

The AUSTRALIAN CHRISTIAN

A Journal Representing



Churches of Christ

Registered at the G.P.O., Melbourne,
for transmission by post as a Newspaper.

Subscription: Posted direct, 10/6.
Through Church Agent, 9/-, Foreign, 14/-.

The Advents of Our Lord Jesus Christ.

CHRISTMAS time is the happiest season of the year. It is a time of cheer and goodwill to many thousands of those who give but little heed to the spiritual significance of the great day. Altogether apart from the higher heavenly truths which mean so much to the Christian, Christmas is a rich boon to the world. It greatly adds to the sum of human happiness in many countries of the world. The children have an added joy because of the coming of the Babe of Bethlehem. Thoughts of peace fill many hearts; and there is an outflow of thoughts of goodwill and of generous actions which is greatly to the benefit of recipients and givers alike.

The Lord has come.

The mind of the Christian is directed towards the incarnation of the Son of God, to the stooping love of him who left the glory which he had with the Father before the world was, who came to earth and dwelt with sinful men, showing them how to live and dying for their sin so that they might have life eternal.

It were well if all who receive something of the temporal blessings of the Christmas season were to realise that they owe these to Christ: but it were better if all recognised him as Lord and Saviour and sought to manifest the Christian spirit in their daily life.

As we think of Christmas gifts, let us remember God's "unspeakable gift" to us. May we consider, too, the best gift we can offer to him. Christina Rossetti wrote of that in the following lines:

"What can I give him,
Poor as I am?—
If I were a shepherd,
I would give him a lamb;
If I were a Wise Man,
I would do my part;
What can I give him?
Give him my heart."

The prayer of Dr. J. H. Jowett might be ours: "O God, mercifully lead me into the holy secret of Christmas-tide, and take me into the innermost room of its holy joy. Forbid that I should remain in the outer courts, dwelling amid its mere carnal pleasures, satisfied with the merriment that dies with the day. Bring me into the eternal

things of this blessed season, the things that abide, the love that manifests itself in unending goodwill, and the joy that rings Christmas bells all the year round. Kindle thou the Christmas fire of holy love. Hallow and glorify my Lord's birthday with thy presence, and crown it with unsullied joy and peace."

Maranatha.

There is a somewhat mysterious word in 1 Cor. 16: 22. According to the common version the Apostle Paul wrote: "If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha." The closing word, thus joined to the anathema, has by many been taken to have an imprecatory sense, as if the phrase "anathema Maran-atha" were "a kind of reduplicated commination, or a curse reinforced by a prayer." The revised version reads: "If any man loveth not the Lord, let him be anathema. Maran atha." The separation of the expression Maran atha, so that it stands by itself in the sentence, is significant. The revisers translate, in the marginal reading, "Our Lord cometh." This may well be the apostle's meaning. But a great many scholars to-day interpret it as a prayer rather than a declaration; so, "Our Lord,

come!"—a petition "in which the normal yearning of the apostle expresses itself, before he closes a letter or group of letters, in the writing of which his pastoral heart must have been pained again and again."

In the "Didache" (or "The Teaching of the Twelve Apostles"), a work generally assigned to the early part of the second century, there appears, at the end of a prayer after the celebration of the Lord's Supper, the following interesting passage: "Let grace come, and let this world pass away. Hosanna to the God of David. If any one be holy, let him come; if any one be not holy, let him repent. Maranatha. Amen." The close of this prayer, it has often been noted, is closely parallel with the apostle's words in Rev. 22: 10—"Amen; come, Lord Jesus."

There are writers who express the view that the "Maranatha" was a watchword of the early Christians, or had become "a popular form of something like greeting in common use among the disciples." It has been conjectured that this superseded an earlier form of greeting, "The Lord is risen." It has even been supposed that the two phrases continued to be employed, the one on meeting and the other on parting. Conjecture may be interesting and legitimate; but we must hold opinions lightly when anything like proof is lacking.

At the least, we think it may confidently be said that the "Maran atha" bears witness, in apostolic days and later, to the Christians' expectation of the return of their Lord.

Our Lord will come.

A considerable amount of interest has been aroused in the series of articles on the Lord's coming which was concluded in last week's issue. The writers had quite differing and, indeed, contradictory views, and the articles were purposely sought so that readers might have opposing views before them. On smaller points of doctrine and interpretation, the divergence would be very great. There are schools of thought—many of the scholars merely taking on trust their favorite teacher's opinions—and within the schools there is no agreement on

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VOL. XXXVI, No. 58.
THURSDAY, DECEMBER 14, 1933.

a large number of particulars. It may be that one of the outstanding lessons of the series is that of tolerance. Good Christian people can and do differ. Folk who are equally faithful in service and in the expectation too of a coming Lord are far from agreement on matters of detail. Let none of us be ready to judge his brother.

We are glad to say that we do not know one of our preachers who would not accept from the heart what he believes the Scriptures to teach regarding Christ's coming. None seeks to explain away the words of promise, or to suggest that the promise of his coming is simply progressively being fulfilled as more and more people accept his teaching and so he enters more hearts.

We are equally glad that there is an almost unanimous conviction that there will yet be a literal and personal coming of the Lord Jesus. Less than that cannot satisfy the teaching of the New Testament. We could wish all to look for "the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ."

May we add that when brethren agree as to the reality of our Lord's return, and when they are living lives of consecration and of service in readiness for their Lord, it will be well if they do not seek to coerce the faith of others as to details—times and seasons and such like things—which are not so clearly revealed. It is our duty in this dispensation so to present the Gospel of our crucified and risen Redeemer that men will be led to accept him as Saviour and Lord. Of course we should lead them to "serve the living and true God" and also "to wait for his Son from heaven." But the same Gospel which apostles preached from Pentecost onwards is our Gospel message still. Let us give ourselves to the great task of evangelism and winning men to the service of Christ.

"Be ye also ready."

More: we should all remember that it is a thousand times more important to get people to become Christians, and to get Christians humbly to serve Christ day by day, living exemplary lives, devoting themselves to acts of kindness and love, than it is to try to get all to agree on Armageddon, the number of the beast, the time of the second advent, or even pre- or post-millennarianism. *He who has accepted Christ and serves him day by day is ready for his coming. There is no readiness apart from faithful service.* We are also to "watch and pray"—not because we think we know when Christ will return—but, rather (as Jesus told his disciples) because we do not know. We have not the very slightest reason for thinking that any man on earth is competent to tell us when Christ will come, whether it will be twenty years hence, or a hundred, or much longer. It is not vitally important that we know. Our Lord desires readiness, watching and praying as a constant habit, because in the wisdom of the Father the time of the return is concealed from us. The time appointed may be very soon.

Christ's return is at least part of the Christian hope. It should be a *hope*, not a *terror*. We fear that at times the minds of young Christians are perturbed, their hearts often terrified, by lurid descriptions of the horrors of the future. Unwise, and fre-

quently very ignorant, though well meaning, teachers are responsible for this. For those who love the Saviour and live according to his will, there is confidence and hope. May we be able, with John, cheerfully to pray: "Amen: come, Lord Jesus."

The Real Gospel of Christmas.

Christmas tells us that in Jesus we have our Saviour from sin, and that God is a God of uttermost love. It is when these two great announcements become real to us that we know what Christmas joy means. It is the divine side of Christmas that makes it a Christian festival. And what is the real heart of a Christmas gospel? The announcement that in Jesus God entered our human life; that in him the Word became flesh and tabernacled amongst us, that we too, as we gaze upon Jesus, may behold his glory—"glory as of the only begotten from the Father, full of grace and truth." The real gospel of Christmas is that in Jesus we may see God! All down the centuries man has groped after God, if haply he might feel after him and find him. In Jesus God has revealed himself to us. He spoke to the fathers by the prophets "by divers portions and in divers manners, but in these latter days he has spoken to us in his Son, who is the effulgence of his glory and the express image of his person." We know what God is like now—he is like Jesus. And if God is like Jesus, then he is love, uttermost love, redeeming love. That is the tremendous gospel which Christmas proclaims—the God with whom we have to do, the God who rules this world, the God who orders our steps and our lying down, the God who holds our breath in life, and into whose arms we fall in death, is love, uttermost love.

The coming of Jesus into our world was conditioned by the fact of human sin. There are those who believe that the Incarnation would have taken place anyhow, that Jesus

would have come to complete and crown our human nature. That may be so. But as a matter of historic fact he came because men and women had swerved and gone astray. He came to save men from sin. That is how his coming was announced to Joseph. "Thou shalt call his name Jesus, for it is he who shall save his people from their sins." That was how the angel announced his birth to the shepherd. "There is born to you this day in the city of David a Saviour which is Christ the Lord." It was to save men from the guilt and power of sin that Jesus came. Incarnation and atonement, Bethlehem and Calvary, they must not be separated. The one completes the other. Because the love that emptied itself in Bethlehem did not shrink from the shame of the cross, redemption and release have been won for a world of sinful men. And that proclamation completes our gospel. No gospel would be big enough that did not deal with human sin. "Is there anything you want that you haven't got?" asked a minister of a sick man. "Sir," he replied, "I want the forgiveness of my sins." We all want it. We cannot be at peace till we get it. And Christmas brings us the assurance that God is a forgiving God, that he forgives until seventy times seven. Where sin abounds, grace doth much more abound. That is the Christmas gospel I would preach to a listening world—Christmas tells us that in Jesus we have our Saviour from sin, and that God is a God of uttermost love. It is when these two great announcements become real to us that we know what Christmas joy means.—Dr. J. D. Jones, C.H.

"And on Earth."

And on earth, War!
A demon of ghastly mien
Bends over a caldron—
The caldron of War.
A spark of fire beneath,
Demon-caressed and fed,
Shoots forth trembling tongues—
Trembling tongues of red flame.
And Nations heated by the fire
Of Misunderstanding, Distrust, Fear, Ambition
Send forth youth to grapple with youth;
To fumble at shrapnel buried in shoulders,
To fight wretched darkness—eyes torn by shell;
To breathe the deadly gas more awful than hell;
To see comrades blown to atoms, and wonder
when—
To writhe in hideous pain till kindly death
Shall claim son, father, husband, brother.
Homicide, fratricide, patricide, murder!
All because God's family misunderstood each
other—
And God.

And on earth, Peace!
A Prince divinely serene
Reigns. And there is no thought
Of War. Nor is there need.
Nations have become one nation
Bound by a universal league,
By argosies of wing and sail,
By vision that makes all neighbors, friends.
Vast resources once given to War
And its preparation
Are turned into channels of Religion,
Science, Industry. The earth is re-born.
It pulses with energy! It sends forth its youth
To find truth, beauty, adventure;
To explore the realms of mind, spirit, land, sea;
To build homes where love may reside, free
To live for Christ, to guide fellow-men
To his side. And on earth
Now abide faith, hope and love—
Because God's family understand each other—
And God.

—Rose Wright in "World Call."

The Wisdom of the Wise.

A. W. Stephenson, M.A.

Many beautiful legends have been woven into the Gospel story of the Magi. Their names, their rank and their country of origin are still matters of idle speculation. Their brief role upon the stage of fame is surrounded with such an air of holy dignity and mysticism that it still arouses our inherent spirit of curiosity and stirs up a sluggish faculty of imagination. However, we ought not allow that mysterious element to so dazzle us that we become blind to the spiritual lessons in the story.

The ancient Magi were Persian priests; men who sought to unravel the mystery of life by seriously studying the stars. They were indeed the wise men of their age. Later, when a degenerate astrology was introduced, those who dabbled in its practices were also called magi or magicians. It is quite evident from Matthew's description of the men that he is thinking of the higher connotation of the word when he refers to them as "Magi." They were indeed the wise men of the East, and genuine seekers after a revelation of God.

Their wisdom.

