount" with "Unexplored Sources of Happiness." Mrs. Smith was soloist. Choir restarted its year's work under the leadership of Miss Pittman and rendered a nice anthem.

**Maryborough.**—On Jan. 26 Bro. Holland's subjects were "Marred but Remade" and "Blaming Adam"; Feb. 2, "The Gospel According to You," and "Washed White or Whitewashed?" On Jan. 27, 21 members journeyed to Dunolly to attend Midland District Conference. Bro. Living is in hospital undergoing treatment for a poisoned finger. Average at breaking of bread is 80.

**Bayswater.**—Bro. Burns has resumed his ministry after annual holidays. Sister Dowell is laid aside with illness in Melbourne Hospital. Church meetings have been affected by sickness. On Jan. 26 Bro. Burns preached on "The Conviction of Sin." Two senior members of Bible class made their stand for Christ. Sunday school picnic was held enjoyably at Aspendale.

**Ballarat (York-st.).**—Visitors during last month included Bro. Payne, of W.A. On Jan. 26 the gospel was preached by Bro. Marshall. Other speakers have been Bren. Ritchie, Feary and Sheppard. Attendances were a little below average. Bro. Lowne supervised a successful men's rally at Bungaree agricultural plot. Ladies' Guild has resumed, and young people's organisations are active.

**Brim.**—On Dec. 21 a Christmas tree was held for kindergarten. On Jan. 10 a successful social was held, when members of school received prizes for year's work. Special prizes for attendance were won by Leone Stronach (town) and Mollie Rogers (country). Bro. Edwards continues to give excellent addresses to fair congregations. The church has lost many members through transfer.

**Castlemaine.**—Increased attendances marked the 70th anniversary of the church on Jan. 19. Roll-call at morning service revealed a good response to invitations sent out. Appropriate messages on "Unity" were delivered by Bro. Curtis. Visitors were present from Ultima, Boort, Warrnambool and St. Arnaud. Bro. Jury is still confined to his home. J.C.E. society has been reorganised.

**Yarrawonga.**—The Sutherland family, from Wangaratta, and a brother from the Baptists, have been welcomed. A kitchen tea was given to Miss Heather Nicholson, whose marriage was celebrated in the chapel on Jan. 25. Junior and Y.P.C.E. societies were represented at Wangaratta for N.E. rally on Jan. 27. At annual business meeting held on Feb. 2, all deacons and elders were re-elected.

**Oakleigh.**—Bible school picnic at Edithvale on Jan. 27 was well attended. K.S.P. chapter visited Christian Guest Home on Jan. 30 and entertained guests. A gift of hymnbooks, for use at services in the home, was made. At services on Feb. 2, 105 members broke bread. At night Bro. Mudge gave a challenging message on "The Church and the Slums." Attendance at Bible school was 142.

**Caulfield (Bambra-rd.).**—Addresses by Bro. Clipstone on "Spiritual Revival" have been most helpful. 179 broke bread on Feb. 2. After gospel meeting there was a baptismal service. Endeavorers held a praise and testimony meeting. All C.E. societies report increased attendances. Choirmaster Bro. Machin is back after holidays in Queensland. Bible school has commenced anniversary practice.

**Cheltenham.**—During Bro. Allan's holidays Bren. W. White and E. Lewis assisted at services. On morning of Feb. 2 Bro. Allan gave a most interesting talk on "Our Material Possessions," and at gospel meeting his address on "Greeks Seeking Liberty" was much appreciated. Choir rendered an anthem. Bible school picnic was held enjoyably at Springvale on Jan. 27. All auxiliaries have commenced after recess.

**Parkdale.**—Bro. A. W. C. Candy (South Yarra) gave a splendid address to church on Jan. 12 and preached the gospel on Jan. 19. Bro. Taylor resumed at gospel service on Jan. 12 after holiday in W.A. Members regret the passing of Bro. Wm. Wilson on Jan. 19. His cheerful and helpful service will be a big loss to the church. Ladies held a pleasant "snow-hall" afternoon on Jan. 22. Sister Mrs. Box is still laid aside. Helpful services have been held, with a large number of visitors attending.

**Ormond.**—To a good number at prayer meeting last week Bro. C. L. Lang gave a helpful address. On Feb. 2 he spoke to the church, and Bro. and Sister Geo. Pearson were received into membership. At gospel service Bro. Lang preached a splendid sermon. There were good meetings for the day, and strangers are still coming. Allan Nisbet, a Bible school scholar, went into hospital on Feb. 2 for an operation.

