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A Happy New Year.

ANOTHER year is about to dawn. What it has in store for us, no man knows. Horatio Nelson Powers describes the uncertainty of the New Year in a suggestive verse:

"A flower unknown; a book unread;
A tree with fruit unharvested;
A path untrod; a house whose rooms
Lack yet the heart's divine perfumes;
A landscape whose wide border lies
In silent shade, 'neath silent skies;
A wondrous fountain yet unsealed;
A casket with its gifts concealed;
This is the year that for you waits
Beyond to-morrow's mystic gates."

To some the uncertainty of the years is a cause of anxiety and corroding care. The Christian trusts a Father's love who knows and loves us all and will ever hold us in his hand. He "holds the key of all unknown," and we are glad. Happy is he who has learnt to say:

"I cannot read his future plans;
But this I know,
I have the smiling of his face,
And all the refuge of his grace,
While here below."

Happy!

Myriads of greetings will contain the words "A Happy New Year." As we review the year about to close, and as we consider the present world situation, we may be apt to regard the familiar words as ironical or satirical. 1937 has seen some blots upon our Christian profession and our civilisation. Wars unexcelled for horror have waged in east and west. Distrust and ill-will amongst the nations have grown rather than diminished. Colossal armaments and preparations for war indicate the tension. Recently the headline "Twenty Million Gas Masks in Britain" impressed us with the closeness of the peril. Fear seems to hold the peoples of the earth in bondage. Every nation says it desires peace, and yet the dreadful spectre of war hovers near.

In the face of these things, how can we expect a happy New Year? Are the words merely conventional? Will we pass them on simply as such; or can we give the greeting with cheerfulness and expectancy? To many people, it is to be feared, the wish is a purely conventional one. But

surely it is more than that to many. The Christian knows that the source of happiness is within. It does not depend on external circumstances. Those who know the Lord have a peace which the world can neither give nor remove.

"O happy they who know the Lord
With whom he deigns to dwell."

"His presence sweetens all our cares
And makes our burdens light."

Have we not all known saints of God who have triumphed over the ills of fortune, the buffetings of life, and the worst of earthly experiences? They were poor, sick, lonely, bereft—and yet they had such a sense of the presence and blessing of God that they were glad and exulting. Happy Christians, filled with the peace of God, manifesting in the midst of their penury and suffering the possession of that joy which Christ promised to his disciples, are the real evidences of Christianity. We are glad that so many prove in their experience the sufficiency of our Lord and demonstrate that faith is the victory that overcomes the world.

How Happy?

In the foregoing has already been indicated the secret of happiness. It is found in a

spirit of faith and confident, reliant trust in the love and goodness of the Infinite God our Heavenly Father, in a life spent in the service of our Lord and Saviour Jesus Christ, and in experience of the Holy Spirit's indwelling which includes as part of its fruit the happiness and joy which we seek for ourselves and others. Happiness will be ours when we give ourselves more diligently to the counting of our blessings than to complaints about our hardships and distresses. Happiness will be gained more readily as a by-product of Christian activity than as a thing to be pursued for its own sake. The less selfishly we can live, the more we seek for the good and happiness of others, the more surely will 1938 prove to be for us a happy New Year—reconciling the world unto himself."

Secondly, we behold a Saviour, which is Christ the Lord. "Thou shalt call his name Jesus, for he shall save his people from their iniquity." Prior to his coming it was a poor, ark, hopeless world, and men were as

"Children crying in the night;
Children crying for a light;
And with no language but a cry."

Dr. Burnet on Infant Baptism.

FOR the "Alexander Love Lecture" delivered in Scots Church, Melbourne, Dr. Adam Burnet, one of the special representatives of the Church of Scotland at the Presbyterian Centenary, chose as his subject "Religion and Magic." The lecturer dealt largely with "the sacraments" of baptism and the Lord's supper, with which, he said, magical ideas are often associated. We quote a few sentences from Dr. Burnet's treatment of infant baptism:

"Infant-baptism, more common by far among us than adult-baptism, is not so much as mentioned in the New Testament; the first trace of it is in Irenaeus (last quarter of second century), but surely there are few things done in our church without the explicit warrant of scripture that are more Christ-like than this baptising of little ones. It takes us back, does it not, to the days when the Lord took them up in his arms, laid his hands upon them, and blessed them? It proclaims that they cannot too soon be brought within the sphere of sustained Christian influence. The baptism of a

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child, to be sure, has a look of magic. The child cannot realise what is happening, and to the outsider the Trinitarian formula, 'in the name of the Father and of the Son and of the Holy Ghost' may seem no more than a spell. But there is no magic here. Nor does any prayer bring any peculiar power to the baptismal water."

"The little one is then sprinkled with water in token that through the faith of his parents he takes his place in the church of Christ in the family of God, and that through their faith and the faith of the fellowship God's regenerating grace will go on cleansing and redeeming him through the years to be, against the day when he will make their profession of faith his own and be sealed of the full communion of Christ's church."

A few simple comments may suffice: (a) We welcome the frank confession that the first trace of infant baptism is nearly a century and a half after our Lord gave his commission. Those who wish to follow New Testament practice cannot be bound by the views of late second century writers.

(2) It is not easy to see how infant baptism can take us back to the Lord's *laying hands* on children and *blessing* them. If paedobaptists were content to do as our Lord did, we should not be likely to object. (3) To sprinkle water on infants "in the name of the Father and of the Son and of the Holy Spirit" is to make a claim which has not a particle of Scriptural evidence in support of it. The least that the formula or phrase could mean would be that the action is done by the authority of Father, Son and Holy Spirit. There is no such authority, infant baptism admittedly not being mentioned in the New Testament and there being no trace of it for genera-

Seeing God.

"SHOW us the Father," was Philip's prayer. The aspiration was a good one, even if Philip had failed to appreciate the revelation God was making to him through his Christ. There are many people who are anxious to know God. They wish the preacher to give them definite information and assurance. A writer in the "Spectator" puts their plea as follows: "You people claim to say something about God. Say that first. We are concerned about social and international affairs. But we do not want to hear you upon them unless you have first told us of God."

It is eternal life to know God and his Son, Jesus Christ. The believer who has come to this knowledge must, in life and word, seek to communicate it to others. Particularly, he has to let men see God in the face of the Lord Jesus, who is the only way to God. The divine Christ said, "He that hath seen me hath seen the Father."

Life Attuned to the Perfect Scale

J. Whelan, M.A.

THIS is an age of progress. Each year reveals some new wonder of scientific achievement. Our vast material advances, however, present severe tests to the human spirit. These marvellous industrial enterprises have increased the world's wealth and the extension of its educational facilities has widened its culture, yet spiritually ours is a famishing world. The church is commissioned to supply it with the Bread of Life. The church faces a difficult but not impossible task. A deeper sense of God is needful. A shallow conviviality in the lives of too many disciples has usurped the place of devotion and spiritual worship. All our human relationships need to be governed by a sense of obligation to God. The consciousness of God must be supreme. Life is reduced to low levels when reverence for God, his word, his will and worship are neglected. Nothing can be substituted successfully for spirituality in the life of the individual or the church. Hence what better theme for a new year meditation than the Petrine exhortation to attune the life to the scale of the perfect character.

2 Peter 1: 5-7 declares "and besides this, giving all diligence, add to your faith virtue; and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, brotherly kindness, and to brotherly kindness, love." These are the tonal graces of the Christian life, the basis of its harmonious joy. This new life is divine in origin; we have become partakers of the divine nature. Through faith and obedience we have received the Spirit of God as an indwelling possession. He seeks to develop in us the power and beauty of the divine life. God has supplied infinite resources, and it is ours to "work out our salvation," for it is God which "worketh in us both to will and to do of his good pleasure." It is our part to "give all diligence," to co-operate with him in the production of Christian character. How wonderfully he works in nature in co-operation with man! Through culture and growth the lily grows in perfection and beauty from what in embryo was contained in the bulb, so the divine life principle is expanded step by step through all the successive graces named in our text. Giving all diligence, "add." The Greek word translated in the A.V. "add" is a musical term meaning "to train a choir" or "to lead it." Such work as was done by Heman and Asaph under David and Solomon. It is very fitting that this musical term should be used, for it compasses all life. Music is not exclusively audible. The poet Keats writes of the superiority of "unheard melodies." The soul of music was in Beethoven although he was deaf. We speak of the music of

the spheres, and this is true scientifically. Light has musical vibrations, and the scent of flowers produces octaves of fragrance. God has created a wonderful rhythm in nature, and intends that our lives should become a grand sweet song. We know, however, if music is to be rendered beautifully the scale must be practised thoroughly until every note can be perfectly produced. There are eight notes here. The octave begins with the keynote, faith, and rises to a grand climax in love. There is a beautiful inseparable unity in these tonal graces, faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, love. They have a universal appeal, and can produce through human lives the simplest music or the most sublime, according to the responsive capacity of the human soul to the divine touch. Let us examine more closely each one of these tones.

Faith is the keynote. It begets in us certainty of God. It is indefinable though capable of vivid description by reason of its wonderful achievements. How powerfully the writer to the Hebrews describes it. Certainly it is more than mere intellectual apprehension—it is belief based upon a vital experience. It finds its centre in a person, the Lord Jesus Christ, and through absolute committal to him becomes a life-changing experience. When we have accepted Jesus as the Son of God and our Saviour, and have acknowledged his authority, we have the faith that saves. This faith is related to all subsequent development.

Virtue here is not suggestive of its modern meaning, purity of life, but of manly character. It is the quality of the warrior, valor or courage. Courage does not mean absence of fear but its conquest. God's Word frequently bids us to "Fear not." Jesus said, "This is the victory that overcometh the world, even our faith." The Christian church needs the spirit of a great adventure. Timidity and hesitation spell disaster. Our faith needs courage. It is the active quality of faith. Faith's achievements are displays of courage.

Knowledge does not mean merely the reception and recording of facts; but involves their interpretation in life experience. What we are influenced what we know. To know music we must possess a musical temperament. We can never appreciate the beauty of art or sculpture unless we have an understanding sympathy with the artist's purpose. Christian truth is spiritually discerned. We must have the spirit of obedience or we will never really know Christ. He said, "If any man will do his will he shall know of the doctrine." The obedient heart makes possible keen spiritual perception without which we can-

not go on to know the Lord in greater fullness.

Temperance means self-control. The trouble with the modern world is that men are making marvellous conquests continually in the outer world and yet remain slaves to their own passions and moods. A man will always be defeated until he conquers his inner self. There is only one way to victory. He must allow "the law of the spirit of life in Christ Jesus" to reign within, and then he will conquer "the law of sin and death." This calls for regular discipline. If the athlete practises rigid self-restraint for a fading wreath, how much more should we endure discipline as contestants for an incorruptible crown!

Patience relates to our external life. It enables us to endure under pressure because our confidence is based on the goodness and power of God. Impatience breaks our morale and destroys promising futures. There are those who can mount up with wings as eagles or run like spirited steeds, but the men and women who are doing the work of the church and of the world are those who walk and do not faint. Patience is a tone not easily produced. Behind it is the story of suffering. Paul said he "gloried in tribulations also, knowing that tribulation worketh patience."

Godliness is God-likeness. It is the operation of the divine spirit permeating our whole being in order that all may be brought into conformity with the mind of Christ. Such a life "adorns the doctrine of Christ." Wherever such lives go the stamp of ownership is upon them, and they are interpreting God's will, in faith and practice commending him to all hearts.

Brotherly kindness. The Greek word is "philadelphia," love of the brethren. This emphasises our new relationship. There may be differences of race, class and condition which tend to separate, but through the gospel we have been made "one in Christ Jesus." Love of the brethren is a proof of discipleship. "We know we have passed from death unto life because we love the brethren." How sad to contemplate the disunity of God's people to-day! Is it any wonder than men fail to hear the music of the gospel because of the jangling discords of division? This note of unity must be restored.

Love. This is the love which is greater than brotherly kindness, overflowing and extending to men everywhere, even to enemies. It is impossible except through divine inspiration to adequately describe it. Paul in the thirteenth chapter of first Corinthians has given a matchless description. Ponder over it, and pray that God may enable you to translate it into the terms of daily life. Note the octave began with faith in God as the keynote and rose to its glorious climax in love, for love is God-likeness, for "God is love." When life is thus attuned we can daily triumph over the jarring discords of the world. Surely these words express our desire—

"Ah me, that such a life were mine
Responsive tuned and true,
When all was gladness, all was shine
Or when the storms of sorrow blew,
That so 'mid all the fret and strife,
The jarring undertones of life
My life might rise to God and be
One long harmonious symphony."

