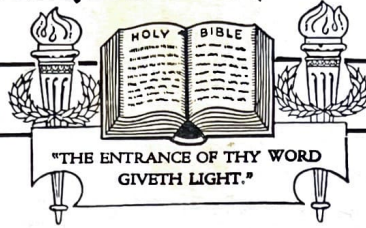


# The AUSTRALIAN CHRISTIAN

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## A Christian Social Order.

THE State Assembly of the Presbyterian Church of Victoria recently discussed the relation of the church to current industrial and political events. The report of a special commission previously set up was considered and debated. It was announced that after conferences with representatives of several other churches and organisations it had been agreed to submit for the consideration of the respective church courts a resolution urging the churches to appoint representatives to form an interdenominational committee which would aim at concerted action in the establishment of a Christian social order. A second report said that the movement aimed at the development of the religious social conscience, whereby the Christian principle of social well-being should be applied to every aspect of life. A programme of education for Christian citizenship would be initiated. Such a movement, said the report, would necessitate study and research with a view to action concerning:—

1. The acquisition and use of wealth and the Christian conception of property.
2. The necessity of economic security for all, together with a just share in the products of industry.
3. The personal and social consequences of the development of the creative and co-operative motive in place of competitive speculation and profit.

There was considerable divergence of view amongst the members of the Assembly. One minister declared that "It is not necessary for the church to examine these economic and political matters. Our own work is the only work in which we should be engaged." Another remarked that "we should all believe in a Christian social order if we knew exactly what it meant." Eventually delegates adopted the report of the commission, and endorsed the objects of the movement toward a Christian social order in the following form:—

1. A movement throughout the church and the community for the development of the religious social conscience, whereby the Christian principle of social well-being (which is based on the foundations of the fatherhood of God and the brotherhood of man), as revealed by Jesus Christ, shall be applied to every aspect of life.

2. The initiation and development of a programme of education for Christian citizenship

because the present system is not fulfilling the ideas of God.

The assembly approved the establishment of an interdenominational committee, and instructed the commission on social conditions to co-operate with it, and so continue its campaign of education throughout the church, a report to be made to the session of the assembly in May, 1934.

We presume that every Christian will agree that "the times are out of joint," that there is need of Christianising industrial and social relationships, and that (as one Presbyterian delegate expressed it) "the church is called upon to assert the principles she has always held and to apply them to the whole social order." There are hosts of people who need enlightening as to fundamental Christian principles and humble Christians also who need some guidance as to their application to the circumstances of life. There must surely be some middle course between these two extremes which would both be condemned by our people very vigorously—the preacher's incursion into the realm of party politics, and the failure to insist that a man in the whole of his life—whether it be in his work as employer or employee, his business or politics,

his leisure or pleasure—should live in harmony with the principles enunciated by our Lord Jesus Christ.

### The war spirit.

Doubtless the most pressing of all the problems confronting the nation and the world is the maintenance of peace. Every newspaper reveals a situation full of menace and alarm. It is dreadful to think that, with the effects of the great war before them, nations could entertain the thought of another world conflict which some competent statesmen declare would have the effect of blotting out civilisation as we know it. It may be that the fear of war is the thing which will bring it. There are doubtless many who would for ulterior purposes revive the war spirit, but there are many more who make the mistake of attempting to maintain peace by preparations for war. Let Christians think and talk peace and pray and work that the nations may live in accord and that the movement for general reduction of armaments may yet prevail.

### Lynch law in America.

Our readers have been horrified by the recent reports of lynching in America. In California 6,000 persons are said to have stormed the gaol at San Jose and seized two men (kidnappers and murderers), stripped them of their clothing, kicked them, beat them mercilessly and hanged them to trees in an adjacent park. The attitude of the Governor of California (Mr. James Rolph, Jun.) is amazing. He is said to have approved of the lynching, declaring that it would result in fewer kidnappings throughout the country. He admitted that he refused to call out troops to prevent the lynching. "It was a fine lesson to the whole nation," he is reported as saying; "if any persons are arrested for having done a good job I will pardon them all."

What can we say about the scenes reported from Missouri, where a mob lynched a young negro of 19 who was stated to have confessed to attacking a white girl? In this case after dreadful scenes the man was burnt to death. Women joined in the celebration. Photographers took pictures of the ghastly event. It is good to note that the

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THURSDAY, DECEMBER 7, 1933.

Governor of Missouri (Mr. S. B. Park) takes a different attitude from that of the Governor of California. Mr. Park announced that there would be a thorough investigation of the lynching. "There was no justification for the affair," he said. "The lynching was a dangerous blow to our Constitution, law and civilisation. I want the mob leaders prosecuted."

The failure of law enforcement in the United States of America has been one of the greatest blots on the republic. A large proportion of murders and serious crimes is not followed by conviction and punishment. Often trials have been spun out to inordinate lengths, and the notoriously guilty have escaped. Racketeering, gangster crimes, and the more recent epidemic of kidnapping, have demanded stern suppressive action. Distrusting their own legal processes, large numbers of Americans have resorted to violence. The recognition of lynch law by responsible citizens and governors is a dreadful thing. Many persons, including at least one minister of the Gospel, praised Mr. Rolph's remarks. But most of the American people, of course, would repudiate his views. It is fortunate that in the British Empire justice generally moves both swiftly and surely; but even if some who are guilty escape it is better that that should be so than that the law itself be overridden and the forms of justice abandoned.

#### Liquor on Good Friday.

In Victoria there has been a long agitation for the closing of liquor bars on Good Friday and Christmas Day. Lovers of whiskey and of the trade are so desirous of having Christmas as a festive season that there has always been a considerable amount of opposition to the proposal to close bars on Christmas Day. But there seemed excellent reasons for believing that Good Friday would in Victoria be regarded as at least as sacred a day as Anzac Day, and that Parliament would prohibit the sale of liquor on that day. This measure of reform is so manifestly just that it is difficult to appreciate the state of mind of anyone who thinks there is any reasonable objection to it. A licensing bill designed to prevent the sale or supply of liquor on Good Friday was recently before our Victorian Legislative Assembly. One of the U.C.P. members, Mr. Mackrell, moved an amendment: "That this House is not in favor of legislation prohibiting the sale of liquor on Good Friday unless provision be made for the compensation of those persons who will be affected by it." The Chief Secretary (Mr. Macfarlan) announced that it had been determined, after consultation with the chairman of the Licensing Court (Mr. Barr), that payment of compensation would be neither proper nor practicable. Therefore he was not able to accept the amendment, which, however, was carried by 31 votes to 27. As a result the bill has been dropped.

It is natural that a good deal of indignation has been aroused at the action of those

who are responsible for the killing of the measure. In a sub-leader the "Argus" put the position as follows:

"There was strong evidence of the merits of the proposed amendment of the Licensing Act to prohibit the sale of intoxicants on Good Friday in the questionable procedure adopted in the Legislative Assembly to avoid a direct vote on the issue. After the explanation of the Chief Secretary (Mr. Macfarlan) it must have been clear that there were no feasible means of awarding compensation to licensees who might have been prejudicially affected by the closing of hotels on that day, and the persistence with the amendment carried no conviction of its sincerity. Parliament has not at any time disregarded the claims of licensees to security under the law, and the small measure of reform that was proposed could not reasonably have been strained into a breach of well-established practice. Successful resistance to the wishes of a large section of the community in a matter unimportant from a monetary point of view will not streng-

then the position of the liquor trade in the eyes of the public in the long run. There was a majority of the Legislative Assembly in favor of closing on Good Friday. Its failure to express itself on that issue will occasion resentment that will not be allayed by the adroit methods adopted to evade the issue."

"The Argus" is no enemy of the liquor traffic, and its protest is therefore all the more noticeable. A much stronger indictment could be made. It might be well if members of parliament as well as "the trade" were made to feel the resentment of the public at the tactics employed. At any rate here is a matter which seems to need the consideration of Christians.

These are a few examples which show the need of seeking a more "Christian Social Order."

## Victories of the Cross.

A. W. Garland.

The American War of Independence commenced with a defeat for the colonists at Bunker's Hill. But that battlefield has been called the birthplace of the American nation, and has had more glorious results and more widespread influences than most victories; although it was long thought of with chagrin and disappointment. When the disciples stood afar off viewing the cross, they probably considered it the death-blow to all their long-cherished hopes. To them it spelt defeat. The cross was the symbol of sin and shame. They did not know that in less than three hundred years a victorious Emperor would adopt it as the standard of the Roman army. It is said that on the eve of the Battle of Milvian Bridge, Constantine, after prayer for divine help, fell asleep. In his dream Christ appeared to him, instructing him to inscribe the cross upon his standards, and saying, "In this sign conquer." Constantine did adopt the standard and the army was completely victorious.

Christ, whose prophetic eye could see further than the disciples could see, knew that the cross would be his spiritual throne where he would receive the homage of mankind; and so he said, "And I, if I be lifted up from the earth, will draw all men unto me." The cross led not to the dishonor due to the criminal but to the homage due to a King. His enemies, expecting to disparage his claims, succeeded only in displaying them before the eyes of the world, so that even the hardened centurion responsible for carrying out the crucifixion was forced to confess, "Truly this was a Son of God." Many have since taken the cross as a standard, and marched to battle beneath its sign. The Crusades of the Middle Ages take their name from it: they were the "Wars of the Cross," and many gallant and brave deeds were witnessed in those Holy Wars. But

the greatest battles under the banner of the cross were not fought with swords or the weapons of war, but by loyalty to truth—loyalty of life, of speech, of interests entailing sacrifices, hardships and endeavors that were not surpassed by the dangers, labors and fatigues of the Crusades, and that prove the truth of the words of Milton.

"Peace hath her victories  
No less renowned than war."

#### Early victories.

On the field of the apparent defeat was the birthplace of the church. At Jerusalem, among the Jews to whom the cross was a stumbling block, was the first battle. Arrayed against the tiny band surrounding the cross were all the forces of hidebound conservatism, Pharisical hypocrisy and sacerdotalism—all the forces of respectability; but the preaching of the cross won its way.

Among the Gentiles, familiar as they were with ideas of Roman justice and the crucifixion of criminals, the idea of a crucified Son of God was foolishness. Here were the forces of superstition, which found in every aspect of nature a god or goddess, and fearful lest they had disregarded some possible claimant of their worship had erected at least one altar to an unknown god. To these came the message of the one true God: "Whom therefore ye ignorantly worship, him preach I unto you." The powers of licentiousness, associated with the worship of Venus and Aphrodite and other pagan divinities, retreated before the purity of the life of the crucified. In the pagan world the cross was no longer the foolishness but the power of God.

