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A Passion for Christ.

AFTER farewells have been said, we gather in this chapel for our final devotional session. A short and simple message is all that is required. We are thinking of the work of all of us, but especially our thoughts go out to the men who are about to enter on fuller service.

In a text that is at once familiar and most popular for sermonic treatment we read that when the apostles Peter and John were first brought before the Sanhedrin, the members of the council "took knowledge of them that they had been with Jesus." It is their boldness that is specially mentioned, but doubtless their speech and the manner of it, and indeed their whole demeanor, reminded the rulers of Jesus Christ who a little while before had been tried by this same council. It would be well if those whom we seek to serve, and all with whom we come in contact, were to recognise us as Jesus' men, and were to be assured that we must have accompanied with him. It was said of Thomas Cook, of Cliff College, that "people fell under the spell, not of his preaching, but of his personality;

"And weary souls who passed him in the street
Saw Christ's love beam from out his wiseful
eyes,
And had new confidence in God and man."

Zinzendorf's Motto.

Recently I was reading again of Count Zinzendorf, the great and saintly leader of the Moravian Brotherhood of the eighteenth century. The secret of his wonderful life and influence is to be found in the words of his life's motto: "I have one passion, and it is He, and He alone." A greater even than Zinzendorf had this same passion. There has just been read to us the declaration of the Apostle Paul: "For me to live is Christ." "Christ liveth in me," he wrote; "and that life which I now live in the flesh, I live in faith, the faith which is in the Son of God who loved me, and gave himself up for me."

My wish for you, the aspiration of us all, is in these words.

May you have a passion for Christ. May the spirit which ever animated our Lord be in your hearts. May the Christ life

be manifested in your lives. May the message of the Christ ever be on your lips. You go to represent him, to commend him by your words and actions to those for whom he died, to uplift him as the only Saviour of a lost humanity. May you never tire of witnessing for him, and never hesitate to proclaim his glorious Gospel in all its simplicity and truth.

Believe that it Matters.

Be in dead earnest. Deem that it matters whether men accept Christ or not, whether Christians live according to his will, whether the world will act according to his principles. Know that there is only one alternative—ruin.

Be grave, earnest and insistent. Preach as if you really believed the things you say. Realise the truths first in your own heart. First experience, and then proclaim; for you cannot properly teach what you do not know.

Have a compassion for the distressed and hungry multitudes such as our Lord had, a passion for the Gospel such as possessed that flaming evangelist, the Apostle Paul.

It is recorded of Hugh Price Hughes

that he "would sob with disappointment when a Sunday passed without conversions at St. James's Hall," and Mr. C. Ensor Walters tells how he "would pray for souls in staccato sentences as they cycled the roads of Highgate." Perhaps that seems more strange to us than worthy of imitation. But we should cultivate such a great concern for the souls of men. Dr. Donald O. Soper—Soper of Tower Hill—has been saying that he sees more clearly now that a preacher's first business is to save men, and that "the terrific passion of Hughes for the souls of men" has greatly moved him. A burning heart, a spirit of intense evangelistic fervor, is one of the church's greatest needs.

Examinations Ahead.

Your College examinations are over. May we not all profitably be reminded that the great examination is yet to be? Our lives and our words have all to be tested in the day to which we are hastening. Dean Church used to remind himself and others that we shall meet our sermons again before the great white throne of God. How will they seem to him—approved or condemned? More than once, doubtless, I have quoted the words which will form a fitting close to this brief talk. It was said of the saintly Bishop Moule of Durham that crowds came to hear him "expecting to be led to the cross and to hear of Christ, and they were never disappointed." How delightful if that could truthfully be said of us!

Bishop Moule's own lines (on "Fordlington Pulpit") have ever seemed to me very beautiful and searching:

"Siaful preacher, ask again,
In this nearness to thy Lord,
How to him hath rung thy strain
When it seemed to speak his word.
Has he found thy message true?
Truth, and truly spoken too?
Uttered with a purpose whole
From a self-forgetful soul,
Bent on nothing save the fame
Of the great redeeming Name,
And the pardon, life and bliss
Of the souls he bought for his?

Think!—but, ah, with thoughts like these,
Hasten, sinner, to thy knees."

Such thoughts should help—and possibly even transform—our preaching.

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Destroying the Bridge.

"FORGIVE us our debts, as we also have forgiven our debtors." So Christ taught his disciples to pray. A forgiving spirit is a condition of receiving forgiveness. No lesson was more emphasised by our Lord than this. "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." To harbor a grudge, to maintain a relentless spirit, is too costly a thing for any of us.

One has put the lesson in a sentence to be remembered: "The man who refuses to forgive destroys the bridge over which he himself must some day pass."

Towards Unity.

SO many people talk against denominationalism to-day that it is a wonder that sectarianism persists. When we all act as we profess to believe, doubtless divisions will vanish. For a hundred and thirty years our people have been pleading for unity. Many to-day are using such arguments as our fathers did. For the change in outlook, we give thanks. May the day soon dawn when aspiration will be followed by achievement.

An editorial in "The Christian Advocate," an American Methodist paper, contained the following interesting sentences: "A Presbyterian preacher said that if Paul returned to earth and looked for a church after the apostolic pattern, he would have to go to the Presbyterian church. A good Methodist sister said, 'Why must we have so many denominations? Why can't everybody be sensible and be Methodists?' Each religious denomination can share the peculiar contribution of values, and the particular emphasis on the truth which belongs to all the denominations. We escape a narrow bigotry by sharing the wealth of all."

Difficult Scriptures.

WE have the authority of the Apostle Peter for the statement that in the scriptures there are some things "hard to be understood." He would be a very conceited individual who professed to find no hardship in interpretation. It is neither surprising nor discouraging to find difficulties in the Bible. With continued reading and meditation, light comes to many an obscure passage. Every student of the Word knows the joy of receiving the new light which breaks out from the sacred page. Some difficulties are due to variant readings or to ambiguous texts. Some are due to the changing meanings of language. Generally, vital teaching is clear to the prepared and attentive mind. What is difficult to one reader may be easy for another to understand. A teachable and prayerful spirit will assist us all to appreciate the revelation of God. May no

light be denied us because we have not the desire to walk in the light.

It is our intention for a time to give a brief weekly treatment of passages which are quite commonly misunderstood or misinterpreted by uninstructed readers, though they may have no hardship at all for the student. Our first choice is an appropriate, if very simple, text.

Misunderstood Texts.

Scripture Searching (John 5: 39).—Often we hear the statement that Jesus told the Jews to "search the Scriptures," and so is his word translated in the common version of John 5: 39. A delightful booklet edited by a distinguished scholar, and giving studies of difficult texts, has in its preface the sentences: "We are told to 'search the Scriptures' (John 5: 39). We are told not merely to read, but to 'search' for hidden treasures. The meaning of Scripture does not always lie on the surface. . . . No attention we pay can be too great or too minute, for the smallest

points of Holy Writ have often a deep meaning."

The sentiments expressed are excellent, but they do not give the meaning of our text. In the revised version, the words are translated, "Ye search the Scriptures." The one translation is, in a sense, as legitimate as the other; for the Greek word used by Christ might be either imperative ("Search") or indicative ("Ye search"). But the whole context shows that the revised version is correct. The Jews did "search," but rejected him of whom the Scriptures testified. The verse is not so much an injunction to search the Scriptures as it is a warning against Scripture searching to little purpose. We must read and accept.