We are facing a new year, and we would seek to meet its challenge with a life of inward peace.

"Giving all diligence"—we would so practise the perfect scale of character that we may be proficient in the Christian graces. If we do these things the promise is we shall never fail. What is true of the individual may be applied to the composite life of the church. It is said of the Thessalonian church, "From you sounded out the word of the gospel, and in every place your faith is spread abroad." Is that true of the church in your area? What contribution are you making to the production of gospel melody by life and word? Just as a conflicting performer can spoil an orchestral programme so any member of a church out of concord with its noble fellowship can introduce disharmony.

We have all been thrilled by masterly renditions of Handel's Messiah, as the glorious theme touched so reverently has been expressed in harmonies so rich and sublime. God has seemed very near. We have, as disciples of the Lord, an even greater task to present in living tones to the world the superlative theme of Christ and his gospel. Such a task demands our best effort. Constant, persistent endeavor is the price the great artists must pay for continued success. Shall we be less untiring in spiritual drill when the secret of success is a character becoming more and more attuned to the will of God?

out weighing them, of slouching postures, of indeliberate epithets, of peevish complaint, and of lightly making the petitions of saints our own. All this is an intolerable familiarity with the great majesty of God," and we ought

hanging World.

elders to see any prospect of its being realized. How often the youth hears a statement: "Christianity is all right in theory, but it won't work in business!"

2. *Loss of Vision.*—Outside interests after the school age tend to crowd out the worth-while purposes which played an important part in the boy's or girl's life. Later on, the need for securing and holding a job play an alarmingly large part in the life of the individual. Economic insecurity blurs the vision.

3. *Lack of Courage and Spiritual Power.*—Unless the church has helped the youth to establish sound Christian character, there will seem to him little use in being attached to what seem to be hopeless causes.

The Remedy.

Christianity has perhaps been described in terms too tame for youth. "Will you please come to church?" with its invitation to sing hymns and listen to a sermon is a feeble substitute for Christ's challenge, "Follow me!" The world is sufficiently full of troubles and difficulties to-day to present a big challenge

When we come "seeking Jesus," what do we see? Why, God has come in the flesh to dwell among men. They shall call his name Emmanuel, that is, God with us. The Word was made flesh. Jesus, who being in the form of God . . . was made in the likeness of man. He who was the brightness of God's glory and the express image of his person took upon himself the form of a servant. Later we read of him, "God was in Christ reconciling the world unto himself."

Secondly, we behold a Saviour, which is Christ the Lord. "Thou shalt call his name Jesus, for he shall save his people from their sins." Prior to his coming it was a poor, dark, hopeless world, and men were as

"Children crying in the night;
Children crying for a light;
And with no language but a cry."

Then when conditions were matured through a process extending through millenniums—yes "when the fulness of time had come, God sent forth his Son." Herein are the good tidings of great joy to the lonely, unfortunate, sick, bereaved, discouraged and sinful, and to all people—a Saviour which is Christ the Lord. "And being made perfect (that is, through the suffering and death of the cross) he became the author of eternal salvation unto all them that obey him."

And here is something we cannot afford to miss: Love divine came down at Christmas time. God so loved that he gave. Is it any wonder that his coming was accompanied by a spontaneous and gracious generosity of all classes of men? The orchestra of heaven gave music, the shepherds gave glory to God, the wise men worshipped and gave their gifts, gold, frankincense and myrrh, and Simeon and Anna, God's servants, gave tribute and praise. Is this not significant? Christmas time is a time to give gifts to each other, and let us not forget our gifts to him—our time, our talents, our service, ourselves, for

"Love so amazing, so divine,
Demands my life, my soul, my all."

And unto him belongeth all praise, glory, majesty, dominion and power for ever and ever. Amen.

Prayer

Conducted by

and the wireless are short-cuts to reading and the hearing of good music, but they are no substitutes for taking part in them. The tendency is for shorter and shorter hours of labor. What is to be done with the free time?

4. *Less Initiative in Youth.*—With the great extension of high school education, boys and girls are economically dependent on their parents for a much longer period. Numbers are to be found who go to school only for the fun of the football or the hockey, and for such, school is only an extension of the play period. Yet, Alexander the Great was leading armies when he was sixteen years old; the younger Pitt as Prime Minister of England in his twenties, and it was Mr. Reddaway, a young man of twenty-three, who was responsible for the new Federal basic wage.

We are faced, then, with the possibility of a deterioration of men at the time of an increase in the standard of living.

lives testify that he is the author of our life and the author of our life.

And so, stealing o'er "vale and mountain, land and sea, through light and darkness," this message of hope and gladness, like strains of sweet music, bids us go "even unto Bethlenem, and see this thing which has come to pass, which the Lord hath made known to us."

child, to be sure, has a look of magic. The child cannot realise what is happening, and to the outsider the Trinitarian formula, 'in the name of the Father and of the Son and of the Holy Ghost' may seem no more than a spell. But there is no magic here. Nor does any prayer bring any peculiar power to the baptismal water."

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Bethlehem.

drook.

the feet of the maid of Moab. I need not dwell upon the beautiful story of Ruth, surely familiar and dear to us all. You know of her fidelity to Naomi and to Naomi's God, and how she claimed Boaz as her kinsman-redeemer, and how well Boaz performed his part, so that Ruth became not only the ancestor of Israel's greatest king, but of great David's greater Son, the Lord Jesus Christ.

It was after Ruth's great-grandson that Bethlehem became known as David's city. Many an incident of his early years must have happened there. In those fields he kept his father's sheep and delivered them from the mouth of the lion and the paw of the bear. One of the most stirring incidents of his maturer years is told in 2nd Samuel, 23rd chapter. It was harvest time, and David, overcome with heat and fatigue, exclaims impulsively, "Oh! that one would fetch me drink of the water of the well of Bethlehem, which (is by the gate) (is there to this day). And three of his mighty men fought their way through the intervening Philistine host, drew water from the well of Bethlehem, and brought it to David. But he would not drink it; it would seem almost like drinking the blood of those heroes whose lives his thoughtless words had put in mortal peril. So he "poured it out before the Lord."

The lesson for us is, never to derive benefit or pleasure through needless risk of the lives or souls of others. It can be applied in various directions, such as pleasures that gravely endanger others if not ourselves, and certainly with reference to intoxicating drink. If not for one's own sake, then for the sake of others, we should dash down the cup fraught with peril, and say, "Be it far from me, O Lord, to do this thing."

Then too, with Bethlehem there are most blessedly associated memories of our Saviour-King. Some 300 years later than David lived the prophet Micah. He, after denouncing the

wickedness of the Jewish leaders and warning of the approaching judgments of Jehovah, sees of the nation's calamities the coming of a beyond the nation's calamities the coming of a Deliverer: "And thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall come forth one who shall be ruler in Israel, whose goings forth shall have been from of old, even from everlasting." Those words, recorded several hundred years before Christ came, were fulfilled when David's Son was born in David's city. On that eventful night, big with human destiny, the fields of Bethlehem were bright with the glory of the Lord, and humble shepherds heard the glad tidings, "Unto you is born this day in the city of David a Saviour who is Christ the Lord." Heard also the song of the angels, "Glory to God in the highest, and on earth peace, and goodwill toward men." Is it not grand that Jesus was ushered into the world with song? Christianity is a religion of joy. It makes for a happy world.

"Let us now go to Bethlehem," exclaimed the shepherds when the angels went away. This we also have done in spirit. We have seen how Bethlehem figures in three distinct epochs in sacred story, and in three great experiences in human life. A birth, a marriage, and a death (but in the reverse order) are thus associated with it—the death of Rachel, the marriage of Boaz and Ruth, and the nativity of Jesus. We dwell on the earlier memories of Bethlehem, memories of sorrow and death, memories of peace and war. But we praise God that in later times there came to Bethlehem the Prince of Life who came to abolish death, the Prince of Peace who came to promote peace and goodwill among men.

Friends! let us not only cry, "Thanks be unto God for his unspeakable gift," but let us prove the sincerity of our gratitude by unselfish efforts for the help and happiness of others.

THE CHRIST.

THE good intent of God became the Christ. And lived on earth—the Living Love of God, That men might draw to closer touch with heaven.

Since Christ in all the ways of man hath trod,
—John Oxenham.

Seeing God.

"SHOW us the Father," was Philip's prayer. The aspiration was a good one, even if Philip had failed to appreciate the revelation God was making to him through his Christ. There are many people who are anxious to know God. They wish the preacher to give them definite information and assurance. A writer in the "Spectator" puts their plea as follows: "You people claim to say something about God. Say that first. We are concerned about social and international affairs. But we do not want to hear you upon them unless you have first told us of God."

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Shepherds, Bethlehem.

Reviewing Our Own Lives.

IN hours of self-examination Christians are often conscious of a very real sense of shame. It is not when we are found out by our fellow-men, convicted of some inefficiency or failure. That is a lesser shame. The deeper shame is what we feel in presence of God, when there is no one to charge and condemn us. It is a mark of health and growth when we are ashamed of ourselves, face to face with God's law and love. Whatever the defects may be, such an emotion of shame proves that we are vitally alive to the searching demand of God, and not yet insensible to his appeal.

I.

We ought to be ashamed sometimes in our prayers. Trouble drives us to our knees, and we pray with an intensity that seems now to be part of our very being. We cry to the Lord. Then, the trouble passes over, by his great mercy. And we catch ourselves relaxing a little, praying less fervently than we did in the hour of the crisis, as if we were now able to look after ourselves.

Then we ought to be ashamed often of our prayers for another reason; they are more earnest in the sphere of practical needs than of spiritual requirements. We pray for some definite boon, for a position we covet, for relief from some pain. Compare the urgency of such prayers with our prayers to be rid of some besetting temptation, and the result may be startling.

II.

We might be ashamed sometimes of our service. Outwardly it may pass muster. We have not left our post. We have kept our engagements and satisfied public opinion. But can our conscience be quite satisfied with either the quality or the amount of our service. There are moments when we take ourselves to task on this score. What about our motives? Would they bear the scrutiny of him who reads the heart? The love of praise, the self-satisfaction, the delight in showing our powers, and the various ways in which we become self-conscious in the work of God—all these witness against us in our quiet moments. Besides, we may ask ourselves if we have been really doing all that we might have done, instead of taking things easily. We all know how it is possible for us to spare ourselves secretly, without incurring any reproach from our fellows. None know it none but ourselves and God, the amount fairly due from us. And we sometimes hide it from ourselves, till in a better moment of self-examination we turn upon ourselves, and are ashamed to think we ever imagined we had done enough for God.

III.

We ought to be ashamed, more often than we are, of not being thorough with ourselves. We let ourselves off too easily. We fail to deal truly and deeply with our natures, shrinking from the task of bringing them into line with God's purposes. "I think," says Lord Acton, "that faith implies sincerity, that it is a gift which does not dwell in dishonest minds. To be sincere, a man must battle with the causes of error that beset every mind. He must pour constant streams of electric light into the deep recesses where prejudice dwells, and passion, hasty judgments and wilful blindness deem themselves unseen. He must continually grub up the stumps planted by all manner of un-revised influence. The subtlest of all such influences is not family, or college, or country, or class, or party, it is religious antagonism." But who does this? Who does it often enough or severely enough? It is the only way to render ourselves efficient for God's work; and yet we must honestly reproach ourselves for failure in this respect. We cherish our pre-

judices. We do not like to have them disturbed. We prefer to cover them with fine names. And for this again, in our better moments, we have good reason to be ashamed.

IV.

Finally—though indeed there is no end to the sources of inward shame for a developing soul—we may well be ashamed of our irreverence. Nowadays there is a special temptation to neglect the holiness and majesty of God. Christ is talked of as the Great Companion, the leader in life's adventure, and so on. God's love is represented as an indulgent good-nature, and in the rebound from formalism in worship, there is an undue familiarity, which takes liberties with God and affects to blur the lines between the sacred and the common. This casual spirit pervades our very prayers, making us free and easy in our devotions. "Familiarity in prayer," says Faber, "consists of meditating without preparing, of using words with-

The Christmas

Cecil

"Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord."—Luke 2: 10.

THE spell of the Christmas season is falling fast upon our troubled and busy universe. Once again the world will pay its homage to the fact of Christ and his lowly birth in Bethlehem's manger.

Though he came not through a triumphal arch but through a barn door, not in gorgeous attire but in humble surroundings, yet the civilized world to-day has regard for his birth.