A small band had taken the cross as their standard, refusing to glory in anything save the cross, and they were victorious over their environment. For three centuries there was progress, many of the victories

# Christ's Second Advent.

Clement Byard, Sen.

## What Saith the Scripture?

If this query were borne in mind, instead of leaning to and following man's opinion, what different conclusions would be arrived at, to what we find to-day.

First I would advise close study of the writings and utterance of the three who deal particularly with circumstances closely connected with our Lord's second coming, viz., Daniel, our Lord himself, and the apostle John. The subject of each is exactly synonymous. Other prophets touch upon it, but not so fully as those three. Mention may also be made of Isaiah, Jeremiah, Ezekiel, Zechariah, Joel and Malachi

## Daniel's Prophecy.

Modern scholars and expositors assign Daniel's writings to something that is still future and will be a time of judgment upon Gentile nations; but a close observance will convince any intelligent person that his writing concerned none but the Jewish people. The first four chapters have to do with their being carried away into the Babylonish captivity, and incidents relating to Daniel and his companions. In chapters 5 and 6 we find the heathen kings are taught to know themselves, and outwardly to own Israel's God to be the God. Chapter 7 gives the first connection of the Roman Empire with God's people, and the treatment of them by the succession of a line of Roman emperors. Chapter 8 gives the encroachment of three rulers upon the Jewish people. Chapter 9 gives Daniel's earnest prayer for enlightenment upon the visions; also God's response, through the angel Gabriel. Chapter 10 has another vision, and again a heavenly visitant is sent, who said, "I am come to make thee understand, what shall befall thy people in the latter days." Chapter 11 gives the account of a mighty one who shall exalt himself above all that is called God (Nero), and will enter the glorious land, and speak marvellous things against God and his people, till it culminated in the taking away of the daily sacrifice, and the setting up of the abomination that maketh desolate. Our Saviour quotes this in Matt. 24: 15, evidently indicating that the troubles mentioned in Dan. 12 were imminent. Daniel enquires how long the trouble will last. The answer is given under oath, that it shall be for a time, times, and a half (3½ years, the time of the siege of Jerusalem under the Roman power). Again in verse 11 the same time is given as 1,290 days, the 3½ years; and Daniel was told to "shut up the words, and seal the book, even to the time of the end" for the time was long; between 4 and 500 years to the destruction of Jerusalem.

Now let us turn to

## Our Saviour's Prophetic Utterances.

Although all the evangelists make reference to it, the account by Matthew may be sufficient. The Lord deals with the event, the time, and also those whom it would principally concern.

The Israelites had been chosen by God for his own peculiar people, and as such they were promised blessings such as no other nations would know; but the promise was under conditions, and these conditions were broken repeatedly, and perfectly ignored. Therefore instead of receiving the blessing (having forfeited all right to it), they were under a curse, and this position was accentuated and culminated in the rejection of the promised Messiah. In Matt. 23: 32 Christ tells them to "fill up the measure of their fathers," and denounces them as the children of those who killed the prophets.

Expositors tell us that the word "generation" just broadly refers to the Jewish people for all

time; but if read carefully we must conclude that, as the Saviour used it, the word had special application to those who were contemporaneous with him. Thus John the Baptist addressed the people that flocked to his ministry, "O generation of vipers" (Matt. 3: 7). Jesus said, "Wherunto shall I liken this generation?" (Matt. 11: 16). Then see Matt. 12: 39, 41-45, describing them as "this wicked generation"; also chapter 17: 17; "faithless and perverse." "All these things shall come upon this generation" (23: 34).

Turning to chapter 24 we have a graphic picture of the impending disaster that was hanging over that people. Here again, expositors would have us believe that this chapter must be cut up into several sections. They say that up to the 28th verse the destruction of Jerusalem is predicted; then after that the end of the world is foretold—but see the connection, "Immediately," giving their young people in a startling way. Why? Because they have not been able to implant ideals which will tide them over the middle adolescent years. Because they have not made them see the vision of service; because they have not put them to work. And what is the greatest power known in religious work for the implanting of ideals? A story.

## Stories for the High School Age.

When the teen age pupil is entering high school or beginning to think about going to work he begins to become interested in the people and the world about him. The social appeal begins to be felt. Love begins to be an influence and new ideals have to be formed. Stories of romantic love and of altruistic service must be given, and right here comes a serious difficulty. The boys and girls of this age want the person who tells them these stories to be their leader, their ideal of a friend. They must feel the comradeship of the one who is to tell them these stories—for now they are conscious of self, and they realise that stories are told for their help as well as for their pleasure. Not a great many stories are ready for tellers of adolescent stories. One must learn to glean them from various sources. Usually they are imbedded in the heart of a book. Three come to my mind from Annie

That word has only one signification, at once. And this is emphasised by verse 34, "Verily I say unto you, This generation shall not pass till all these things be fulfilled." This, with other statements, surely sets the time, such as: "There be some standing here, that shall not taste of death, till they see the Son of man coming in his kingdom." Christ also told the priest, Caiaphas: "Ye shall see the Son of man coming in the clouds of heaven." The disciples, anxious to know the time of the impending trouble, asked a threefold question: "Tell us, when shall these things be? And what shall be the sign of thy coming? and the end of the age?" After giving account of many things that would then take place, and quoting Dan. 12: 16, Jesus sums up: "For whosoever the carcass is, there will the eagles be gathered together." The eagle was the Roman standard.

But some are saying, "The sun and moon have not been darkened, and stars have not yet fallen from heaven," etc. This is just the symbolic and figurative language of Scripture. See Isaiah 34. Were the heavenly bodies interfered with when God destroyed Idumeah (Edom)? No! but the same terms are used. So again in Joel; and the Apostle Peter in his memorable sermon (Acts 2) says: "This is that which was spoken by the prophet Joel," and then makes the full quotation, as applicable to that time, the last days; and urges them to save themselves from "this untoward generation."

As to the exact date, it would appear from Matt. 24: 36, and more fully from Mark 13: 32 as if the veil of the flesh prevented Christ from giving full information of date; but he always conveyed the impression that it was just about to take place. For instance, he told the disciples in

## of Adolescent.

boys said to me, "I think that story must have been written for me, for I have been so unhappy over the fact that I was losing my grip to the deeper side of my life." Van Dyke is a treasure trove for stories that will appeal to the young people.

## Hope for New Leaders.

We need teachers who will specialise in the adolescent work so that they can get for themselves a fund of these great stories and use them year after year. We need teachers who will learn to tell stories so that they can fill the need. Be honest with yourself and search to see how many great stories you know for this age. Suppose someone asked you to go to camp, and tell a group of stories to the high school boys who are there in the reserve officers' training school. What stories would you choose when every boy was a stranger to you? I studied long before I knew what to use there, for think of the possibility of the story you might tell. I built my group around the story of Robert Louis Stevenson's "The Road of the Loving Heart," and I shall never forget the faces of the group before me. As we were leaving the hut a little fellow came to thank me and lingered behind the rest. The coming, Paul says, "Wherefore comfort one another with these words" (1 Thess. 4: 18). What comfort would there be to them if they had to wait 2,000 years? The writer to the Hebrews spoke of the need of patience; "For yet a little while, he that shall come, will come, and will not tarry" (Heb. 10: 36). And there is no doubt that he did fulfil his own word, and came at the destruction of Jerusalem, and the overthrow and close of the Jewish dispensation. The Jewish people had been possessed of the only God-given light that the world had been favored with: and doing away with it, and the establishing of the Christian dispensation, is well spoken of as of the heavenly bodies, as sun and moon, stars and heaven and earth. We find a vivid description of this great disaster given by the secular historian, Josephus. He adds much to the accounts we have of New Testament prophecy.

## The Book of Revelation.

Let us turn to the Apostle John's Revelation. The whole of this wonderfully symbolic book has a Jewish aspect throughout. Many have placed the date of this book at 96, but even a glance at its contents would overthrow such a theory. No doubt it was written about 66. What intelligent person would foretell the destruction of a place years after it was totally overthrown? Rev. 11: 8 speaks of the destruction of a great place, about which there can be no doubt—"spiritually called Sodom and Egypt, where also their Lord was crucified." This could only be one place, and that Jerusalem. She is also designated, Mystery, Babylon the Great, the Mother of Harlots, and abomination of the earth (land). The apostle was told to measure the temple of God, the altar, and them that worship therein. Hence it was at that time still in existence. The time mentioned again in chapter 11 gives the duration of the siege of Jerusalem by the Romans—forty-two months, or 1260 days, again showing that it was Jerusalem and the Jewish people that were concerned. See Rev. 6: 9; what other people had the altar, etc.; or suffered for the truth? Our Saviour said, "It is impossible that a prophet perish out of Jerusalem." The symbols used, such as "beasts," were simply men, as in chapter 13: 18. 666 in Hebrew numerals spells "Nero." Such monsters had to be spoken of under cover. That

(Continued on page 782.)

## The Home Circle.

Conducted by J. C. F. PITTMAN.

investigation of the lynching, there was no justification for the affair," he said. "The lynching was a dangerous blow to our Constitution, law and civilisation. I want the mob leaders prosecuted."

The failure of law enforcement in the United States of America has been one of the greatest blots on the republic. A large proportion of murders and serious crimes is not followed by conviction and punishment. Often trials have been spun out to inordinate lengths, and the notoriously guilty have escaped. Racketeering, gangster crimes, and the more recent epidemic of kidnapping, have demanded stern suppressive action. Distrusting their own legal processes, large numbers of Americans have resorted to violence. The recognition of lynch law by responsible citizens and governors is a dreadful thing. Many persons, including at least one minister of the Gospel, praised Mr. Rolph's remarks. But most of the American people, of course, would repudiate his views. It is fortunate that in the British Empire justice generally moves

### A GRAND PRAISER.

"Oh, dear, Aunt Adelaide is motoring over tomorrow afternoon," said Mrs. Jackson, as she turned from the telephone. Her husband looked up in surprise at her rueful face.

"Why so sad about it, Nell? Wasn't it your Aunt Adelaide who gave you the fine mahogany table, and who used to take you trips to New York in days when you were free and single?" he smiled down at his little bride.