A man's wisdom is not measured by "the abundance of the things which he possesseth"; nor by the acuteness of his intellect; nor by the extent of his knowledge; these are merely "instruments" which may be used wisely or foolishly. Where, then, does it reside? In the inner nature of man, in the spirit or "ego." The degree of wisdom within the "ego" is determined by the nature of the bond of relationship existing between this inner spirit and God. Wisdom, it may be found ultimately, resides in God and the eternal values abiding in him. And the man, whose spirit is in close communion with the Lord, will be both wise and good. It is then a contradiction to speak of a wise bad man. The wise man is naturally a searcher after the will of God, and will use his possessions, intellect and knowledge in the interests of the "Good." Therefore, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1: 5).

It is very evident that these men from the East were indeed wise men. They were so intimately associated with God that they grasped the significance of the revelation concerning the birth of the Son of God and made a long journey to honor him. Here is proof of their wisdom. The wisdom of each age is also tested by the degree of importance it attaches to this revelation of God in the birth of Jesus, and thus to the central message of Christmas.

Their worship.

"Where is he that is born king of the Jews?" enquired the wise men, "for we have seen his star in the east and are come to worship him." They had not come out

of idle curiosity nor with the intention of verifying the message of the star. They had come to worship Jesus.

If worship is directed to an object of creation and not to the Creator, then it is idolatry. "For it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 3: 10).

These men from the East perceived in their wisdom the divine nature of Jesus. Jesus was not the creature, but the Creator. In fact "all things were made by him; and without him was not anything made that was made." At the birth of Jesus "the Word was made flesh, and dwelt among us. Here was 'Immanuel—God with us.'"

Therefore all wise men will join with the Magi and worship the Christ. "For in him dwelleth all the fulness of the Godhead bodily."

The Greek word for worship literally means "to kiss the hand to another as a mark of respect," and thus to do obeisance to another. There is then in worship the acknowledgment of the superiority of the one and the inferiority of the other. Now in our worship of Jesus there must be a recognition of his perfection and also an acceptance of those truths and principles which he enunciated with such persuasive power. We must give due regard to his teachings on the "Fatherhood of God and the brotherhood of man." We must perceive clearly that he came to bring, "Peace on earth and good will to men."

It is an undeniable fact that in so far as our civilisation has recognised and accepted these divine principles of our Lord progress has been made. May those among all nations who worship the Lord this Christmas season realise the significance of our Lord's mission and thus help to banish that accursed demon of war which is again threatening the peace of the world.

Their gifts.

When the Magi had worshipped Jesus they opened up their treasure and "presented unto him gifts."

In all sincere and true worship the higher emotions are aroused. Now these should be allowed to express themselves in practical deeds. Unless there is this real and definite expression, religious life will degenerate into a sentimental emotionalism which breeds hypocrisy. Let us note that these pilgrims from the East again revealed their wisdom by giving an expression of their adoration in presenting to Jesus gifts.

It has become a general custom to present gifts at Christmas time as an expression of love and friendship. Money is spent lavishly in the purchasing of gifts for friends. All this is very beautiful, but in order that we may emulate precisely the example of the wise men there ought to be a practical expression of our religious emo-

tions which have been quickened from time to time during our worship of the Lord. Then we will seek to assist not only those in our immediate circle of friendship but even beyond, and thus help others for the sake of our Saviour.

But why not also consider the Christmas season an opportune period for making a direct gift to Jesus? Instead of spending so much money selfishly upon unnecessary luxuries, make a definite contribution to the Lord's work so that men may receive through the influence of the church the incomparable spiritual gift of salvation.

The New Testament record gives an interesting analysis of the gifts which were presented to Jesus—gold, frankincense and myrrh. Appropriate gifts for a ruler. The best which the realm of the Magi could provide.

The early Christian fathers took pleasure in pointing out that these gifts may be regarded as symbolic; the gold of his royalty; the frankincense of his divinity, offered universally to Deity alone; the myrrh of his true mortal nature being used in the embalming of the dead. This is, of course, only a matter of speculation, but it serves to remind us that the Lord whom we adore and honor during Christmas is "the Son of man," "the King of kings," "my Lord and my God."

Prayer Corner.

And she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.—Luke 2: 7.

⊙

"Though Christ a thousand times
In Bethlehem be born,
If he's not born in thee,
Thy soul's forlorn."

⊙

Could the world unite in the practice of that despised train of virtues, which the divine ethics of our Saviour hath so inculcated upon us, the furious face of things must disappear; Eden would be yet to be found, and the angels might look down, not with pity, but with joy upon us.—Selected.

⊙

Almighty and everlasting God, who by thine only begotten Son has made us to be a new creation for thyself, preserve the works of thy mercy, and cleanse us from all our ancient stains; that by the assistance of thy grace we may be found in his form, in whom our substance dwells with thee; through the same Jesus Christ our Lord. Amen.

⊙

O Father, who hast declared thy love to men by the birth of the Holy Child at Bethlehem; help us to welcome him with gladness and to make room for him in our common days; so that we may live at peace with one another and in good-will with all thy family; through the same thy Son, Jesus Christ our Lord.—Amen.

Some Notable Hymns and Authors.

No. 11. *The Bard of Methodism.*

A. M. Ludbrook.

As someone has well remarked, church history shows that "Christianity marches to music, and nearly every great advance has been accompanied by a new outburst of song."

Early in the eighteenth century, in the little town of Epworth, in Lincolnshire, of which their father was rector, were born two brothers who were destined to become better known the world over than any other two men whom Britain produced in that half-century. When their godly mother, to whom they owed so much, in later years lay dying, she said to her weeping household, "My children, as soon as my spirit is released sing a song of praise to God." In the group who joined with faltering voices in those triumphal strains were John Wesley, the founder of Methodism, and Charles Wesley, its sweet singer.

In this present writing JOHN WESLEY (1703-1791) will occupy a minor place. He composed a few spiritual songs, in some instances conjointly with his brother (Nos. 239 and 421, C. of C. H.B.)—though we are more indebted to him as a translator (No. 433). He had considerable critical power and poetic taste, and so was really very good in mending other people's hymns, his brother's included, though he vigorously protested against other critics altering the Wesley productions! But his fame rests on other grounds. Dr. Cuyler, comparing the two brothers, has aptly said: "John was system, but Charles was song. John was the Bezaleel who laid the foundations and hewed out the pillars of the new temple, but Charles was the Asaph who filled it with melody. Methodism was builded rapidly, but the walls would never have gone up so fast had they not been built to music."

CHARLES WESLEY (1708-1788) was educated at Westminster School and at Oxford University. In his youth he declined adoption by a distant relative and heirship to a fortune, and wrote later—

"No foot of land do I possess,
No cottage in this wilderness;
A poor wayfaring man,
I lodge awhile in tents below,
Or gladly wander to and fro,
Till I my Canaan gain."

In 1735 he was induced to "take orders" and accompany his brother John as a missionary to Georgia, U.S.A. John stayed for two or three years, and established in Savannah not only a church but a Sunday School—perhaps the first of which history tells. Charles, however, soon returned to England, and though he did some preaching for some years, he began forthwith on the great work of his life which led to his fame as "the prince of English hymnists."

Whether Isaac Watts or Charles Wesley, the two great masters of English hymnody, was the greater in that capacity has often been discussed. Of course if the standard were quantity and not quality, the latter author would easily stand first. In the "Sunday at Home" plebiscite as to the best hundred hymns, seven by each are listed, but Watts' lyrics are placed a little higher up than the others. In our new book are 24 of the Wesley hymns, but the little doctor is responsible for 26. When students at Oxford, John and Charles would often walk in the meadows singing psalms together, and at times Dr. Watts met them, and they walked and sang unitedly. What a glorious trio!

The Wesleys published some fifty books and booklets of hymns in all. In the first of them

(1739) were five translations from the German by John, and of the rest one half were Dr. Watts' seven John Austin's, six George Herbert's, two Addison's (those in our new book), and five each from the father of the Wesleys and the eldest brother Samuel. Charles had then barely commenced to compose, but he soon began to make up for lost time. He is said to have written over 6,000 hymns, of which some 600 are still published; but outside Methodism those in common use are much fewer in number. The present Methodist Hymnbook (1904) is now, in view of the recent union, undergoing revision; many of the old hymns are said to be doomed, some of

MEMORY HYMN.

S. (1200 ed.)—30. B.—178.

Hark! the herald angels sing
"Glory to the new-born King,
Peace on earth and mercy mild,
God and sinners reconciled!"
Joyful, all ye nations, rise,
Join the triumph of the skies;
With the angelic host proclaim,
"Christ is born in Bethlehem."
Hark! the herald angels sing
"Glory to the new-born King."
Christ, by highest heaven adored,
Christ, the everlasting Lord,
Late in time behold His come,
Offspring of a virgin's womb;
Veiled in flesh the Godhead see;
Hail the Incarnate Deity,
Pleased as Man with men to dwell,
Jesus our Immanuel!
Hark! the herald angels sing
"Glory to the new-born King."
Hail, the heavenly Prince of Peace!
Hail, the Son of Righteousness!
Light and life to all he brings,
Risen with healing in his wings;
Mild, he lays his glory by,
Born that man no more may die,
Born to raise the sons of earth,
Born to give them second birth.
Hark! the herald angels sing
"Glory to the new-born King."

—Charles Wesley.

Wesley's being excluded to secure "a new theological balance."

It has been remarked that while Dr. Watts' hymns mostly grew out of the devout contemplation of facts of Scripture, Wesley's largely grew out of his own personal experiences. On almost every conceivable occasion he expressed his feelings in verse. His conversion, his marriage, the rumors of a French invasion, the defeat of the Young Pretender at Culloden, the Gordon Riots, and various other incidents that fell within his own experience, furnished occasions for the exercise of his gift. For instance, he was one day preaching to a crowd of quarrymen at Portland, in Dorsetshire, and turning his appeal into metre he improvised the hymn in which occur the lines—

"Come, O thou all-victorious Lord!
Thy power to us make known;
Strike with the hammer of thy Word,
And break these hearts of stone."

Among Charles Wesley's most popular hymns are the following:—"Lord from whom all blessings flow," "Love divine, all loves excelling," "O for a heart to praise my God," "Soldiers of Christ, arise," "Ye servants of God," "A charge to keep I have," "Jesus we thus obey." Not in our own collections, but highly spoken of, a poem rather than a hymn, is "Come, O thou Traveller unknown," based on Jacob's wrestling with the angel. Watts said it was worth all the hymns he himself had ever written!

A few other of Wesley's lyrics that are in both our publications may now be specially noted. "Rejoice, the Lord is King" attracted the attention of Handel who composed for it the fine melody "Gospal"—almost the only song found in English hymnaries which has been set to music by that great master.

"Christ the Lord is risen to-day" is to be distinguished from at least three other hymns with the same first line, as well as from Michael Welles's "Christ the Lord is risen again." Strange to say it was dropped out of the Methodist Hymnbook by John Wesley in 1780, not to regain its place there for half a century.

"Christ, whose glory fills the skies." Only two stanzas appear in our two books; but the late Dr. Alexander Whyte, the noted Scottish preacher and author, said he would rather have written that hymn than "Paradise Lost"!

"O for a thousand tongues to sing" commemorates the author's own conversion, which he was diffident about declaring. But Peter Bohler, a Moravian missionary and a pupil of Zinzendorf—to both of whom the Wesleys owed much in their religious and poetical development—said to him, "Oh, no, my brother, if you had a thousand tongues you should publish it with them all," which suggested the well-known lines. Originally, however, the lyric consisted of many stanzas and commenced with, "Glory to God, and praise, and love," but the redoubtable John shortened it, and began the new version with the former seventh verse, as everyone now sings it.

"Hark! the herald angels sing" Dr. Julian places among the four most popular (not necessarily best) hymns in our language (though it only gained 16th place in the aforesaid plebiscite), the other three being Watts' "When I survey," Ken's "Awake, my soul," and Toplady's "Rock of Ages." Until recently it was the only hymn by Charles Wesley included in the Anglican Prayer Book. The original consisted of ten verses of four lines, to which John added another beginning "Hail, the heavenly Prince of Peace!" It is now generally printed and sung in three or four 8-line stanzas. The original opening lines were—

"Hark how all the welkin rings—
Glory to the King of kings."