BLESSEDNESS is repose in the One and Eternal. We cannot win blessedness; but we may cast away our wretchedness (which is simply to seek no more our own glory, power and pleasure), and thereupon blessedness forthwith of itself will supply the empty place.—Fichte.

The World Problem—And You.

THE fact of the problem is unquestioned. We may not all think of it in the same way. But that the world is festering with hates and suspicions, fear and unrest, which express themselves in wars, bitter nationalism, class strife, unemployment and distress we are all aware.

What to do about it? is the great question. There are many prophets—economic, social, political and spiritual—who propound solutions. Perhaps they confuse us. Yet surely there is something that can be done, and if there is, Christian men and women should be doing it.

Is there to be for us some great upheaval of the social order, such as other countries have experienced? Will Communism come, or Fascism, or some revolutionary political alignment which we do not yet know? Must we have a new monetary system? To all such questions, Perhaps!

From the Christian point of view there is one thing that is surely right to do. That is, to place ourselves without reserve in the hands of God, to seek his will, and to be prepared to accept it when it is revealed. That could be a platitude, but it is not written as such—please do not read it as one. It is probable that God has a plan, and that we—you and I—are part of it. To discover that plan, and to be prepared to fit into it when it is revealed: this it is surely right for us to do.

Of course, we are all Christians. We have all professed allegiance to Christ. We have all joined the church. It does not, however, necessarily follow that we are all walking the way of discipleship. That is

the tragedy of our formal profession. We may all profess so much and mean so little. A call is going forth to Christians everywhere to-day to re-examine the terms of their discipleship. "Take up thy cross, the Saviour said, if thou wouldst my disciple be." Have we really lifted it? Is our faith vital? That may call for a renewal of our consecration. It certainly will for many of us. But to seek God's will, and to be prepared to do it at whatever cost (who could say what that cost might be?) is our best contribution to the world's problem.

But, you say, that involves definite guidance! It does rather. But you accept the fact of guidance. You pray for it, at any rate, and you would not say that such prayers are idle words. Guidance may not mean special illumination or sudden monitions of the Spirit of God. It may be through clearer light in our reading of the Word; it may come through fellowship with others of God's people; it may come through the normal faculties being made sensitive to divine suggestion. Such guidance will not be so clear and unmistakable as to render the exercise of your own judgment unnecessary. But it may be very real, and it can only be had at a price. That price is a dedicated life offered in full surrender to God.

Would that get us very far in the solution of world problems? If all Christians were prepared to make this contribution. Yes! After all, we are chiefly responsible for ourselves.—T. H. Scambler, B.A., Dip. Ed., in "Swanston Street Review."

At Shechem Or At Bethel?

(Gen. 33: 18-35: 22.)

J. Wiltshire.

THE Spirit of God tells us (Rom. 15: 4) that "whatsoever things were written aforetime were written for our learning." The exercise of its right to discover the spiritual content in what is written is a joy to the devout heart.

Shechem and Bethel represent two dwelling places in the pilgrimage of Jacob. The latter used to be called Luz. God met Jacob there when he was fleeing from the wrath of Esau, and because the experience was so startling Jacob renamed the place Bethel—"the house of God . . . the gate of heaven." This was the beginning of a growing God-consciousness with Jacob; more than twenty years of exile could not efface the impression made upon him. But it is not evident that Jacob delighted in the God of Bethel throughout his years of exile. He could refer to him as the God of his fathers, Abraham and Isaac, but he seems not to have claimed him as his own until he returned as far as Shechem, where he built an altar and called it El-elohe-Israel—"God, the God of Israel."

In Haran Jacob became rich; there he married, and there most of his children were born. When the time for his return to the land of his nativity came, God visited him and granted him a safe conduct past the wrath of his brother Esau. He at length became a "prince with God." He came to Shechem. The narrative here suggests to us

The Perils of Compromise.

Jacob bought a parcel of land. He bought what God had promised to give. The materialistic spirit grasps the shadow for fear of missing the substance. Faith waits and inherits the promise through patient endurance. He paid well for the land, but all the price was not paid in pieces of money. The land was "before the city." Jacob was surrendering, perhaps unwittingly, his calling to walk with God. He built an altar on the field which he had bought, it is true, but it was too close to the edge of a moral precipice. He meant to be a pilgrim, but he saw no disadvantage in being on good and equal terms with dwellers in the country. Why need he be peculiar?

Dinah already had friends in Shechem. Parties at court had fascinated her. She soon became the fiancee of a prince, and overtures were made by the men of the city for a common relationship with the family of Israel. Shameful trouble came, and the dark story of Genesis 34 was enacted. Jacob was greatly distressed and humiliated.

That was a dear field, and the altar was never able to sanctify it. Jacob's experi-

ence is often repeated. Good men mean to walk with God, but settle down near to the city and accept the overtures of the world for a common relationship. Their families become entangled in snares which hold them in the bondage of unworthy things. Jacob thought to please the young folk, not to be too exacting and exclusive. He ought to have known better, because the story of Lot was then young. God directs to

The Safer Place.

"And God said unto Jacob, Arise, go up to Bethel and dwell there." This word released terrible memories with Jacob. This was the place where God could be seen at closest range. Here the white light of heaven streamed through heaven's gate. How could he approach this place again? Jacob was too sincere to refuse to take this step. A sincere man is never able long to resist the voice that directs him nearer to God. Cornelius immediately sent men to Joppa when he knew that God would give him more light. There is tragedy in the soul when men refuse or abuse light.

"Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and purify yourselves, and change your gar-

ments. And let us arise, and go to Bethel: and I will make there an altar unto God."

The closer walk calls for fuller sanctification. Forfeitures must be made; a price must be paid. Bethel finds out what Shechem did not reveal. False gods, uncleanness, rags and cheap decorations are all out of place. The sanctity which adorns the hidden man of the heart is the only thing that matters where heaven's light falls upon us. "God looketh upon the heart." Those going up to Bethel must walk as children of light. The privilege, however, of building our altar at the gate of heaven is worth paying for. Jacob found it so, and so have the faithful of all generations. After all, the price is not very high. The consecrated life is called upon to give up nothing that is any good.

Dwell at Bethel.

Perhaps Jacob left too soon. Shadows fell on his path as he withdrew. Rachel died. Reuben sinned. We visit when God says dwell. We walk in shadows of our own making when we walk from God's light. The protective shadow of the Almighty is for those who dwell in the secret place of the Most High.

OBEEDIENCE must be the struggle and desire of our life. Obedience, not hard and forced, but ready, loving and spontaneous: the doing of duty, not merely that the duty may be done, but that the soul in doing it may become capable of receiving and uttering God.—Phillips Brooks.

Put In The Clutch.

"HITCH your waggon to a star," Emerson told us in the old days. But waggons are well-nigh gone, driven out by motor cars. It changes our way of thinking, too, before we know it. We are apt to think of man as a kind of self-starter, able to go it on his own gas.

A friend in London sends me a set of "little grey books," all written in one key to prove one thing: "The power is within you." Maybe it is—stored up in us, like a charged battery for us to use. But whose power is it and where did we get it? Do we make it ourselves?

It does make a difference how we think of it, whether we are a reservoir or a spring. In one case we are doing it alone, lifting ourselves by our own boot-straps. In the other, a Power greater than ourselves is flowing through us. One is like talent, the other like genius.