"Oh, yes, Larry, Aunt Adelaide is endlessly kind—in deeds, anyway. But she always says things that take every bit of shine out of my pleasure. I just dread her coming."

"Well, I can't see that she can find much to criticise here, so cheer up, little one!" And the young man looked with pride at the pretty, well-kept home.

"You'll see, Larry; there'll be something not just right," persisted his wife.

"Well, what was it?" Mr. Jackson asked, as he came up the steps, the next evening, to where his wife sat on the shady verandah.

"You'd never guess," she answered, "and yet it was so characteristic."

"I had taken Aunt Adelaide all through the house. I could see she liked the rooms and the way we'd placed the many things she had helped me choose. Then, as we were coming back through the hall, her eye fell on two big, dusty footmarks on the floor."

"Yes, it's a nice house," she said; "but it's a pity you can't have it cared for as you would like."

"And I just know, Larry," his wife finished indignantly, "that those marks had been left by Aunt Adelaide's chauffeur when he carried in the basket of plums she had brought. But, under auntie's withering look, I felt as if my house were dusty from cellar to attic. All my pleasure in her visit was gone. I couldn't make myself ask her to come again, and I know she wondered at it."

In a charming story of Scottish life, "The Setons," an old lady says of Elizabeth, the central figure in the book, that she is "a grand praiser."

"Some folks fair make you lose conceit of your things, but she's the other way. I never get a new thing for myself or my house, but she aye notices it. Ye never have to point it out."

Sincere enthusiasm over other's possessions

and accomplishments makes the "grand praiser" a welcome guest and loved friend, also to see the best and speak of it, and be silent over what is not so perfect, develops sweetness in character. As the wise man puts it in Proverbs: "A gracious woman retaineth honor."—"East and West."

### MISSING THE SCENERY.

A recent cartoon represented the inside of an observation car on a transcontinental railway train. The occupants were variously preoccupied with card games, smoking and story telling, and all stages of sleepy indifference to their surroundings. The train, meanwhile, was passing through scenery of amazing charm and greatest historical significance. The cartoon was labelled "The Educational Value of Travel."

## Victories of

A. W. G

The American War of Independence commenced with a defeat for the colonists at Bunker's Hill. But that battlefield has been called the birthplace of the American nation, and has had more glorious results and more widespread influences than most victories; although it was long thought of with chagrin and disappointment. When the disciples stood afar off viewing the cross, they probably considered it the death-blow to all their long-cherished hopes. To them it spelt defeat. The cross was the symbol of sin and shame. They did not know that in less than three hundred years a victorious Emperor would adopt it as the standard of the Roman army. It is

### TRUTH.

Truth is within ourselves; it takes no rise From outward things, whatever you may believe. And to know

Rather consists in opening out a way Whence the imprisoned splendor may escape, Than in effecting entry for a light Supposed to be without.

—Robert Browning.

### KEPT.

The new hardware clerk prided himself on all ways having a snappy comeback.

"Do you keep refrigerators?" the timid-looking woman inquired of him.

"No," he snapped, "we sell them."

"Well," she replied, as she strolled toward the door, "you'll keep the one you were going to sell me. Good morning."

Kindly Stranger (to pedestrian, who has been run over by a motor): "Are you hurt?"

Pedestrian: "I don't know. I haven't seen my lawyer yet."

"Darling, will you marry me?"

"Why, how foolish! You couldn't even keep me in handkerchiefs."

"We can wait till your cold gets better, can't we?"

## The Family Altar.

J.C.F.P.

Monday.

But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the Lord.—Jonah 2: 9.

In anticipation of deliverance, Jonah pledges himself to offer to God the sacrifice of thanksgiving. It may be that he also vowed, if spared, to go wherever sent, even to Nineveh.

Reading—Jonah 1—2.

Tuesday.

And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not.—Jonah 3: 10.

Proclaiming a fast and putting on sackcloth would not have caused God to change his purpose, but producing fruits meet for repentance did so.

Reading—Jonah 3—4.

Wednesday.

And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem.—Micah 4: 2.

A reference, surely, to the coming of the Messiah, the establishment of the church in Jerusalem, the admission of Gentiles into covenant with Jehovah, instruction given, received, and acted upon by faithful subjects from surrounding nations.

Reading—Micah 4.

Thursday.

Rejoice not against me, O mine enemy; when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me.—Micah 7: 8.

It ill befits any to rejoice in the fall of their fellows. The malignant spirit which causes such exultation may be worse than their enemies' fall. The penitent captives of Israel acknowledge their sin and pray for pardon; trusting to the mercy of Jehovah they confidently declare that though fallen they will arise.

Reading—Micah 7.

Friday.

The Lord is slow to anger, and great in power, and will not at all acquit the wicked; the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.—Nahum 1: 3.

Attention is directed to the power of Jehovah in his dealings with men and in the kingdom of nature. Behind everybody and everything stands God, saving and destroying, directing and controlling.

Reading—Nahum 2.

Saturday.

What profiteth the graven image that the maker thereof hath graven it, the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols.—Habk. 2: 18.

"We know that no idol is anything in the world," wrote Paul (1 Cor. 8: 4). Idols have not even the spirit of beasts. If graven or molten images were cast into some other form, they might be serviceable to mankind, but as idols they are utterly useless. Idol-worship is not only useless but sinful, hence God's judgment of idolaters, "Woe unto them."

Reading—Habakkuk 3.

Sunday.

The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.—Zeph. 3: 17.

A gracious promise of restoration to penitent Israelites. The King Messiah should appear in their midst. He will prove himself to be "the all-conquering Hero," their Saviour. Repentance and restoration create in him peculiar pleasure.

Reading—Zephaniah 3: 8-20.

## Prayer Meeting Topic.

December 13.

### "I AM NOT WORTHY"

(Matthew 8: 1-13).

H. J. Patterson, M.A.

We who belong to a democratic people and are members of a church which in government is also democratic are inclined to place all upon the one plane, One is a good as another. Comradeship and brotherhood are the watchwords for the moment. Few have that humility of mind that was characteristic of the Capernaum centurion. A genuine feeling of unworthiness is not easy to find. In fact "inferiority complex" is a thing so talked of that people are thinking it absolutely necessary that they must ever think of themselves as worthy to stand with all others. If we had more of a sense of unworthiness in relation to our Lord we should have more conversions.

#### Example in Text.

We are here introduced to a man of position who could boast of nation, office and wealth. He is represented as being a patron of the Jewish race in that he had built a synagogue. This man sent to tell Christ of a loved servant, and when Jesus said he would come and heal him replied, "Lord I am not worthy that thou shouldst come under my roof." To-day the attitude would be one of pride in that the Christ would come. But he . . .—"I am not worthy."

#### Unworthiness an Aid to Faith.

A man who is good enough will never be a Christian. The cry of the prodigal was, "I am no more worthy to be called thy son." The publican who, rather than the Pharisee, was justified, cried out in anguish of soul, "God be merciful to me a sinner." The difficulty to-day is that we are all so good; but we may be entirely without worth, and know it not. So long as a thing is lost it is worthless. Only as long as a thing is serviceable is it of value. If a man is not of service to God he is actually worthless. If I am conscious of sin that separates from God and renders me unworthy in God's sight then there is hope, for will I not seek his forgiveness? And obtaining his forgiveness I shall not wish to forget. Are there any with genuine faith who consider themselves very worthy people?

#### The Unworthy Made Worthy.

The centurion's faith is on record as being greater than that of any in Israel. Had it not been for his faith he would have lived and died an obscure soldier. Faith and a sense of unworthiness has made him great and worthy of a place in the records of the life of our Lord.

Faith will express itself in service of the humblest kind. It will not be beneath us. All that we are and hope to be is because of Christ our Lord who stooped from heaven's glory to the cross of Calvary to redeem us every one. May our lives be the more worthy of the Saviour. It is said that a missionary was once holding a meeting when a man got up and said, "I have spent twenty years in prison but God saved me." Another said, "I have been a drunkard and God has saved me." The missionary said, "Men, listen. God has done wonders for you, but don't forget he has done more for me than for you all put together. He saved me before I got there." How unworthy we all would have been, worthless, had it not been for the grace of God. "I am not worthy," said he. He knew it not, but was worthy of all. Worth is reckoned by what we really are and not by what we possess.

TOPIC FOR DECEMBER 20.—A TEXT FOR THE HOLIDAYS.—1 Corinthians 16: 5-14.

## Our Young People.

Conducted by WM. GALE.

### The Story and the Adolescent.

Most people have thought only of the little child when the telling of a story is mooted. Margaret W. Eggleston, in her book, "The Use of the Story in Religious Education," insists that the story has a big place in early and even later adolescence. In this book there is a charming chapter on "Types of Stories Needed in Group Work." Those who have conducted camp fires for boys or girls either in connection with the guide or scout movements, or in connection with the Bible School class, will be ready to appreciate what she says: Telling stories to the young people's division of the church school in class, in club, in camp fire and scouts is a great challenge. To me it is one of the greatest needs in our church life to-day, for our churches are losing their young people in a startling way. Why? Because they have not been able to implant ideals which will tide them over the middle adolescent years. Because they have not made them see the vision of service; because they have not put them to work. And what is the greatest power known in religious work for the implanting of ideals? A story.

#### Stories for the High School Age.

When the teen age pupil is entering high school or beginning to think about going to work he begins to become interested in the people and the world about him. The social appeal begins to be felt. Love begins to be an influence and new ideals have to be formed. Stories of romantic love and of altruistic service must be given, and right here comes a serious difficulty. The boys and girls of this age want the person who tells them these stories to be their leader, their ideal of a friend. They must feel the comradeship of the one who is to tell them these stories—for now they are conscious of self, and they realise that stories are told for their help as well as for their pleasure. Not a great many stories are ready for tellers of adolescent stories. One must learn to glean them from various sources. Usually they are imbedded in the heart of a book. Three come to my mind from Annie Fellows Johnston's books in the "Little Colonel" series: "The Three Weavers," "In the Desert of Waiting," and "The Road of the Loving Heart." Making stories out of literature and biography will be the most fertile field for this period. Love stories for the adolescent may include love of country, of home, and of the Christ. There is no better place to show what love will do than in the mission literature. Eleanor Chestnut, Geo. Cornwall, Dr. Grenfell, Marcus Whitman—there is an unlimited field here for good stories. They will teach the boy the power of a great ideal and also interest him in the work of the kingdom. Chivalry, love and life! What a trio to be emphasised! What an opportunity for service! Capture the imagination of this budding man or woman with this thought: "Others have—I can—I will."