Because Jesus came at Christmas time there is a pause in political affairs. Office, shop and factory are closed, city streets are bare, country and pleasure resorts receive their guests,

increased leisure. Youth tends to seek amusement, and this can be procured to-day so easily through mechanical devices. The talkies and the wireless are short-cuts to reading and the hearing of good music, but they are no substitutes for taking part in them. The tendency is for shorter and shorter hours of labor. What is to be done with the free time?

4. *Less Initiative in Youth.*—With the great extension of high school education, boys and girls are economically dependent on their parents for a much longer period. Numbers are to be found who go to school only for the fun of the football or the hockey, and for such, school is only an extension of the play period. Yet, Alexander the Great was leading armies when he was sixteen years old; the younger Pitt as Prime Minister of England in his twenties, and it was Mr. Reddaway, a young man of twenty-three, who was responsible for the new Federal basic wage.

We are faced, then, with the possibility of a deterioration of men at the time of an increase in the standard of living. lives testify that no

And so, stealing o'er "vale and mountain, land and sea, through light and darkness," this message of hope and gladness, like strains of sweet music, bids us go "even unto Bethlehem, and see this thing which has come to pass, which the Lord hath made known to us."

out weighing them, of slouching postures, of indeliberate epithets, of peevish complaint, and of lightly making the petitions of saints our own. All this is an intolerable familiarity with the great majesty of God," and we ought

hanging World.

elders to see any prospect of its being realized. How often the youth hears a statement: "Christianity is all right in theory, but it won't work in business!"

2. *Loss of Vision.*—Outside interests after the school age tend to crowd out the worth-while purposes which played an important part in the boy's or girl's life. Later on, the need for securing and holding a job play an alarmingly large part in the life of the individual. Economic insecurity blurs the vision.

3. *Lack of Courage and Spiritual Power.*—Unless the church has helped the youth to establish sound Christian character, there will seem to him little use in being attached to what seem to be hopeless causes.

The Remedy.

Christianity has perhaps been described in terms too tame for youth. "Will you please come to church?" with its invitation to sing hymns and listen to a sermon is a feeble substitute for Christ's challenge, "Follow me!" The world is sufficiently full of troubles and difficulties to-day to present a big challenge

When we come "seeking Jesus," what do we see? Why, God has come in the flesh to dwell among men. They shall call his name Emmanuel, that is, God with us. The Word was made flesh. Jesus, who being in the form of God . . . was made in the likeness of man. He who was the brightness of God's glory and the express image of his person took upon himself the form of a servant. Later we read of him, "God was in Christ reconciling the world unto himself."

Secondly, we beheld a Saviour, which is Christ the Lord. "Thou shalt call his name Jesus, for he shall save his people from their sins." Prior to his coming it was a poor, dark, hopeless world, and men were as

"Children crying in the night;
Children crying for a light;
And with no language but a cry."

Then when conditions were matured through a process extending through millenniums—yea "when the fulness of time had come, God sent forth his Son." Herein are the good tidings of great joy to the lonely, unfortunate, sick, bereaved, discouraged and sinful, and to all people—a Saviour which is Christ the Lord, "And being made perfect (that is, through the suffering and death of the cross) he became the author of eternal salvation unto all them that obey him."

And here is something we cannot afford to miss: Love divine came down at Christmas time. God so loved that he gave. Is it any wonder that his coming was accompanied by a spontaneous and gracious generosity of all classes of men? The orchestra of heaven gave music, the shepherds gave glory to God, the wise men worshipped and gave their gifts, gold, frankincense and myrrh, and Simeon and Anna, God's servants, gave tribute and praise. Is this not significant? Christmas time is a time to give gifts to each other, and let us not forget our gifts to him—our time, our talents, our service, ourselves, for

"Love so amazing, so divine,
Demands my life, my soul, my all."

And unto him belongeth all praise, glory, majesty, dominion and power for ever and ever. Amen.

The Home Circle.

Conducted by J. C. F. Pittman.

lismal water."

"The little one is then sprinkled with water in token that through the faith of his parents he takes his place in the church of Christ in the family of God, and that through their faith and the faith of the fellowship God's regenerating grace will go on cleansing and redeeming him through the years to be, against the day when he will make their profession of faith his own and be sealed of the full communion of Christ's church."

A few simple comments may suffice: (a) We welcome the frank confession that the first trace of infant baptism is nearly a century and a half after our Lord gave his commission. Those who wish to follow New Testament practice cannot be bound by the views of late second century writers. (2) It is not easy to see how infant baptism can take us back to the Lord's *laying hands* on children and *blessing* them. If paedobaptists were content to do as our Lord did, we should not be likely to object. (3) To sprinkle water on infants "in the name of the Father and of the Son and of the Holy Spirit" is to make a claim

THE WAY TO BE HAPPY.

AS a recipe for happiness in the New Year an editorial in "The New Outlook" suggests the following:—

"If we could get out of the old ruts in our thinking; if we could set our ideals up on a little higher plane; if we could broaden our plans and undertake a few bigger and better projects, something would inevitably happen to the spirit and temper of our lives making for a better and a truer satisfaction. There is something after all in resolutely facing up to difficulty that brings a thrill and a satisfaction not to be got in any other way. The way not to be happy in the New Year would be to try to run around or to escape from the difficulties, either our own or other people's, but if we have the courage and the common sense not to do that, but take this time of perplexity as a great opportunity to enter into the problems of the world and give of our best thought and feeling and conviction to the mighty task of helping to solve them, we will surely find life to have grown interestingly and thrillingly worth while as we have never known it to be before. We know, notwithstanding all that seems to lie before us, this New Year may be a very happy one indeed, and that is our most earnest wish for every reader of this paper."

A MISERABLE EXCUSE.

A VERY common explanation and excuse for absence from the Lord's day services is that "We had visitors and could not leave them." Every preacher is familiar with such language, which is uttered with all seriousness as an ample reason for non-attendance. But will it stand the light? If invited to lunch with the governor would any one send an excuse that "Mrs. Smith called in just as we were getting ready?" Would any sane merchant explain to his up-country customer that "Mr. Jones came to spend the day with us and so your order was neglected?" Or would any mechanic dream of telling his employer on Tuesday that "The Robinsons came to see us yesterday and so I stayed at home?"

And yet this is how he talks on Monday when explaining his neglect of his heavenly Master's interests on Sunday. If we must make such excuses, let us at least be honest and say: "The fact is, the Browns came to see us, and we think so much more of them than of Christ that we neglected him to attend to their comfort."

Christians who take a decided stand and whose practice in this respect indicates that they love the praise of God more than the praise of men are not likely to be tempted to forsake the assembling of themselves together as the manner of some is by visitors. If our friends will come to see us on Sundays they should be brought to the meetings or left at home to take care of themselves. Our solicitude for their welfare is carried to a most dangerous extreme when it leads us to turn our backs upon Christ.—Selected.

A STORY OF TWO BUCKETS.

MANY years ago the Bishop of Ossory and of Ferns says he read a child's fable about a little girl who was on her way to a draw-well with two buckets, one in each hand. One of the buckets said to the other, "Brother Bucket, why are you looking so downhearted?" The other bucket replied, "How can I help looking downhearted when I think that no matter how often we go to the well and get filled with water, we are always emptied." "Oh, I had thought about it in another way," said the first bucket. "I had thought that no matter how often we are emptied, we are always taken to the well and filled again." So there are different ways of looking at things. The Latin poet Virgil said that the sea divided the poor Britons from the rest of the world; but the famous American writer Emerson said that the sea was Britain's marriage-ring with the other nations of the world. Let us not look at the disappointments and discouragements of our work, but on the successes and triumphs.

is supposed mine...
irs to "work out our salvation," for it is od which "worketh in us both to will and do of his good pleasure." It is our part "give all diligence," to co-operate with m in the production of Christian character. How wonderfully he works in nature co-operation with man! Through culture and growth the lily grows in perfection and beauty from what in embryo was obtained in the bulb, so the divine life principle is expanded step by step through ll the successive graces named in our text, living all diligence, "add." The Greek word translated in the A.V. "add" is a musical term meaning "to train a choir" "to lead it." Such work as was done y Heman and Asaph under David and olomon. It is very fitting that this musical term should be used for it com-

CHEERFULNESS!

"What a cheerful woman Mrs. Smiley is!"
"Isn't she? Why, do you know that woman can have a good time thinking what a good time she would have if she were having it?"

The Family Altar.

J.C.F.P.

TOPIC.—"GREATER THINGS THAN THESE."

Monday, January 2.

THIS is my commandment, that ye love one another, even as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends.—John 15: 12, 13.
Jesus was the perfect Exemplar. He practised everything he preached. Here he instructs his disciples concerning the law of love, and to illustrate the intensity of his affection alludes prophetically to his laying down his life for them. Yet, wonder of wonders, Jesus died not only for his friends, but "for the ungodly," who were his enemies.
Reading—John 15: 11-19.

Tuesday, January 4.

And with great power gave the apostles the witness of the resurrection of the Lord Jesus, and great grace was upon them all.—Acts 4: 33.
The "great power" is the gospel; "great grace" accompanies and follows its proclamation. Thus greater things are experienced under grace than law. Greater even than miracles is the everlasting gospel, and God's favor is with those who proclaim the glad tidings and all who gladly receive them.
Reading—Acts 4: 32-37.

Wednesday, January 5.

And the word of God increased, and the number of disciples multiplied in Jerusalem exceedingly, and a great company of the priests were obedient to the faith.—Acts 6: 7.
Never before had such blessings been experienced than those which followed the preaching of the gospel. Their numbers increased with remarkable rapidity, whilst even a great many of the Jewish priests, who as a class were greatly opposed to the gospel, now came humbly to the foot of the cross, and were obedient to the faith.
Reading—Acts 6: 1-7.

Thursday, January 6.

And what the exceeding riches of his power to usward who believe, according to that working of the strength of his might.—Eph. 1: 19.
The power which God exercises towards his followers is experienced in many directions; their conversion, sanctification, growth in grace, and final exaltation to heaven.
Reading—Ephesians 1.

Friday, January 7.

The greater and more perfect tabernacle.—Heb. 9: 11.
The epistle of Hebrews is largely concerned with "greater things." The Jewish tabernacle was a great structure, yet the tabernacle of the church is far greater, and is also perfect, for it was not made with hands, its designer and builder being none other than Almighty God.
Reading—Hebrews 9: 11-22.

Saturday, January 8.

Great and marvellous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou King of the ages.—Rev. 15: 3.
Thus the theme of the song of redeemed souls as the greatness of God's work in redemption. So great is it that it excites wonderment and admiration. In all the world's history nothing so great has been accomplished as the redemption of souls.
Reading—Revelation 15.

Sunday, January 9.

Thou shalt see greater things than these.—John 1: 30.
It was no doubt a great thing to Nathanal that One knew him and his whereabouts, yet Jesus assures him that he would see greater miracles. "Ye shall see the heaven opened," said Jesus, "and the angels of God ascending and descending upon the Son of man."
Readings—Isaiah 26; John 1: 29-31.

"As the Days of Noah."

Matthew 24: 32-51.

Prayer Meeting Topic for December 29.

H. J. Patterson, M.A.

WE often hear it said that we are in the last days and that the Lord will come very soon. Time passes quickly, for we are at the end of another year, and it seems but a very little while since the last year was farewell. The last days of the year remind us of the last years of life, and also that some day the present order of things will end. But that it will come quickly I cannot dogmatically assert. Our Lord may come quickly or he may tarry. I must be prepared. "As the days of Noah were" does not settle the matter either in relation to time or happenings, though some find certain definite signs in the events of the present day. This passage teaches me some things quite clearly.

A Lost World.

In the days of Noah God saw that the thought of man's heart was only evil continually. God sees both good and evil in men's hearts and lives to-day. There are great evils, but there are also agencies at work for the good of the race. The world, however, was in a lost condition when Jesus came first, and the world as such has not yet come to Christ. Some are called out of the world. He came to seek and to save that which was lost. But when Jesus said, "As the days of Noah were," I do not think that he referred to the tremendously evil days.

Provision for the Lost.

"Noah found grace in the eyes of the Lord." There are many who to-day are partakers of the grace of God. The ark contains a very great company of believers. God made wonderful provision for man through the cross and the church. Salvation has been preached, and will be preached by those who are faithful not only in these last days of an old year, but in all the glad days of a new year. And that will continue in spite of the indifferent, the scoffer, and the atheist. God calls men to repentance, to walk in the narrow way that leadeth to life; not to a selfish salvation but to a sacrificial service for and on behalf of the whole world. But I do not see in this text an indication that in the last days there will be a very few righteous saved.

The Point of the Saying.