Anyway, all of us have power to be more than we are, and to do more than we do. As a boy, chased by an angry bull, I jumped a fence I was never able to jump again. A woman may be too tired to drag one foot after the other, but if her baby is ill she forgets she is tired.

Yes, we have more power than we use, however we get it. It is all a matter of putting in the clutch. Otherwise, we let the engine run on, wasting fuel and wearing out the car. As the Queen told Alice in Wonderland, we have to keep going in order to stay where we are. And we must go twice as fast, if we are to get anywhere. If we just wait or worry we do not make headway, much less get where we want to go.

How can we put in the clutch? Call it prayer, or letting ourselves go, or "a queer little turn of the heart." It does not matter, so long as we do it. It is not in our stars, but in our minds. So far the little grey books are right—we must do the trick; no one will do it for us.

It is a great day when a man learns how to put in the clutch, step on the gas, and use all the power he has. It is so that ordinary men are made extraordinary, and big things are done. Who knows what he can do when he puts all there is in him into his job!—Joseph Fort Newton in "Christian World" (London).

From Victory Unto Victory.

Aceros.

CHRISTIANS enjoy singing the hymn with this inspiring phrase. It is good to know that we are on the winning side. Our Lord said that the gates of Hades should not prevail against his church. Paul lists life's calamities, claiming that in all these things we are more than conquerors. The Bible is a Book of hope. The kingdom of God is righteousness, peace and joy in the Holy Spirit. The story of mankind confirms the joy and confidence inspired by scripture.

Springing out of the death of a reputed criminal, Christianity has now the loving allegiance of millions. In itself that clear fact is marvellous. At first Christianity seemed without hope of surviving. Who could have believed that the widespread, oft-repeated, official persecutions of Imperial Rome would fail to crush the new "superstition"? But fail they did. In fact, in three centuries the Empire bowed to the cross. Mithraism, neoplatonism, the atheism of such men as Celsus, all competed with the gospel and all lost to it.

Christianity has brought social regeneration everywhere. In times when 80 per cent. of the people were slaves, it promptly eased the situation. It ended crucifixion, one of antiquity's horrors. To-day that practice is almost non-existent. It is said to have occurred in Soviet Russia. It is wholly ended where Jesus wields his mild reign. It is due to Christianity that woman ranks anywhere on an equality with men.

True, the improvement has not always been swift. But the passing centuries have beheld steady progress. It still goes on. We have lately emerged from a depression. Millions have been workless and needy. But all over the world has come the "dole." Its appearance in non-Christian lands attests the growth of Christian influence. Fifty years ago there was no dole. Folk had to get along as best they could. To-day the Christian conscience refuses to let fellow creatures starve.

Slavery has been mentioned herein. Deliverance here came late. Even then it took more than a century of specific anti-slavery effort by Christians to end it under our British flag. It required £20,000,000 for compensation at that. In the United States it was done through a bitter war.

The fight against liquor, gambling and social vice generally has not yet triumphed. But real progress has come. There is much less drunkenness than 70 and more years ago. Such evils as drugs and white slavery have been seriously curtailed by the League of Nations. The league is itself evidence of the slow emergence of a better spirit.

With all its terrors and modern immensity war has been largely purged of its most barbarous aspects. It needs to be remembered that even to-day war has not thrust itself into a warless world. There have always been wars. Even concerning its gigantic scale things are not always so much worse. At Salamis the Greeks had 378 ships; the Persian fleet was twice as large.

There may be those who think that the tiny bathing suits, the nudist nudities, free sex talk, Sunday picnics, more numerous divorces, and the like, mean that civilisation and morality are waning. Even in some of these, current usages are certainly no worse than those of the past, whether ancient or modern. Our worst is no worse than Antiochian groves. We are not as debased as Roman society was. Even the papacy could not now tolerate an Alexander VI. How far could Henry VIII. indulge his lustful appetites to-day? Mary Tudor would not be

tolerated an hour in our times. Charles II. was the terror of every pretty girl who crossed his path, and as King of England lived openly in sin. His brother James II. was worse. He had eight children by one woman, seven by another, three by another, and one by a fourth. It was not for this that he lost the throne. But to-day, when a king wants to "marry" a twice-divorced woman, whose two earlier partners still live, the unanimity of scores of millions gives him to understand that he must choose between the throne and the woman! The advance in morals and decency is immeasurable.

Without going into details the churches and their leaders all over the world, especially outside the Roman fold, are growing more friendly. Christian unity is well and truly on the way.

And so we might go on, detailing the gains of righteousness and the advance of Christianity. Yet there are people, professing Christians, often preachers, whose most cherished thesis is that the world is growing continually worse. It is a profane pessimism. It is only possible because of the necessities of a theory that tangles up revelation and shatters the

present reality of the kingdom of God. No one who knows history can be made to believe that humanity is growing worse and more desperate. One would suppose that mere common-sense would rule out a theory so awful. It is sense degrading to God himself. A broad knowledge of history (not a narrow contrast between 1900 and 1937), a knowledge of the whole long sweep of the human story down the centuries proves that the world is making progress and that human life in the mass is grandly better than it ever was before. History does not mock the cross of Jesus as does this pitiful theory of pessimism. History does not tell us that the cross was suffered in vain. It does not suggest that Jesus was a failure. History, like the Word of God, abounds in hope, and like the map of the world, is an unanswerable apologetic for the dynamic character of Christianity. History endorses Paul as a true prophet in proclaiming the gospel as the power of God. History reveals the world growing better and happier, as in accord with some sublime over-plan, and as a consequence of our Saviour's suffering and the preaching of his evangel. In a word, the story of the past 1900 years is a pageant of the Christian church prevailing, and of the kingdom of God going from victory unto victory.

If time is precious, no book that will not improve by repeated readings deserves to be read at all.—Thomas Carlyle.

The Sighing of the Spirit.

A. B. Withers.

"THE wind bloweth where it listeth, and thou hearest the voice thereof," Jesus said to Nicodemus, and had his own application of the fact to make; that as whence the wind comes and whither it goes are unknown, "so is everyone that is born of the Spirit." "The wind bloweth . . . and thou hearest the voice thereof." It is sometimes just a sighing. Wind and spirit, even the Holy Spirit, are from the one word; and as there is a sighing of the wind, there is a sighing of the Spirit.

The sighing of the Spirit comes of the Spirit helping our infirmity. Our infirmity is that "we know not how to pray as we ought." We know not, but the Spirit makes intercession for us. "For we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered." This is the sighing of the Spirit—"groanings which cannot be uttered."

The Groanings of the Spirit.

Out of the bush God spoke to Moses of seeing the affliction of his people in Egypt, and of hearing their groaning. It was a cry which came unto God, but a cry which was a groaning. "I have surely seen the affliction of my people which is in Egypt, and have heard their groaning." The Spirit's intercession is with groanings, but "groanings which cannot be uttered."

Groaning is the uttering of "a deep moaning sound." A groaning is that sound; "a low moaning sound." The groanings of the Spirit are hardly that. Intercession with groanings which cannot be uttered is intercession not in words. "The Spirit pleads for us with sighs that are beyond words." He makes intercession "with unutterable yearnings." The groanings of the Spirit are subdued. They are sighs rather than sounds. They are feelings more than words. These are sufficient. Groanings are not hard to understand. They tell plainly that there is grief or pain. They are the sounds of the hospital and the house where death has come, and they are expressive.