#### What About Later Adolescence?

About what are they thinking? Friendship, love, life, home, organisation, work. The more serious things of life begin to appear. This is the time when student volunteers are numerous. "What shall I do with my life" is a big question. The stories must be full of human interests. They must be life stories. They must be very social—stories that try to solve some of the great problems of life. I well remember telling, "The Lost Word" to a crowd of boys about twenty. It is a wonderful story of the value of the word "Christ." The boys listened so well and sat for nearly an hour after the class discussing the truth of the thought. Later one of

the boys said to me, "I think that story must have been written for me, for I have been so unhappy over the fact that I was losing my grip on the deeper side of my life." Van Dyke is a treasure trove for stories that will appeal to the young people.

#### Scope for New Leaders.

We need teachers who will specialise in the adolescent work so that they can get for themselves a fund of these great stories and use them year after year. We need teachers who will learn to tell stories so that they can fill the need. Be honest with yourself and search to see how many great stories you know for this age. Suppose someone asked you to go to camp, and tell a group of stories to the high school boys who are there in the reserve officers' training school. What stories would you choose when every boy was a stranger to you? I studied long before I knew what to use there, for think of the possibility of the story you might tell. I built my group around the story of Robert Louis Stevenson's "The Road of the Loving Heart," and I shall never forget the faces of the group before me. As we were leaving the hut a little fellow came to thank me and lingered behind the rest. "Thanks for coming," he said. "I wish I could hear stories like that oftener. We boys need them." The greatest praise you will ever get is to have a teen-age boy or girl say, "You have helped me."

Margaret Eggleston's book has often been packed in my bag for my travels, and has charmed many an otherwise weary trip. Perhaps this chapter may help some other youth worker.—W.G.

#### PUNCTUALITY.

It adds greatly to the strength and life of the school to have its members present on time. Tardiness is a bad habit. To begin a school with only a few present, then to have people constantly coming in until the lesson is over, is very hurtful in its effects. All admit this, but how to overcome it is the question. Some schools have introduced a "point system," in which being on time counts one point. Some have an ornamental card hanging in the vestibule, one side of which bears the words, "On Time," and on the other side the word "Late." At a stated time the "On Time" is turned to the wall, and all who come after that moment have to face the word "Late." One of the best ways is to keep emphasizing the necessity of promptness, and make the opening exercises as interesting as possible. Use also the "On Time" cards, which are distributed at the door, and collected with the offering.—From "A Bible School Vision."—Welshimer.

#### A GOOD ATTENDANCE RECORD.

At Wedderburn, Vic., a remarkable Bible School attendance record has been achieved by one family—Neita, Ernie and Margaret Pratt. Their respective ages are 14, 12 and 9 years, and their unbroken attendance is 8, 8 and 7 years respectively. This is an outstanding record, as the family has over two miles to come to school. Margaret, the youngest, deserves special praise, as she was not two years old when she commenced in the kindergarten department.

The Victorian Efficiency and Increase Campaign closed on Dec. 3, the last day of the campaign. If reports from Schools are in promptly, it is hoped to make an announcement of the winning schools in each division in the next issue of the "Christian."

## Here and There.

The new chapel at West Preston, Vic., is approaching completion. Particulars of opening services are given elsewhere in this issue.

Bro. Lionel Johnston is at present assisting the church at Warragul, Vic. Until further notice his address will be Victoria-st., Warragul.

We are asked to state that the December meeting of the Victorian C.E. Council will be held at Lygon-st. on Tuesday, 12th, instead of on the 19th.

The sisters of the Victorian General Dorcas will hold their next meeting on Wednesday, Dec. 13, in Swanston-st. lecture hall, from 10.30 till 4 p.m. All sisters are welcome.

Bro. C. Burdeu, of Wooloowin, Qld., writes as follows:—"Anyone being appealed to by 'Bro. Russell' should refer to the Queensland Social Service Committee or any one of our Brisbane preachers."

On Monday we received the following telegram from Queensland:—"Hinrichsen marquee mission Kedron crowded out last night; nine adults decided.—Noble." On Tuesday an additional telegram was received, as follows: "Wonderful meeting last night Hinrichsen-Morris mission, Kedron; ten decisions; total sixty-two; offering, £130.—N. G. Noble."

Anyone willing to entertain a boy or boys from the Burwood Boys' Home, Vic., during any part of the school holidays, Dec. 22 to Jan. 29, is asked to communicate with the honorary chaplain, Bro. L. E. Stevens, 22 Milton-par., Malvern, S.E.4 (phone, U 7348). Even a few days in a private home gives much pleasure to these boys who have been deprived of that normal home atmosphere which is a child's natural heritage. Most of the boys are from 8 to 14 years of age.

On Nov. 8 the wedding of S. Arthur Crouch and Miss Florence Schulz took place at the University Christian Church, Los Angeles, California, U.S.A., where H. E. Knott is the minister. Bro. Crouch is an Australian, who has been in America for about two years and has been preaching at Tuscombia, Missouri. His bride, who was a member of the church at St. Arnaud, Vic., arrived in Los Angeles on Nov. 4. They left immediately after the wedding for his field of service in the East.

The receipts from the annual offering for the College of the Bible totalled, at the end of November, £641/17/5, the amounts received from the various States being: Victoria, £347/19/2; New South Wales, £97/12/7; South Australia, £87/12/10; Queensland, £69/9/5; Western Australia, £32/3/8; Tasmania, £6/19/9. Queensland contributions have reached a larger sum than the total in the 1932 offering. The secretary, F. T. Saunders, would appreciate a prompt remittance from churches which have not reported yet. There are 129 churches whose offerings are not to hand.

The articles recently contributed to "The Australian Christian" by Thos. Hagger have been reprinted by the Austral Co. in the form of a neat booklet. The title is "Hints and Helps for Those Who Desire to Serve." The chapters were written to help all who take part in services or who seek to fill church offices. Preachers would do well to encourage young men entering upon service to read this booklet. It may be cordially commended to officers, speakers and helpers generally. There are few congregations where improvement in the conduct of services is not desirable. We wish for Bro. Hagger's helpful little work the wide circulation which its merits deserve. The Austral Co. will be glad to receive orders. Price 3d., posted 4d. 12, 2/6, posted 2/10.

As we closed for press on Tuesday evening we received the following telegram from Collie, W.A.:—"Great day Sunday Buckingham mission; twenty-seven decisions to date.—Mandry."

Bro. B. W. Manning, preacher of Mile End church, S.A., writes: "Bro. Simons and I have just returned from our third trip to the 90 mile desert. This was easily the best yet. Meetings were held at Coonalpyn, Ki Ki, Coomandook, Sherlock and Wynarka. At the united service at Ki Ki, Sunday afternoon and evening, Nov. 26, the Lord's supper was observed and the gospel preached. All past converts were present at the services, and the Lord's table has been spread weekly at three centres. The fellowship in the homes, the personal conversations and the courageous spirit of these pioneers are greatly appreciated, and will be blessed of God. Other members of Mile End church were also present at some of the services. We travelled over 300 miles in nine days."

The December issue of "The Bible in the World" contains the following tribute from the pen of Mr. Thos. E. Rofe, President of the New South Wales Council of Churches: "The religious bodies owe a very great deal to the magnificent work done by the British and Foreign Bible Society. The society has been the means of millions receiving copies of the Holy Bible and the New Testament. The dark days of millions have been turned into days of joy and happiness. The society has spread throughout the world the way, the truth and the light, and has been the means of the Scriptures being translated into almost every known tongue. Christ has been lifted up, and as a powerful magnet has drawn many millions of souls to the throne of grace. God bless and speed on the good and invaluable work of the British and Foreign Bible Society."

Bro. H. G. Payne writes as follows:—"Bro. J. W. Black flew into Brisbane on Wednesday, Nov. 22, and flew away on Tuesday, the 28th. In the six days he spoke at nine gatherings, including public meetings, civic reception, united communion service, women's meeting, and a gospel service (at Toowoomba). Queensland had been advised not to work him too hard, and had planned accordingly, but to meet his wishes added to the list of meetings. When brethren learned his age, they were amazed at his vitality and versatility. He made a splendid impression and drew good audiences. One of the best meetings was the combined communion service at Ann-st. on the Sunday morning, when 500 broke bread (our total membership in Brisbane and suburbs is only 1,030). His sermon on "Stewardship" was very inspiring. Bro. Black secured several names for Leicester, 1935. His visit has been an uplift to the churches, and has given a new vision of brotherhood and fellowship in relation to the lands beyond the seas."

Bro. J. W. Black left Melbourne on Tuesday afternoon. He expected to sail this week from Adelaide by the "Esperance Bay" for England. Our brother's visit to Australia has been a great help and stimulus. He has been a worthy ambassador of Empire, and has undoubtedly strengthened the ties which bind the churches in Australia to those of the mother land. By his addresses, as well as by his genial, forceful personality, he has made a great impression in the Commonwealth. He carries with him the goodwill and esteem of the Australian brotherhood, and leaves many friends behind him. On Monday evening, in his farewell speech, Bro. Black announced the success of his efforts to secure promises from Australian disciples to attend the World Convention of Churches of Christ to be

held in Leicester in 1935. He stated that to date 126 had signed the promise slips, States' representation being as follows: Victoria, 54; New South Wales, 24; South Australia, 17; Queensland, 17; Western Australia, 12; Tasmania, 2. Other promises were still expected, and it is hoped that many who have not seen the way clear to sign a promise card will yet find it possible to journey to England. The newly promised concession of a twenty per cent. reduction in fares to those travelling by the same boat to England should be an inducement to others.

There was an excellent attendance of men at the C.M.A. tea on Monday last, Swanston-st. lecture hall being filled. Bro. J. W. Black was the guest of honor. The sisters were thanked for their kind help in arranging the excellent tea. There was a good gathering, chiefly of men, at the public meeting following. The Conference President (Bro. W. H. Clay) was in the chair. Bro. L. Collyer introduced the subject of "Church Finance." He stressed the need of more teaching on the subject of Christian giving and our individual responsibility for the support of the Lord's work; urged the desirability of direct giving and reprobated the use of methods out of harmony with the dignity of the church; and declared that we had by no means reached the maximum. A period of helpful discussion followed. Bro. Black, in a vigorous address, spoke of the privilege and (as he believed it) the Christian duty of tithing. The closing part of the meeting was given over to a farewell to Bro. J. W. Black. The chairman in the name of the Victorian churches thanked him for his visit and his helpful messages and wished him God-speed. Bro. Black gave a very fine and characteristic closing message. The whole gathering—tea and public meeting included—was very helpful and enjoyable, and one of the most successful yet held by the Christian Men's Association.