But George Whitefield, in including the hymn in his collection, substituted for them the much finer couplet, which now also forms the refrain to each stanza. For many years the hymn was sung to the tune of Handel's "See, the conquering hero comes," which was unsuitable; and Dr. W. H. Cummings, about the year 1856, found a tune by Mendelssohn—really composed for a festival at Leipzig in honor of the invention of printing—which he adapted to Wesley's Christmas hymn.

But our author's masterpiece is yet to be mentioned—that immortal song, "Jesus, Lover of my soul." There is perhaps no hymn about the origin of which so many stories (!) have been told. One ascribes it to a bird flying from a hawk and taking refuge in Wesley's bosom as he sat at an open window; another to Wesley's preservation in a great storm at sea; a third to his hiding from enemies under a hedge in Ireland, writing the lyric while his pursuers searched for him in vain; and so on. There is no historical basis for any of them. As to its phraseology some editors of hymnals have hesitated to publish it on the ground that the language is too intimate

and endearing for general use. Even brother John withheld it from the Methodist Hymnbook on similar accounts, and Mr. Gladstone adversely criticised it. A score of different changes have been made in the first four lines, chiefly ranging round the words "lover" and "nearer waters"; but the verse is still sung by most people as the author wrote it—and that is well. As to tune—sung to Dr. Dykes' "Hollingside" it is soul-stirring, and Dr. Mason's "Martyn" is good.

Many interesting incidents associated with this beautiful hymn might be told, and we had prepared some to tell; but fear of the editor's blue pencil forbids, and we must ruthlessly cut them

out. There are the stories (true ones) of imperilled lives on land and sea, in war as well as in peace, saved by the singing of this hymn. There are the many instances recorded of its being the death-song of the great and good. This love-lay of the heart will never lose its appeal. It will never grow old. Henry Ward Beecher, one of America's greatest preachers, said, "I would rather have written this hymn than to have the fame of all the kings that ever sat on the earth. That hymn will go on singing until the last trump brings forth the angel-band; and then, I think, it will mount up on some lips to the very presence of God."

Our Isolated Member Problem.

A. H. Wilson.

Isolated members are of two kinds. We know some will set up the Lord's table in their homes and invite others of a like mind to join them. Others will not do so, but pine in vain for the fellowship they have lost with all its privileges and benefits. We may say that this indicates the difference between strong and weak members; we naturally rejoice in the one, and regret the other. Our duty, however, is to face the problem as we see it, and do our best to make the rough places plain.

The matter before us is a problem, because many who move to a new district and become isolated from our church activities soon lose interest in the brotherhood, drift from our cause, and are lost to us. Our losses through this cause alone are sufficient to give us grave concern. Let each State Conference with its statistical sheet bear witness to our problem in that tell-tale item "losses through revision of roll." These are not transferred to other churches, but simply struck off the roll because they have moved to a new locality, and nothing concerning them has been heard by the old home church. People who have "passed through" the church are to be found scattered throughout the land, and the situation presents a real challenge to us.

It may be pointed out that many deserted the Master during his earthly ministry, and that the Apostle Paul complained of those who left him in his extremity. The apostle, however, did not seek to invent ways and means to reclaim the lost ones, but referred to them having made shipwreck concerning the faith. This means that our problem is a spiritual one, and we must seek the remedy along spiritual lines.

Observation of our work leads some of us to believe that we are not doing our utmost to care for the well-being and growth of our babes in Christ. They are often in absolute need of the sincere milk of the word, that they may grow thereby. The souls that come our way and accept our message naturally look to us for a lead in a new phase of life. They come with earnestness, make confession of the ever-blessed Name, willingly step into the waters of baptism, and with joy enter upon a new life. The question is, have they found in our membership and in the way we introduced them to the Christian life all that they expected, or have they become disappointed?

If the large number of defections which take place are due to our lack of care and attention, then the situation is a very sorry one.

The first thing is to supply the need, and ask them to join with us in daily attention to the Word of God. It has been urged that we as a people should be closer students of the Word and so preserve in our midst a more definite understanding of our plea and a keener appreciation of the principles of truth as taught by the

New Testament church. Here is a matter worthy of the attention of the brotherhood as a whole.

If the rank and file of our people were led into reading Scripture portions daily, leading up to the topic of the Sunday morning lessons, there would be noted a more definite and consistent tone of spiritual understanding in all our churches. There would thus be a better atmosphere in all our meetings, and something which would appeal more readily to any earnest newcomer seeking after the truth. Surely a committee of our most capable brethren could keep the brotherhood supplied with the necessary lead in searching the Scriptures along the line of a given topic week by week.

If this were done, and such a list published monthly and circulated amongst our membership, it would give our paper, "The Australian Christian," a more imperative voice in leading our people to a consistent walk and intelligent understanding of their position as units in a worldwide movement. This would, first of all, have a beneficial effect on all the churches, and might certainly be made a means of linking our isolated brethren in a more vital way with our brotherhood.

One thing of paramount importance must be secured, however, and that is an up-to-date isolated member roll in each State. A special secretary in each State should be deputed to draw up a list of isolated members, and keep such a

library, and these books are now on loan so that the teachers will be able by their help to supplement knowledge gained at the lectures." A large suburban school sends the following comment: "I take this opportunity on behalf of the Bible School at — to thank you very sincerely for the incentive created by your arrangement of the campaign." From the secretary of a small country school we received the following: "All have been most keen during the campaign, and it was grand to be able to report the teachers' attendances at school and the lectures at 100 per cent." One school had to retire from the campaign, but wrote a cheery message: "Although we have definitely withdrawn from the campaign we wish the work every success. . . . We will endeavor to keep on with the respond, and we shall soon be saying among ourselves that the effort was abundantly well worth while."

IF JESUS CAME TO-DAY:

"If Jesus came to your heart and home,
And knocked at your bolted door,
Would you be ready to bid him come,
To dwell with you evermore?
Hark! He's knocking now! Turn him not away;
He will bring you peace if you let him stay."

Tatiara and Kaniva Districts Conference.

Mr. J. R. Combridge was the visiting speaker for this year's annual conference of the Churches of Christ in the Tatiara and Kaniva districts, which was held at Bordertown on Sunday and Wednesday, Nov. 12 and 15, and was, from the point of view of attendances, the most successful yet held.

The Lord's day devotional session opened at 11 a.m. with a service of worship in the Institute hall, when Mr. Combridge spoke on the theme, "The Greatness of the Church."

On Sunday afternoon there was a good attendance in the hall to hear bright singing by the combined choir, under the leadership of Mr. C. S. Wylie, at the organ. At this service Mr. Combridge directed his remarks more particularly to the young people.

The hall was filled for the gospel service in the evening, when the attendance approximated 400 people. The meeting opened with a song service, and the choir again rendered special numbers. Mr. Combridge delivered a sermon (illustrated by chart) on "From the Pit of Sin to the Rock of Ages."

On Monday, Nov. 13, Mr. Combridge addressed a meeting in the Wolsley Institute Hall; subject, "The Gospel."

A good number from Kaniva district, and representatives from Naracoorte, attended Wednesday's session, which opened with a devotional meeting, at 11 a.m., presided over by Mr. R. M. Williams, of Kaniva. Mr. Combridge spoke on the injunction "Be ye separate."

At 2.30 p.m., conference again assembled in the institute, where the vice-president (Mr. Sheriff), in the absence of the president (Mr. E. P. Verco), presided over a good meeting. Visitors were welcomed. Mr. R. M. Williams referred to Mr. J. M. Goldsworthy, who was absent, for the first time for many years, through illness, and words of sympathy were expressed. Church reports were presented from Kaniva, Lillimux, Wamboony, Bordertown, Mundalla and Wolsley; and Mr. Hillford spoke on behalf of Naracoorte. Reports disclosed that the work in all centres was progressing encouragingly. Mr. Don Williams contributed a solo, and the Bordertown choir rendered items. Mr. Hillford, of Naracoorte, addressed the gathering on the subject, "We are laborers together with God." A vote of thanks was tendered to all who helped to make the conference so successful.

The concluding meeting, in the evening, commenced with a song service session. A duet was nicely given by Miss A. Williams and Mr. Don Williams; and a solo by Mr. A. Williams. The opening address was delivered by Mr. Withers (Kaniva); subject, "The stone that the builders rejected." The concluding address of the conference was given by Mr. Combridge; subject, "Jesus the Builder." There were three confessions.

On Wednesday, dinner and tea were provided in the refreshment room at the showgrounds by the ladies of Tatiara congregations.

THE SURRENDERED LIFE.

Are we willing to be as one of those big, common, coarse earthen pitchers, filled with water? A poor little empty life, a common pitcher filled with common water. What next? Surrender to the service of Jesus Christ. A common pitcher? Yes. This coarse, common clay, filled with water—this poor empty life, God help us to surrender it to him. And now the wine, when it is poured out in the service of the people. That is it. There is the story. A common pitcher, filled with common water, surrendered to Jesus Christ and then poured out in the service of those about us. In that surrender, in that consecration, in that life poured out in the service of those about us, there is the parable of life.—Mark Guy Pearse.

The Home Circle.

Conducted by J. C. F. PITTMAN.

THE OLD BOOK AND THE OLD FAITH.

The old Book and the old faith
Are the rock on which I stand!
The old Book and the old faith
Are the bulwark of the land!
Through storm and stress they stand the
test,
In every clime and nation blest;
The old Book and the old faith
Are the hope of every land!

—Geo. H. Carr.

THE GREAT CONFESSION.

In visiting one of the large city hospitals, the visitor asked a nurse what was the most remarkable incident that she remembered in her long hospital experience. The nurse said: "I can tell you what was the most touching and impressive thing I ever saw in my hospital experience. It took place several years ago:

"There was a terrible accident in the city where I was then nursing, and two lads were brought in fatally mangled. One of them died immediately on entering the hospital; the other was still conscious. Both of his legs had been crushed. A brief examination showed that the only hope for the boy's life was to have them taken off immediately, but it was probable he would die under the operation.

"Tell me," he said bravely, 'am I to live or die?'

"The house surgeon answered as tenderly as he could: 'We hope for the best, but it is extremely doubtful.'

"As the lad learned his doom, his eyes grew large and then filled with tears. His mouth quivered pitifully, and in spite of himself, the tears forced themselves down his smoke-grimed cheeks. He was only a lad, but he showed the courage of a man.

"As we stood about him, ready to remove him to the operating room, he summoned up his fast failing strength and said, 'If I must die, I have a request to make. I want to do it for the sake of my dead mother. I promised her I would, but I have kept putting it off all this while.

"We listened, wondering what the poor lad meant. With an effort he went on: 'I want to make a public confession of my faith in Christ. I want a minister. I want to profess myself a Christian before I die.'

"We all looked at each other; it was a situation new to our experience. What should we do? A nurse was sent for a minister. In the meanwhile we moved the boy upstairs to the operating room. There we laid him on the table. By this time the minister arrived. The boy welcomed him with a beautiful smile. The minister took his hand. I had been holding it, and it was already growing cold. The house surgeons and nurses stood reverently by. The boy began: 'I believe —' He faltered, for he could hardly speak above a whisper, he was so weak. I could not help crying. The surgeon did not behave much better. Not a soul in the room will ever forget the sight, nor the words when the boy said: 'I believe in Jesus Christ—his Son—our Saviour.' With these words upon his lips he passed away.

"The surgeon put aside his knife and bowed his head. The Great Physician took the poor boy's case into his own hands. That, sir, was the most touching and beautiful thing I have ever seen in my hospital experience of almost twenty years."

TIME AND TASKS.

So much to do, so many things to accomplish, multitudinous opportunities—why, oh, why do I let precious time elude my grasp? What I fail to do to-day, I can never so wholly do to-morrow. Sometimes I wish the days contained forty-eight hours—but then what would I do with forty-eight hours when I squander moment after moment of my life?

My time is sufficient; the question is, have I will-power, courage and vision commensurate to my task; am I able to invest wisely my minutes, and capitalise my golden opportunities.

Am I a fool to think I will dwell here forever? Perhaps the great Husbandman may call me from the vineyard to-day. Have I done my part?