Jesus himself makes clear the reference. When he spoke he prefaced them with the words, "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Strange that many to-day claim to know. The verses 38 and 39 give the clue and tell us that the coming will be sudden and cataclysmic, and that is about all it does teach us. "They were eating and drinking, marrying and giving in marriage." There is nothing wrong, and our Lord has no suggestion of evil in these things. The ordinary duties of life were being engaged in. It was not a time different from others. It seems that there were to be no distinguishing characteristics, for men shall be in the field and women at the mill as usual. The teaching is that we shall be prepared, watchful, ready. The parable in verses 42-51 indicates a similar thing. So also does the parable of the virgins. If this is so we should in our day be ready. We know not when our Lord may come.

Our Young People.

Conducted by Keith A. Jones.

Youth in a Changing World.

[There is much valuable material contained in "The Challenge of Youth"—the official report of the All-Australian Youth Leaders' Convention, held in Brisbane recently. Reports of graded groups, Bible school organisations and general youth work are included. The booklet is now available. The following is a paper given by C. J. R. Price, of New South Wales.]

A HIGH military officer recently stated that Australian youth to-day is slack, lazy and irresponsible, and complaints have come from other quarters that "we are raising a crowd of drifters and quitters." Are they right?

It is not the first time, however, that the older folks have said: "I cannot make out what has come over the young people of to-day."

and the gospel service on Dec. 22, 1937, "Some Reasons why I Believe the Bible is Inspired," was appreciated by a good gathering.

Maryborough.—Ladies' guild closed the year's work with a successful garden party at grounds of Sister Payne, sen., on Nov. 20. Bro. Lars Larsen, of Rosewood, on Nov. 28 spoke at both services, Bro. Mason being at Bundaberg conference. Bible school anniversary services were held on Dec. 5 and 6. Major Ward, of Salvation Army, addressed the children on the Sunday afternoon. Bro. Mason gave the addresses in the evening and at Monday night service. Bible school prizes were distributed to kindergarten school on Sunday afternoon and senior school on Monday evening. At each service there was special singing by children under leadership of Sister Mrs. Mason. Christmas tree celebration was held on Dec. 14 with good attendance of parents and friends. Every scholar, including cradle roll children, received a gift. All auxiliaries have gone into recess for Christmas vacation.

There seems to-day to be a great indifference on the part of many adults to the church as an institution.

3. Greater Leisure and Comfort.—Fewer hobbies are taken up to-day in spite of the increased leisure. Youth tends to seek amusement, and this can be procured to-day so easily through mechanical devices. The talkies and the wireless are short-cuts to reading and the hearing of good music, but they are no substitutes for taking part in them. The tendency is for shorter and shorter hours of labor. What is to be done with the free time?

4. Less Initiative in Youth.—With the great extension of high school education, boys and girls are economically dependent on their parents for a much longer period. Numbers are to be found who go to school only for the fun of the football or the hockey, and for such, school is only an extension of the play period. Yet, Alexander the Great was leading armies when he was sixteen years old; the younger Pitt as Prime Minister of England in his twenties, and it was Mr. Reddaway, a young man of twenty-three, who was responsible for the new Federal basic wage.

We are faced, then, with the possibility of a deterioration of men at the time of an increase in the standard of living.

"Th' fates the land, to hastening ill a prey,
Where wealth accumulates and men decay."

Why do Young People Quit?

1. The Hard Practical Nature of "the World."—It is one thing to have theories of Christian living; it is difficult in contact with one's

elders to see any prospect of its being realised. How often the youth hears a statement: "Christianity is all right in theory, but it won't work in business!"

2. Loss of Vision.—Outside interests after the school age tend to crowd out the worth-while purposes which played an important part in the boy's or girl's life. Later on, the need for securing and holding a job play an alarmingly large part in the life of the individual. Economic insecurity blurs the vision.

3. Lack of Courage and Spiritual Power.—Unless the church has helped the youth to establish sound Christian character, there will seem to him little use in being attached to what seem to be hopeless causes.

The Remedy.

Christianity has perhaps been described in terms too tame for youth. "Will you please come to church?" with its invitation to sing hymns and listen to a sermon is a feeble substitute for Christ's challenge, "Follow me!" The world is sufficiently full of troubles and difficulties to-day to present a big challenge to young people. Fascism and Mussolini, Nazism and its Hitler, reveal to us the need of a great cause and a great leader.

If youth seeks a cause, what greater can there be than the establishment of the kingdom of God upon earth, with the righting of all kinds of wrong, social, economic and political, and the establishment of a more real brotherhood of man? It may require a revolution to change conditions under which men live, but the greatest revolution—the one we would call youth to carry out—is not merely to change conditions, but men!

If youth seeks a leader, a greater than Mussolini or Hitler is here. Only Christ can to-day, as in the past, meet the needs of idealistic youth.

If youth seeks difficulties he can find plenty of them in the world to-day. As Christ says, "Follow me," he steps forward. We do not sing,

"Mark time, Christian soldiers,
On the field of war,"

nor,

"Fight the good fight,
With half thy might."

Youth must not follow every passing whim nor heed the bleat of the sheep-like crowd, but must set its own direction and go boldly forward.

If Christian men and women have the right conception of Christianity in all its fulness, and if Christ and his cause grip them, young people will be found ready to accept his challenge. Give it real Christian leadership and with the fierce intolerance of evil in systems and in life, and with a burning passion for righteousness, youth will march forward under the supreme guidance of Christ to a practical realisation of his cause.

Prayer meeting on Dec. 13, and invited members of North Adelaide. The boys' B.T.C. club held a social on Dec. 14, inviting sisters of the church. A choral service was held on Dec. 19 with a good congregation. Many hymns and Cornish carols were rendered, and choir then visited Bro. Morphett's home sing with him the Christmas carols.

(Continued on page 812.)

Here and There.

WE wish for all our readers a bright and joyous New Year, filled with service and crowned with richest blessing.

Bro. Jas. E. Thomas, who has been conducting missions in Queensland, is remaining in Melbourne for a while. We are glad to say that his daughter Ruth is recovering slowly from her very serious attack of pneumonia.

The committee of the Victorian Baptist Centenary campaign is about to launch a movement to raise a centenary fund of £20,000 for the liquidation of debts and the inauguration of new work, including a Baptist girls' school.

Pressure on postal services is causing some delay in delivery of mail matter. All copies of the "Christian" are lodged at G.P.O., Melbourne, before 4.30 p.m. on Wednesdays. There will be no issue of the paper next week. Reporters and others are asked kindly to note this.

To close the work of the year the Queensberry-st. Chinese Mission, Carlton, Vic., held a social on Dec. 16. Teachers, scholars and friends joined in happy fellowship, and an offering was made for the refugees in war-stricken China. The mission will resume its meetings on Tuesday, Jan. 11.

Australian brethren will give a cordial welcome to W. S. Lowe when he comes to serve Launceston church early in the New Year. Not only for his own sake, but because he is the first graduate of Glen Leith Bible College, New Zealand, to come to Australia, and thus strengthen the ties that bind the brotherhood in these two Dominions.

W. Gale writes: "To 3 p.m. Tuesday, 102 churches report £1026/4/7. In the completed offering last year these churches gave £1171/19/8. 55 churches have remitted a total of £627/12/8, which, together with £31/11/- received from isolated members, makes a total of £659/3/8 in hand from the 1937 home mission annual offering. A number of churches are yet to take the offering."

The following telegram from N.S.W. reached us on Monday morning:—"Hinrichsen, Morris campaign Granville continues unabated interest; over 100 new members broke bread Sunday; seventeen confessions at night, total 130.—Corlett." As we went to press on Tuesday evening the following came by telegraph from Bro. E. C. Hinrichsen:—"Twenty confessions Sunday; total, 137; thankoffering, £300."

An old and faithful member of the Church of Christ, and a pillar of the church at Berwick, Vic., in the person of Bro. E. P. Hillbrich, passed away on Friday, December 17. He was a pioneer of the church and a constant helper in many ways. All through he was a supporter of the preacher. Many of our preachers, since the establishment of Berwick church, enjoyed the gracious hospitality of Bro. and Sister Hillbrich, both of whom have now gone from us. The church has suffered a great loss. With many others we express sincere sympathy with all those who mourn.

Keen appreciation has been expressed by those who attended the Christmas musical festival at Carnegie chapel, Vic., on Dec. 15. A choir of 50 voices, comprised of combined Methodist and Church of Christ choirs, rendered selections ~~ness~~ as an ample reason for non-attendance. But will it stand the light? If invited to a lunch with the governor would any one see it as an excuse that "Mrs. Smith called in it as we were getting ready?" Would any say merchant explain to his up-country customer that "Mr. Jones came to spend the day with us and so your order was neglected?" Would any mechanic dream of telling his employer on Tuesday that "The Robinsons called to see us yesterday and so I stayed at home

Mr. Gordon Sprigg has retired from the position of secretary of the Collins-st. Baptist church, Melbourne. Referring to the fact that Mr. Sprigg's resignation also includes his retirement from the diaconate and all church offices, the "Collins-st. Church Notes" says: "Our esteemed friend has served the church for many years, and has been the chief executive officer for 16 years."

Receipts from Victoria for the College offering rose to £502 on Tuesday. This is the first time since 1928 that £500 has been exceeded by the State. The total offering reached £962 from 240 churches, showing a net gain of £205, equal to 28.2 per cent. As there will be no issue next week the College secretary makes a final plea that monies in hand be remitted before the end of the year.

We call the following from an exchange:—Admiral Nelson is credited with having said: "I owe my success in life to having always

A STORY OF TWO BUCKETS.

MANY years ago the Bishop of Ossory and Ferns says he read a child's fable about a little girl who was on her way to a draw-well with two buckets, one in each hand. One of the buckets said to the other, "Brother Bucket, why are you looking so downhearted?" The other bucket replied, "How can I help looking downhearted when I think that no matter how often we go to the well and get filled with water, we are always emptied." "Oh, I had thought about it in another way," said the first bucket. "I had thought that no matter how often we are emptied, we are always taken to the well and filled again." So there are different ways of looking at things. The Latin poet Virgil said that the sea divided the poor Britons from the rest of the world; but the famous American writer Emerson said

been a quarter of an hour before my time." We suppose that included attendance at church! Anyhow, it would be wonderful to see some members fifteen minutes ahead of time at public worship, though it might cause the minister to faint.

A Good Beginning—"What total abstainer ever amounted to anything?" asked the sneering wit. Oh, just Abraham Lincoln, Thomas Edison, Admiral Peary, John D. Rockefeller, Robert E. Lee, Stonewall Jackson, Henry Ford, Whittier, Bryant, Barnardo, Booth, Nansen, Bernard Shaw, Wilfred Grenfell, Gandhi, Lindbergh. Of course, this isn't the entire list, but then this is a small paper, says "The Voice."

The following sentences from Dr. Cyril Norwood, President of St. John's College, Oxford, are indicative of a great and good change which has come in the thinking of modern days: "I don't think we can go on very much longer with the privileged classes keeping their children at school up to the age of eighteen while the children of the unprivileged are thrown on to the labor market to take their chance at the age of fourteen."

The College will open for 1938 on Feb. 15. Intending students who have not applied already should communicate with F. T. Saunders, secretary, as early as possible. The public inaugural session will be held in Lygon-st. chapel on Feb. 21. The choirs of Swanston-st. and Lygon-st. will combine to provide a musical programme. The chief speaker will be C. H. Book, Esq., K.C., Crown Prosecutor, who is president of the Baptist Union, and graciously

accepted the invitation to address the meeting. His theme will be "A Layman's Ideal for the Ministry."

Grafton, N.S.W., suffered last year with the worst drought known in the district; this year it has suffered from cyclonic storms. These have been frequent of late. On Dec. 8 a frightful storm broke over South and North Grafton. Over 1500 windows were broken by large hailstones that fell like rain for ten large hailstones that fell like rain for ten minutes. Roofs were punctured and houses flooded. Bro. Newell, the preacher, was conducting a service in a home, and the car hood was torn to ribbons; 60 holes were made in the hood and the car was badly dented. On Dec. 11 another storm broke over the town. Trees were uprooted, roofs lifted, and a lot of damage was done to property. The roof of the church building was damaged and water entered the chapel. Bro. Newell's home, the church manse, had portion of the roof lifted clean off. Water entered the house, and the study was damaged as well as contents.