### COMING EVENTS.

DECEMBER 16 and 17.—West Preston, official opening of New Chapel. Harold B. Robbins opens the building on Saturday, Dec. 16, 4 p.m. Tea for workers and wives will follow. Dedication service, 8 p.m. A thankoffering will be received. Speaker, T. H. Scambler, B.A., Dip. Ed. Sunday, Dec. 17, morning speaker, H. B. Robbins; evening, W. Gale (offering for Social Service Christmas treat). A warm welcome awaits you at all these services.

### CHURCH OF CHRIST, SWANSTON STREET, MELBOURNE.

#### SPECIAL CHRISTMAS MUSIC. SUNDAY, DECEMBER 17.

Selection from Handel's "Messiah."

Soloists:

Mrs. F. L. Mitchell.  
Miss P. Thompson.  
Mr. J. Alexander Raff.  
Mr. R. Nankervis.

Conductor . . . Mr. E. Tippett.  
Organist . . . Mr. W. Brown.  
Pianiste . . . Miss M. Jenkins.

### HOLIDAYS.

When on holidays in the Mornington Peninsula, Red Hill church invites you to fellowship Lord's day mornings at 11.15 a.m. Dromana 6, Rosebud 8, Mornington 12, Balnarring 8, Flinders 11 miles.

### IN MEMORIAM.

STILL.—In loving memory of our dear little Norma, who passed away on December 10, 1932. The dearly loved daughter of Ethel and Harry Still; loving little sister of George; and dearly loved only granddaughter of Mr. and Mrs. Kinsey and Mr. and Mrs. Still. Our little bud in heaven.

—Inserted by her loved ones.

## News of the Churches.

Victorian News-letter.  
A. W. Connor.

### 1853-1933.

These dates appended to the recent anniversary celebrations at Prahran remind us of the passage of time. Those of us who remember and shared in the Jubilee rejoicing of 1903 will soon be out of action. The time is opportune to make a call for any who have documents, etc., dealing with the years 1853-1863 especially, to loan them to those who are seeking to compile historical records of our church work. Will any in any State who have such concerning Victoria get into touch with myself at Doncaster? These would be returned or put into safe custody as desired.

### Centenary.

The preparation for the State's Centenary has been much in the press. The R.C. church authorities have planned a national Eucharistic Congress. They propose that it will lack nothing of progaganda power. With their use of the Show-grounds no fault has been found; but their purpose to use the streets for the procession, and to have Archbishop Mannix on the steps of Parliament House to take the salute, has raised a storm of opposition. The end is not yet. It looks like a big move to go one for the Centenary of the State and two for the claims of the church. As I write the press announces that the request for the use of the steps of Parliament House has been withdrawn. A leading churchman of England (Dr. Inge) has recently said that all the claims and pretensions which might be summed up in the word sacerdotalism were utterly preposterous under present conditions when the whole nation was fairly well educated. I wonder! Such a thing as a Eucharistic procession, with all it involves, engaged in by educated men and women, would seem to say otherwise. It is still in order to preach the New Testament faith. There sacerdotal claims are not to be found.

### Varia.

Having flown a kite or two and finding the wind of public opinion unfavorable the liquor trade has dropped the question of increase of hours—for the time. Open bars on Christmas Day and Good Friday are before the house. Good Friday seems to be favored for closing, but many want the bars open to celebrate the birth of the Saviour of the world. The final decision is that Good Friday will still be very wet.

West Preston members are having a building erected largely by volunteer labor. Bro. Robbins has been giving his time to them as preacher, and this has enabled them to proceed more quickly to a home of their own. The building will be modest, and the debt will be ditto. So good fortune attend them as they venture forth.

One year at Hamilton has been quite encouraging. Here, too, the handicap is a lack of building. Church and committee are pondering how to attain a building without a crushing debt. Bro. Methven, senr., and his wife have done a great service, and their home has been a true "public house" for the church. I suppose in all States there are such places where if Home Mission Committees had funds causes could be opened and nurtured. But this is not a home mission appeal, yet I find it hard to keep it out.

### Refusing Money.

Our press has given a good deal of publicity to the fact that the Presbyterian church had

sent back a cheque for £700, which was a share in one of the newspaper competitions. They felt that it was so "near a gamble" that you couldn't tell the difference, and so they refused the money. It is an action that won commendation even from those who do not share their scruples. Even our staid dailies are now in these swims, and maintain that it is genuine skill and not luck that wins. Still to get several hundred pounds for sixpence plus that skill is rather high pay for these depressed days.

Victoria wishes her sisters a rich time of blessing as we approach the birthday of our Lord.

### Victoria.

**North Williamstown.**—Bro. H. A. Hunt has resumed after illness. He preached well to a good audience on the evening of Dec. 3.

**Northcote.**—Bro. Lang, of West Preston, exhorted the church on Nov. 26. Bro. W. W. Saunders conducted the gospel service. Attendance fair at each meeting.

**Hampton.**—The Home Mission offering on Dec. 3 was £6/11/10. After the address by Bro. Jones at night two young men confessed Christ, and one of them was baptised.

**Geelong.**—At the Sunday School picnic at Eastern Gardens a happy time was spent. Good services on Dec. 3. After Bro. Clipstone's address a girl from the Bible School made her stand for Christ.

**Echuca.**—Well-attended meetings on Nov. 26, with three confessions. Sister Mrs. Skentelbery is an inmate of Melbourne Hospital. On Dec. 3 the home mission offering was greater than last year for first Sunday, despite local appeal for £50.

**Balwyn.**—There were good meetings on Dec. 3. In the morning an immersed believer was welcomed into fellowship. At the evening service a married lady confessed Christ and was immersed the same hour. Jas. E. Thomas was the preacher at both services.

**Fitzroy (Gore-st.).**—Good meetings were held on Dec. 3. Bro. Holland speaking in the evening on "The Temptations of Jesus" to a large attendance. Bren. Shephard and Holland rendered a duet. The cricket club held an enjoyable social at the home of Sister Mrs. Turner on Dec. 2.

**Carlton (Lygon-st.).**—Good meetings on Dec. 3. Bro. Ennis addressing both services. At night he spoke on "Making a Clean Break," and there was one restoration. The church has passed the aim set by the committee for the home mission annual offering, total for first day being £28/12/9.

**Cheltenham.**—Bro. F. Griffiths, College student, was morning speaker on Nov. 26. At night Bro. Brooke gave a sound message to a good gathering. On Dec. 3 Bro. Brooke spoke morning and evening, both addresses being appropriate to present need. A young girl from the school confessed Christ.

**North Richmond.**—On Nov. 26 Bren. Austin and Griffiths gave splendid addresses. On Dec. 3 the Phi Beta Pi anniversary was held. Bro. Sparks giving appropriate addresses. The young ladies took active part at both services. A successful sale of works was held on Dec. 1 and 2. Congratulations are extended to Sister Mrs. Murray on attaining her 81st year.

**Oakleigh.**—On Nov. 19 there were fine meetings, Bro. Mudge speaking morning and evening. A young lady made the good confession. She was baptised after prayer meeting on Nov. 22. On Nov. 26 bright services were again held with large gatherings at both services, Bro. Mudge being speaker. Helpful singing by the choir; soloists were Sister Mrs. McGregor and Miss Cox.

**Kyneton.**—The ladies' aid held a concert on Nov. 9. Bro. R. Goudie is helping at mid-week prayer meetings, and also as song-leader on Sunday nights. On Dec. 3, Bro. Ritchie gave an excellent address on "The Christ Magnetic."

**Preston.**—A social evening on Dec. 2, to assist the organ fund, was well attended. Four were received by faith and obedience on Dec. 3, and at the close of the gospel service a mother and daughter made the confession. A lady, who accepted Christ the previous Lord's day, was baptised.

**Gardiner.**—On Nov. 28 the girls of the P.B.P. club gave a successful concert. On morning of Dec. 3 Bro. W. Gale delivered a talk on home missions. In the evening Bro. Patterson concluded his series of "mountain top" addresses, speaking on Calvary. The church was glad to welcome Bro. Lee-Archer back from Queensland. Home Mission offering reached about £32.

**Brunswick.**—At the half-yearly business meeting of the church on Nov. 28 reports from evangelist and auxiliaries showed the work to be in good condition. Officers re-elected were Bren. A. Mann, W. Jenkin, E. Clarke and S. Jenner. On Dec. 3 Bro. Pittman spoke morning and evening, the subject at gospel service being "What We Stand For." Sister Elsie Thomas rendered a solo.

**Melbourne (Swanston-st.).**—The church greatly enjoyed the presence and fellowship of Bro. J. W. Black, of Leicester, England, on Dec. 3. He spoke morning and evening, giving powerful and enjoyable addresses. Bro. T. H. Scambler on behalf of the church wished Bro. Black a safe journey home, and asked him to convey the greetings of the church at Swanston-st. to his home church.

**Colac.**—At anniversary services held on Nov. 26 and 27 Bro. Reg. Clarke gave his interesting talk on "Life Savers." The local Baptist school and united school from Irrewarra were present. On Monday evening the tea and concert took place. Prizes and attendance certificates were presented, one scholar having attended twelve years. On Dec. 3 Bro. L. W. P. Smith took the services in place of Bro. C. W. Hart.

**Bet Bet.**—Meetings have been up to average of late. Bro. Bischoff has been re-engaged for a further twelve months. On Nov. 24 Sister Mrs. Bryant was called to rest. The church deeply sympathises with Bro. Bryant and family. In the absence of Bro. Bischoff through illness Bro. Baker ably exhorted on Nov. 26. Bro. J. Humphrey conducted the evening service. On Dec. 3, at the close of Bro. Bischoff's gospel address, a Bible School scholar confessed Christ.

**Merbein.**—On November 23 an enjoyable social evening was held at the home of Bro. W. H. Oakes, in aid of C.E. talent fund. On Nov. 24 Bro. Brooke spoke at week-night meeting on "Persistence in Prayer." There is a good deal of sickness amongst members. On Nov. 26 Bro. A. J. Chislett spoke in the morning. At gospel service Bro. Brooke spoke on "The Greatest Text in the Bible." On morning of Dec. 3 Bro. Robinson, of Red Cliffs, gave a helpful address on "True Worship." In the evening Bro. Chislett gave an address on "Repentance." Meetings are fairly well attended.