Words are unnecessary. An injured man has not to say it hurts him to be moved. His groaning when the attempt is made to move him is enough. The sighing of the Spirit is as well understood. "And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." As man knows the meaning of his fellow's pained cry, God knows the mind of the Spirit. God who heard the cry of his people and knew their sorrows "knoweth what is the mind of the Spirit."

The mind of the Spirit is the wants of the saints. The things for which we do not properly pray are known to God. Our prayers are not prevented though we ourselves know not how to pray as we ought. Though we pray in ignorance; though we still have need of teaching how to pray, and never learn; though in fact we cannot pray, the Spirit makes intercession and God, who himself knows what we have need of before we ask, knows the mind of the Spirit.

The Help of the Spirit.

We still need to pray. The Spirit "helpeth our infirmity." He is the Comforter; one who gives aid. "He shall teach you all things, and bring to your remembrance all that I said unto you." "He shall bear witness of me; and ye also bear witness." "And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment." That the Spirit "helpeth our infirmity" does not take away from us the necessity of praying. We must pray, though it be imperfectly, not knowing how to pray as we ought. The Spirit helps. He does not take away our part. He makes intercession, but we also have to pray. He "helpeth our infirmity," but despite our infirmity we must pray. In our unlearned way let us pray, and when we feel the insufficiency of our prayers, let us remember the sighing of the Spirit, and rejoicing for the consolation, pray with greater confidence.

"While We Have Time."

"WHILE we have time, let us do good unto all men," advised the apostle. "specially unto them that are of the household of faith." The inference is obvious: we shan't always have time. How is it possible to exaggerate the importance of the opportunity? Now, "now is the accepted time." The night cometh when no man can work. And then how feeble, how futile, all our excuses will seem! Some of us are aware how, upon the sheer verge of death, it is not one's sins of commission which oppress the sinking soul, but those of omission. Such vital opportunities ignored, neglected, wasted—such precious days and weeks and years gone by! And then, one would give the world and all that therein is for one hour or two, just to show, in "one crowded hour of glorious life," what life might really be made, how brimful of love, how surcharged with help to others. "Too late, too late, ye cannot enter now" into that kingdom of God on earth which is service of love to others; and this is the only service in which we can be truly said to live. . . . So it is now, while we have time, that we must capture every fleeting opportunity, whose worth is doubled by its impermanence. Oh, I know we can summon up a host of kindly deeds to our kinsfolk and friends! But "If ye love your brethren only, what reward have ye?" Just think what pounds and pounds people spend at Christmas—how the shops are crammed with pretty trashy things, for presents to "our brethren only"! And then think of all the unknown needy folk whom we have absolutely forgotten! Words fail to depict what a disordered, gigantic heap of indirect selfishness one's past life appears, when its last moments are, humanly speaking, numbered; how fruitless, how foolish, how barren of all true values! A flash of light reveals the thousand ways in which we might have benefited someone, we might have been living witnesses for Christ, we might have lifted some poor struggling soul—and did not. The whole world lies open behind us, a huge field of neglected possibilities—all we might have offered—however poor the offering—for Christ in heaven and his people on earth! Shame intolerable

loads the mind, and inconceivable regret. Oh, I do beg of you, don't expose yourself to such a risk! Had we even done all that was commanded us—God's idea of "all," not ours—we should still have to proclaim ourselves "unprofitable servants." But what a lukewarm, shallow business we have made of it! "While we have time." . . . The clock ticks on inexorably. . . . There is nothing we can plead in extenuation of our sins of omission. So little effort would have provided the cup of cold water (or, which in this climate is preferable, the cup of hot tea!). So slight a thought would have supplied a little bread to the hungry—a little fruit, or a few flowers, to the sick. How trifling a deflection of thought from one's own interests would have brought help to Christ himself—so he says—"sick, or naked, or a stranger." Why, I have known men who hoarded up cupboards full of clothes, year after year, till the clothes became mildewed and moth-eaten and fell to pieces—rather than let them be sent to clothe the Saviour in the persons of his naked, shivering poor! Yet these men considered themselves Christians—I can't think why! To be on the look-out for Christ continually, in one of these his brethren: this seems as insignificant a matter as did the washing in Jordan to Naaman; and yet, does anybody want to chance being told, "Depart, ye cursed?" "If you do not wish for the kingdom," it has been said, "don't pray for it. If you do, you must work for it. . . . Observe, it is a kingdom that is to come to us." Every farthing given in his name brings the kingdom palpably nearer. It is not the big, triumphal things, the great oblations and ostentatious pieties that matter, so much as the sum of many obscure, small kindnesses. What a simple formula for life this would be, if only we would act upon it—"To all that in you lies, for everybody, for love's dear sake." Christ himself, it would seem, could suggest to us no better preparation for our being counted worthy to stand before the Son of man. Yet how unworthy is our best! . . . —Mary Byron in "British Weekly."

New Year Thoughts.

A NEW YEAR is something more than a date; it is a spiritual occasion and event. In thousands of homes, the last days of the old year were occupied in removing dust and defilement which had gathered during the old year, so that we might meet the New Year with a new countenance. That, I hold, was something more than cleanliness: it was godliness. It was the work of superstition, if you like. But it was one of those superstitions which defend and express a human instinct, one of those superstitions which you must not strike at for fear you injure more than itself and shame us out of a safeguard.

It is a great part of the art of life to know how to take advantage of those tides of the spirit. Much of every life is regular and tame. We simply go on—not reluctantly, not unhappily, but without any strong or tumultuous feeling. But days or hours do come, I repeat, when the wind strikes our sails, when something melts or kindles within us, when our duties are a delight to us, and we are ready to commit ourselves to high and unusual purposes.

Now these tides of the spirit offer themselves in order that we may launch out upon them. Those high impulses move within us in order that we may act upon them. An emotion—even the holiest—by itself is nothing! It is an unfinished thing. An emotion—even the holiest—is but an opportunity, a very good opportunity, for doing something, or for becoming something. An emotion comes to us in order that we may set out upon it. It is the steam by which the whole interior business of our life gets advanced. Emotion is to our personal life what the band is to a regiment on the march: it is the thing which makes us forget that we are marching.

It is possible for us to have feelings of an exalted and religious kind, and yet at the same time to be living in a way quite opposed to them. And far from rebuking ourselves for living in this divided and insincere way, we may even take credit to ourselves for having fine feelings at all. But feelings or impulses or fine thoughts which are having no direct influence upon our true character are of no more value than those dreams we dream in which we seem to be doing something remarkable, when as a matter of fact we are asleep in bed.

Tolstoy tells us of a lady weeping bitterly as she sat in her stall at the play—weeping over the fictitious sufferings of the hero—while all the time her poor droshky-driver was freezing on the box, outside. We all know what it is to be deeply touched by some story we have been reading, or by fine music, or by pictures, what it is to feel tender and sore; and yet, at the very moment, or next moment, to be able to speak sharply to someone who asks a service of us, or to become angry and rebellious as we recall some little duty to which we must now bestir ourselves. To have high feelings and to do nothing on the strength of them, is simply to be indulging ourselves. We often say that to hear some music or to read some book did us good. But perhaps we have no right to say that any experience did us good if it failed to make us good, if it failed to influence, in some real way, our behaviour to others, or to refine and correct our life—I mean in the region of our pursuits and the things we permit ourselves.

Applying all this to the position we occupy to-day with a New Year stretching before us. We all have our own feelings about ourselves, and they are apt to be very honest at such a time as this. Only let us see that we act upon them. Our business with those uprisings of emotion, of moral ambition and faith, is not to get behind them, not to reduce their significance, but to act upon them, to attribute to them the highest source, and to give them their fullest way.—"Watchman," in "British Weekly."