Life here is too small to do all I want to do. After I have learned my lessons here, I will then—I hope—fulfil some of my dreams, realise some of my aspirations, finish some of my tasks—but go on working, loving, aspiring, until I shall become like the matchless Carpenter of Galilee.—George Earle Owen in "Christian Evangelist."

DEFINITIONS OF HOME.

A London magazine asked the question, "What is home?" Seven of the answers, which the editor called "gems," were selected and published, and are as follows:—

"Home—A world of strife shut out, a world of love shut in."

"Home—The place where the small are great, and the great are small."

"Home—The father's kingdom, the mother's world, and the child's paradise."

"Home—The place where we grumble the most and are treated the best."

"Home—The centre of our affection, round which our heart's best wishes twine."

"Home—The place where our stomachs get three square meals a day, and our hearts a thousand."

"Home—The only place on earth where the faults and failings of humanity are hidden under the sweet mantle of charity."

Born that man no more may die,

Born to raise the sons of earth,

Born to give them second birth.

Hark! the herald angels sing

"Glory to the new-born King."

—Charles Wesley.

Wesley's being excluded to secure "a new theological balance."

It has been remarked that while Dr. Watts' hymns mostly grew out of the devout contemplation of facts of Scripture, Wesley's largely grew out of his own personal experiences. On almost every conceivable occasion he expressed his feelings in verse. His conversion, his marriage, the umors of a French invasion, the defeat of the

IN DAYS TO COME.

Two men were discussing the vexed question of the education of their children. Said one:

"What's your boy going to be when he finishes his education?"

"An octogenarian, I think," replied the other.

Teacher: "What are the three words you use most?"

Senior: "I don't know."

Teacher: "Correct."

The Family Altar.

J.C.F.P.

Monday.

Who is left among you that saw this house in her first glory? and how do you see it now? Is it not in your eyes in comparison of it as nothing?—Haggai 2: 3.

Sixty-eight years had flown since Solomon's temple was destroyed, yet probably some were still living who had seen it. Such would readily acknowledge that the present temple was as nothing to the former one. Yet there was no need for discouragement, for the chief glory of a temple is not in its size or architectural splendor, but in the presence of the Lord of hosts.

Reading—Haggai 1: 1—2: 9.

Tuesday.

Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts.—Zech. 4: 6.

This was exactly the word of encouragement Zerubbabel needed, amid such trying circumstances. The temple is to be built and preserved, not by human power or authority, but by the Spirit of God. And in this way also the greater temple of the church was raised, and in this way only can it be preserved.

Reading—Zechariah 3—4.

Wednesday.

Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts, the holy mountain.—Zech. 8: 3.

Having restored his people from captivity, God promises to dwell with them. Not only is the temple to be rebuilt, but the city of Jerusalem also. Yet it shall be a new Jerusalem, inhabited by a renewed people. It shall be rightly called a city of truth, built upon the holy mountain of the Lord of hosts.

Reading—Zechariah 8.

Thursday.

And the Lord said unto me, Cast it unto the potter: a goodly price that I was priced at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord.—Zech. 11: 13.

There can be little doubt that the incident recorded in Matt. 27 is here foreshadowed. Judas betrayed Jesus for the price of a slave (Ex. 21: 32).

Reading—Zechariah 9: 9—10: 12.

Friday.

And the Lord shall be King over all the earth: in that day shall there be one Lord, and his name one.—Zech. 14: 9.

Such promises are a sure antidote for pessimism. The day will surely come when God's people shall rejoice in witnessing the universal diffusion of truth.

Reading—Zechariah 14: 4—11, 16—21.

Saturday.

For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts.—Mal. 1: 11.

Yet another promise of the glorious results of the dissemination of divine truth.

Reading—Malachi 1: 1—2: 7.

Sunday.

But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.—Mal. 4: 2.

Those who fear his name (3: 16), and "look for redemption through the Messiah," will walk in the light of the Sun of righteousness, and go forth restored, illuminated, purified.

Reading—Malachi 3—4.

Prayer Meeting Topic.

December 20.

A TEXT FOR THE HOLIDAYS.
(1 Corinthians 16: 5-14.)

H. J. Patterson, M.A.

Dr. Jowett commenced an article on "The Higher Ministries of Holidays" in this way—"Why did our Lord go 'every night' into the mountain? And why was it his custom to walk so frequently in the garden? It was because he felt the boon companionship of nature, the friendly helpfulness of the vast and the beautiful. Mountain and garden were allies of the spirit, silent Greathearts who ministered to him in the pilgrim way." Many of our readers will soon be seeking the quiet seclusion of the bush or the reinvigorating atmosphere of the salt sea. Here we make good, build up for the work of the year. With us, unlike our Lord, there is the temptation and inclination to let go and forget even God. It is well we should have a good text. These holidays can be a wonderful help both to body and spirit.

Watch Ye.

The tendency is to relax. We are out of the usual routine way of things. And is it not true that many of our duties, even religion, are more or less a matter of habit? And on holidays the habit is broken. "Watch ye," said the apostle. In your thinking, pleasure, and in all idle moments be on your guard. Remember you are still a Christian. There is ever that fifth gospel which is according to you.

Stand Fast in the Faith.

Remember Jesus Christ who used the quiet, the places apart, for the purpose of communion with the Father. We can use them for the deepening of the spiritual life. Remember Jesus Christ who never wavered, and that for our sakes, even though it meant a cross. Never let us, even on holidays, be ashamed or forgetful of our New Testament or prayer to God. It will never spoil our holiday to recall the face and the voice of our little child, and it will not spoil a holiday to think of God and of the faith once for all delivered unto the saints.

Quit You Like Men.

Holidays are not occasions for weakness and vacillation. Be a man. We can take an active, intelligent interest in any service we attend, for where there are folk who love God there is something to be gained by way of blessing. Be careful for others, and hinder not their worship by irreverent attitude, or by being late. Be men. Temptation may be strong, but quit you like men.

"Be Strong."

Be strong as a man, and as a Christian. Let love be the controlling passion. Love for God and our fellow-men. It is love of our Lord that will keep us true, and in this surely we would not wish to relax. How can we? Holidays! Yes, thank God for them, for the relief thus afforded from the humdrum of things, but let us all remember that just then, more than ever, we need to be on guard against the wiles of the evil one. This text applies all the year round. It is for the week crammed full of work, and it is the more needed when the strain is off and we seek pleasure and recreation. Nature can do much for us in these days if we give ourselves a chance to think of nature's God. What message has a loving God for us in the beauties and wonders of his creation? "What hast thou to say to me, O breaking wave, lifted hill, flying cloud, gentle breeze, or roaring blast?" The answer comes, and we return to our service the stronger and better Christians.

TOPIC FOR DECEMBER 27.—A WISE MAN'S CHRISTMAS.—Matthew 2: 1-12.

Our Young People.

Conducted by WM. GALE.

Victorian Efficiency and Increase Campaign.

WINNERS OF BANNERS AND FRONT RANK CERTIFICATES.

The campaign is over. We are now in a position to ask was it worth while. It was planned by the committee of the Bible School and Young People's Department. These men have an intimate knowledge of the schools in town and country. The plan was based on the immediate needs of the schools, but it also had the future in view—hence "efficiency" was stressed more than increase, as this phase was deemed to be far more important.

The time chosen, Oct. 1 to Dec. 3 inclusive, was deemed the best period in the year. It is true it covered the anniversary period in many schools, but other periods would include the Easter break or the Bible School examination.

How the Schools Expressed Themselves at the Beginning.

School leaders were quick to perceive in this campaign something really worth while. The following are selections chosen from the correspondence received. A secretary of a large school in a provincial centre writes: "The proposal is an excellent one, and a step in the right direction." Another school sends the following comment: "The idea of your scheme is a splendid one. It is doubtless what is needed." A country school writes: "We had a meeting today and decided to enter for this very fine campaign."

How It Worked.

It is early yet to see results. But it is possible to quote from letters received, giving impressions of the campaign at its close. A suburban school writes: "We have enrolled—new scholars during the campaign, so we consider that, apart from the benefit the scholars and staff have derived from it, it has been well worth while." From a country school: "The school has benefited by the campaign greatly." A suburban secretary writes: "We appreciate the interest shown by the department . . . the three text-books used are the nucleus of a teachers' library, and these books are now on loan so that the teachers will be able by their help to supplement knowledge gained at the lectures." A large suburban school sends the following comment: "I take this opportunity on behalf of the Bible School at — to thank you very sincerely for the incentive created by your arrangement of the campaign." From the secretary of a small country school we received the following: "All have been most keen during the campaign, and it was grand to be able to report the teachers' attendances at school and the lectures at 100 per cent." One school had to retire from the campaign, but wrote a cheery message: "Although we have definitely withdrawn from the campaign we wish the work every success. . . . We will endeavor to keep on with the lectures, as we found them very helpful to us."

625 New Scholars Secured.

Two schools failed to secure any new scholars. During the campaign 625 new scholars were gained in 49 schools. This is very gratifying. What a wonderful result would have been achieved had the whole of the 126 schools in the State gained a corresponding increase!

Winners of Front Rank Certificates.

The following schools have gained the requisite percentage totals to secure the department's Front Rank Certificate:

Section 1 (under 75 scholars).—Drummond, Gardenvale, Ivanhoe, Minyip, North Melbourne, Pyramid Hill, Sunshine.

Section 2 (75 to 150 scholars).—Burnley, Camberwell, Castlemaine, Dandenong, Doncaster, Drumcondra, East Kew, Geelong, Hampton, Newmarket, North Williamstown, West Preston.

Section 3 (over 150 scholars).—Ballarat (Dawson-st.), Balwyn, Carnegie, Essendon, Gardiner, Glenferrie, Maryborough, Moreland, Northcote, South Melbourne.

Winners of the Banners.

The following schools have won the department's Front Rank Banner in the sections indicated:

Section 1 (under 75 scholars): Minyip.

Section 2 (75 to 150 scholars): Dandenong.

Section 3 (over 150 scholars): Carnegie.

The department views the campaign as a step in the right direction. We have a splendid staff of workers in the Bible Schools throughout the State, many of whom are keen to learn and desire to take advantage of every opportunity to increase their efficiency. The experience gained in this campaign will help the department in its plans for efficiency and increase in the future.

YOUTH WORK AT LIDCOMBE, N.S.W.

During the march of the years the following have served as superintendents: Edwin Andrews, senr.; A. Woodland, J. Griffith, H. V. Lacombe, T. Timmings, M. Andrews, and the present leader, William Armstrong.

The teaching staff numbers twenty-one, fourteen of whom have graduated from the school. The present enrolment is 150; twelve are in membership with the church.

The Junior Christian Endeavor Society dates back for many years, and has ever been a vigorous movement, and is now in the capable hands of Miss Smith and Miss Argall.

There is a Kappa Sigma Pi club for boys, under the chaplaincy of W. Armstrong, and a Pi Beta Pi club for girls, with Mrs. Garland as chaplain. Miss Phyllis Thomasson is the superintendent of the primary and kindergarten department of the Bible School. The school is now in the 49th year of its existence.



Bible School Officers and Teachers, Lidcombe, N.S.W.

Here and There.

We learn with pleasure that Bro. H. G. Payne's operation on Dec. 1 was very successful. He was expected to be out of hospital some days ago.

The following telegram reached us from Western Australia on Tuesday:—"Great finish Collie mission, Sunday; seven decisions; total forty-three; church revived; prospects bright.—Mandry."

The Victorian Social Service Department would welcome gifts of plum puddings and cakes from members, which may be passed on to the less fortunate of our churches. Send as early as possible to the depot, 318 Flinders-lane, Melbourne.

We note with pleasure the continued good success of Ira Raymond, son of Mr. R. Raymond, preacher of the church at Fremantle, W.A. He recently won the bronze medal for the Alliance Francaise examination, securing first place in the State for his division. He has held first place also in his other examinations, and is this year dux of the Fremantle Boys' School, of which Mr. O. Fieldus is acting-headmaster.