**Wedderburn.**—Bible School anniversary was held on Nov. 12. In the afternoon Bro. Bird's address to the children was very appropriate and listened to attentively. Prizes were presented. The singing of the scholars was a feature of each service. The scholars were the guests at a tea meeting and social evening held on Nov. 15, the ladies' aid being responsible for the treat. The church appreciates greatly recent gifts from past members, toward refurnishing of chapel. Bro. and Sister W. J. Leech gave a pair of silver communion plates, and Sister Milliken a cash donation. A platform railing has been added; this, with all necessities, was a gift from the ladies' aid. All meetings are well maintained. Y.W.L., junior C.E. society, and other auxiliaries are in a happy condition.

(Continued on page 780.)

## Foreign Missions.

Conducted by G. T. WALDEN, M.A.

### SUBJECTS FOR PRAYER.

Concerning the need of prayer, one of our missionaries in India writes. "When so many of our hard-thought-out schemes and cherished hopes fail, when the many human agencies so often and so regularly disappoint, there is none to whom we can turn save to him 'who is our sufficiency.' So much of our effort is apparently to no avail, and it becomes increasingly patent that only Christ can achieve that which we have failed to achieve . . . We shall never see the dream of days realised unless we first lay strong hold on him."

#### India.

Mr. Bolduan writes, "You will remember something of our training class at Baramati. The first year of the course has just finished, and the eight students who have taken the course will return to their ordinary tasks as teachers, preachers, gardeners, 'men-of-all-trades' and motor-drivers, until June of next year, when we hope to have them together again for another year. Pray for God's blessing to be on the work done in the class, and on the men as they return to their tasks. Ask that, with their increased usefulness, they may be increasingly useful and increasingly used."

#### China.

One very difficult problem facing the Federal Board is the question of whether the work in China should be continued or abandoned. Some Foreign Mission supporters think we are hardly strong enough to maintain a mission in such an isolated part as Hueilichow. Not only are travelling expenses to such a distant field very heavy, but in such a lonely outpost it is necessary to maintain a larger staff than would otherwise be necessary. For the sake of company—and, without the company of other Europeans, missionaries break down—three married couples should be sent, amongst whom there should be a doctor to care for the missionaries' health. If we can maintain and successfully carry on a work of this size, we should on no account entertain the idea of abandoning the field. We need to wait on God in definite prayer, seeking his guidance in this difficult matter.

From China, Mr. Anderson writes asking prayer:

- (1) That our crowded women's meetings might continue, and the Word find the good soil.
- (2) That some of our older school girls asking for baptism might be instructed and led aright.
- (3) For our work in the tribal district; five new converts were baptised during June. This time all were men, and heads not only of families, but also of clans.
- (4) For Mr. Wang and his wife, a tribes' worker sent to us from Yunnan, now engaged in our school at the tribes.
- (5) That Dr. Hsueh and his staff will be greatly blessed in the good work they have been doing lately (operations, etc.).

Mr. Anderson also asks us to pray: 1. That political conditions might soon improve, and the people's hearts be made easy. 2. That the period of unjust taxation and oppression might soon pass. 3. That those engaged in anti-Christian propaganda might have their thoughts directed to higher things. 4. That our Bible colporteur, who has suffered a good deal of abuse of late, might go on with his work, feeling at peace. 5. That the menace of communism appearing in many provinces, and already in the north of our own province, might not make further inroads. (Already many workers have had to vacate northern parts.)

### LETTER FROM MISS BLAKE.

Speaking of Soondri, the girl Miss Blake and Miss Vawser wrote about in a recent "Christian," Miss Blake says further, "It is of poor little Soondri I want to tell you. I remember her well as a tiny tot of three or four. She was very fair and pretty. The elder sister was dark and plain. Consequently suitors were easily found for Soondri. It is not the custom to marry off younger girls in the family before the older ones are married, but they did in Soondri's case. The parents are now professing Christians, though not of a strong type, and they have lived to regret the day when they married their little girl, hardly out of babyhood, to a Hindu husband. Soondri is a Christian. Her whole attention is towards education at present. She doesn't want a Hindu husband she says, and the husband's relatives are getting restless because the parents are keeping her away from him. He has even come along and asked for baptism, but Rambhaji says it is only a blind so as to get hold of the girl. If he was baptised he would turn back to Hinduism just as soon as she went to his home. Soondri says, 'Even if they put a knife to my throat, I will never forsake the Lord.' Do not forget to pray for her."

### RICE CHRISTIANS.

It is worthy of note that C. W. Posnett confirms what the Indian Bishop Dornakal and others say: "The wonderful miracles which God worked amongst the outcastes convinced the caste people that Christ had something to give which they could not do without." C. W. Posnett adds: "Men had said these outcastes were 'rice Christians'; but far from getting anything from the mission by becoming Christians one of the chief arguments of the village chiefs who try to persuade them not to leave their village gods has always been: 'If you become a Christian you will always have to give and give and give. Every Sunday and at every harvest you will have to give. These Christians are always giving.'"

### BRINGING UP RESERVES.

"We must not forget that by failing to advance now, when there are so many favoring circumstances, we are deferring the world's evangelisation beyond our own day, are seriously mortgaging the future, and are hindering the achievements of our successors. 'The secret of victory,' Napoleon said, 'is to bring up the reserves when the struggle is at its crisis.'—John R. Mott.

### HE LOST HIS JOB FOR CHRIST'S SAKE.

The church in North India conducts a yearly evangelistic campaign, when the Christians turn out to sell the Scriptures. During this campaign week in 1931 an Indian padre placed a gospel in the hand of a young Moslem, who read it with such deep interest that he wanted more, so he bought a Bible. When his fellow-clerks in the office, who were Moslems, saw him reading the Bible they became very angry. He was threatened with dismissal if he would not cease reading Christian books, and actually since he refused to give it up, he lost his job. He returned to his home, where he owned land, and his brothers when they saw what had happened to him sought to kill him. Frustrated in this, they tried ways to win him back to Islam; but all offers of land and money left him unmoved. His new-found faith was dearer to him than life itself. So he left all to follow Christ. After some months a missionary baptised him.

### MISS CAMERON'S VISIT TO N.S.W.

Just lately the Foreign Missions' firmament in New South Wales has blazed with light. A number of congregations have been favored by the presence amongst them of Miss Florence Cameron. Her story was good to hear. We trust many "converts" to the work overseas will appear on the horizon.

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## College of the Bible.

HONORS LIST, THIRD TERM, 1933.

The following students, having received a term grade of at least 80 per cent., passed with honor. For a pass a grade of at least 60 per cent. is necessary.

New Testament.—P. C. D. Alcorn, 93; F. H. Griffiths, 91; Miss M. W. G. Payne and R. P. Williams (equal), 86; Miss G. M. Christensen and H. R. Fitch (equal), 84; A. W. C. Candy and F. H. Manning (equal), 80. 9 others passed.

Old Testament.—R. P. Williams, 91; F. H. Griffiths, 89; P. C. D. Alcorn, 88; Miss G. M. Christensen and Miss M. W. G. Payne (equal), 87; F. H. Manning, 83.

Christian Doctrine.—P. C. D. Alcorn, 94; R. P. Williams, 89. 5 others passed.

Church History I.—P. C. D. Alcorn, 91; R. P. Williams, 88. 6 others passed.

Church History II.—T. V. Weir, 90; F. C. Hunting, 88; Miss M. W. G. Payne and R. M. Wilson (equal), 85; A. O. S. Baker and H. G. Norris (equal), 83. 1 other passed.

New Testament Greek.—Miss G. M. Christensen, 96; F. H. Griffiths and F. H. Manning (equal), 92; Miss M. W. G. Payne, 91; H. E. Paddick, 90; I. F. Church and E. A. G. Martin (equal), 87. 4 others passed.

Homiletics I.—F. H. Griffiths, 93; Miss G. M. Christensen, Miss M. W. G. Payne, I. F. Church and F. H. Manning (equal), 92; H. R. Fitch, 88; L. E. Dudley, 86; H. E. Paddick, 85. 2 others passed.

Homiletics II.—P. C. D. Alcorn, 93; A. W. C. Candy, I. L. R. Vincent and R. P. Williams (equal), 82. 3 others passed.

Homiletics III.—R. M. Wilson, 91; F. C. Hunting and H. G. Norris (equal), 89; A. O. S. Baker, 87; T. V. Weir, 80. 3 others passed.

Elocution I.—F. H. Manning, 91; E. A. G. Martin, 89; I. F. Church, L. E. Dudley and H. R. Fitch (equal), 88; Miss M. W. G. Payne and H. E. Paddick (equal), 84. 4 others passed.

Elocution II.—P. C. D. Alcorn and I. L. R. Vincent (equal), 88; R. P. Williams, 86; A. W. C. Candy, 85; C. G. V. Thomas, 81. 1 other passed.

Missions and Comparative Religion.—P. C. D. Alcorn and F. H. Griffiths (equal), 95; Miss G. M. Christensen, Miss M. W. G. Payne and R. P. Williams (equal), 92; I. F. Church, 89; F. H. Manning, 88; H. E. Paddick, 84. 5 others passed.

Logic.—F. C. Hunting, 85; R. M. Wilson, 82. 6 others passed.

Hermeneutics and Exegesis.—R. M. Wilson, 89; H. G. Norris, 88; F. C. Hunting, 86; T. V. Weir, 83. 3 others passed.

Apologetics.—F. C. Hunting, 91; H. G. Norris and R. M. Wilson (equal), 90; T. V. Weir, 81; A. O. S. Baker, 80. 3 others passed.

Ancient History.—A. B. Clark, 86; Miss G. M. Christensen, 85; I. F. Church, 80. 6 others passed.

Geography (Intermediate).—8 passed.  
English (Intermediate).—D. H. Butler, 83. 4 others passed.

English (Leaving).—Miss G. M. Christensen, 80. 5 others passed.

History and Civics (Intermediate).—A. B. Clark, 80. 5 others passed.

French (Intermediate).—2 passed.  
Economics (Leaving).—5 passed.

—A. R. Main.