**Shepparton.**—After four months without a resident preacher, Bro. and Sister Wallace Jackel commenced their ministry with the church on Jan. 26. There were good attendances. On Feb. 2 Bro. Jackel conducted the open pulpit session over 3 SR. Church meetings, particularly the gospel meeting, showed a renewed interest. During the four months without a preacher, services were conducted mainly by local brethren.

**Dandenong.**—The church is fortunate in securing the services of Bro. R. W. Marshall for ensuing year in succession to Bro. Coventry. On Feb. 2 he spoke at both meetings, morning theme being "The Minister and the Eternal Word"; evening, "Power of the Gospel." Attendance is becoming normal after holidays. On Jan. 29 the half-yearly meeting of the church was held.

**Fitzroy (Gore-st.).**—On Feb. 2 meetings were very well attended. Evening service was conducted by members of cricket club. The boys sang two concerted pieces and E. Reynold and W. Cousins a duet. Many visitors were present. Bro. Robinson's address was on "We Preach Christ and Him Crucified." On Jan. 27 the Bible school held an enjoyable picnic at Mt. Waverley. On Feb. 1 the cricket club held a social at Mr. V. Batwuney's home.

**Coburg.**—After a very successful eight years' ministry, Bro. Swain gave concluding addresses on Jan. 26. It is expected that his successor, Bro. Wakefield, will commence his ministry early in April. To celebrate the 60th anniversary of C.E., the three societies combined to conduct evening service on Feb. 2. One of their number, Bro. Viv. Russell, preached the gospel, and a young lady from intermediate society responded to the invitation.

**Berwick.**—A happy time was spent at annual Sunday school picnic at Mordialloc on Jan. 23. The young people paid a visit to Parkdale church on Jan. 27. Endeavorers from Black Rock paid a visit on Feb. 1. In the afternoon tennis and hiking were enjoyed, and in the evening Mr. Bryson was speaker at a devotional meeting. Supper was served. On Feb. 2 Bro. Pike paid a visit to Morwell mission and Bro. C. Brough took the services at Berwick.

**Sunshine.**—On morning of Jan. 26 the address was given by Bro. Peitzel, sen. At night Bro. Methven spoke on "Immortality and the Punishment of the Wicked." At morning service on Feb. 2 Bro. Peitzel continued his series on the book of Daniel, subject being "The Antichrist." In the evening the address of Bro. Peitzel, jun., was entitled "The Watchman's Message." Solos were rendered by Sister Edith Larcombe and a scholar from Tottenham Sunday school.

**Footscray.**—During this week the painters finish renovating the chapel, and meetings will be held next Sunday in cleaner and better surroundings. Bro. and Sister Wakefield were spending the week-end at Castlemaine, when Bro. Wakefield received word of his mother's death in Sydney. He left on Saturday night for Sydney. The church extends sympathy to the bereaved family. Bro. Pietzch and Bro. Swallow filled the platform morning and evening on Feb. 2.

**South Richmond.**—Home-coming and thanksgiving services were held on Feb. 2 to mark commencement of Bro. C. Cole's ministry as full-time preacher. In morning Bro. T. H. Scambler delivered the induction charge to Bro. Cole and church members. In afternoon Bro. Killmier spoke to a splendid congregation. At night the chapel was filled. Bro. Cole gave a forceful address, and a man came forward for reconsecration. Women's Sunshine Circle enjoys splendid meetings. Its members commenced the new year on Jan. 22 with a happy gathering in Botanic Gardens.



**Horsham.**—On Jan. 12 Bro. Spencer and Bro. and Sister Smith, from Blackburn, were received by transfer, and three converts were immersed. Bro. Smith is leading song service acceptably. On Jan. 19 Bible school had 104 in attendance. Bro. C. Jackel has concluded a series of addresses on "Christian Unity," illustrated by chart. On Jan. 15 Bro. and Sister R. Manning paid a visit. Bro. Manning gave a helpful lantern lecture on mission work in Africa. A Bible school social was held on Jan. 29. Bro. F. J. Sherrieff, superintendent, was presented with a Bible by the scholars as a token of esteem.