Two or three correspondents evidently overlooked our frequent announcement that no discussion in our pages would follow the series of articles on our Lord's return. We sought for frank, positive statements representing different and opposing views, so that our readers might see what positions are held. Of course, no one can agree with all. It will readily be seen that a discussion of a series by different writers would result in cross-firing and confusion. We make some closing remarks on the subject on another page.

A party of church members motoring from Perth to the South-western District Conference at Bunbury (W.A.), on November 29, met with an unfortunate accident at Serpentine, about 30 miles from Perth, when the car, driven by W. J. Thomson, skidded on the gravel and was upset. The car suffered considerable damage, and Mrs. J. W. B. Robinson had the misfortune to have her collarbone broken, while all suffered from shock. Mrs. A. G. Saunders, president, and Mrs. A. C. Elliott, secretary of the sisters' conference, were able to go on by train and take their part in the conference.

We regret to announce that Bro. Robert Lyall has been laid aside during the last two or three weeks. He became ill after a very strenuous time during the meetings of Bro. J. Wychiffe Black. After a week in bed he was about again for a few days, but did not regain his usual strength, and was ordered by his medical adviser to take complete rest for two or three weeks. For the past fortnight he has been confined to bed, but is now so far restored as to be up a little each day, and he expects soon to be able to assume again his various responsibilities in connection with the church and his business.

A motor-outing to Beagley's Bridge, a beauty spot in the Dandenongs, took place last Saturday. Nine cars fully loaded made the journey. The occasion was complimentary to the sisters of the Victorian Social Service Auxiliary. Miss Ellis, president of the Women's Conference, was among the guests. The hilly was boiled, and tea was served in picnic style, after which words of appreciation of the services of the women were voiced by several brethren, and Mrs. C. Gill in reply spoke of the great joy they had had in devoting themselves to the needs of their less fortunate brethren and sisters. The day was perfect, and the outing was enjoyed by all. The Department of Social Service is very grateful to all who loaned cars for the occasion.

We note with pleasure that Miss Queenie Wendorf, of Brisbane, has successfully completed her examinations for the degree of Bachelor of Arts in Queensland University.

At Grote-st., Adelaide, S.A., very fine meetings on Dec. 3 brought to a conclusion the ministry of Bro. J. Wiltshire. Six young people were welcomed into fellowship in the morning. At night three young folk made the good confession. Both services were very largely attended, and more than 200 communed. On Monday night a public farewell was tendered Mr. and Mrs. Wiltshire and their two nieces, Ingrid and Helen. Representatives of the church and various brotherhood activities spoke words of appreciation. Brief appreciative messages were spoken also by the presidents of the Council of Churches, Temperance Alliance, Christian Endeavor Union of South Australia, and United Aborigines' Mission respectively. Gifts were made, and also a wallet of notes from the church members. Bro. Wiltshire has now begun his ministry with the church at Dawson-st., Ballarat, Vic.

The Carpenter of Galilee

Comes down the street again,
In every land, in every age,
He still is building men.
On Christmas Eve we hear him knock—
He goes from door to door:
"Are any workmen out of work?
The Carpenter needs more."

—Hilda W. Smith.

Christian Endeavor societies of Victorian Churches of Christ have again shown their practical interest in the Burwood Boys' Home by subscribing sufficient money to purchase forty-one of the new hymn books for the boys' use at church. Three years ago the C.E. societies presented the boys with about £8 worth of Bibles. In the annual appeals made to the churches for eggs, the Endeavorers in many churches have been largely responsible for the success of such appeals. Periodically, too, the metropolitan Endeavorers visit the Home and entertain the boys. They did so last Saturday, the function including a cricket match (won by the Home), high tea and a social evening. Visitors and boys spent a very happy time together. The visit was organized as usual by Miss Milligan, and the evening's entertainment was in charge of Mr. Prittle.

The American "Christian Evangelist" announces that R. H. Miller, of Independence Boulevard church, Kansas City, who was the fraternal delegate to the Conference of Churches of Christ in Great Britain, has accepted a call to the National City Christian Church, Washington, D.C. "We believe," says the "Evangelist," "this will give universal satisfaction. The man and the opportunity have met and the hour is timely for the beginning of his work there. He is the right age, with a rich experience, and a career in our church that has met every expectation to his credit. He has been intimately tied in with every onward step of our people for more than two decades, and we anticipate that his fine consecration, his large vision, his genial personality, his courage to undertake great things for God, and his magnificent pulpit powers, will bear the National City Christian Church rapidly forward. His presence will be quickly felt in Washington, and his leadership will be a great asset to our people in the East, while the main work for which he goes to the capital city will be built into commanding dimensions."

J. W. BLACK IN QUEENSLAND.

Bro. J. W. Black has come and gone. He arrived by plane from Sydney on Nov. 22, and left on Nov. 27. They were days full of blessing for the churches in and about Brisbane. On arrival a hearty welcome dinner was tendered Bro. Black at the "Canberra" by fifty representatives of the executive and conference committees. Next day the Lord Mayor of Brisbane presided over a well-attended civic reception to Alderman Black. Great messages were heard from Bro. Black at Rosewood by brethren of the south west, the Moreton circuit. Also those in the south heard him at Sunnybank. Brethren in the north of Brisbane greatly enjoyed his two powerful addresses in the Hinrichsen-Morris mission tent at Kedron. Bro. Black also spoke at Ipswich West, and to a fine gathering, 100 miles farther west, in Toowoomba chapel. Over 500 listened to his exhortation at the united communion service in Ann-st. chapel on Lord's day morning, in the city. A large gathering of sisters in Ann-st. chapel on Monday afternoon also greatly appreciated his special address upon their work. Bro. J. W. Black has left a fine impression, particularly in respect to the authority of the New Testament in man's relation to God, and the union of Christians; in respect to civic rights and responsibilities; and the immeasurable value of exemplified unity arising from delegations to World Conferences of Churches of Christ. Our brother carries with him best wishes from grateful Queenslanders.—N. G. Noble.

NORTH ADELAIDE JUBILEE, S.A.

North Adelaide church, Kermode-st., celebrated the jubilee anniversary on Sunday, Dec. 3, and Wednesday, Dec. 6, with special services.

The church was established in 1883. Prominent among a number at that time were Mr. W. H. Burford, senr., James C. Verco, Thos. Lyle, P. Messent, George Pearce, W. Bloor, Chas. Lodge, John Anderson, Dr. Jos. C. Verco, J. Tonkin, Wm. Matthews and A. T. Magarey. Dr. (later Sir Joseph) Verco, George Pearce, and John Anderson did most of the preaching. But soon after there was a galaxy of capable speakers, men who knew the Bible, full of faith and zeal. The church grew, and the church at Prospect was founded and relieved the congestion at Kermode-st. No pen could record the far-reaching influence of the church. The Christian character and works of both men and women exerted a profound influence upon the churches of South Australia.

Mr. Jas. Lenman is the only one whose membership has been continuously at Kermode-st. since 1883. But quite a large number of the original company still survive. Mr. Wm. Matthews, aged 87, still alert and very active; Mr. Lenman and his sister, Mrs. Weston; also Mrs. Hodgetts, all foundation members, were happy in the services. Mr. R. Forsyth, one of the originals and for many years secretary, was unable to attend, but sent a greeting. The first converts to be baptised at Kermode-st. were Miss Nellie Booth and Mr. E. J. Paternoster, aged 87, father of the preachers E. J. Paternoster and Ira Paternoster. Mr. Paternoster sent a hearty greeting. The only surviving member of the Verco brothers, Mr. T. B. Verco, Bordertown, sent happy remembrances. Mr. C. A. Ball, for about thirty years treasurer, still retains his membership.

On Sunday morning Mr. William Jackson, an old time officer, presided, and Mr. A. C. Rankine gave a beautiful message. About 60 had lunch together after the service. Mr. Hugh Gray spoke at night. On Wednesday, at the jubilee welcome tea a very happy gathering of past and present members filled the chapel. At 8 p.m., Mr. Claude Verco, long time a member, presided, Mr. A. M. Ludbrook, a former preacher, and Mr. Wm. Jackson gave reminiscent talks. It was a delightful time of fellowship and blessing. The Clerical Male Choir and Miss Young, violinist, and Miss E. Gray, soloist, helped in the programme.

News of the Churches.

Tasmanian News-letter. F. Collins.

A Veteran Preacher in Tasmania.

Bro. W. J. Way has concluded a short engagement with the church at Kelleve, and reports two confessions of faith and subsequent baptisms. He is making the fiftieth year of his ministry one of his best, and although advanced in years, is manifesting vigor and enthusiasm. Kelleve district is very mountainous, and the roads are not easy to travel; but notwithstanding the difficulties he has had splendid attendances, and succeeded in persuading the residents to attend cottage meetings held in various parts of the district, as well as the regular services in the chapel. He has gone to Dover, in the Port Esperance district, to fulfil a nine months' engagement with the church there. Thirty years ago Bro. Way fulfilled a very successful ministry with that church, and out of his ministrations came the establishment of the church at Geeveston. A very happy meeting was held in Dover chapel on Friday, December 1, when representatives of Geeveston church joined in the hearty welcome given. The triumphs of the gospel, under Bro. Way's earlier ministrations, were of wonderful value and interest, and it is to be hoped that God may use him to revive that brave little church.

A Younger Generation.

Bro. Arthur C. Thurrowgood is reported to have accepted an engagement with the church at West Hobart. Bro. Thurrowgood has just concluded his studies at the College of the Bible, and enters one of the best fields we have in Tasmania. There is a neat chapel, that is almost free of debt, a good Sunday School housed therein, and some brethren who seem anxious to push the work.

State Evangelist

may not be the right description to give Bro. Harward, but we are hoping that the brief engagement to conduct a series of missions in the island State may be extended into a lengthy one. He is expected to commence early in January, and continue until the Easter Conference at Launceston. Other churches are enquiring, and we hope to report a forward movement that will fulfil all the expectations raised by the Federal Conference.

Why Our Progress has been so Slow.

It was in 1865 that Bro. R. C. Fairlam baptised the first convert won by churches of Christ preachers in this island. Our present membership is estimated at one thousand. It may be fairly stated that there is not much to show for sixty-eight years of preaching. One of the main reasons lies outside the responsibility of the church. Our population is small. There are very few large towns, and the country is exceedingly difficult to travel. Until the advent of the motor-car many places were inaccessible during the winter months. A real reason for the slow progress made has been the spasmodic or intermittent ministries of settled preachers and home missionaries. Years have elapsed in many cases between the engagements of the various preachers. Too much praise cannot be given to the splendid efforts of local brethren who have carried on the preaching services, but the early removal of the evangelist usually has the effect of scattering the young converts. Tasmania is a conservative country, and the denominations are well entrenched, and in some cases have wonderful monetary endowments. Patronage, social

life, and even the thinking of the people, are not readily displaced.

The Licensing Bill

is being considered in the House of Assembly, and the debate is concerning the propriety, or otherwise, of serving liquor with meals after hours. Mr. A. G. Ogilvy is contending that it is undesirable to serve liquor in any other part of the house but the bar, and the Attorney-General, while admitting that normally the bar is the proper place in which to serve liquor, contends that the opening the doors of the bar would militate against the proper policing of the act. Some are urging that the bill should be dropped. Other attempts include amendments which would extend the facilities for drinking. What sort of a bill we shall get remains to be seen, but many social reformers are apprehensive of a breaking down of the liquor restrictions.

Mission at Mole Creek.

Bro. A. E. Brown, of Invermay, had good attendances and one addition at Mole Creek. Heavy opposition was met, and some big religious interests were challenged. Since returning to Invermay Bro. Brown has had five additions to the church there.

Tasmania.

Hobart (Collins-st.).—On Dec. 10 Bro. Martin spoke at all services, there being good attendances. Feeling reference was made to the passing of Bro. Joseph Jacobson. One was received into fellowship by faith and obedience. At evening service reference was made to the passing of Roy Patterson, a former Bible School scholar, who was accidentally killed recently on Swan Island, his mother being a member of Collins-st., living in isolation at the lighthouse. She now has taken up residence in Hobart. Home mission offering realised £4/10/- for the day.