Enjoy the blessings of this day, and the evils of it bear sweetly and patiently, for this day only is ours.—Jeremy Taylor.

## Southern Tasmanian District Conference.

The Southern Tasmanian churches held their district conference at Tunnel Bay on Nov. 18, when representatives from Dover, Geeveston, Kellevie, Nubeena and Tunnel Bay were present.

The morning session was commenced with a devotional service led by Bro. F. H. Burden, of Nubeena, and the afternoon session with a devotional talk by Bro. S. Greatbatch.

The treasurer's report showed a credit balance of 11/6. The secretary reported having purchased a further supply of books for the library, which is now divided into two sections (at present one is at Kellevie, and one at Tunnel Bay).

Conference recommended to churches—  
(1) That greater emphasis be given to the plea of the Churches of Christ for Christian unity.

(2) That the State Conference constitution be amended to allow the district conferences to elect one member each to the Home Mission Committee, thus increasing the Home Mission Committee by two.

(3) That a proposal made by a committee consisting of one representative from each of the churches at Tunnel Bay, Nubeena and Kellevie for a regular interchange of speaking brethren be submitted to each church concerned.

(4) That attention be drawn to the benefits to be derived from a subscription to "The Australian Christian."

The president (Bro. F. E. Smith), in the presidential address, urged all to press on to something worth-while. Bro. F. Ashlin (Geeveston) inspired all with his address on "Good Soldiers." At 8 p.m. a gospel rally was held, speakers being Bren. F. H. Burden, S. Greatbatch and Colin Smith.

On Sunday, Nov. 19, Bro. F. Ashlin exhorted the church, and in the afternoon, with Bro. M. Smith, spoke at the Bible School rally. At 8 p.m. Bro. Colin Smith delivered the conference sermon, the subject being "The Great White Throne." The building was crowded out at all meetings.

A picnic on the beach on Monday, Nov. 20, brought the conference to a fitting close.

The next conference is to be held at Dover in November, 1934. The following officers were elected for the ensuing twelve months: President, F. Ashlin (Geeveston); vice-presidents: F. E. Smith (Tunnel Bay), L. J. Woolley (Kellevie); secretary, Colin Smith (Kellevie); treasurer, Ross Clifford (Kellevie). Preacher of conference sermon next conference, Bro. F. E. Smith.

Votes of thanks were passed to the president and secretary; and to the ladies for the attention they paid to the bodily needs of all.—Colin Smith.

— AT —

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## News of the Churches.

(Continued from page 777.)

### Victoria.

**Ascot Vale.**—On Dec. 3 Bro. Smith, from Essendon, spoke at morning meeting, and Bro. Snow delivered the gospel address. J.C.E. society visited Royal Park Children's Home, taking a dozen frocks for the junior girls. The annual orange and violet appeal for the hospitals and the egg appeal were a great success. 16 new members have been added in the past five months. Interesting talks have been given and much appreciated.

**Parkdale.**—An enjoyable social for gifts for produce stall for ladies' guild sale of work was held at the home of Bro. and Sister Hartley on Dec. 2. Good services on Dec. 3, Bro. A. W. Stephenson giving helpful addresses. H.M. offering, 30/9 to date. Penny-per-week fund has paid a further 30/-, collected in four weeks, off church building account. Bro. Ritchie, College of the Bible, gave an instructive message at consecration service of Y.P.S.C.E. on Dec. 4.

**Glenferrie.**—On Dec. 3 an "every-member-present day" was held, the occasion being the fourth anniversary of Bro. Williams' ministry with the church. By unanimous vote he has been re-engaged for another three years. The Bible School is in a healthy condition, and participating in the efficiency campaign. There has been considerable sickness. Sister Mrs. Tidd has been in Queen Victoria Hospital, but is home again. Sister Mrs. Ellis, who is ill in "Wardwee" private hospital, is improving.

**Ballarat (Dawson-st.).**—The week-end visits of Bro. J. E. Allan, while the church has been waiting for Bro. J. Wiltshire, have been much appreciated. His visitation has been most helpful, and his preaching impressive. The decision of two young ladies, one on his last service, is evidence of his personal and public ministry. The church has asked him to take part in the welcome to Bro. Wiltshire next Lord's day. The interior of chapel has been renovated, and its appearance is greatly improved.

**Drumcondra.**—Bible School anniversary services were conducted on Nov. 26. Bro. H. B. Robbins, of Melbourne, spoke at the afternoon service to the children on "Boomerangs." He also addressed a good congregation at night. The children sang well under conductorship of Bro. W. Combridge. On afternoon of Dec. 3 the Bible School prize distribution took place. E. H. Carne, of Manifold Heights Baptist church, spoke at night to an appreciative audience. Men of the church have cleaned up the grounds and planted a lawn.

**Ararat.**—A successful S.S. picnic was held at Dobie on Nov. 15. Bro. and Sister Blake, from Kaniva, were received into the church recently. Bro. Blake conducts the song service at evening meetings. The marriage of Mr. C. Emmett and Miss Barrett took place on Nov. 25, Bro. Lang officiating. Several members are sick in hospital. A successful sale of work was held on Nov. 30, £35 being taken. All are sorry to lose Mr. and Mrs. Allen, who leave for Hamilton at end of year. Sister Emmett, wife of the esteemed secretary, made the good confession on Dec. 4.

**Mildura.**—Endeavor societies continue to function well, in spite of the fact that lack of employment has necessitated removal of some members from the district. Since their inauguration less than a year ago, eleven have joined the church from the Endeavor societies. On the morning of Dec. 3, one from the Brethren united with the church. After Bro. Macnaughtan's address on "If a man die, shall he live again?" a young lady made the good confession. Three who confessed Christ the previous Sunday were baptised. The continued half-yearly conference of Bible School Union and churches in the district was held in Mildura chapel on Dec. 1. Bro. Robinson (Red Cliffs) presided; Bro. Macnaughtan spoke on "God Calling the Child."

**Kaniva.**—Bro. Gale was present on Nov. 26 and 27. He delivered appreciated messages morning and evening at Kaniva, and visited and took the afternoon service at Yearlinga, where meetings commenced recently. On the Monday evening Bro. Gale delivered his lecture on "The Romance of Home Mission Work." On Dec. 3 the H.M. offering amounted to £54, and it is expected that this will be increased. At a splendidly attended evening service Bro. Withers' subject was "The Everlasting Covenant." Intermediate C.E. society held an enjoyable picnic on Dec. 2.

**Thornbury.**—Meetings are bright and inspiring. The C.E. society is in a sound condition, and recently had a visit from the "flying squad," a party of young people who take charge of meetings. Their testimonies were a spiritual uplift. At the close a young lady made the good confession. On Nov. 26 three were immersed. Dec. 3, splendid meetings. At night a parade of members of Orange Lodge was held. Bro. Jackel spoke on "Roman Catholicism in the Light of the New Testament." A sale of work was held last week. As a result it has been possible for the ladies' society to donate £107 to the church.

**Dandenong.**—Fellowship of many visiting past members was enjoyed at home-coming day services on Dec. 3. Mr. A. A. Hughes, a former preacher, addressed a crowded morning meeting. 124 broke bread during the day. Visitors were invited to tea in the school hall, and Mr. K. Williams (church secretary) read a number of greetings from those unable to attend. The building was again packed for the evening service, when Mr. W. T. Atkin preached a splendid sermon. "Peace, Be Still," was rendered by a number of past and present members. A solo by Mrs. Jones was also enjoyed. The day was one of delightful fellowship.

### Western Australia.

**Kalgoorlie.**—On Nov. 22 a successful sale of work and concert, organised by the Y.L.O. in aid of the building fund, realised £30. On mornings of Nov. 19 and 26 Bro. Hinrichsen gave two fine addresses on "The Jewish Sabbath." The Bible School is still leading in the increase and attendance campaign.

### Tasmania.

**Invermay.**—Good meetings still continue. Bro. Brown, who has been conducting an evangelistic mission at Mole Creek and Caveside, is back again. Sister Merle Stevens is recovering after illness. On Nov. 26 the Bible School held its anniversary. The children, under the leadership of Mr. T. Wilmot, acquitted themselves well. Bro. Collins spoke in the morning, and Bro. Brown conducted afternoon and evening services. All the services were much enjoyed. On Nov. 29 the children received their prizes.

**Hobart (Collins-st.).**—On Nov. 26 there were fair attendances at all services. A sister was received into fellowship. At evening service a young lad made his confession and a young lady was baptised. Bro. Shepherd sang a solo. On Oct. 28 the Y.P.S.C.E. held a concert in aid of hymn book fund. On morning of Dec. 3 one received the hand of fellowship. At the gospel service the Guides and Brownies attended. Four who had previously confessed Christ, were baptised. Bro. Shepherd (Fitzroy, Vic.) has had fellowship for last few Sundays.

### Queensland.

**Albion.**—Several new scholars are in Bible School. Bro. and Sister Colin Hall are on holidays from Melbourne. Mrs. Munro and Nancy have returned from England. The church is grateful for the success of the operation on Bro. Payne. On Nov. 19, at Children's Day service, Miss Cameron was the speaker; special programme by scholars; £8 offering.

**Boonah.**—Bro. E. C. Hinrichsen visited the church on Nov. 19 on behalf of home missions and gave a splendid address. The C.E. society was entertained at home of Bro. and Sister H. Muller, all having a good time. Owing to illness Mrs. Willey has been unable to attend services for some time.

**Rosewood.**—Children's Day exercises proved a great success, much credit being due to superintendent and teachers. The children took their parts well. The visit of Bro. J. W. Black was much enjoyed. Wet weather interfered with attendance. On Nov. 26 a married woman was baptised before the worship meeting, and with her husband was received into fellowship the same day. Sister Lacey, who has been ill for some time, is recovering. Meetings continue to be well attended.

**Gympie.**—There was a good meeting on morning of Nov. 19. In the evening Bro. Bowes preached, and a young girl confessed Christ. Bro. G. Jensen preached at New Veteran and Bro. Trudgian preached at Monkland. Gympie C.E. Society enjoyed a visit from the Dagu and Monkland society on Nov. 17. Meetings on Nov. 26 were well attended, and Bro. Bowes gave splendid addresses. Bro. Anderson spoke at New Veteran, and Bro. G. Hook at Monkland. Gympie church regret that Bro. and Sister G. Hook are leaving the district.