**Boort.**—The Burtt family were entertained by church members at a supper on Jan. 16 before their departure for Devonport, Tas. They were presented with gifts from the church. Sister Audrey Burtt was also presented with a New Testament from J.C.E. society, which she has ably led for some time. A scholar from the Bible school was baptised on Jan. 19, and received into fellowship on 26th. Bro. Wright gave an interesting address to the church on Jan. 26, and made an earnest appeal for Christian unity in evening address. Sister Streader has been appointed assistant organist. Sister Hazlett, sen., who has been very ill in Bendigo Hospital, is improving in health. Sympathy is extended to Mr. and Mrs. Harold Evans in the loss of their little daughter.

**Gardiner.**—During absence of Bro. Hagger on holidays, Bren. J. McKay, R. F. Geyer, J. K. Martin and F. T. Saunders were speakers on the Lord's days. Twenty young men of K.S.P. club spent Australia Day week-end under canvas at Silvan South, and took charge of the church service on morning of Jan. 26. Midweek prayer meetings were resumed on Jan. 29, when Mr. T. C. Carne, returned missionary from India, gave a very interesting and informative talk on Gandhi. Bro. Hagger was speaker at both services on Feb. 2. The gospel meeting, first of a series of special meetings for February, took the form of a hymn service, hymns of P. P. Bliss being used throughout the service. Bro. and Sister Neil McCann assisted with solos and a duet. A young scholar from the Bible school responded to the invitation. The church has suffered a loss in the removal of Miss V. Callanan to live at Geelong. She has been a very faithful worker.

### NEW SOUTH WALES.

**Rockdale.**—On Jan. 26 Bro. A. Hinrichsen spoke morning and night, having returned from holidays. On Feb. 2 Bro. McLean, of City Temple, ably exhorted, and at night Bro. Hinrichsen spoke on "Man's Greatest Discovery."

**North Sydney.**—The 60th anniversary of C.E. movement was marked by both societies assisting in gospel service on Feb. 2. Their gift of two palms to the church was acknowledged gratefully. Bro. Paternoster's messages for the day were much appreciated.

**Bexley North.**—Bro. T. Weir continues faithfully to preach the word, and as a result three young girls were baptised on Feb. 26. Bro. E. Baker rendered a solo and Misses King (Rockdale) sang a duet at evening service. A junior girls' club commences this week under the leadership of Mrs. Weir.

**Paddington.**—There was a good attendance on morning of Feb. 2, with some visitors. Bro. Greenhalgh addressed church from 1 Cor. 4. His evening topic was taken from Matt. 7. A young lady confessed Christ. A bus load of members visited the Hinrichsen mission at Kingsford last Thursday night. Bible school and C.E. societies have commenced their new year programme.

**Georgetown.**—Prayer meeting studies are on Philippians, and led by Bro. Amos; 33 were present on Jan. 30. A picnic was held at Marmong Point on Jan. 27, members from sister churches also attending. Bro. Amos on morning of Feb. 2 spoke on "Valiant Violence." At Gospel service 60th anniversary of C.E. movement was observed, Endeavorers taking part. Bro. Amos spoke on "The Richest Man in the World."

**Mosman.**—G. Burns exhorted on Jan. 5 on "The Need for a Good Beginning"; at night a lady made the good confession; Mr. Saxon was soloist. On 12th Bro. Burns' morning message was "Christ as David saw Him." Two confessions (girl and lady) followed the gospel message supported by Miss Evans' solo. In the absence of Bro. Burns on holidays, A. Surtees exhorted on "Service" on 19th; at night T. Spencer preached on "The Old Paths," soloist being T. P. Dale. On 26th J. L. Stimson addressed church on "Reward or Loss?" The gospel address on "The Missing Blue Ribbon" was delivered by A. Surtees. On Feb. 2 Bro. and Sister Burns returned from holidays and commenced sixth year of their ministry. Morning subject was "A Drive Through 1941"; evening address on "The Confession of a Divine Slave" was preceded by a solo by Bro. Webster.

### CHEERING WORDS CALENDAR.

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This well-known and popular text calendar—with daily tear-off Scripture quotation and appropriate verse of poetry—has been held up through shipping difficulties.

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### MARRIAGE.

**JENKIN-HAND.**—On January 18, 1941, at Swanston-st. Church of Christ, Melbourne, by Mr. Will Gale, Florence Muriel Hand to Linley Harold Brooks Jenkin.

### BIRTH.

**HASKELL** (nee Crellin).—On Feb. 1, 1941, at Corinella, Williamstown, to Mr. and Mrs. Arthur Haskell—a daughter (Lois Joy). Both well.