Making Your Visions a Reality.

G. H. Newell.

"I WAS not disobedient unto the heavenly vision," said Paul.

How many people long to be like Paul, but how few ever grow to be like him! Men and women have visions, but never make their visions into realities, because it is hard, heart-rending work. The vision came to Saul on the road to Damascus. Then came this great soul's absolute surrender unto the Lord. "What wilt thou have me to do?" he said. No quibbling, no shuffling. Paul realised what it meant, what it would cost to make his vision a reality. Sacrificing his nationality, his family, his hopes and ambitions. He utterly renounced self to make that vision of Christ a reality. No wonder he went into the darkness of blindness for days. He needed it. In his blindness he was alone with God. The vision would remain and ever throughout life that heroic soul sought to make his vision a reality at such a tremendous cost.

Paul was not the first who did that. To Jesus Christ came the vision of redeeming love for mankind. All the glorious ambitions of holy love were sacrificed. He let equality with God go and humbled himself. He took upon

himself the form of a servant and submitted even unto an enemy of God—death. Christ was true to the great vision of saving mankind. He sacrificed all and died on a cross. Because of this sacrifice of self God exalted him and gave him a name above every other name.

So Paul would follow Jesus and he bids us follow him. Make our visions a reality. This can only be done by the absolute sacrifice of all we are and hope to be. Renounce self and take up our cross daily. There is no other way to make our visions a reality.

To those who are true to their God-given visions God gives a name above every other name. "This is my son." It has never been easy. It never will be easy. One needs more than himself to be able to attain to the reality, that is why our blessed Lord said, "I am with you always." As we strive to follow, we find not the bloodstained footprints but the bloodstained hand, and very often we find it around our shoulders as the arm of a comrade who knows all about it and desires to help unto the uttermost. "Lord, help me by thy grace to make the vision thou hast given me a reality."

The Home Circle.

Conducted by J. C. F. Pittman.

LIFE.

LIFE'S a picture to the artist,
To the rascal life's a fraud;
Life, perhaps, is but a burden
To the man beneath the hod.
Life is lovely to the lover,
To the player life is play;
Life may be a load of trouble
To the man upon the dray.
Life is but a long vacation
To the man who loves his work;
Life's an everlasting effort
To those folks who duty shirk.
To the heaven-blessed romancer
Life's a story ever new;
Life is what we try to make it—
Brother, what is life to you?

THE RELIGION OF THE SMILE AND FLOWER.

YELLOW fever was epidemic in New Orleans. From the French market to the river, and all along the levee, and back through the old city, the terror spread. Everyone who could get away went, and those who remained, quarantined, sat down to a battle with death. To be in a city, yet cut off from the world, this, if anything, is isolation. To be surrounded with and dependent upon men and women, any one of whom may yet prove the source of a deadly contagion, this is the occasion of despair or even of madness.

But science had brought a ground of encouragement. Men need not fear each other, but the mosquito. And good sense and religion all united to emphasise the lesson: the city's salvation lay in united and unselfish effort for the common good.

Prominent among the workers was a young minister who had refused to flee from the city, and whose work day by day in the midst of danger brought comfort to the dying and hope to those in despair.

The health officers and the volunteer committees had been laboring to screen all cisterns and vaults where mosquitoes could breed, and had just about finished their work when a storm tore away the thin netting, and made innumerable new pools for the breeding of the fever-spreading pests.

Men heard the rain and wind in the night with sinking of heart, and rose the next day to find their precautions vain and their labors futile. What was left but to curse God and die?

It was on that morning that the headquarters of the committee flamed out a new motto, placarded there by the young minister:

"Wear a smile on your face and a flower in your buttonhole."

Men would not have heeded a sermon more dogmatic; but few could resist the persuasion of a homily so sensible and short. They pinned on the flower, smiled, and took heart, and went about the hard duty of repairing the work the storm had destroyed. And now, as they look back upon those days of distress, it seems to them a message from heaven that came to them in their need—"Wear a smile on your face and a flower in your buttonhole."

There are many persons who face hard situations and need the same message, and need it as a message of faith in God. God reigns, and through evil and good will cause all things to work together for good. Faith such as this may well blossom in the smile and flower, and these will surely carry the gospel of hope and

trust to other lives, and cause religion to become contagious.

It is written in the word of God, "Thou wilt keep him in perfect peace whose mind is stayed on thee." A mind so stayed must bring peace to other minds. The smile of serene trust reflects itself in the life that sees the smile. The flower of hope blossoms in other hearts than his who plucks and wears it.

When duty is hard, and your own faith is low, "Wear a smile on your face and a flower in your buttonhole."—Selected.

DON'T WORRY.

IF worry is not indeed a sin, it is at least a foolish habit. These suggestions will be helpful to overcome this enemy to our peace:

Realise it as an enemy which destroys your happiness.

Realise that it can be cured by persistent effort.

Attack it definitely as something to be overcome.

Realise that it has never done and can never do the least good. It wastes vitality and impairs the mental faculties.

Consider what must be involved in the truth that God is infinite and that you are a part of his plan.

Memorise some of the scripture promises; and recall them when the temptation to worry returns.

Help and comfort your neighbor.

Forgive your enemies and conquer your aversions.

Induce others to begin the work of emancipation from the worry habit.—Selected.

SERVICE.

WHO really knows just which is the most important business in the world? The general depends upon his staff, and they upon the men in the ranks, and they upon the commissary department, and all upon the munition makers and transport service, and ultimately upon the farmers in a thousand fields. Nothing that needs to be done is unimportant. No real service can ever be mean. The humblest task that God lays at any man's hand is worthy of being invested with celestial dignity. Till he summons to something else, put self-respect into the duty nearest.—Dr. G. C. Peck.

UNKNOWN TERRITORY.

"Where did the car hit him?" asked the coroner. "At the junction of the dorsal and cervical vertebrae," replied the medical witness.

The burly foreman rose from his seat. "Man and boy, I've lived in these parts for fifty years," he protested ponderously, "an' I never heard of the place."

NATURALLY.

Knosy beckoned the little boy to him. "Tell me," he said, "are you a native of this place?" The boy scratched his head wonderingly. "What do you mean, sir?" he asked. "Were you born here?" snapped Knosy, "or did you come to live here afterwards?" The boy thought for a moment before he replied, "I didn't live here until after I was born here."

The Family Altar.

J.C.F.P.

TOPIC—"ZEAL FOR THY HOUSE."

Monday, January 10.

AND these are they whom David set over the service of song in the house of the Lord.—1 Chron. 6: 31.

Then follows a catalogue of the names of those appointed to superintend "the service of song" in God's house. Three great masters, with their respective families, were chosen. Many of the psalms sung were penned by David, who, though he might have placed himself at the head of all the other musicians, was willing to be doorkeeper in God's house so long as the services were conducted decently and in order.

Reading—Psalm 148.

Tuesday, January 11.

Now, behold, in my trouble I have prepared for the house of the Lord.—1 Chron. 22: 14.

David gives his son Solomon an account of the great preparations he had made for the building of the temple; not boastfully, for he alludes to it as a poor thing (margin: I have alluded to it as a poor thing prepared), but as an incentive to his son cheerfully to continue the good work which his father commenced. Although the offerings presented amounted to such a huge sum, David records them as if they were all too small, and reminds his son that he may "add thereto."