### South Australia.

**Norwood.**—A successful strawberry fete and sale of work was held on Nov. 25. Bro. Rankine spoke morning and evening on Nov. 26, and Bro. Fred Lindquist was the speaker at the men's brotherhood. Bro. Gray addressed the church on morning of Dec. 3, and Bro. Rankine preached at the gospel service.

**Henley Beach.**—Bro. H. Manning was taken suddenly ill, and had to undergo an operation for appendicitis on Dec. 1. The church is grateful to Bro. Green, who exhorted at morning worship, and to Bro. Chappell, who delivered the gospel message on Dec. 3. Ladies' guild held its final meeting on Nov. 29, a gift afternoon. A presentation was made to Mrs. Manning.

**Hindmarsh.**—Morning service on Dec. 3 was very well attended. A young lady was received into fellowship, and Bro. Illingworth spoke on "The Three Crosses." Advent messages are being given during December. The first of these, "The Pivot of the World's History," was given on Sunday evening. A young lady made the good confession.

**Kensington.**—Meetings are well attended despite much sickness amongst members. Sunday School scholars spent an enjoyable picnic on Mitcham Reserve on Nov. 25, a large number of parents and members being present. On Dec. 3 P. R. Baker addressed the church. In the evening D. A. Bottrill ("Uncle Harry") preached to a large attendance.

**Queenstown.**—On Dec. 3, at the morning service, Bro. Brooker exhorted. He also referred to the departure from this life of Sister Lawton. In the evening Bro. Brooker spoke on "The Purity of Christ." On Nov. 29 the boys' football club held a concert, when medals and life membership certificates were presented. On Dec. 2 the girls' wattle club held a fair in aid of Christmas cheer and the Protestant Children's Home.

**Cheltenham.**—During the fourth week of the tent mission there were good meetings, and good singing from visiting choirs. Convincing messages have been delivered by Bro. Lampshire. On Dec. 3 Bro. J. Mitchell exhorted the church. Bro. Lampshire spoke at night on "The Sin God will Never Forgive." Four confessed Christ. This was the closing night of the mission. There have been 24 decisions during the month's special effort.

**Mile End.**—Bro. W. Oram took all services on Nov. 26 in absence of Bro. B. W. Manning. Bren. Perriam and Riches assisted at Wednesday night meetings. The men's mutual improvement had a break-up meeting on Nov. 28. Bro. B. W.

Manning addressed both meetings on Dec. 2. Regret is expressed at losing for some months the valued services of Miss E. Rodda as church organist and pianiste, on her removal to the country. For over twelve years much appreciated service has been rendered in all departments of church work by this efficient and willing member.

**Semaphore.**—On Nov. 26 Bro. Mann exhorted the church. Bro. Beiler preached at night on "The Shoulders of Christ." On Nov. 28 the ladies' guild held their final meeting for the year, which was one of great activity in the church and for the needy of the district. The C.E. meeting is growing; best attended to date on Nov. 29. On Dec. 3 Bro. Beiler spoke in the morning on "The Prayer of Committal," and at night on "The Everlasting Arms," after which one lady acknowledged her Saviour. Sympathy is extended to Sister Mrs. Roberts in the home-call of her mother at the age of 85. Much sickness prevails.

**Gawler.**—On Nov. 19 the C.E. society held its anniversary services. Bren. Bywaters and Edmund delivered able morning messages. Bro. E. J. Miles conducted gospel service, and gave a vigorous address on "The Maid of the Mountain." A young lady was received into fellowship. During the month Bro. Miles has had a busy time. On Nov. 19 he spoke at Willamstown in morning, Robert-st., Hindmarsh, in afternoon, and Gawler at night. Some wonderful meetings are being held, and Bro. Miles's good work is appreciated. All departments of church work are prospering, good reports being given at the annual meeting on Nov. 20.

**New South Wales.**

**Taree.**—There have been two confessions recently. On Nov. 25 the Bible School picnic was held at Farquhar Park. Mrs. F. Chave is making very favorable recovery after serious operation.

**Mosman.**—J. Little, of Hornsby, edified the church on Nov. 26; subject, "Transformed, Translated, Transferred." At night Roy Acland preached on "Baptism," following the baptism of a young man; W. Webster was soloist. On Dec. 3 L. Harbutt's morning subject was "Sanctification"; at evening service the preacher's subject was "The Three Religions of the Bible," the first of a special series.

**Burwood.**—On Dec. 3 there were enjoyable meetings, with good attendances both morning and night. A number of strangers attended gospel meeting. A young lady took her stand for Christ and was baptised along with another lady who had made the decision previously. Recent speakers have included G. T. Walden, and Dr. A. McKenzie Meldrum, who has just returned to Australia from America. Bro. Leach terminates his labors with the church at the end of February.

**Canley Vale.**—A five-days' mission, with Bro. Corlett as missionary and Bro. Clydesdale as song-leader, resulted in one confession and two restorations, and a spiritual uplifting of the church. On Nov. 26 Bro. Clydesdale gave a home mission talk on "Beginning at Jerusalem." Bro. E. Christopherson preached on "The Word of God." Bro. J. Moore is in hospital through nervous breakdown. Bro. A. V. Stimson's health is improving. The girls' club held a successful sale of work and concert in aid of Bible School renovations.

**ADDRESS.**

W. J. Thomson (preacher Maylands church and secretary W.A. Home Mission Committee).—28 Coode-st., Mt. Lawley.

**CHRISTMAS MAILS.**

The postal authorities ask us to urge upon our readers the desirability of posting Christmas matter as early as possible. Packets may be dorsed, "Do not open until Christmas."

**Opening of New Chapel, Bamba Rd., Victoria.**

The work at Bamba-rd., Caulfield, has been greatly blessed, and in recent years the problem has been to obtain sufficient accommodation for the congregations. Bro. F. A. Youens, the preacher, is rendering excellent service.

The opening services of the new chapel on Saturday and Sunday last were very successful, and will live long in the memories of the members. The chapel is a very fine structure, built to seat 440 people. The appointments are very pleasing, particularly the neat white tiled baptistery. The furnishings are good, and the aisles are covered with Wilton carpets.

The services were wonderful in every respect. The building was comfortably filled at all meet-



Preacher and Officers of Bamba-rd. Church.

Front row (from left to right).—Messrs. Staley, Griffiths, Youens (preacher), Nicholls, Fraser (secretary).

Back row.—Messrs. Saunders, Sercombe, Gairns, Washfold, Frensham.

ings, excepting at Sunday's gospel service, when the chapel could not accommodate the folk who came. Extra seats had to be placed outside the three exit doors and main entrance. The spirit of the meetings was excellent.

On Saturday, Dec. 2, at 4 p.m., the official opening was performed by Bro. Clay (Conference President). Mr. A. Fraser (church secretary) called on Mr. Ratz, the builder of the chapel, for the key, which was then handed to Bro. Clay by Mrs. Kettle, Bamba-rd.'s eldest foundation member. The key was presented to Bro. Clay as a memento of the occasion. The meeting, ably presided over by Bro. Clay, took the form of a dedication service. The following brought greetings: Miss Ellis (president of Women's Conference), Bren. Shipway (Home Mission Committee), A. J. Ingham (Council of Churches), T. H. Scambler (College of the Bible), J. E. Webb (sister churches). After the dedication service church members and visiting brethren were entertained at tea, beautifully arranged by the ladies of the church, 250 participating. A special feature was the exhibition and subsequent sale of a magnificent three-tier birthday cake, made by Mrs. Griffiths.

At 7.45 p.m., a spiritual meeting was held, at which Bro. Thomas was the speaker. All enjoyed his address on "What hast thou for me to do?" Two ladies confessed Christ.

On Sunday morning, from 8 to 10 o'clock, a number met for a season of prayer.

The morning meeting was presided over by Bro. Sheehan, a past officer, and the preacher of the church, Bro. F. A. Youens, exhorted. It was an impressive

and deeply spiritual meeting. 250 broke bread, many non-members being present.

The afternoon meeting was a rally of youth, Bro. W. Gale (Y.P. Department) being the speaker.

The gospel service was crowded out, 500 attending. Again Bro. Youens was the speaker, and his convincing appeal for the Saviour gripped the meeting. There were six more decisions at this meeting. The choir, just recently formed, rendered excellent assistance under the baton of Bro. Clarrie Smith; the anthems were excellent. The fine singing of the Prahran quartette party was also appreciated.

**KESWICK BOOK DEPOT**

JUST OUT: "William Wilberforce," Travers Buxton, 3/9; "A Century of Emancipation," John Harris, 7/6; "The Visions of John the Divine," Wm. Hoste, 5/3; "Touching the Coming of the Lord," C. F. Hogg and W. E. Vine (2nd Edn.), 3/9. And many others.

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## Christ's Second Advent.

(Continued from page 773.)

Revelation does not depict the end of the world system, it is evident from John's being told he still had much work to accomplish (10-11). And then under the new Christian dispensation people were still to go on, living and dying; for John is told to write, "Blessed are the dead that die in the Lord, from this time and onward" (Rev. 14: 13).

John saw the New Jerusalem descend from God out of heaven. Then it is on the earth (the church, the Lamb's bride). No doubt John's writings were handed round to the other apostles. See Heb. 12:22 ("heavenly Jerusalem"); also 1 Pet. 5: 13. There was no old Babylon, in Peter's day, but no doubt it was Babylon the Great (Jerusalem), where many of the Lord's people abode. These were warned, and taken out to a city in the country, Pella. The disaster of the destruction cannot be overdrawn. A million gathered in that place, and were hemmed in by the army under Titus, the Roman general. The human slaughter was such that the bodies could not be buried, and the famine so extreme that great ladies ate their offspring, and fought over it, and man ate that which animals would not touch, and blood actually ran out of the gates. The curse was upon that people, and was made more complete by their self-imposed denunciation, "His blood be upon us and our children." There now remains no hope for them as a nation, and they can only participate in God's blessing through the Gospel, in which there is neither Jew nor Greek.

We are aware that in the foregoing, we stand with the minority; but if we stick to the Word of him who spoke as never man spake, we need not wish to swim with the stream of popular opinion.

Note, that John was told not to seal up what he had written, for the time was "at hand."

### CURIOUS.

John Smith said he stayed away from church now because they forced him to go to church when he was a little boy, which turned him against church. It is recalled that when John was a little lad he was peculiarly wild and resentful when they went to wash his face. Presumably that did not turn him against the daily ablation, for he generally looks as if he washes and shaves every day. Curious, isn't it?

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