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### COMING EVENTS.

**FEBRUARY 23.**—Newmarket church anniversary, 11 a.m. and 7 p.m. All old members and friends cordially invited.

**FEBRUARY 23 (Sunday).**—South Yarra annual home-coming services. All past members and friends are invited to renew fellowship with the church at Cliff-st. 11 a.m., president, Alex. Wilson; speaker, A. L. Gibson. 7 p.m., speaker, Cliff Taylor. Hospitality provided.

### BROADCAST SERVICE.

February 16.—Subiaco church, W.A., 7.30 p.m., station 6 WF. Preacher, Roy Raymond.

MONDAY, FEBRUARY 10,

8 p.m.,

### MISSIONARY MEETING,

SWANSTON ST. CHAPEL, MELBOURNE,

to say farewell to

MISS MARY CLIPSTONE,

Missionary-Nurse for the New Hebrides.

Come and make this a memorable rally.

### GOLDEN WEDDING—JUBILEE

The Victorian Conference Executive is co-operating with the Essendon church to celebrate the Golden Wedding of Mr. and Mrs. A. E. Illingworth and the completion of Mr. Illingworth's fiftieth year as a preacher amongst us, at Essendon church on Tuesday, Feb. 18.

Tea (1/6) at 6.15 p.m.

JUBILEE PUBLIC MEETING at 8 p.m.

Token gifts will be appreciated.

—W. Gale, Conference Secretary.

MONDAY, FEBRUARY 24,

Lyon Street Chapel.

### PUBLIC INAUGURAL SESSION, COLLEGE OF THE BIBLE.

Address: Dr. A. Law,

Subject: "Problems and Privileges of a Preacher."

Combined Choir.

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MARCH 2.

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Robert Lyall, Treasurer.

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# Foreign Missions.

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

## CHRISTMAS AT BARAMATI.

IT was just after Christmas Day. The boys I had received their gifts and were so happy. They were over at the bungalow, and we were talking together about "giving." Christmas is a time when so many think of our boys, and we did want them too, even though they have very little in the way of worldly goods, to learn to give. We were just speaking together about how many people help them through the year, and reminded them of those who do the cooking for them, and the master who cares for them and others who give in different ways.

The next morning along came Prabhakar, one of the boys, to see us. He had been given a small gift by his supporter at home, and felt he had such a lot. He asked for some of the money and disappeared in the bazaar. Shortly after he came back triumphant. He was proudly carrying a brass dinner plate and a small brass bowl. And then there was a request for colored paper, and the goods were done up and put on one side. Another thought—"Could he have flowers from the garden?" "Yes, he could have what he liked," for it was Christmas time. After getting needle and thread, Prabhakar disappeared into the garden, and we next saw him sitting on the path surrounded by flowers and small boys. My, there was some secret in their midst! Wasn't there a big smile on each one of their faces? The dinner bell went, so the work had to be put to one side, but immediately dinner was over, back came the "smiling band." "More flowers?" Oh, yes, there were still plenty left in the garden. And the afternoon began to wear on and still there were boys, and flowers, and smiles. At last the work was finished, and two very, very colorful garlands were brought for inspection. Weren't they beautiful (as our boys would count beauty), and they had taken three hours to make. The next was, "Could we have some sweets? We just want three packets." There were some left over from Christmas, so they came in admirably. Everything was ready now, and with so much excitement in their hearts they had to go back and eat dinner and wait.

Darkness fell, and three very excited little boys appeared at the front door of the bungalow. We could come, for "all things were ready." Clasp their precious gifts, they and I stealthily crept into the orphanage yard. I was given strict instructions to be very careful that no one saw me. We went into the assembly room, and when all was ready the master and his wife and little ones were called. The "meeting opened" with a talk by Hurrie, one of our older boys. He went on to remind the boys of the care of the master through the year. He picked on different ones, and said, "Now you could give witness. You were sick and master cared for you. You were prayed for." He told how thankful he felt for the care that had been taken during the years that he had been in the home. He reminded them of all who helped, of the people in Australia who gave of their time and money and prayers for them. He finished up by bringing before them the words of Jesus, "It is more blessed to give than to receive." Then in came the boys with their gifts for the master and his wife and the three small boys. My, didn't we all clap? Then the master said a few words, telling how he felt, and how his desire was to see the boys grow up to be good servants of Christ. One of the older boys closed the meeting with prayer. Judging by the boys' faces, they all went to bed that night feeling very happy. This little episode was such an encouragement to us.—Jean Thomas.