Reading—1 Chronicles 22.

Wednesday, January 12.

Lord, I have loved the habitation of thy house, and the place where thy honor dwelleth.—Psalm 26: 8.

Although frequently forced by his enemies to take refuge in idolatrous countries, David loved God's house, and greatly regretted his inability to be always there. "Those who love communion with God, and delight in approaching to him, find it to be a constant pleasure, a comfortable evidence of their integrity, and a comfortable earnest of their eternal felicity."

Reading—Psalm 26.

Thursday, January 13.

The zeal of thine house hath eaten me up.—Psa. 69: 9.

David's enemies reproached him for his faithful service for God and zeal for his house. "He laid to heart all the dishonor done to God and the contempt cast upon religion." "Thus," says David, "the zeal of thy house hath eaten me up."

Reading—Psalm 69: 1-18.

Friday, January 14.

I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.—Psa. 84: 10.

David would prefer the meanest position and office in God's house than to abide as master in the tents of wickedness. How unlike the Pharisees, who loved the synagogue only on condition that they occupied uppermost seats.

Reading—Psalm 84.

Saturday, January 15.

Thou mayest know how men ought to behave themselves in the house of God.—1 Tim. 3: 15.

The reference here is not to a building, but to the body of believers. Paul wished Timothy to know how to settle church affairs wisely, reminding him that the church is "the pillar and ground of the truth."

Reading—1 Timothy 3.

Sunday, January 16.

Make not my Father's house a house of merchandise.—John 2: 16.

Places of worship in our day differ vastly from the Jewish temple, yet wherever we assemble together to worship is the house of God, which must not be profaned.

Readings—2 Samuel 22: 1-20; John 2.

The Church of God.

1 Corinthians 1: 1-9.

Prayer Meeting Topic for January 12.

H. J. Patterson, M.A.

SOME folk have a habit of referring in rather disparaging terms to the church. Too often it is dissociated in thought and name from God and Christ. While we usually associate the church with Christ, there is as much, or more, reason for the use of the name church of God, for it is more commonly used in the New Testament. The Corinthian church was not perfect, as we know, for there were cliques and parties, and there had been undesirable scenes at the Lord's table, besides which there was a dreadful case of immorality. Yet, in spite of all these things, Paul writes to them as the church of God.

Paul's Estimate.

The church was not a club. For Paul it was composed of the called and chosen of God. If some did wrong it was still God's church, and all the members were precious in the sight of the God who was gracious unto them.

The church was indissolubly associated with Christ, the revelation of God, and the cross. To think of Christ was to think of his church for which he died, and to think of the church one must think of Christ, the Head of the church. Paul could never disparage the church. Christ was God's anointed. He was Lord, Master, Saviour. "I know in whom I have believed." "For whom I suffer the loss of all things." Christ was Paul to Paul, and much more to the apostle than to some theologians of to-day, we believe.

Paul regarded his own ministry as the most sacred trust. To get an appreciation of this read his charge to the Ephesian elders in Acts 20, or the earnest entreaty in almost any letter he wrote. To the elders at Ephesus he said, "Feed the church of God, which he hath purchased with his own blood" (Acts 20: 28). Was the church worth this sacrificial ministry of Paul's? Was it worth the sacrifice of Jesus? We believe so.

Enrichment of the World.

"In everything ye are enriched by him, in all utterance, and in all knowledge." That is what Paul writes to the Corinthians, and I believe we can say it is possible to the whole world.

The world's intellectual life is enriched by Christ and the church of God. The church in the early days of the Christian era outlived, out-thought and out-died the pagan, Christ's enrichment of our thought should mean in turn an enrichment of the thought of all. But do we allow the thinking of Christ to predominate? Sometimes the philosophies of men take possession. "I determined not to know anything among you save Jesus Christ and him crucified" (2 Cor. 2: 2).

The world is enriched in its social life. The humanism of the age is based on the loftier teaching of Jesus Christ. The world is a better place in which to live to-day.

The church is the agency in God's hand of saving the world, and the souls of men. The church has a supreme task and a supreme value. Let us not belittle it. With all its faults, even as in Paul's own day, it is the church of God. It is worth while being a member of and a servant within it. But if we fail as members of the church of God, in that same degree does God fail in the world. The church has an almost superhuman task to-day, and requires the loyal support of the whole membership. But it is for God we serve and sacrifice. We are his.

TOPIC FOR JANUARY 19.—THE WISDOM OF THE WORLD.—1 Corinthians 1: 18-2: 8.

Our Young People.

Christian Endeavor Interests and Activities.

Conducted by W. W. Saunders.

AN ENDEAVOR MOTTO FOR 1938.

CHRIST, in all things, pre-eminent.

A CREED FOR THE NEW YEAR.

TO do our work as it is given us by God. To live simply and to show hospitality of heart and home. To face each coming day with courage, indignant over wrongs, watchful in the interests of justice, and striving earnestly to achieve the ends of a higher patriotism. To heed the voice of conscience, render obedience to the law of right, practise a becoming self-denial, and in every emergency do the plain duty that lies next our hand. To show sympathy without sacrificing honor. To extend mercy without violating justice. To forgive where men repent of wrong. To pity the unfortunate, knowing how weak are our own purposes. To be brothers unto one another, thinking kind thoughts, speaking gentle words and practising the gracious ministries of helpfulness. To love all things that are beautiful, whether of the world without or of heaven within. To bow reverently before the sacred mystery of life. To worship God as the source of our being and the fountain of all goodness, and pray for strength against temptation. To be humble without self-deprecation and holy without self-righteousness. To remember the past with gratitude, endure the present with cheerfulness, and await the future with patience. Let this be our New Year creed.

INCREASE—AN AMBITION FOR 1938.

AMBITIONS may be good or bad, right or wrong, false or true. The effect of false ambition in a life is portrayed in the fable concerning the magic skin, the wearing of which enabled the wearer to obtain the gratification of his every wish. But each wish that was granted shrank the skin, until finally it became so small that it squeezed the breath out of the wisher. Similarly, every false ambition is realised only at the cost of the destruction of one's highest, noblest and best self. On the other hand, the endeavor to realise some good and true ambition results in expansion of one's whole nature, development of the highest qualities and virtues, and enrichment of one's whole being.

Such will be the result in our lives if we set before us as our ambition the fulfilling of the apostolic exhortation (1 Thess. 4: 10), "We beseech you, brethren, that ye increase more and more." "Increase!" That is the divine call. God himself is seeking it, and all nature responds unceasingly. It is an instinct in the human heart, and when it dies there follow stagnation and death. It is of paramount importance that the increase be of the right kind—an increase that results in intensified devotion to Christ and his service. We suggest several avenues wherein increase may be desirable and would accomplish the result set forth above.

1. Increase in our knowledge, not about Christ, but of Christ himself. Paul was possessed of an insatiable desire to know Christ. "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord . . . that I may

know him." Well may we emulate Paul in his thirst to know Christ, and in this new year increase our efforts to satisfy that thirst.

2. Increase our time for daily devotion. "Prayer is the way to power and to an increase in all Christian graces." A fine new year resolution would be to resolve to become one of the "Comrades of the quiet hour." This is a prayer fellowship amongst Endeavorers organized by Dr. Clark in 1897. Members pledge themselves thus: "Trusting in the Lord Jesus Christ for strength, I will make it the rule of my life to set apart at least fifteen minutes every day, if possible in the early morning, for quiet meditation and direct communion with God."