Western Australia.

Victoria Park.—One was received by obedience on Nov. 26, and one by transfer on Dec. 3, when good audiences heard Bro. L. C. Peacock and W. H. Nightingale deliver messages. Offering for Home Missions was taken on Dec. 3. Y.P.S.C.E. is growing nicely; also the attendance at midweek prayer meetings. Bro. D. R. Hill has arrived back from England.

Bassenden.—On Nov. 21 a happy social evening was tendered to Sister Ena Whitham prior to her marriage. Very nice presentations were made on behalf of the church and Bible School. On Nov. 26 a lad was welcomed back to Bible School after a lengthy absence because of a broken leg. Bro. Dawson forcefully exhorted on "Gardens," and in the evening Bro. L. Peacock preached. A home mission rally was held on prayer meeting night. On Dec. 3 Bro. Pierce gave a fine exhortation, and at night Bro. Peacock delivered an excellent address; an old man made the good confession.

Queensland.

Brisbane (Ann-st.).—Bro. Arnold has resigned after one year's service. The garden fete at home of Bro. W. H. Morton realised £30 for building fund. On Dec. 3 meetings were conducted by Bro. Morton. One man, a convert of Kedron mission, was received into fellowship. Bro. Colvin was present after over a year's absence through sickness. The sisters' guild is proving a tower of strength to the church.

Ma Ma Creek.—On Nov. 28 a tea meeting was held in the chapel, bringing the Sunday School rally to a close. The rally achieved its aim—numerical increase and the consolidation of the

school. The social which followed was largely attended. On Dec. 2 the Y.P.S.C.E. held a devotional rally. Various delegations helped to make a large meeting. Speakers were Mr. Holman (Baptist), and Mr. Stewart, president Toowoomba C.E. Union. On Dec. 3 Bro. E. C. Hinrichsen, conference president, addressed a crowded meeting. 90 broke bread. Visitors were Mrs. E. C. Hinrichsen, Mrs. Wendorf, Bro. Riason and Balke. The special meetings are causing much interest.

South Australia.

Balaklava.—Good meetings on Dec. 10, when Bible Sunday was observed. Bro. McCallum spoke morning and evening. His evening message on "Standing by the Bible" was especially fine. A number of ancient and unique copies of the Scriptures were placed on view by the members. Mrs. Curtis, senr., of Stirling, was present at morning service.

Adelaide (Grote-st.).—Bro. and Sister Schwab were welcomed into membership of the church on Sunday, Dec. 10. Good services and helpful messages were given by Bro. Schwab. The sympathy of the church was extended to Sister Ellis in the loss of her husband, Bro. Ellis, who passed away on Dec. 5; also to Bro. Olds in the loss of his father.

Mile End.—Bro. Manning exhorted at morning service on Dec. 10. The girls' mission band had a demonstration and social on Dec. 5. Bro. J. W. Black inspired the church with his message on the evening of Dec. 10. One young man made the good confession. The building was full. Several present gave promises to attend Leicester in 1935.

Nailsworth.—Good meeting on Dec. 3. Miss Redman was received by letter from Grote-st. A married lady was baptised at night. A much-needed busy bee was held on Dec. 9, which gave the building a bright look for Christmas. Good meetings on Dec. 10, Bro. McKie addressing both services. Auxiliaries are in good condition. Several members are back after sickness.

Glenelg.—After an absence from the district for some years Sister D. Inverarity is again in fellowship. The letting of recently-erected Recha-bite Hall, separated from our building by about 15 feet, to a people wearing the name "Apostolic" has somewhat interfered with peaceful conduct of services. A Christmas camp at Searcliff is being arranged. Bro. and Sister Edwards to go into camp with the young people. All services are well attended.

Maylands.—All meetings show increased attendances and interest. On Dec. 9 the kindergarten grade Christmas party was very successful; the teachers have shown great interest and initiative. On Dec. 10, at morning service, a rally of members was held, and an address given on the topic, "Keeping the Feast." In the evening the message was on "The Conversion of a Good Man," and the chapel was filled. Record attendances at week-night fellowship meetings, and Bro. Fitzgerald has commenced a series of victory messages from the book of Revelation.

Naracoorte.—During November meetings have much improved. At quarterly business meeting reports showed all departments to be working well, and the work generally in good heart. Tennis club held an enjoyable social on Nov. 30. On Dec. 3 Bro. Neville, of Morialta Protestant Children's Homes, was the speaker. In the evening a very successful young people's service was held. Many young folk attend evening services. The preachers' fraternal of Naracoorte has completed a church attendance campaign, every home in the town receiving attention.

Unley.—There have been two more confessions under Bro. H. B. Taylor's preaching. A garden party at Mrs. P. S. Messent's home in aid of foreign mission funds was very successful. Dec. 3 was Sunday School day, a very pleasant afternoon's exercises being given by scholars. Pictures and photos, taken at the Sunday School

(Continued on page 796.)

Foreign Missions.

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

A CHRISTMAS MESSAGE.

The Foreign Mission Board send Christmas greetings to the Australian brotherhood. We are grateful to our Australian churches for their help during the past year, and we are sure that their Christmas will be all the happier for knowing that during the year we were able to pay our expenses and finish with a small credit balance. This was only possible through the liberal giving of our brotherhood. Our happiness will be increased by knowing that on all our mission stations our children and native Christians, and large numbers of others, will have had the happiness of Christmas time increased by the contributions made by our young people on Children's Day.

MARRIAGE OF PEARL ANDERSON.

In Bro. Anderson's last letter, October 16, he writes: "Pearl is to be married the first of November. She is pleased about the prospect. The young man is a good fellow and from a good home. The family are well regarded, and have sufficient means to make the future free from want. In addition the young man is a Christian. Next mail will write you concerning the wedding."

WILL WATERMAN.

The call has come to him we loved so dear;
God wanted him, and so he called him home
To his eternal rest. In yonder sphere
He dwells, while here his loved ones wait
alone.
Yet not alone, for Christ their Lord is near,
And he to them his wondrous love has shown;
He has removed from them all sign of fear,
For he is ever mindful of his own.
The Church of Christ bows down its head to mourn
The passing of a hero in the fight.
His tired heart and body, weary worn,
Are laid to rest; and now he walks by sight
In realms of bliss. O weary hearts, and torn
By grief and sadness sore, look up, the night
Of death is past; there is a glorious morn—
Where God Eternal dwelleth, all is light!
He calls his church to larger tasks and new;
Fill up the gap thus made. Thou must not cease
To push the fight. The workers are too few
Who bear the banner of the Prince of Peace.
Heed ye the call, O loyal hearts and true,
Let prayer ascend, and let your lot increase
Towards mankind. The Lord God calleth you
That weary souls in him may find release.
So shall our brother not have died in vain;
The work belongs to God, 'tis ours to go,
Nor count the cost or reckon up the gain.
One falls while others carry on. We know
That after drought will come refreshing rain,
And joy will come with passing of our woe,
The fragrance of his life will long remain,
And oft the way to victory will show.

—I. A. Paternoster.

HOW A PARIAH WON HIGH-CASTE NEIGHBORS.

It would almost appear as if the triumphs of Jesus Christ in the Medak part of India are capturing the imagination of notable Christian writers all over the world. In the last chapter of his book, A. J. Russell tells a story he heard in May this year at Swanwick from Charles W. Posnett, of Medak. The story was of a young Indian Christian convert of the untouchable

Pariah class, who was sent with his wife and child to occupy a small shack and preach Christ among the people in one of the villages in the Nizami's dominions. "Each night for the first three nights they were attacked and pelted with every describable and indescribable form of filth, which plastered the interior and the occupants, including the mother and baby. They declined to report their assailants to the police or to desert their mission outpost, but prayed God to support them and to forgive their enemies. On the morning of the fourth day the ringleader of the attackers was arrested for a robbery in a neighboring village, which had occurred at the time he was leading the attack with excrement on the shack. Though he deserved punishment he had not committed the crime with which he was charged; but he could not defend himself in the courts, nor could he afford a counsel to defend him and prove his innocence. To everybody's astonishment the pariah missionary went over and spoke up for him; he proved the man's innocence and obtained his acquittal, though the judge said afterwards that the accused richly deserved punishment. After that exhibition of forgiving love, the pariah missionaries became accepted by all the village, low-caste and high-caste alike, and were afterwards often to be seen in their humble abode. The Lord had not manifested himself personally, but in this indirect way he had nevertheless answered the prayers of his low-caste Indian servants."

A WEEK OF PRAYER.

On Monday, pray for our work in China (for missionaries, Chinese workers and other Christians, and the natives). On Tuesday pray for our work in India (for missionaries, Indian helpers and other Christians, and the natives). Wednesday, pray for our work in the New Hebrides (for missionaries, native helpers and other Christians, and the natives). Thursday, pray for our missionaries on furlough, and for those travelling to or from their fields; also for those in ill-health; also for the children of our missionaries, especially for those in India away from their parents, at school in the hills. On Friday, pray for our federal secretary and F.M. Board, and for all State F.M. Committees; for the necessary funds to maintain and extend the work; for God's blessing upon the distribution of literature, and upon every other means used to deepen interest in the work; for missionary candidates, and that the money will be forthcoming to send them out. On Saturday pray for

ourselves, that we may not fail to realize our part in this work; and that, realising it, we may not fall short in our prayers and in our giving. On Sunday pray for all missionaries, the world over, who are faithfully proclaiming the word.

A GOVERNOR ON MISSIONS.

Writing in his book, "Papua of To-day," Sir Hubert Murray, who has been Lieut.-Governor of Papua for many years, and who is the President of the Australasian Society for Scientific Investigation, says:—

"I am speaking of course as an administrator with no concern for the truth of Christianity, but only for its social and moral effects, and it is here that the influence of the missions is important, so important indeed, in my opinion, as to be absolutely indispensable; for it is the missionary who must attend to the teaching of Christianity and see that Christianity does effectively take the place of the old ideas of religion which have gone or are going for ever. . . . It should be remembered—

"1. That the so-called religion of the Papuan must inevitably go.

"2. That something must be put in its place.

"3. That the only thing to put into its place is Christianity."

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W. M. Green: An Appreciation.

It was in the year 1896 I think, for I am quoting from memory (the year H. S. Earl first landed in South Australia), that I first made the acquaintance of William Green. At a tea meeting held in the Hindmarsh Institute in connection with the Hindmarsh church, a ruddy and bright lad of about fourteen, lately arrived from Nottingham, recited two of Eliza Cook's poems: "The Old Oaken Bucket" and "There's a Silver Lining to every Cloud." Even at that early age he was a very fine elocutionist, and Dr. Kidner, H. S. Earl and T. J. Gore soon formed a high opinion of him. He owed a lot to his father who, though a mechanic, was richly endowed mentally, and loved lofty sentiment. He was a British workman of the highest type. He has often enthralled me with his description of orators he had heard in Nottingham Town Hall—Henry Vincent, Elihu Burritt, Ebenezer Elliot, Cobden, Kosouth and Alexander Campbell (the last, in his judgment, the monarch of the lot). He himself had a very impressive manner of reading and reciting. Thus it was born in William. In the old "Adelphian" he was easily our best elocutionist. At the age of twenty-one he gave a lecture in Mr. Hanan's Presbyterian church in Adelaide, on Edgar Allan Poe, interspersed with recitals from that weird poet. Mr. James W. Way, afterwards Chief Justice Way, presided, and was greatly appreciative of the young orator's effort. Literature was his passion. As a reader of the morning lessons on Sundays our brother was pre-eminent. He was the oldest constant member of Grote-st. church, taking his membership there, I think, in 1868. Absolutely no one has been in attendance during all these years more frequently than he. I will close with a quotation from his last poem on "Yea and Nay, at Seventy-nine."

"Is it a good or evil thing,
This lengthening of days?
Ah, what avails such questioning?
We walk appointed ways.

"Am I impatient to be gone,
Or am I fain to stay?
As others questioned to have done,
I answer, Yea or Nay.

"Often, when weary with the road,
I wish the journey o'er;
The burden of the long borne road
Weights on me more and more.