## NEWS FROM SHANGHAI.

Dear Mr. Anderson,—

YOUR letter of October 23 reached us on 1 Dec. 12, and your beautiful Christmas greeting card came in yesterday. Thank you for remembering us in this way. I have been away from the office for two months this fall, travelling in south-eastern provinces back of the fighting lines in a section which is sometimes called the "forgotten and neglected area of China." We found multitudes of people in great distress, with very limited missionary personnel and utterly inadequate church leadership and tremendous needs and opportunities. Everywhere I was besieged with requests for more Bibles.

You know something now of the difficulties through which we are passing in adjusting the American missionary personnel in occupied China to conform to advices from the State Department and the Mission Boards. Several of our missionaries are going into free China. A good many families are leaving for the United States. There is still much to be done and many difficulties. I know you will sustain all the work and the workers with your prayers.

Have you been notified of the death of Mrs. William M. Cameron, which occurred at Portsmouth, England, on Aug. 24? A notice appeared in the Shanghai papers on Nov. 23, but did not catch my attention until a week ago. I communicated with her son George, who is in business here in Shanghai. He told me she died quietly in the nursing home where she has been for the past year or more. She had had three strokes. The older son William is in the Royal Air Force, but was granted leave to attend his mother's funeral. I thought you would wish to know of this, as Mrs. Cameron served the Kwenming church with such deep devotion for so many years.

Sincerely yours,

Carleton Lacy.

Oh, the sadness of the ignorance of this people and the awful superstition. It just crushes you at times. You seem to beat about so much and fight against it to so little purpose.—Rosa L. Tonkin, Shanghai, China, Nov. 15, 1940.

"The Lord wants reapers: oh, mount up,  
Before night comes, and says, 'Too late!'  
Stay not for taking scrip or cup;  
The Master hungers while ye wait.  
'Tis from those heights alone your eyes  
The advancing spears of day can see  
That o'er the Eastern hilltops rise  
To break your long captivity."

## PREACHERS' PROVIDENT FUND.

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

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

Members of Committee: T. E. Rofe (Chairman), H. E. Bell, J. Crawford, C. Graham, F. S. Steer, Dr. C. A. Verco, W. H. Hall (Hon. Secretary and Treasurer).  
Representative in Victoria: W. Gale, T. & G. Building, 145 Collins St., Melbourne, C.I.  
Representative in South Australia: General S. Price Weir, 2nd Avenue, East Adelaide.  
Representative in Western Australia: D. M. Wilson, 1 Nanson St., Wembley.

The Objects of the Fund are:

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

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

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

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## Our Book Table.

### "ALWAYS ABOUNDING."

J. EDWIN ORR, whose work and writings are well known to our readers, has written a book of 120 pages entitled "Always Abounding," which contains "a pen sketch of J. Oswald Smith of Toronto." The visit of both Mr. Orr and Dr. Smith to Australia a few years ago will add to the interest of this volume, which is published by Messrs. Marshall, Morgan and Scott, Ltd.; price, 4/3; posted, 4/6. Mr. Orr has a graphic style, which improves with the passing years, and writes a most interesting account of the 25 years' ministry of the famous preacher of The Peoples Church, Toronto. For years a large auditorium has been crowded to listen to J. Oswald Smith's messages. Tens of thousands listen regularly to his radio broadcasts. His midweek service attracts from 500 to 1000 people, and Friday's prayer meeting is attended by between 200 and 300 intercessors. The missionary vision of the church and preacher has inspired many. In the past sixteen years the church has raised nearly £100,000 for foreign missions, the average being 34,000 dollars for the past ten years, and last year 50,000 dollars were given. The record of missionary work is wonderful—for 1940 "a grand total of 79 missionaries of the white race, fully supported, another 3 partially supported, plus 85 native workers, and 65 students." A fine choir greatly assists. Mr. Orr says: "The choir does not warble carbon dioxide as some choirs do. Every time they sing, they sing a message. Thus with prayer backing, good preaching, fine music, and grand attendances, the church carries on a work that is surely unique." It is interesting to read that "Dr. Smith believes wholeheartedly in the baptism of believers by immersion. The church practises the dedication of infants without a water ceremony, and administers baptism by immersion to believers upon their confession of faith." The author has a great admiration for his subject. "Oswald Smith," he writes, "has such a number of giant virtues that they almost obliterate the few dwarf weaknesses in his make-up." Whether the ability of "the born publicist" to advertise falls to the side of virtue or weakness need not be discussed. This is a most interesting and stimulating study of a devoted servant of God.