3. Increase our zeal for definite Christian service in the church and in the world. For service rendered comes sure reward. But let us make a passionate and compelling devotion to Christ and his kingdom our motive, our dynamic in service, and not the thought of reward. Let us labor as lovers and not as servants.

4. Increase the testimony of our life and lips for Christ, at home, at business, in the social circle, and everywhere. "I am not ashamed," we should be ready to cry with Paul, and, "I am made all things to all men that I might by all means save some." Remember, "personal testimony is more potent than pulpit oratory."

5. Increase our devotion to, interest in and attendance at our own society meetings and the regular services of our church. So shall we preach a silent but exceedingly efficacious sermon to others on faithfulness and diligence. "Great is the efficacy of example."

6. Increase our monetary gifts to our Lord's work in the world. As Christians we recognise God as the Giver of all. Hence in this part of our stewardship the question is not, "How much of my money shall I give to God?" but, "How much of God's money shall I keep for myself?" With great advantage to the church and ourselves we could become members of the "tenth legion," which is an enrolment of Endeavorers who give one tenth or more of their income to the Lord's work.

Fellow Endeavorers, we beseech you that you will make it your ambition to "increase more and more" in all these things unto the glorification of our Lord and the extension of his kingdom on earth.

KNOWLEDGE, OBEDIENCE, LOVE.

"I asked the New Year for some motto sweet, Some rule of life with which to guide my feet;

I asked and paused; he answered, soft and low:

'God's will to know.'

"Will knowledge then suffice, New Year?" I cried,

And, ere the question into silence died, The answer came: 'Nay, but remember, too, God's will to do.'

"Once more I asked: 'Is there more to tell?' And once again the answer sweetly fell:

'Yes! this one thing all other things above, God's will to love.'"

Here and There.

THOU crownest the year with thy goodness,
and thy paths drop fatness.—Psalm 65: 11.

The article on "A Passion for Christ" in this issue contains the substance of a talk given in the College chapel especially to exit students.

Mrs. E. Sherriff, of Forest Vale Mission, Bulawayo, South Africa, reports good interest in the work there, and two recent confessions. She sends greetings to the Australian churches.

The general secretary of the Australian Auxiliary of the Mission to Lepers reports that receipts in Australia for 1937 amounted to £353, an increase of £1000 upon the record of the previous year.

Bro. Geo. van Erde, who has been visiting his home at Boondall, Qld., prior to taking up the work at Devonport, Tas., had the joy of baptising his mother and two sisters, and two other ladies, at a service on Dec. 20.

In forwarding a subscription to the "Australian Christian" Mr. Henry Spurgeon Mahon, of Lower Southampton, York County, New Brunswick, Canada, refers to the work of his father, Henry Mahon, in various parts of Australia and New Zealand. We join in the assurance that many remember the labors of our late brother in these southern lands.

The College annual offering total is mounting steadily, and on Monday reached £283/15/3, showing a nett gain of £212/8/3 from 252 churches. With several churches yet to report (over 60) it is apparent that the total will exceed £1000 again. It will help the College Board if church treasurers still holding cash for the offering will remit promptly.

Bro. A. Anderson, Federal F.M. secretary, informs us that the sum of £760/0/11 has been received by the Foreign Mission Board from the executors of the estate of the late Sir Joseph Verco. The amount is to be placed in the endowment fund, and will therefore not be available for general purposes. Fuller particulars will appear on our F.M. page in an early issue.

We were pleased to notice that among the graduates who received degrees at the Melbourne University in December, Bro. Geoffrey R. Emmett was admitted to the degree of Bachelor of Arts. Though isolated at Kooloonong in recent years, Bro. Emmett has held membership with both Newmarket and Gardenvale churches, and for one year was a student at the College of the Bible.

F. T. Saunders asks if attention may be directed to the suggestion to establish a special fund, of 1000 gifts of £1 each, to extinguish the debt on the College. Several brethren already have shared in the matter, and last week the church at Burwood, N.S.W., which already had given generously in the year, forwarded £5, as a contribution to the special effort. It would be a tremendous lift to have this goal reached before the date of the Federal Conference this year.

From our Western Australian F.M. secretary we received the following telegram on Tuesday morning:—"Highly appreciative wharfside gathering approximately 100 people finally farewell Doctor and Mrs. Michael per 'Strathaird'; they thoughtfully careful to express deep gratitude to all in Australia who have assisted them towards the ambition of their lives; prayer, faith and devotion to duty on both continents must surely seal this step forward with greater victories for Christ in our India.—Maston Bell."

Bro. D. C. Ritchie, preacher of the church at Port Pirie, S.A., writes: "Now that the east-west line passes through Port Pirie, and as this is the farthest church inland on the line, my wife and I would gladly meet the express and have a time of fellowship with members of the

church who are travellers. The train remains at Port Pirie quite a while, because mails and other brake-van contents are transferred. Advice from brethren of their presence on the train could be addressed to 'The Manse,' 210 The Terrace, Port Pirie."

Bro. M. A. K. Croshy, of Prospect church, S.A., has secured the Fellowship Diploma of the S.A. School of Mines and also the degree of Bachelor of Engineering and Diploma in Applied Science at Adelaide University. His brother (R. W. L. Croshy), who recently commenced his sixth year of service as preacher of the church at Colonel Light Gardens, has successfully completed his fourth year of the medical course at Adelaide University. We hear of other University successes by members in different States, but have not got particulars. We congratulate all who have had their year of hard work crowned with success.

At Balaklava, S.A., there was a big meeting in the chapel on Dec. 15 to bid farewell to Bro. and Sister Ingham and Dorothy prior to their leaving for Adelaide.

For this New Year.

PEAR not to build thine eyrie in the heights,
Bright with celestial day.

And trust thyself unto thine inmost soul

In simple faith, alway;
And God shall make divinely real
The highest forms of thine ideal.

—Annie Preston.

ing for Adelaide. Bro. H. Curtis, the chairman, expressed the general regret that was felt at the coming departure of the preacher and his wife, and spoke of the esteem in which they were held and of the appreciation of their work and ministry. Other speakers were Bro. H. Bowden (church and choir), R. Shepherd (Bible school and C.E.), Geoff. Whiting (Young Men's Triangle Club), Hy. Roberts (town and citizens), Mrs. Darby (Young Ladies' Guild), and Mr. J. C. Barrett (Methodist church). Presentations were made to Bro. and Sister Ingham from the church, the Bible school and the young people's auxiliaries, and a book was presented to Dorothy. Bro. and Sister Ingham each responded. Items were rendered by several young people, and a time of fellowship enjoyed at supper. On Dec. 19 Bro. Rowland Butler was with the church, speaking morning and afternoon. In the evening a Christmas choral service was held, when the choir, conducted by Bro. Ingham, rendered Christmas anthems and carols, interspersed with scripture readings. There was a very large attendance. At the conclusion Bro. Butler gave a lantern lecture on the work in China.