"Ah, well, at seventy and nine
To choose is not for me—
Whichever way I might incline
My choice were nowise free.

"I am content my time should rest
With him, as is most meet,
Who crowns our betters with his best,
Our bitter turns to sweet."

William Green's closing years were somewhat lonely. He lost his wife some years ago. From that blow he never recovered. His sister, Edith, who kept house for him since the death of his wife, passed away about a year ago. Only his brother Herbert is left. My memories of him are very tender. I think I got nearer to his heart of hearts than most people, and know that the big issue of life claimed his earnest attention. He has heard the call and has replied "Adsum," the lone ruin is passed and the Father's fair dwelling-place attained. He died young at 81.—R. Verco.

REDEMPTION.

How strange are God's ways of working out his plans! He sends the Redeemer to deliver the world, not at the head of armies, or commanding legions of angels, but to a manger in a stable, with the oxen as his companions and poverty as the hall-mark of divine condescension in stooping to share the life of the humblest of his children.—General Higgins.

Memorial to Miss Emily S. Woodgate.

Miss Emily Woodgate, one of our most consecrated young women, the treasurer of our Victorian C.E. Union, died on April 23, 1933. Our sister was connected with the Victorian Education Department and was infant mistress of Pender's Grove school. In the Nov. 27 issue of the Victorian "Education Gazette and Teachers' Aid" there is the account of a memorial tablet erected in her memory. A striking tribute is also paid to our sister's worth and influence.

The following is part of the report appearing in the Gazette:—

Miss Woodgate was enthusiastic in all her work, was most sympathetic and stimulating as a teacher, exercised an exceptionally good influence on all with whom she came in contact, and always enjoyed the affectionate regard of her pupils. She endeared herself to her fellow teachers and to the various local communities in which she taught, not only because of her outstanding work as a teacher, but because of her marked personal interest in every pupil both in and out of the school.

To honor Miss Woodgate's memory, the Pender's Grove Mothers' Club erected a tablet in the school entrance hall. The inscription on the tablet reads as follows:—

In memory of Miss E. S. Woodgate, who died on April 23, 1933. A Beloved Teacher.
Erected by the Mothers' Club.

The Director recently paid a special visit to the school to unveil this tablet. Mr. McFlac paid a tribute to Miss Woodgate as a teacher, as a citizen, and as a woman who possessed in a marked degree the rare qualities of perfect sympathy and understanding. Other tributes to Miss Woodgate were paid by the district inspector (Mr. G. A. Osborne), the head teacher (Mr. I. Bethell), and the president of the Mothers' Club (Mrs. Alice Dimmack).

The following verses, written by Mr. Thomas R. Clinnick, show feelingly the esteem and affection which her fellow-teachers had for Miss Woodgate:—

IN MEMORIAM: E.S.W.

The lonely night with stars bedight
Recedes before the glare of day;
Each star is dimmed by stronger light,
But yet next eve will shed its ray:
It is not dead.

The moaning tide ebbs out at will
Of him who plans its backward flow;
Each bubbling wave and toppling rill
Remakes the breakers high and low:
They are not dead.

The roses fill the garden till
Their colors haunt our joyous eyes;
The blooms fall down at breezes' will
For earth to grasp her dainty prize:
They are not dead.

The childish laughter is not stilled
For her, who toiled until the last;
Her memories cling in hearts she filled
With tender love—and onward passed:
She is not dead.

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News of the Churches.

(Continued from page 793.)

picnic were made lantern views for a social evening to scholar friends. The literary and debating society terminated its year's work by an at home at Blackwood. The church regrets the passing of Bro. J. Hay, aged 91, a most faithful follower of the Lord, and until the last few months a regular attendant at his table.

Victoria.

Brim.—On Dec. 10 Bro. Garland was the preacher at the afternoon service, which was well attended.

Hampton.—Bro. Jones spoke at both services on Dec. 10, and baptised a young man at night. Clubs and auxiliaries are finishing their year's work with special outings, etc.

Black Rock.—On Dec. 10, at the morning service, Bro. Everett, of North Fitzroy, gave a helpful address. He also conducted the evening service. Attendance at both meetings was good.

Parkdale.—The sale of work held under auspices of the ladies' guild on Dec. 9 was fairly well patronised. Bro. A. W. Stephenson gave helpful messages at both services on Dec. 10. Sickness continues among members.

Melbourne (Swanston-st.).—Enjoyable meetings were held on Dec. 10, with helpful messages from Bro. Scambler. In the morning four were received by letter from other churches. One young lady responded to the invitation at the evening meeting.

Merbein.—Y.P.S.C.E. held its meeting on Dec. 6. Women's Mission Band monthly meeting was also held on that date. On Dec. 10 Bro. F. Henderson, snr., of Wargan, gave a helpful address. Bro. G. Reading, from Red Cliffs, conducted the gospel service. Attendances were good.

Middle Park.—Bro. Westwood spoke at both services on Dec. 10. Sister Mrs. Kells was received into fellowship by transfer from Fairfield. At the gospel service a choir, under leadership of Bro. Les Brooker, rendered an anthem. Record home mission offering, £17/19/5 to date.

Yarrawonga.—On Nov. 30 the ladies' guild annual fair was held with satisfactory results. The C.E. held an orange day, and ten doz. oranges were sent to Corowa hospital. Meetings are well attended, and Bro. Searle is giving powerful and helpful addresses. H.M. offering to date, £8/11/-.

South Yarra.—On Dec. 10 one sister, recently baptised, was received in, and in the evening a young girl was baptised. Auxiliaries are showing much life, intermediate C.E. especially doing good work in training young members to participate. One sister has been transferred to Warragul.

South Richmond.—Meetings have improved and are bright and inspiring. In absence of Bro. Dudley, Bro. Hallgren has charge. His messages in word and song have been an uplift. On Dec. 10 the "flying squad" took charge of the meeting. A large crowd gathered to hear the solos and testimonies.

Hamilton.—All branches of work make steady and encouraging progress. Sunday School rally resulted in increase of pupils. Splendid attendances at all Sunday meetings. On Dec. 3 Bro. Methven gave a fine gospel address, after which there were three confessions—a father, mother and daughter.

Brunswick.—On Dec. 10 there were splendid meetings. Bro. L. Brooker, visiting, ably presided at the Lord's table. Bro. Pittman exhorted on "Learning of Jesus." At night the monthly young people's service was held. Young men rendered an item. Bro. Pittman spoke on "Life's Safety Chain."

Swan Hill.—The church is pleased to have Bro. Nell McCann, of Gardiner, in active fellowship, also Bro. J. Anderson, from the College. After a forceful address by Bro. A. H. Pratt on "Turning," two adults and one Bible School scholar made the good confession. Many strangers are attending gospel services.

Wangaratta.—At gospel meeting on Dec. 3 four young people were immersed. There were good meetings on Dec. 10. After Bro. Trezise's address two young ladies confessed Christ. A primary class has been formed in Bible School, and meets in a room at the manse. A social was held in aid of tennis club on Dec. 6.

St. Arnaud.—On Nov. 22 the church enjoyed a visit from Mr. Gale, who gave a lantern lecture and address on home mission work. Sunday School anniversary was held on Nov. 26, when prizes were distributed. The following night a successful concert was given by Sunday School scholars. Bro. Black, from Newmarket, spoke at all meetings.

Mildura.—Four were received into fellowship on morning of Dec. 10. Three of these were baptised the previous Sunday evening, and one on Nov. 26. Bro. Macnaughtan spoke in the morning on "Imitators," and at night on "Four Men in Mildura Christ Cannot Save." After the evening service another from the Brethren signified his intention to unite with church.

Ormond.—On Nov. 26 Bro. Baker gave a fine address in the morning, and Bro. Gordon Andrews preached to a good audience at night. Bren. Cox and P. T. Saunders conducted services on Dec. 3, Bro. Baker being on holiday. On Dec. 10 three were welcomed in at morning service. Bro. Baker gave fine messages at both meetings. He is leaving to take up the work at Shepparton on Jan. 14. Bro. Andrews is coming to serve Ormond on Jan. 21.

Hartwell.—Attendances at meetings are good. Bro. Baker is giving forceful and instructive messages. Bro. Hughes, of E. Camberwell, addressed church on Nov. 26. Bro. Eddison, from East Kew, was received into fellowship on Dec. 10. At night a special men's service was conducted by Bro. Baker, assisted by a men's choir which rendered several anthems. Cricket team attended service. All departments are in a healthy condition.

Carnegie.—Meetings are fairly well attended. On Dec. 3 one was received into membership on faith and obedience. Sympathy is expressed with Sister Mrs. Scott in the loss of her husband by death. Bro. J. Tinkler, on account of moving some distance from the church, has resigned as treasurer, and Bro. Percy Luke has been appointed to the position. Sunday School records have been high lately. Good services on Dec. 10. Bro. Shipway spoke morning and evening.

Chelsea.—On Dec. 3 the local Girl Guides and Brownies, in charge of their leaders, visited the morning service. Bro. R. G. Cameron, who has taken up the work at Chelsea and Frankston until Bro. Methven resumes, gave fine messages. On Dec. 9 the ladies' guild annual sale of work was held successfully afternoon and evening, opened by the mayor, Cr. James. The sisters of the guild, though few in number, are a great help. On Dec. 10 Bro. Cameron gave two fine discourses on the Lord's return.

Caulfield (Bambra-rd.).—The rainbow fair on Dec. 8, to raise funds for the new chapel, was gratifying. It is expected that net proceeds will total £65 to £70. The system of direct giving each Lord's day to the building fund continues to give satisfaction, and the cause is in great heart at being able to meet its new obligations. A day of blessing was experienced on Dec. 10. Bro. Youngs exhorted.

Warracknabeal.—Attendances are fair; increase at gospel services. Appreciated addresses have been delivered by Bro. Garland. On Dec. 10 Bro. Moncrieff spoke at morning service, Bro. Garland at night. Golden circle and ladies' aid annual fete on Dec. 1 was successful; £25 raised. J.C.E. is progressing favorably; Y.P.S.C.E. maintains interest.

Minyip.—On Oct. 29 the Bible School held successful anniversary services. Bright singing by the children was enjoyed. In the morning Bro. F. Killey gave a splendid address. Bro. Garland delivered a fine message in the evening. The building was crowded. On Oct. 31 Bible School concert was held. The children did their part splendidly. Prizes were distributed, and a happy time was spent. On Nov. 24 Bro. Gale gave an interesting lantern lecture and presented Bible School scholars with certificates. Every scholar who entered annual examination was successful.

Carlton (Lygon-st.).—Bro. Raisbeck spoke on morning of Dec. 10, a number of visitors being present. Interest was manifest in Bro. Ennis' address at night on "Hindrances to Obedience." Home mission annual offering has reached £35/3/3. Junior department held its annual gift afternoon, resulting in the making of over fifty gifts by the children for poorer folk at Christmas. On Dec. 9 over seventy young people of the church and auxiliaries held a successful Christmas party to wind up activities for the year. Occasion was taken to make a small presentation to Bro. Alf Richards, who is being transferred to Warragul. His loss will be felt in boys' club and Bible School.

Malvern-Caulfield.—Average attendances for November: Communion 139, gospel services 163. Bright, well-attended services past two Sundays. Bro. and Sister Morse have transferred to South Yarra. Bro. Roy Callow has been appointed organist in succession to Bro. G. Herkes, who rendered great service in that capacity for some years. Sister Miss Doreen Holmes is progressing after operation. Bro. Bremner met with a painful accident to his hand. Home mission offering to date is about £15. Visitors on Dec. 3 and 10 included Bro. and Sister Richardson, from Hindmarsh, S.A. Bro. Lew Milne is back at services after some months' absence in the country, whilst Bro. Osborne Elliott has gone away to work during harvest time.

New South Wales News-letter. Ethelbert Davis.