### "VICTORY—FOR ME."

THE thought of victorious living has been much stressed in recent years. We have pleasure in cordially recommending to our readers a little book entitled "Victory—for Me," written by Mr. Frederick P. Wood, Director of the National Young Life Campaign, who during over 30 years' experience has gained a thorough knowledge of the outlook and needs of modern youth. "The crying need of the hour is for a higher level of Christian living," and in six very helpful chapters the author shows how we may attain this and triumph over temptation, living victoriously over the world, the flesh, and the devil. The reading of this little book should help all, but may be specially commended to young Christians. The publishers are Messrs. Marshall, Morgan and Scott Ltd., and the price is 2/-; posted, 2/3.

## Obituary.

### Mrs. C. Bain.

THE church at Ivanhoe, Vic., suffered a very real loss in the passing away of Mrs. C. Bain on Friday, Jan. 10. Our late sister was baptised as Miss Ethel Dummatt by Bro. J. W. Baker in North Fitzroy church 38 years ago. She and her husband were in membership there for many years, after which they transferred to Northcote for a short time and thence to Ivanhoe, where they have been very loyal members for the past eighteen years. Mrs. Bain was one who loved and was loved. Always ready to render a service where needed, she greatly endeared herself to all who knew her.

For several years she has not enjoyed good health, and for several months was confined to bed, suffering considerable distress. The end came peacefully. For her, death held no fear. Her body was laid to rest in Coburg cemetery on Saturday, Jan. 11, the services in the house and at the graveside being conducted by Bren. H. Swain and E. L. Williams.—E.L.W.

### David H. Brown.

MR. R. DAVID H. BROWN was called from this life on Jan. 7, aged 80 years. He had been sick a long time, and was patiently waiting when the call came. He was baptised during the Hinrichsen-Brooker mission in 1926, and for more than 14 years was a loyal member of Subiaco church, W.A. He was unassuming and faithful. A large company gathered at the graveside. To his widow, Sister Brown, and all the members of the family we extend our sympathy.—R.R.

### Mrs. J. Mell.

SISTER JULIA MELL was unexpectedly called from this life on Jan. 21. She was a faithful and devoted member of the church at Subiaco, W.A., for 21 years. When health permitted, she was regular in attendance and a valued worker in the Ladies' Aid. She was only in middle life, and her death followed an operation. She had been discharged from hospital, and was expected to recover. To her husband and son, her sister, and brother (Mr. F. Vanstan) we extend heartfelt sympathy. She was a good woman and will be remembered by what she has done.—R.R.

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**"HONOR** thy father and thy mother: that  
thy days may be long upon the land  
which the Lord thy God giveth thee."—Exod.  
20: 12.**"He saith** unto his mother, Woman, behold  
thy son! Then saith he to the disciple, Behold  
thy mother!"—John 19: 26, 27.

○

We bless thee, O Lord, that thou hast trans-  
figured to us the sacred human trio of father,  
mother and child. We give thanks for the  
redeeming grace which is able to deliver us  
from the ungodly counsel and devices of wicked-  
ness whereby life's holy relationships are de-  
filed. May we never cease to marvel and look  
with reverence on the pledged love which be-  
comes a partnership with the living, creative  
God. In the name of Jesus we pray. Amen.

○

O God, we call them blessed, the mated loved  
ones by whom thou gave us birth. For experi-  
ence of father's protection and mother's af-  
fection, we will ever praise thy name. Guide  
us into acts of gratitude, we beseech thee; lead  
us into confiding ways; and so consecrate our  
lives that parental hearts may have their full  
recompense of rejoicing. We humbly pray in  
the name of Jesus. Amen.

○

Forgive us, O Lord, for the times when we  
have taken lightly the first commandment to  
which thou didst attach a special and gracious  
promise. We turn ourselves to heed thy loving  
call and counsel. Bless us, we pray, in our  
buying up of every opportunity to honor father  
and mother while they are yet accessible to  
us in this life. And grant that when they  
shall have passed from us in answer to thy  
great home-call, we may worthily perpetuate  
their memories in our faithful, hopeful lives.  
For Jesus' sake. Amen.**THOUGHT.***Learn to count it the highest privi-  
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