Miss Jane T. Stoddart, the well-known London journalist, in a recent article has been recalling memories of George Macdonald, and writes appreciatively of the Hasty preacher-novelist. No one who ever heard or saw Macdonald could forget him. "I remember going to hear his lecture on Coleridge's 'The Ancient Mariner,' but my most vivid recollection of him was when he preached in a Scottish parish church. I cannot now recall the sermon—nor yet the text—but I shall never forget his reading of the Old Testament lesson. It was the 40th of Isaiah, and in his strong Aberdeenshire accent he uttered its matchless language in a way I have never heard before or since. It was not an elocutionary effort; it was a man putting his soul into his words. I can still hear the cadence of George Macdonald's voice in the verse 'Comfort ye, comfort ye my people, saith your God.' I can still see his fine head and face as of some prophet of old."

ADDRESS.

A. G. Searle (secretary South Yarra church, Vic.),—388 Punt-rd., South Yarra, S.E.1. Phone, Windsor 6124.

BROADCAST SERVICE.

Sunday week, Jan. 2, Swanston-st., Melbourne, station 3LO; preacher, T. H. Scambler, B.A.

GOLDEN WEDDING.

MORTON-ROGERS.—On Dec. 24, 1887, at Marriekville, N.S.W., by the late C. T. Forscutt, of the Church of Christ Tabernacle, Emmore, N.S.W., William Henry Morton to Agnes Ellen Rogers. Present address, Euroka-rd., Glenbrook, N.S.W.

The "Christian" In Every Church Home.

Now is a good time to begin to subscribe to "The Australian Christian." Agents, secretaries and preachers are requested to help in an effort to put the paper into every home in the Brotherhood.

Some churches are co-operating well. On one Sunday, Lygon-st. church, Vic., secured 10 new subscribers.

Here are a few extracts from recent letters of satisfied readers:—

"The paper is 100 per cent. good reading."

"All good wishes for the continued helpfulness of the paper to the brethren."

"It is a wonderful paper, and as an isolated member one needs news of the churches to keep in touch with what they are doing."

News of the Churches.

WESTERN AUSTRALIA.

Perth (Lake-st.).—There was one confession of faith at gospel service on Nov. 28. Bro. Fred. Stephenson was morning speaker. There were two baptisms preceding devotional meeting on Dec. 2. Encouraging attendances at all services on Dec. 3. Dr. Lindsay Michael spoke at communion service, and also at Bible school, of which there was a record attendance. Bro. W. Smith has been appointed general superintendent of Bible school. All auxiliaries are busy with Christmas programmes. It is good to see Bro. Henry Wright at services once more.

TASMANIA.

Invermay.—On Dec. 16 an enjoyable kitchen tea was held in honor of Sister Kath. Harvey and Bro. Rod. Pitt, two active workers, who are shortly to be married.

West Hobart.—The school held a very successful anniversary. Bro. Colin Smith, from Kellevie, being the speaker for the day. A visit from members of the H.M.C. was enjoyed on Dec. 5. The messages given by Bro. N. Warmbrunn and H. Stevens inspired a determination to go on. A young man made the good confession at the invitation of Bro. Stevens. At C.E. meeting Miss Hay spoke on her visit to the mission fields. The collection of 10/-, with 10/- in hand, was given to Dhond Hospital fund, and £1 was given to H.M. offering.

Hobart (Collins-st.).—Dec. 5 gospel service was broadcast. Bro. I. A. Bowes preaching. Dorcas class recently held a successful annual sale of work. An appreciated new lighting system has been installed in the chapel. An exhibition of work and hobbies by teachers and scholars of Bible school, arranged by Sunday school parents' and friends' association, was held on Dec. 11. The exhibition also included a collection of idols, etc., from India, China and Sunday Island. Sympathy of the church is extended to Bro. C. Rowe in the passing of his father.

Dover.—Church members keep together well, and are busy for the Master. Since the South District Conference at Geveeston a brighter spirit has prevailed. On Nov. 28 Bro. Colin Smith, of Kellevie, spoke at night service. The next Sunday Mr. Higgs, of Geelong, Vic., took the evening service. Both gave excellent addresses, and meetings were well attended. The sisters sent the best box yet for Christmas cheer overseas, and have made a start for next year. Sister Mrs. Ruston and sons have removed to Hobart. Two members have thereby been lost to Dover—the second family this year from this church. Sympathy is extended to Bro. and Sister T. Hudson, of Southport, in the loss of their little son aged nine years. Mrs. Hudson was attending Footscray church, Vic., when news came that her youngest son had suddenly passed away. The parents are commended to our Father's care.

QUEENSLAND.

Charters Towers.—Two baptised believers have been received into fellowship. Bro. Greenwood is delivering a series of helpful addresses at prayer meetings on the Tabernacle. Bro. Bert Chellingworth and W. Giezendanner regularly assist with messages at morning meetings.

Northern Suburbs Circuit.—There have been six baptisms at Boondall in the past few weeks. At Kedron on Dec. 12 a lady was baptised, and another made the confession. Geo. van Eerde preaching. Zillmere young people conducted a successful sale of work on Dec. 4.

Roma.—Christmas tree and concert in connection with Bible school were held on Dec. 8.

The building was filled, a splendid concert programme was given by the children, and each child in the school received a gift. At the conclusion the ladies' guild held their Christmas fair in the church grounds, which proved very successful. Meetings are all well attended, and improvement in attendance is noticeable at gospel services. Interest in the school is well maintained, number present on Nov. 21 being 80. The church regrets the loss of Sisters Mrs. and Myra Harland, who have left to reside in Sandgate.

Mackay.—Bro. Clark brought back from Bundaberg greetings of the conference, and the message at gospel service on Dec. 5 was entitled "Waiting for Youth." Bible school has been given an outing and a Christmas tree, aided by Endeavorers, who rendered a number of Christmas carols at the function. The generous assistance given by the home mission committee in the form of a subsidy for six months is greatly appreciated. Bro. Clark's message at gospel service on Dec. 12, entitled, "Some Reasons why I Believe the Bible is Inspired," was appreciated by a good gathering.

Maryborough.—Ladies' guild closed the year's work with a successful garden party at grounds of Sister Payne, sen., on Nov. 20. Bro. Lars Larsen, of Rosewood, on Nov. 28 spoke at both services, Bro. Mason being at Bundaberg conference. Bible school anniversary services were held on Dec. 5 and 6. Major Ward, of Salvation Army, addressed the children on the Sunday afternoon. Bro. Mason gave the addresses in the evening and at Monday night service. Bible school prizes were distributed to kindergarten school on Sunday afternoon and senior school on Monday evening. At each service there was special singing by children under leadership of Sister Mrs. Mason. Christmas tree celebration was held on Dec. 14 with good attendance of parents and friends. Every scholar, including cradle roll children, received a gift. All auxiliaries have gone into recess for Christmas vacation.

SOUTH AUSTRALIA.

Aldgate Valley.—One of the Sunday school girls who is also a junior Endeavorer confessed her faith in Christ on Dec. 12 and was baptised the following Thursday.

Victor Harbour.—Dec. 19 proved a very happy day of service. A married man, whose wife is an immersed believer, stepped forward at morning service to accept Christ. In the afternoon Bro. Manning baptised him and also Lorraine Webster at Goolwa. Good attendance and a fine service in the hall at night. The United Christian Convention commences in the town on Christmas eve.

Col. Light Gardens.—A successful Christmas tree was held on Dec. 15. Christmas services were held on Dec. 19. In the morning Bro. S. Lovell, recently transferred from Cottonville, gave a very helpful message. Mrs. Chapman gave an appreciated recital of the "Birth of Christ" at evening service. Misses Taylor and Rex and Mr. Lovell rendered solos. Mrs. Rashley passed away on Dec. 5. Sympathy is conveyed to relatives and friends.

Strathalbyn.—During November the Bible school held its annual picnic at Pt. Elliott. On Nov. 20 Bro. Glastonbury, from York church, was speaker. At night a young girl made the good confession, and has since been baptised and received into fellowship. A happy time was spent on evening of Dec. 14, when the Bible school had a Christmas tree, and a fine programme of singing and educational items. Bro. Wilson was speaker on Dec. 19. In the evening there was a Christmas carol service, and a young lad made the good confession.

Brooklyn Park.—Meetings maintain fair average attendance. "Church fellowship night" (Wednesdays) averages 20, at the Lord's table 54, Bible school 82, and gospel service 70. A happy kindergarten Christmas party was held in the open air. In view of paralysis outbreak in this State the Bible school has closed for several weeks. Delightful Christmas services were held on Dec. 19. A special choir at night rendered Christmas music excellently.

Cheltenham.—Attendances keep up well. Bible school is conducting an increase campaign, and several new scholars have been gained. Band of Hope meets monthly, and Endeavor each Tuesday. On Dec. 14 a farewell social was tendered to Miss Audrey Griffiths. With deep regret the passing of Jewel Adair is recorded at the age of 14 years. She was a member of C.E. and Band of Hope, and a scholar in the S.S. Hers was a beautiful character.

Adelaide (Grote-st.).—On Dec. 19 Bro. Schwab spoke in morning at a "gratitude service" on "God's Unspeakable Gift." At night the choir gave a musical treat, rendering the cantata, "Bethlehem," to a great congregation. Owing to the outbreak of infantile paralysis the health authorities have closed all Bible schools till further notice. Bro. Barnes, the esteemed secretary of the church, is making good progress after his operation. At close of morning service Bro. W. A. Blockeby was presented with an address. He and Sister Blockeby are going to reside at Glenelg.

Semaphore.—On Dec. 19, well attended Christmas services were conducted. Two anthems were sung in the morning, and four numbers at night, under conductorship of Miss Ivy Bray. Sunday school is suffering in attendance owing to infantile paralysis scare. Semaphore preachers have started after-church services at the beach. The first, on Dec. 19, was listened to by a large number of people. A lantern was used to throw hymns on a screen. Bro. Oram is leaving for a visit to Stawell and Minyip. Ladies' guild invited old folk of church and district to an enjoyable afternoon in the church hall on Dec. 14. Mrs. Oram presided.

Unley.—Owing to infantile paralysis precautions the Bible school has been closed until end of January, except to young people above 16 years. The choir, under Philip Wood, organist, rendered excerpts from "The Messiah" at a largely attended Christmas service. Solos were given by Mrs. E. V. Lawton and Miss Lucy Batchelor. Collection taken up for Christmas cheer for poor. Special "Christmas gift" for P.M. purposes at morning service, 18/12/8. Church has lost by death a very faithful member—Albert J. Cosh, aged 63, brother of elder J. Warren Cosh. Early part of his life was spent at Hindmarsh, then several years in W.A. before settling for a long period in Unley. He leaves a widow and family. Sisters' auxiliary held final gathering for year at Botanic Gardens.

Nailsworth.—Owing to outbreak of infantile paralysis the Bible school has gone into recess. Work is progressing in all branches. On Nov. 20 Sister Borgelt and Bro. Farrow were married. Sister Borgelt is a worker in many departments of the church, and was the recipient of many fine gifts. All auxiliaries have gone into recess. An enjoyable time was spent in Botanic Gardens by members of ladies' guild to close the year's work. Y.P. and intermediate C.E. held an enjoyable wind-up social on Dec. 13, and invited members of North Adelaide. The boys' R. Toc club held a social on Dec. 14, inviting sisters of the church. A choral service was held on Dec. 19 with a good congregation. Many anthems and Cornish carols were rendered. The choir then visited Bro. Morphett's home to sing with him the Christmas carols.

(Continued on page 812.)

Foreign Missions.

Conducted by
A. Anderson, 261 Magill Rd., Tranmere, S.A.

A SERIOUS SITUATION.

THE figures for the first three months of the Federal Board's financial year are a little disappointing. The income received was more than £150 less than the corresponding period last year. During November the greater part of the memorial bungalow money was sent to India, and over £150 has been used in fares, outfit and salary for our new missionaries.

These heavy withdrawals combined with an income not up to average is causing the Board no little concern. We therefore appeal to the brotherhood to come to our aid and give liberally to the joint-Christmas appeal. Some little encouragement has been given. Two gifts from S.A., one for £10/10/- and another for £10, lead us to hope others will follow suit. A telegram from W.A. announces that £135 has been raised to date in that State.

Brethren, our overseas mission is a faith mission. Workers are sent to God's harvest field, and now we come to God's people in faith and say, "This work needs support, and at the present moment needs it badly." Brethren, will you stand by as these workers leave us on January 31?

TENT WORK, INDIA.

CLOSE observers say that India will be won to Christ through the villages. Early work in India commenced among the high caste people, but the work was difficult and oftentimes barren. Much work is now done among the poor classes, and God is using these weaker earthen vessels to lead the high caste people to Christ.

Bro. and Sister Escott have practically given their lives in preaching to the village people. Another step is now contemplated. The late Bro. McClean left £50 to be used in the work at Diksal. Approximately £30 of this money will be used to purchase special tents, so that Bro. Escott and his workers can go to the places further afield. Bro. Escott rejoices in the prospect of getting out more and more that Christ might be brought to villages as yet hardly touched.