The one topic of absorbing interest in Sydney at the moment is "our daily bread." Christmas, the lottery, the election of the Upper House, tariffs and disarmaments are relegated to the background, while the crusty loaf, back of which are the snowy flour and the golden grain, is being discussed. Great headlines in the press and conversation in tram and train and restaurant, and speeches by soap-box orators, all centre in the proposed increase in the price of bread. That the wheat farmers need assistance no one will deny, but the increase in the price of bread will be felt most by a large number of people, who can ill afford to pay even a small increase.

Chinese Sunday School.

It was our pleasure to attend the anniversary of the Chinese Sunday School, held in the Chinese church building on December 6. The items rendered by the scholars were very creditable indeed. The annual report submitted by the secretary contained interesting information. Last year the school register showed sixty-seven scholars and eight teachers. During the year six scholars went to China, nine removed from the district, and ten have lapsed. Seventeen new scholars have been added to the school, making the present total fifty-nine. One of the teachers

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STATE SAVINGS

ALEX. COOKE

was baptised last July, and was received into the church. Twenty-one scholars and one teacher sat for the Bible Schools examinations, five of whom gained prizes, eight honor certificates and five pass certificates. The work among the Chinese children in Sydney is most encouraging, and reflects great credit upon the workers.

Religious Education.

The Council of Religious Education, on which our own Young People's Department is represented, has approached the Minister for Education, asking that in the State Schools the morning and afternoon sessions be opened with prayer. Failing both sessions, that in every school the morning session open with prayer. The minister himself is quite sympathetic to the proposal, but fears strong opposition from the Roman Catholic church and from the Communists. We understand that Archbishop Kelly was approached on the matter and characteristically replied that he was glad to hear that the council recognised the evils of the present secular system of education, and naively suggested that the only way out was to subsidise denominational schools.

Proposed School Building.

For some years a Sunday School was conducted in a private house at Mordialloc; but owing to the insecurity of the tenure of the meeting-place the Bible Schools Committee is arranging to erect a building with seating accommodation for 130, the total cost of which, because of volunteer labor, will not exceed £150. And according to plans the building will be quite presentable.

Items of Interest.

H. G. Harward, who recently resigned from the work at North Sydney, has been urged to remain with the church, and has been granted leave of absence to conduct missions in Tasmania. The brethren in Tasmania have engaged him to conduct an evangelistic campaign extending from the beginning of the year till Easter. The Tasmanian brethren are to be congratulated on this forward move.

J. T. Chivell, who has just closed his ministry with the church at Charters Towers, Queensland, has accepted an engagement with the church at Gilgandra, N.S.W., and will commence his labors on December 17.

B. G. Corlett, preacher of the Granville circuit, has gone to New Zealand for a well-earned holiday. The churches under his leadership have been pressing on toward the goal of self-support. In a few months' time they expect to reach their objective.

New South Wales.

Erskineville.—A pleasing sacred concert was given by Bible School, assisted by some adults, on Dec. 5. The dialogue, "Builders for Christ" (arranged by Bro. Sirtt) was efficiently interpreted.

Canterbury.—On Dec. 3 Bro. T. Morton exhorted the church on "Have Faith in God." At night Bro. J. Rosser preached to a good meeting; three confessions. On Dec. 10 Bro. B. Collins spoke in morning and Bro. J. Rosser at night; two confessions. Bible School is still growing.

Chatswood.—Fair attendance at morning meeting on Dec. 10, when a wonderful oration was delivered by Dr. Meldrum on "The Logos." A young member of the Bible School was received into fellowship. The gospel service was very well attended, Bro. J. Whelan speaking on "A Sword, Not Peace."

Hammore.—Bro. P. E. Thomas, of Belmore, gave a much appreciated address on morning of December 10. 240 were present in the Bible School. At night Bro. Paternoster preached to a good audience. The choir is helping greatly with appropriate singing. At the request of Bro. Paternoster the church has accepted his resignation.

Paddington.—On Dec. 10 there was a record attendance at Sunday School, 103 being present. The C.E. society held a successful social, over 60 young people being present. On morning of Dec. 10 Bro. Hagger's subject was "When God Answers 'No.'" In the evening Bro. Herring, of Grafton, sang a solo. Bro. Greenhalgh's gospel message was in keeping with "Bible Sunday" observance. H.M. offering has so far exceeded £10.

Wagga.—The ladies' aid held a successful sale of work in November. Their last meeting for the year, on Nov. 29, was a devotional service, when £5 was donated to State tent mission fund. C.E. society has donated £1 to the same fund and 10/6 to New Hebrides launch appeal. A visit was received from Methodist C.E. society on Dec. 5. Home mission offering is nearly £11. Sister Edwards, of Tareutta, has returned home after being in hospital nearly four months. After Bro. Wakefield's message on morning of Dec. 10 a married man and his wife decided for Christ. A daughter made the good confession at night. These, with a girl from the school who had previously made the good confession, were baptised the same evening. A young man also made the good confession.

ADDRESSES.

H. Krygger (secretary Exeter church, S.A.)—5 Alsop-st., Semaphore.
T. G. H. Westwood (preacher Middle Park church, Vic.)—94 Hambledon-st., Middle Park, S.C.6.

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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, 3 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. Clay (offering for Social Service Christmas treat). A warm welcome awaits you at all these services.

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MARRIAGE.

JORDAN—MORRISON.—On Nov. 17, 1933, at 4 Cochrane-ave., Camberwell, by Mr. H. J. Patterson, M.A., Percival Arthur, only son of Mrs. Jordan, Boronia, and the late Mr. J. C. Jordan, to Catherine McLeod, eldest daughter of Mr. and Mrs. W. Morrison, Camberwell.

IN MEMORIAM.

COSH.—In loving memory of our dear father, James Gilmore Cosh, who passed away at Auburn, Sydney, on his 97th birthday, Dec. 9, 1932.

One sad year of longing
For a dear father we have lost,
Only God in heaven knows
What pain that parting cost,
A happy father, oh, so bright,
His heart so full of love,
His voice that always cheered our homes
Has gone to dwell above.
Thank God for the faith that teaches,
When the journey of life is o'er,
We shall meet again our loved one
Where partings are no more.

—Inserted by his loving daughters, Tena and Annie.

WATSON.—In loving memory of Annie, wife of Samuel Robert and dear mother of Ern, Bob and Pearl (Shepparton), Ivy (Mrs. Funston, Bendigo) and Hazel (Mrs. Graham, Merrigum), who passed away December 17, 1932. "Until the day break and the shadows flee away."

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HOLIDAYS.

Church members and friends on holidays, or spending week-end at or near Chelsea, Vic., are cordially invited to meet with the church in Blantyre-ave., near station, 11.15 a.m.

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N.S.W. Women's Auxiliary.

Under the presidency of Mrs. T. Hagger, the final meeting for the year was held on Dec. 1, when a splendid gathering of women assembled at the City Temple, Campbell-st., to hear an address by Mr. J. Wycliffe Black.

During the year all committees have been very active, and excellent work has been accomplished in the various departments.

Special meetings have been held for home and foreign missions. For foreign missions £67/3/9 was given in lieu of clothing for Indian boxes. Gifts of quilts and singlets were also received by Mrs. Budgen, F.M. supt. For home missions the shilling fund was launched in November, and over £50 has already been raised through the effort of Mrs. F. Steer, home mission supt., and her committee. The objective is to raise £100 before the 1934 conference to be held at Easter.

During the year a General Dorcas class was commenced, and regular monthly meetings are held at the Enmore Tabernacle. Several visitors have been welcomed at monthly meetings, including Miss Florence Cameron, from India.

The sisters in N.S.W. extend Christian greetings to fellow members of conferences throughout the Commonwealth.—J. N. Palmer, Hon. Sec. Secretary.

Victorian Women's Executive.

The usual monthly meeting was held on Friday, Dec. 1; Miss Ellis (president) presiding. Devotions were led by Mrs. Oliver. The speaker, Mr. Cambridge, paid a tribute to the work done by our women in connection with the Social Service Department.

Correspondence included letters from Mrs. Sandells and Mr. F. T. Saunders. Calendars have been forwarded to our missionaries on the foreign field. Federal Conference echoes were given by Mrs. G. W. Mitchell. Miss Ellis farewelled Mrs. S. J. Wilson, who is leaving for a holiday in India. We wish her Godspeed and a safe return. A presentation of a boomerang of flowers was made. Mrs. Wilson briefly responded. Thanks and acknowledgment to our women for the splendid work done in connection with the garden fete held last October have been received from the principal of the College, the Board and faculty. We extend to our Victorian women Christmas greetings and good wishes for the year 1934.

Home Missions.—The committee visited South Yarra, Ascot Vale, Oakleigh and Carnegie, the needs of home missions being stressed.

General Dorcas had a record day's work on Nov. 15; 39 workers in attendance. We acknowledge with sincere gratitude the half-yearly donation of £17/10/- from Margaret Goudie Fund. The gift store resulted in the sum of £6/1/-, This helps to purchase material for making up. Christmas cheer was extended to 17 cases through Margaret Goudie Fund, articles of clothing sent to convalescent home, hospital committee, Travelers' Aid, City Mission, Pilgrims' Rest, three private cases; a total of 71 garments distributed.

Hospital committee paid 62 visits to the various institutions, many kinds of cheer and comforts being distributed to patients. Mrs. Myer, superintendent, thanks all who have donated Christmas cheer for those in hospitals.

Benevolent home received a visit from members of Oakleigh church. Mr. Mudge conducted the meeting, his message being enjoyed by the old folk.

Prayer committee visited South Yarra Endeavor Society, and a happy meeting was held.

Isolated sisters.—118 letters were written, and 15 replies received.

Women's Mission Band committee visited Carnegie. The committee and council entertained Mrs. S. J. Wilson before her departure for India. She has been a very active member of the band. Red Cliffs held a very successful first anniversary.

Social Service Department has distributed 156

garments, 5 pairs socks, 23 pairs shoes, 11/10 worth groceries and all perishable goods, as well as two sacks of clothing to Gummeragunja. A successful temperance meeting was held in connection with Moreland C.E. society, seven young people taking part.

Next meeting of executive will be held on Feb. 2, 1934. Mrs. McGregor will lead devotions, and speaker will be Matron Gray, of Melbourne City Mission.—Miss Rousseth, secretary, 11 Florence-ave., Kew.

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Queensland Women's Executive.

The executive held its final meeting for the year on Monday, Dec. 4. There was a very good attendance, eleven churches being represented. Mrs. Wendorf presided over the business session. Satisfactory reports were received from all departments. Two very successful prayer meetings have been held. One was at Sunset-holme, where a good musical programme was given to the aged inmates, also refreshments provided, and a collection of £2 was handed to the matron to provide Christmas cheer. The other was held at the City Mission, where a programme and afternoon tea were given to the mothers' union, and a collection given to the superintendent, to be used for Christmas cheer.

The hospital visitation superintendent (Mrs. Sanderson), reported that more than 60 visits have been paid to sick in hospitals and homes.

Various donations were received for home and special missions, namely: Sisters at Sunnybank (per Mrs. Harlen (asst. sec.), 58; Wynnum, £1/6/6; Zillmere, £1/5/-; Kedron, £2/0/6; donation (Mrs. Wendorf), £2/2/-.

A Scripture lesson was read by Mrs. E. C. Hinrichsen.

It was a delight to have Miss Florence Cameron, from India, present, and the president extended to her a most hearty welcome. She gave a very interesting account of her work among the girls. A collection was taken up and divided between foreign and home missions. Miss E. Hackett sang a solo, and afternoon tea was served.

Mrs. Wendorf organised a very large meeting of women on Monday, Nov. 27, to hear Mr. J. W. Black. A programme of musical and elocutionary items was given by Mesdames K. Ger-rand, E. C. Hinrichsen, W. Keeble and Miss E. Hackett. Mrs. Wendorf heartily welcomed Mr. Black. Scripture lesson was read by Mrs. F. Enchelmaier. Mr. Black first spoke on social matters of great importance to women, and then gave a most eloquent and uplifting character sketch of Queen Esther. This being his last meeting in Brisbane before leaving for Sydney Mr. Black expressed himself as being delighted with his visit, and particularly with the fine assembly of women gathered to hear him.—G. Partridge, Baron-st., Annerley.

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