During the past few months Miss Lambert and her Bible-women have made several tours, and hope to continue during the cool season. Miss Lambert, writing from Sunsar, says:

"Once more I am out in the villages. This time it is quite different from the Indapur trip. The people are coming much more readily to the tent than they did to the wada down there. In fact, there were very few who ever came to the wada; but here there are certain periods in the day when the place is simply crowded. To-day there is a little more breathing space, but for the first few days, from early morning till late at night, someone kept watch to see what the 'queer being' inside the tent was doing.

"Patients are coming all hours of the day. Yesterday a woman came. I asked her all about her ailments, and she told me; then I was going to give her some medicine, but she would not take it, because I had not examined her. I said, 'Well, what do you want? What's the trouble?' so she said, 'Feel my pulse.' I felt her pulse, and then she gave me an anna, so I wanted to give her the medicine; but she would not take it, so when I tried to give her back her coin she insisted that I keep it for a gift to the work. There is a lot of sickness here.

"I have just been studying the map and the calendar, and feel it might be more profitable to go straight to Waggaon from here. That would give us an uninterrupted thirty-one days

out in the more thickly populated areas, and we could sandwich Shiruaphal and Paroulic in between some other trip, or if necessary we could leave it till after our trip to the Nira River."

It is the desire of the field to have tents for use in the Baramati district. Bro. Bolduan, secretary of the C.O.M., commenting on this says:

"The request from the field for tents is probably as old as the mission itself. In more recent years an appeal was made seven years ago, but bore no fruit because of the depression. Would that a Paul were in our midst so that we could make our own! The cold season has come, and thoughts turn to special tours of the district, but disquieting suggestions immediately assert themselves: Equipment? In absence of equipment, rent of bungalows? In view of a small budget, cost of travel? These are real questions, and vitally affect the work. A way out of the difficulty may possibly come. It is not necessary to stress the fact that we really do welcome the information (that Bro. Escott is authorised to purchase tents) and cling firmly to the hope of further equipment. The idea of borrowing from one station for another is quite all right save in this one regard, that we should all be doing the same thing simultaneously because these are days of opportunity."

RESCUE WORK AT SHRIGONDA.

THE police came on Sept. 26 and asked if we would take a female child that had been left on the outskirts of a village four miles from Shrigonda. We replied that if the police could make no other arrangements we would take her, as they seemed fairly helpless about it. They said the child would be brought at 10.30 that night. In the meantime they were searching for the mother. It is not unusual for an appointment to be off the punctuality point by an hour or two in India, at least in the villages, but to our surprise the police arrived at 8.30 p.m.—two hours before the appointed time. They brought the explanation with them—a female child, 22 hours old and with healthy lungs that were functioning. I presume they were so early because they could not be earlier. The wee little thing was in a round, flat basket that was filled with straw and softened down by old dirty rags. Crude as it was, there had been consideration for the frailty of the child. The Indian people are kind, and besides, the baby had become history as soon as she became a "police" matter.

Now heed this! The baby had been born

at 10 o'clock the night before. The mother had left the child there and then. I hope she thought it was not alive. It was out in the open all that night. Rain had fallen several nights before, but none fell that night, and no jackals prowled around, otherwise there would have been no searching for the mother, for there would have been no trace of her act. Some men taking their animals out early the next morning found the babe, and the police were informed; then they communicated with us. The man must have walked in from the village with the basket on his head. There were two men. They had given the baby brown sugar mixed with water during the day. Its body was unwashed, and muddy, for it had lain on the ground all night. It was putting its fist into its mouth when they brought it. Maybe that had been its comfort during the seven or eight hours it was alone in the dark, and it must have taken in a little earth each time, if it had kept putting its hand on the ground. The men and police were quite happy to hand the tiny thing over and go their way.

Next day the baby did not give much promise of living. She was twitching all over, no doubt as a result of her first night being a night out, followed by a mixed diet. The mother was found and brought to the Shrigonda lock-up to await trial, so I wrote to the D.S.P. at Ahmednagar asking if she might be allowed to give the child some nourishment, as the feeding was a problem. If the destroying of the child or abandonment of it was a crime, the caring for it should be a consideration and tend to mitigation, was my point. The D.S.P. gave permission, but in the meantime the case passed from the hands of the police to those of the district magistrate, and he was not willing for her to feed the child at all, even under close supervision. He said, with some reason, that if she did anything to the child it would go greatly against him. She had refused to take the child back when the police asked her, but she was not a degraded woman, and may have been willing to feed it a few times a day if it would have helped to lighten her sentence. However, the magistrate was definite about it.

The mother had to be in the government dispensary for medical attention. Police guarded the door. Our Bible-women were told she had been sent there from the lock-up, so they went and asked if they might visit her. The police gave permission, and Bai said she did not seem to be a wicked woman, and that she felt pity for her. She asked her how it was that rain or reptiles or wild animals had not harmed the child that night, and the woman replied that God had protected it. Then Bai asked her why she had done so, and told her that it was because he cared for the child and cared for her and wished her to repent and be saved, and that Christ was the only one who could save her. Last week the woman was sentenced to six months' imprisonment; that is fairly light. —P. Cameron.

HOLIDAYS COST MONEY

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Obituary.

Mrs. L. Leng.

ON Saturday, Nov. 27, at Minyip, Vic., at the age of 79, Sister Mrs. Lucy Leng received the call to higher service. She was one of the very early members of the church in the Wimmera, and a pioneer of the district. She was born at Forest Creek diggings, Castlemaine district. At the age of 17, with her parents, John and Janet Hillgrove, she came to Laen, where in 1880 she married the late W. H. Leng, brother of H. P. Leng, one of our preachers, now of N.Z. Fifty-one years ago, in a dam at Dunmunkle, she, with her sister Mary, Mrs. Goudie, of Kyneton, was baptised by W. D. Little, who was conducting gospel services in the Laen Mechanics' Hall, who later baptised her husband. While services continued at Laen they were oftentimes held in the Leng home. During later years our sister resided at Minyip, but failing health did not allow her to attend the services there. For years she was a patient sufferer and a faithful and loyal disciple of the Lord Jesus. The large attendance at the home and graveside was eloquent testimony of the esteem and respect in which she was held in the district. The closing days of suffering were tempered by the tender care and watchfulness of loved ones. While there are eight children living, two are associated with the churches of the district—William at Horsham and Mary (Mrs. S. Westerland) of Laen, Minyip church. We commend to the Lord those who mourn, and rejoice in the hope of the resurrection when his own shall see him as he is and be like him.—G.T.B.

H. Murray.

THE call to higher service recently came to Mr. Henry Murray at his residence in Rochester-rd., Canterbury, Vic., after an illness of several months' duration. Mr. Murray was born at Clyth, Wick, Scotland, in 1859. Five years later he embarked on the "Pride of the Ocean" for Australia. In the days of his youth he joined the church at South Melbourne, where meetings at the time were held in the Masonic Hall. For a number of years prior to 1888 he was secretary of the Sunday school, but in that year he became associated with the church at Footscray. In 1894 Bro. Murray established residence on the east side of the city, locating first at Camberwell, and shortly settling in Canterbury. He associated himself at once with the young and growing church at Surrey Hills, and retained his membership there until his decease. For over forty years he was a deacon, and for almost all that period acted in the capacity of church treasurer. His resignation from that office was tendered to, and regretfully accepted by, the congregation just prior to his death. As a tribute to his long and faithful service he was honored at that time by election as deacon emeritus. Mr. Murray endeared himself to the local congregation and to a wide circle of friends because of his many superb qualities. His fine personality, his cultured Christian character, his unflinching loyalty and devotion and his remarkable efficiency made him a pillar of strength and a brother beloved. The many friends and beautiful flowers at the services were a tribute to the place of esteem which he held. Those of his family who remain with the church at Surrey Hills and who worthily maintain the family traditions are, his widow, Mrs. H. Murray; his daughter, Mrs. L. Holm; and his son, Mr. G. L. Murray. The loving sympathy of many brethren and friends is extended to those who mourn.—W.F.N.

J. Pryor.

THE church at Castlemaine, Vic., has been called upon to part with one of the quiet, faithful members in the person of Bro. Joseph

Pryor, who, after a lengthy period of ill-health, at the age of 73 answered the home-call on Nov. 30. Bro. Pryor had grown old in service, having joined the church at Barkers Creek in 1905; but in 1921 he transferred to Castlemaine, where quietly and willingly he served his Lord. After a family service in the home of his son-in-law, Mr. Oliver Clipstone, the funeral left for Chrwton, where the body was laid to rest in the presence of a large gathering. The services were conducted by the writer. Our brother leaves a large family who mourn his departure, and these we commend to the care and comfort of our heavenly Father who knoweth best.—Les. E. Baker.

W.A. Women's Auxiliary.

THE final meeting of the women's auxiliary for the year took place in Lake-st. hall on Dec. 7. The attendance was large, many coming specially to hear Dr. Michael and Nurse Boston, who are en route to India. The president (Sister Jefferies) led devotions. After the opening hymn Sister Riches led in prayer, followed by a solo from Sister Pollard.

Sister Jefferies heartily welcomed the two speakers, and called upon Nurse Boston to say a few words. After thanking the president for her kind words, Sister Boston said that God had a purpose for each one, and it was our duty to see that we carried out God's plan. Dr. Michael congratulated the sisters for sending such a wonderful array of gifts to India. Altogether 7203 articles had been despatched. He told of the long years of preparation to fit himself for work abroad. Sister Jefferies made a presentation of a beautiful silver cake-stand (suitably inscribed) to Sister Boston, who feelingly responded.

Reports were given by superintendents, and a greeting was received from sisters of the South-west Conference.

Roll-call was answered by 76 sisters. Financial statement showed a balance in hand of £157/18/10.

Obituary.—President spoke of the passing of Sister Mrs. H. Berry and of our beloved Sister Mrs. D. M. Wilson. Mrs. Wilson had endeared herself to all the sisters through many years of devoted service. For 17 years she had been the auxiliary pianiste, and her ministry of music will be much missed. The meeting stood for one minute's silence, followed by prayer for the bereaved by Sister Elliott.

President extended the season's greetings to all members, and closed the meeting with prayer. Dainty afternoon tea was handed round by the catering committee.

Next meeting, Feb. 4. Devotional leader, Sister Mrs. Smille (president-elect).—A. Pollard, sec.

Mission at Meredith, Vic.

CONDUCTED under the auspices of the South-western District Conference, a brief mission was held at Meredith from Dec. 5 to 12. The writer was asked to conduct this mission to encourage the small band of members and stimulate a deeper interest in the witness for New Testament Christianity in that centre. For eighteen months weekly assistance in preaching has been given by the churches in Ballarat and Geelong alternately.

The effort proved to be successful. Two men made decision for Christ, and a good number of local people attended the meetings. One of the outstanding features was the splendid co-operation of the members of churches in Ballarat and Geelong. Each night a strong delegation from one or other of the churches attended; seventy-seven came from Ballarat and eighty-eight from Geelong. Brethren Willshire, Randall and Wilkie, of Ballarat, and Bro. Jackel, of Drumcondra, assisted in the

meetings. Organists were supplied from the different churches, also vocal items. It is hoped that a longer effort may be held, perhaps next year. We thank God for this period of much blessing and fellowship in the gospel.—D. D. Stewart.

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News of the Churches.

(Continued from page 809.)

South Australia.

Mile End.—Services have maintained good attendances, and a good spirit has been manifested, with very helpful messages from Bro. H. P. Manning. The special Christmas gift offering for debt reduction realised £22. Two baptismal services have been held—one on Sunday evening and the other on Wednesday night. On Dec. 14 the boys' and girls' clubs held a combined social. On Dec. 19 the choir rendered appreciated Christmas carols.

Hindmarsh.—On Dec. 19 Christmas services were held. In the morning Bro. W. W. Saunders spoke on "Afraid of a Baby." In the evening the Hindmarsh Town Mission Christmas song service was arranged. The choir helped with the anthems. Elocutionary items by Bro. Max Taylor and Miss Daisy Brooker were greatly appreciated, and a visiting brother helped with a violin solo. Bro. Saunders' message was "Christmas, the Festival of Good Cheer." An offering on behalf of Town Mission Christmas cheer fund realised £4/3/-. Mrs. Outlaw is home again after being in hospital for an operation.

VICTORIA.

Melbourn.—Good messages were given by Bro. Martin on Dec. 12. He is now on holiday. C.E. society held a social on Dec. 15 to raise funds for Christmas gifts to Sunday school. Bro. and Sister Brooke, of South Melbourne, are visitors. Bro. Brooke delivered two messages on Sunday.

Newmarket.—On Dec. 12 Bro. Funston, from North Essendon, presided, and Bro. Saunders, of Lygon-st., gave the address at 11 a.m. On Dec. 15 the P.B.P. club held a break-up party, to which their parents and officers of the church were invited. On Dec. 19 Bro. Goodwin addressed both meetings.

West Preston.—Helpful messages were delivered by Bro. R. Burns and C. W. Hart on Dec. 19. Under the leadership of Bro. and Sister Grainger the Y.W.L. have experienced another successful year. Before going into recess the league presented £5 to church funds, a very appreciated gift.

Ivanhoe.—Bro. Butler spoke on Christmas themes at services on Dec. 19. A young girl from Bible school was baptised in the evening. At final meeting of the year members of Bible class expressed appreciation of Bro. Butler as teacher by presenting him with a pair of mulga wood book-ends.

South Richmond.—The church rejoices in the confession and baptism of a husband and wife (Mr. and Mrs. Skiele). At close of the service they received the right hand of fellowship, and with others broke bread. Young people of Swanston-st. church provided a Christmas festival for the children on Dec. 21.

Brighton.—On Dec. 19 Christmas services were conducted by departments of Bible school. 190 attended gospel service. Bro. Forbes preached a Christmas sermon. The work of the choir has been much appreciated, and the rendering of Messiah choruses and other anthems was well carried out.

Dunolly.—Prior to her marriage Miss Mavis Beasy was tendered a gift evening on Nov. 22. Many useful gifts from church and auxiliaries were presented. She was married to Bro. Reid on Nov. 27. Bro. Jas. W. Lewis, of Dandenong, officiated. In lieu of usual Christmas tree, dispensed with owing to the epidemic, toys were distributed to Bible school scholars. On Dec. 19 Bro. Gibson gave helpful messages on "The Sin of Achan," and "Wanted—a Bride." The church was saddened by the passing away of Sister Mrs. Beasy, sen., who has been associated with the church here since its foundation. Sympathy is extended to all the family.

Dandenong.—On Dec. 17 the kindergarten children enjoyed a Christmas tree and treat. Bro. J. W. Lewis on Dec. 19 spoke on "Appropriation of Christ," and "Gideon's Three Hundred." Bro. Nankivell is restored to health and able to attend meetings. Bro. K. Jones visited Bible school on Dec. 19 and distributed examination awards.

Doncaster.—At morning service on Dec. 19 Bro. Connor addressed a good meeting which included several visitors. Evening meeting took the form of a song service. Hymns, solos and anthems by choir all conveyed the thought of Christmas, and Bro. Conner also referred to the same theme. An offering was taken for social service.

Ormond.—On Dec. 16 Bro. McIlwain gave a good message at the prayer meeting. At worship service on Dec. 19 his theme was "The Three Bodies of Jesus." Visitors were present at gospel service, P.B.P. and cricket club members were in full muster. P.B.P. club sang a hymn. Bro. K. A. Macnaughtan gave a very good message on "Giving Up." Sister Mrs. Ring is very sick.

Newport.—Meetings are fairly well attended. Sisters' guild has concluded a successful sale of work in aid of church funds. On account of the epidemic no Christmas tree could be arranged for Sunday school scholars, but every scholar's home was visited and a gift left. The church has granted Bro. L. Johnston six weeks' holiday to visit his aged mother and other relations in Western Australia.

Horsham.—Services on Dec. 19 were appropriate to the season. Bro. G. Miller addressed the church, and at night Bro. Methven's subject was "His Power, His Grace, His Glory." Bro. Berry presented gifts to all scholars at Haven Bible school in the afternoon. Bro. P. J. Sherriff preached at Dimboola at night. Miss Silvia Earl was presented with gifts from C.E. societies and Bible school prior to her departure for Castlemaine.

Parkdale.—Bro. Keith Jones, B.S. and Y.P. Department, gave a splendid message at worship service on Dec. 12. Bro. Beaumont has given splendid messages at all the other services during last three weeks. Mr. Hollingworth is still very ill in Alfred Hospital. P.B.P. club held a very successful "Back to Childhood" social on Dec. 18. A beautiful communion table cloth and cover have been presented to the church by the club.

South Yarra.—A welcome social was tendered Bro. and Sister Candy on Dec. 8, and Bro. Taylor and Reed were farewelled. On Dec. 11 a delightful garden party was held at the home of Sister Mrs. Bunny to aid new building fund. Meetings are well attended. At close of gospel address on Dec. 12, a young man made the good confession. Following his baptism on 19th, six other young men made the confession. All auxiliaries are in recess until after the new year.

Moreland.—Christmas services on Dec. 19 were well attended. Brunswick choir combined with Moreland to render Simper's cantata, "The Nativity of Christ." Sister Mrs. Kelly was present after long illness. Christmas mail box conducted by Endeavourers handled record number of 3716 articles. Flying squad of intermediate C.E. do an active and serviceable task. Seasonable festivities have been held by auxiliaries. Cricket club played an enjoyable match with church officers on Dec. 11 and 18.

Castlemaine.—Special services were held to commemorate 67th anniversary of church. Bro. Baker's addresses were appreciated. Bro. Pryor, a valiant servant of God, has passed to his rest. The choir, under leadership of Bro. S. Lacy, is giving valuable service. The church building has been painted, the manse renovated and sewered. Sunday school has been postponed owing to paralysis danger; lessons are delivered. Increased attendances at prayer meeting have been an inspiration. Stirring messages are given by Bro. Baker, and young people are showing active interest.

Hampton.—At a social held on Dec. 14 to mark the close of the year's activities, the ladies' guild handed the church officers £40, part proceeds of recent sale of work. In the local memorial hall on Dec. 8 the three physical culture classes combined to give an excellent display. Gifts were distributed to kinder children on afternoon of Dec. 18. On the 19th Bro. Stephenson delivered seasonal addresses. Miss Holloway, organist for many years, has resigned. Her long service to the church is much appreciated.

Northcote.—On Dec. 16, youth auxiliaries combined to listen to a lantern talk entitled "Through the Canadian Rockies," given by Bro. A. L. Gibson. A gift was made to Bro. P. O'Shannessy and Sister J. Birchmore, who are soon to marry. On Dec. 18 homes of kindergarten scholars were visited and gifts distributed. On Dec. 19, excellent Christmas messages were given by Bro. W. T. Atkin. Miss Bonnie Dowell was baptised. Bro. Sandells brought a fine missionary talk to the school. Children's Day F.M. offering, £1/10/- to date.

Hamilton.—On Dec. 12 the church enjoyed fellowship with Bro. Gale and Holloway, of the home mission committee. Bro. Gale presided and Bro. Holloway addressed the church. Later, they conferred with officers of the church re building plans. Bro. Garland ended his short series of addresses on "Barriers to Discipleship" at gospel service on Dec. 12. The last of these was "Friends as a Barrier." The series was greatly enjoyed. Christmas services on Dec. 19 were well attended, subject at gospel service being, "The Four Wise Men."

Preston.—A pleasant time was spent at a fellowship gathering on Dec. 16, when auxiliary representatives, in addition to each member present and several absentees, conveyed greetings to the church. Short messages on Christmas in years gone by were also enjoyed. A freewill offering realised £4. Appropriate singing, supported by anthems by choir, was rendered at gospel service on Dec. 19, at close of which a young man made the good confession. P.B.P. and K.S.P. clubs held a combined social as a concluding function for the year.

Melbourne (Swanston-st.).—Good meetings were held on Dec. 19. Bro. Scambler's morning subject was, "Foundations of Our Faith." Bro. and Sister Payne, from Lake-st., Perth, were amongst visitors. At evening meeting, after suitable scriptures were read, and comments made on the advent of Christ, the choir rendered special music. Solos from "The Messiah" were beautifully rendered by Mrs. Hutchinson, Mrs. F. L. Mitchell, and Messrs. Fred. Voight and Robert Hardy. Mr. Tippett conducted, and Miss Jenkin and Mr. Ray Anderson officiated at the piano and organ respectively.

Middle Park.—Bro. Hughes, of St. Klida, exhorted the church on Dec. 12. At close of Bro. Robinson's gospel address a young man made the good confession. Bro. Robinson delivered splendid Christmas messages on Dec. 19, and under his leadership the choir rendered an enjoyable anthem at a well-attended gospel meeting which concluded with a baptismal service. Christmas gifts were distributed to scholars of kindergarten and cradle roll on Dec. 18. The church has joined with other local churches in holding open-air services on the beach front after Sunday evening services.

Carlton (Lygon-st.).—On morning of Dec. 19 S. R. Baker spoke on "The Angel's Message." The New Century Bible class had over 100 present to hear the lecture of Mr. R. Ennis on "Elijah—The Importance of the Home Fire." In the evening the choir under Mr. Nat. Haddow gave an appreciated rendering of "The Glory of the Lord," Barnby's "First Christmas," and "Bethlehem." Bro. Baker preached on "The Faithful Shepherds." Afterwards three young ladies were baptised. On Dec. 18 the homes of younger scholars were visited and gifts distributed; this took the place of the usual Christmas treat.

Gardiner.—On Dec. 12 Bro. Hagger spoke at both services to good attendances. On the evening of Dec. 19 an augmented choir, with soloists, rendered Maunder's cantata "Bethlehem" to a large congregation. Bro. Hagger's theme was "Only a Babe." An offering taken for social service amounted to £5/8/6. The church has received a handsome gift of two communion cloths, the work of one of the members. A donation of toys and cash from Bible school and church members was forwarded to Sutherland Homes for Christmas cheer.

Mildura.—At recent consecration meeting of C.E. the officers of the church were invited, and Bro. Gower spoke on "Unity in Endeavor Work." Anniversary service of C.E. was held on Dec. 12, and members took special parts. "Youth at the Crossroads" was the theme. An Endeavor social was held on Dec. 14. On Dec. 19 Bro. Waters gave appropriate addresses, and the choir rendered anthems. Because of the paralysis the Bible school has been closed. Mr. Jenkins was presented with a Sankey hymn book from the school in appreciation of his work in training scholars for anniversary.

Geelong.—A good delegation of Endeavorers and members attended the mission at Meredith conducted by Bro. D. D. Stewart. Splendid attendances assembled on Dec. 12. Bro. Stewart spoke in morning. Men's fellowship tea was presided over by Dr. Cook, and all enjoyed a helpful time. Bro. T. Pope gave a fine address at night. Sister Miss I. Phillips rendered a solo. Christmas services were held on Dec. 19. Bright singing was enjoyed. In the evening Bro. Stewart's theme was "The Glory of the Lord." The choir rendered anthems, hymns, etc., which were appreciated. Two men were baptised, converts from the Meredith mission. All auxiliaries have gone into recess during holiday season. Much sickness prevails amongst members.

Drumcondra.—On Dec. 5 Bro. Gale addressed morning service on home missions. The H.M. offering, £11/1/6, was a record. On Dec. 19 Bro. Jackel gave Christmas messages entitled "The Manger Scene" and "The King from the Ivory Palaces." A quartette and a duet were rendered. Sisters E. Allen and J. McKay and Brea. W. Combridge and R. Tippett being vocalists. At a social including a Christmas tree an enjoyable time was spent and goods were distributed. Distribution of toys is being made to kindergarten. Presentations of auto-tray and vase were made to Bro. and Sister W. Readhead on their transfer to Latrobe-tr. Sister J. McKay was recipient of a Bible from S.S. teachers on completion of ten years' unbroken attendance, and merits were presented to many children. Two delegations visited the mission at Meredith. All departments of work are functioning ably. Ladies' aid raised £39/16/5 for building fund.

NEW SOUTH WALES.

North Sydney.—The morning service on Dec. 19 was marked by the reception by faith and obedience of five members and two by transfer. Christmas gifts of 10/- from junior Endeavorers for home missions and £1 from Dorcas sisters for building fund were announced. Fellowship was enjoyed with Bro. and Sister Warren, from Broken Hill. Bro. Paternoster gave splendid messages, the gospel address being on "Bethlehem."

Mayfield.—The communion service on Dec. 19 was one of the happiest since the inauguration of the church. Bro. Morris, from Hamilton, presided, and a good number of members were present. Bro. Wilson exhorted the church. In the evening several visitors came for the first time in response to invitations. Bro. Wilson answered the question, "Could a man be saved out of the church?" A young man responded to the invitation. The new church hymnbooks were used on Dec. 19. The union of the members and their desire for work are very encouraging.

Rockdale.—On Dec. 19 Bro. Priestley spoke at both services, and his messages were greatly appreciated. Bro. and Sister Ambrose were present from Ipswich, Qld., also Sister Vidal, nee Miss Messen, of Hamilton. The church has released the evangelist, Bro. Priestley, for three months' ministry with Hamilton church from the beginning of the year, and Bro. A. L. Carter has kindly consented to take the platform during his absence.

Grafton.—A street stall conducted by the ladies' guild realised over £7. Bro. Newell conducts a very interesting session each Friday over the local radio station. Much help has been derived from a series of sermons on "Gideon." Sunday school annual prize-giving, Dec. 19. A very severe storm which swept the district was responsible for the unroofing of portion of Bro. Newell's home. Two successful concerts have been conducted in the church building.

Marrickville.—Bro. Flood, from Kingsford, was speaker at morning service on Dec. 19. A young man from Belmore church, and two Bible school girls baptised the previous Wednesday, were received into fellowship. Bro. Wakeley gave a fine Christmas message in the evening. The choir sang hymns and carols. Soloists were Mrs. Wakeley and Bro. E. Hudson. Bro. Simmons, from Bangalow, was at the service; he is now residing in the district. On Thursday a gift night was held, goods received being for distribution to those in need. A fine rendering of "Bethlehem" was given by combined choirs of Enmore and Marrickville.

Mosman.—G. E. Burns exhorted from 1 Cor. 9: 24 on Dec. 12. John Date, a lad from Bible school, was received to fellowship. At night the preacher's message was "The Gospel of the Shining Face." On Dec. 16 the P.B.P. club, assisted by J.C.E. and Lane Cove octette party, held a successful concert in the school hall in aid of renovation of same, recently completed. Kinders' Christmas tree was held on Dec. 18, cradle roll children and parents being also present. On 19th J. Whelan, M.A., presented a Christmas message—"Unto us a Child is born, unto us a Son is given." G. E. Burns' evening subject, "The Message of the Manger," was supported by a quartette, and a solo by W. Webster. A married lady made the confession and was baptised. Mr. and Mrs. Les. Warren, of Broken Hill, were visitors.

Belmore.—There was much rejoicing when, on Dec. 12, twenty young people from the school responded to the invitation given by Bro. Thomas to accept Christ as personal Saviour. The Bible school anniversary took place on Nov. 14. Bro. Greenhalgh speaking at afternoon service and Bro. Thomas in the evening. A concert was held on the Tuesday, and on the following Sunday Bro. P. H. Morton, of Burwood, delivered an address at prizegiving in the afternoon. The anniversary was continued at evening service, when Bro. Thomas again officiated. The children were taken to Carrs' Park for their picnic on Nov. 27. Bro. Thomas has been away at other anniversaries recently, and on these occasions has been replaced by Bro. Harward and Whelan and Mr. Bryant (Campsie Baptist church). Junior C.E. society held its annual Christmas concert on Dec. 9.

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DEATH.

HILLBRIGHT.—On Dec. 17, at his residence, "Sunnyside," Narre Warren, Edward Paul Hillbrieh, beloved father of Lilly (Mrs. Meyer), Grace (Mrs. Warmbeunn), Ernest, Eva, Sydney, Myrtle and Stanley. Passed peacefully away. For ever with the Lord.

IN MEMORIAM.

MOYSEY.—In memory of our beloved parents, who were called to higher service on Dec. 26, 1926, and Nov. 14, 1924; also our dear brothers, Syd., called home Feb. 3, 1924, and George, May 19, 1932. Our treasured memories.

TIDD.—In loving memory of our dear son and brother, Ernest, who passed to the higher life on Dec. 27, 1920.

We will need a hand to guide us,
When we cross the flowing tide,
Will you come, my dear, to meet us
When we are on the other side?

—Inserted by his loving father, mother, sisters and brothers, 66 Liddiard-st., Hawthorn.

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Friendship Between Far Distant Folk.

A. G. Saunders, B.A.

IN the "Victorian News-letter" of Dec. 2 Bro. A. W. Connor says ("Australian Christian," page 759), "If what a big writer in one of our dailies averred is true, we church people need to make much of our common bond. He contended that the Dominion was drifting into a spirit of antagonism to our Commonwealth and marshalled a number of instances."

Many of us will be grateful to Bro. Connor for this word and for the appeal with which he accompanies it. I do not know who the "big writer" was, but I am sure that he wields a misleading and mischievous pen. No matter how numerous his instances may have been, it just is not true that there is antagonism to Australia in this country. In my several years here I have met just one person who claimed anything of the sort—and he was a man in the Mount Eden prison at Auckland! He had been declared an habitual criminal. Seeing my picture in a Wellington newspaper when I arrived, and reading that I came from Western Australia, he assumed that I was native to Gropeland and wrote to me. The burden of his tale was that New Zealanders had no use for Australians and did not give them a chance in the Dominion.

My experience has been entirely otherwise. The common way of alluding to the Commonwealth is almost affectionate. In nearly every case, when New Zealanders refer to our native land, they call it "Aussie." And an Australian is an "Aussie." Certainly, New Zealanders do not want their country thought of as an Australian State; and the word "Australasia" hardly stirs their enthusiasms. But there is

no hostility. Oranges, potatoes and shipping are subjects of discussion, but not of ill-will. Australians fail to agree on some of these, and the line of disagreement is that of self-interest. Sectionalism exists in both countries. In Australia there is the rivalry between Sydney and Melbourne. Equally silly antipathies rage in New Zealand at times between various large cities and the two great islands. This sort of thing is one of the worst features of New Zealand life, and is quite as bad as any feeling across the intervening Tasman towards Australia.

There is a wonderful degree of give and take across that same Tasman. Wellington is 600 miles nearer to Melbourne than is Perth. People are coming and going all the time on crowded and beautiful ships. There is a constant interchange of commodities. This in material connections, Bro. Connor suggests that Christians ought to influence the position in behalf of brotherhood. That is right. Our own people are making a grand contribution right there. From Invercargill to Auckland Australians occupy our finest pulpits. If native New Zealanders rebel, they surely have reason! Our two fine professors in the Bible College are Australians trained at Glen Iris and Australian universities. Some of us have married across the Tasman. We Australians are honored and welcomed by the New Zealand brethren. As Christians let us all smite every hint or trend of illwill, and say and do only that which will make for friendship and harmony. To that end, if Australian brethren would send a representative to the Easter conference at Nelson, it would be well.

Queensland News-letter.

H. G. Payne.

Queensland Greets the Australian Brotherhood.

AS this letter will appear in the issue of the "Christian" two days before Christmas Day, it is in keeping that it should express good wishes for the joyous season.

"This is the month, and this the happy morn,
Wherein the Son of heaven's eternal King,
Of wedded maid and virgin mother born,
Our great redemption from above did bring.
For so the holy sages once did sing,
That he our deadly forfeit should release,
And with his Father work us a perpetual peace."
—Milton.

As this will be also the last issue for 1937, it is fitting that a New Year greeting be presented.

"O tender Christ, bless thou this year!
Bless thou its dawn, and bless
Its moonside and its evening, Lord;
And let each heart confess,
As days and weeks and months go by
To help the year grow old,
That of thy glory, King of kings,
The half not yet is told."
—Mary D. Brise.

The Retreat from Brisbane.

Early in December it began, so that by the time this letter is being read the population of the metropolis will have decreased considerably, and this will apply to all the larger centres.

Christmas is responsible. Daily care is sung to the winds as holiday-makers speed by every available means to country and seaside—mainly the latter. Canvas towns dot the beaches. Guest house accommodation has been booked up for months.

The holidays dislocate church work. Practically all church auxiliaries go into recess for

several weeks, and Sunday schools for periods of from two to six weeks. Church services are reduced to skeleton congregations. This appears unavoidable when so many members must avail themselves of their only chance of an annual holiday or go without one.

Unfortunately many Christians on holiday include a vacation from church attendance while away. From a hostel run by a Christian organisation that young people might holiday in good surroundings, a party of young folk, active workers in various religious bodies, passed in their bathing costumes, on the way to the beach on a Sunday, a church where service was being conducted. This is a specific instance of a general laxity.

Also too many Christians on holiday fail to make any provision in their absence for the financial upkeep of the church, with a result that December and January are lean and even anxious times for church treasurers.

Holidays are desirable and necessary, but Christians give a poor witness when absence from church services or a loose observance of the Lord's day are phases of their holiday.

E. P. Aderman.

Bro. E. P. Aderman, B.A., of our College at Dunsedin, N.Z., and Sister Aderman, are in Brisbane visiting their people. It is five years since they were here last. They are enjoying the reunion with relatives and friends. We wish for them a happy and invigorating vacation.

An Octogenarian Philanthropist.

Mr. Geo. Marchant, who is famed for his liberal benevolence, and has given over £100,000, including £41,000 towards the erection of the Canberra Hotel, celebrated his 86th birthday

on Nov. 17. The range of his philanthropy includes the providing of the Ardoyne Home for crippled children, the Montrose Home for Returned Soldiers, the Aged People's Home Garden Settlement at Cherrymide, Cherrymide Park, a home for crippled children near Boston, U.S.A., and the establishment of churches in England, U.S.A., and Australia.

"Methanana."

This is the name the press applied to a preparation which was on exhibit in the police court at Brisbane, when an old man was charged with drunkenness. The preparation, which the prosecuting sergeant described as "a weird mixture," consisted of methylated spirit in which floated slices of banana, and was in the possession of the man when arrested.

Protestantism.

An interesting development of this movement is the formation of a Protestant Labor Party. In a manifesto it states that, while Roman Catholics are 19.2 per cent. of the population, the Labor Party in the State Parliament consists of 27 Roman Catholics and 16 Protestants.

The United Protestant Association is pushing a vigorous campaign of public meetings. A series just ended, at which Miss Monica Farrell was the speaker, had crowded halls.

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2nd. To control and manage an Endowment Fund to which Preachers may contribute.

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Is there not a danger when he is allowed to participate in the worries of finances (now fairly general, unfortunately) that his progress with the spiritual welfare of the church will be in a measure retarded or hampered?

Again, is it not probable that the officers will at times be courteously restricted in discussion of the affairs of the church because of his presence?—"Plain Member."

THOMAS CAMPBELL MEMORIAL PLAQUE.

A FEATURE of the International Convention of Disciples of Christ recently held at Columbus, Ohio, U.S.A., was the presentation by Wm. F. Rothenburger of the Thomas Campbell Memorial Plaque. Dr. Rothenburger told how he had visited the little church in Ahorey, Ireland, where Campbell preached before coming to America, and that as a result of the visit he became interested in having American Disciples provide the plaque, which will be placed in the Presbyterian church at Ahorey, Ireland. The plaque has on it the following words:

Thomas Campbell

Born in County Down, Ireland,

1763

Died in Bethany, West Virginia,

U.S.A., 1854

Second Minister of this Church, 1798-1807

Prophet of a United Church

Presented by Disciples of

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Victorian Home Missions.

THE Home Missionary Committee expresses its appreciation of the response to the December 5 annual offering appeal, and heartily thanks all who participated. Latest returns from the churches appear in the Here and There columns.

H. J. Patterson, President
W. Gale, Secretary

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Time and Eternity.

THE following lines from Robert Browning's
poem, "A Grammarian's Funeral," make
appropriate reading with the approach of an-
other new year. The Grammarian is dead.
His friends and students are carrying his body
up the mountain side to bury it on the top-
most ridge of its summit, where the morning's
light first strikes. No lower place is worthy of
such sacred dust as his is. It is early morning,
before sunrise, and his students talk of their
beloved master, his ways of life and his ideals,
as they mount the upward path to the chosen
burial place. He had worked himself to death
in the pursuit of knowledge.

"Learned we found him," they said.

"Yea, but we found him bald too, eyes like lead,
Accents uncertain:

"Time to taste life," another would have said.

"Up with the curtain!"

"This man," they cried, as they laid loving
hands upon the rude casket,

"This man said rather: 'Actual life comes next!
Patience a moment!'"

THOUGHT FOR THE WEEK.

⊙

HE that dwelleth in the secret
place of the Most High
Shall abide under the shadow of the
Almighty.

I will say of the Lord, He is my
refuge and my fortress,
My God, in whom I trust.

—Psalm 91: 1, 2.

Still talking together as they went up, up,
his students went on to say:

"Others mistrust and say, 'But time escapes:

Live now or never!"

He said, 'What's time? Leave now for dogs and
apes!

Man has forever.'"

BEGIN AGAIN.

"WASTE no tears
Upon the blotted record of the lost years,
But turn the leaf, and smile, oh, smile to see
The fair white pages that remain for thee."

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