Mrs. C. L. McGregor, president of the Victorian women's conference, writes: "At the invitation of Miss Ruby Rich, convener of the women's commission of the International Peace Campaign, I attended a meeting of women held at Buckley's tea rooms on Friday, Dec. 17. Miss Rich outlined the activities of the women's commission in N.S.W., also plans for the conference to be held in Sydney from March 30 to April 3, 1938, as part of the centenary celebrations. The main work of the conference is to be carried out in four commissions, each of which will discuss a point of the L.P.C. four-point programme. Preparations for these commissions will be undertaken by State groups of the commissions, and it is hoped that the

Victorian group will prepare for the commission on the fourth point, which is as follows:—'Establishment, within the framework of the League of Nations, of effective machinery for remedying by peaceful means of international conditions which might lead to war.' The following were elected (with power to add) to form the Victorian group of the women's commission:—Mrs. Morris, Blackburn (convener), Mrs. J. S. Bacon, Mrs. Monmouth (W.C.T.U.), Mrs. Marshall, Miss Williamson, Mrs. Lavis, Madam Lorton Campbell, Miss Lambrick, Mrs. C. L. McGregor, Mrs. Colley. The task of the women's commission is to win support for the four-point programme amongst the women generally, and the immediate task of the Victorian group will be to prepare for the conference in Sydney, and to arrange an adequate delegation."

Granville Mission, N.S.W.

CERTAINLY no better site could have been chosen, as it was next to the post office and opposite the railway station. From the commencement large congregations taxed the seating capacity of the large marquee, making it necessary to secure a second tent for the third Sunday. From then on, nearly every night there was an overflow into the second tent. Seven Hills and North Parramatta churches supported the mission to their utmost ability.

The fourth Lord's day service in the cinema was an extraordinarily large gathering, and gave new contacts. The last Lord's day we had a combined communion service of the circuit churches in the marquee, which was a time of inspiration. It demonstrated the full strength of the membership and influence of the circuit churches. What an experience it was to see about forty people standing in a row to receive the right hand of fellowship! The last Sunday evening service will long be remembered, because of the messages in song and speech, and to hear 17 confess Christ, and to see practically the whole church come forward for consecration.

The climax of the mission was perhaps on Monday, Dec. 20, when we had our final meeting. It was a time of rejoicing and thanksgiving. The offering in cash and promises amounted to £300, which is the more commendable considering that Granville is an exceedingly poor district.

Ten districts will receive converts from the mission. In all there were 137 confessions. 119 have been baptised to date. Several others will be baptised shortly.

The visit of the home mission committee during the early part of the mission was a very happy occasion, and of great value. It was encouraging to have two visits each from our Federal and State presidents, Bro. T. E. Rofe and Dr. Verco. Their greetings and assistance in the meetings gave a brotherhood touch of interest and sympathy.

All members, and many others, are thankful to our heavenly Father for sending such consecrated missionaries, who certainly gave us of their best. One can visualise what might be accomplished in this, the most needy State, and the State presenting the biggest opportunities for the preaching of the original gospel.—B. G. Corlett.

"FOLLOW ME"

V

OUR Friend, our Brother, and our Lord, what may thy service be?
Not name, nor form, nor ritual word, but simply following thee.
To do thy will is more than praise, as words are less than deeds.
And simple trust can find thy ways, we miss with charts of creeds."

News of the Churches.

Victorian News-letter.

A. W. Connor.

Greeting.

NEWS is scarce during the Christmas holiday season. The writer sends a new year cheer to the readers in other States. In Victoria the press has told us of records in spending, and in bookings for travel by air, water, and land. There is evidently lots of money about, as well as 25,000 unemployed. Services in the churches were well attended. It is interesting to note the place of emphasis in the messages. "The sacredness of the home," and the need of having the vision of God there. A true internationalism that remembered that God's love transcended race and color was found in the name "Emmanuel." The Jewish Rabbi preached in the synagogue on Christmas morning. This is rather striking. He preached on Isa. 26: 3. He joined in prayer with all Christians for "peace on earth and good will to men." He deplored the inhuman hatred and violence which disfigured the world to-day. He said that Christian and Jew, because of their faith in God, must oppose the pagan defilement of might. The press reports were interesting, and showed a healthy emphasis on the spiritual view of life, with the teaching and example of Jesus as the great ideal and standard. To start on such a note is a good beginning for us all, and will help to realise a "happy new year."

"Youth."

This not only received emphasis in sermons, but in many youth training camps. Our own youth training camp has been in session at Bendigo. The press carries reports of a welcome by the Mayor of that city, and a report of Bro. Coventry's words on India. Bro. K. Jones and his fellow-workers are doing good service for the youth of our churches. The Presbyterians have held a similar camp in the showgrounds in Melbourne, and reports indicate a seriousness of purpose and a desire to get to the heart of problems. These and other gatherings, including the great Upwey convention, indicate that the holiday is not all "froth and bubble." Not that I think for a moment that the use of the holiday in lighter mood is wrong. It, too, may mean "recreation" in body and mind, and is an essential in life.

A Centenary Ends.

The Presbyterian centenary ended with the close of the year. The message of Dr. A. Boyd Scott on Christmas Sunday was a challenge to them to let the inspiration of the celebrations pass over into dedication. He challenged them to make the church not simply a church on parade but a church truly militant, facing the seemingly impossible. The contrast of 1837 and 1937 is great, but the message of Christ is called for as much as ever.

Fighting Ahead.

The year for us Victorians will bring a "no-litence" vote. Judging by what is happening in other States it will not be a question of fighting only for "continuance" or "no-litence," but a fight to get a strong impressive vote to steady the powers that be that we may keep what we have. The toll of the road is causing many to face up to the question of the driver who drinks, and his responsibility for much of the trouble. But trade influences are strong.

My letter is being written away from home. If the "news" is scarce the "goodwill" to all is sincere. I am glad my note re New Zealand brought out such a happy contribution from Bro. A. G. Saunders. The Dominion will

ever held a warm place in my heart, and I hope his desire for an Australian delegate to their conference will be fulfilled. A happy New Year to all!

VICTORIA.

Hampton.—Helpful addresses were delivered by Bro. Stephenson on Jan. 2. At night a young man confessed Christ. Miss Lang sang a solo. Visitors have been welcomed and have assisted at services.

Collingwood.—Bro. Fitzgerald continues faithfully. Appreciated Christmas singing was rendered under leadership of Mr. Hopkins, as well as solos by Miss Lorna Wipney, Miss Brown and Mr. Forbes. A very enjoyable time of fellowship was experienced.

Kyneton.—The Bible school enjoyed a Christmas treat on Dec. 18. On Dec. 19 Bro. E. A. Berthelien, of the College, commenced service with the church for the vacation. Sisters J. Goodie and C. Ross rendered a duet. Sympathy is felt for relatives of Sister Walter Beer, who passed away on Dec. 25 after a year of patient suffering.

Hartwell.—Attendances on Jan. 2 were good. Bro. Buckingham conducted both services. Sunday school is closed because of paralysis epidemic. Superintendent and staff are keeping in touch with scholars. They called at homes and distributed prizes, and provided Christmas cheer for kindergarten and those on cradle roll.

Bet Bet.—On Dec. 19 Bro. J. Humphries, of Dunolly, conducted services for the day. Appropriate messages were delivered by Bro. W. V. McKenzie on Dec. 26 and Jan. 2. At close of gospel meeting on Jan. 2 a lad from the Bible school, who had confessed Christ, was baptised. Bro. A. Russell, in Dunolly hospital as result of an accident, is improving.

Fitzroy.—Fair meetings were held over holiday period. Bro. and Sister Rough organised a Christmas camp for young people at Sorrento. On Dec. 26 Bro. Cook (Collingwood) spoke in the morning and Bro. Edwards at night. On Jan. 2 Bro. Carnaby (Ivanhoe) addressed both services. Several visitors were present at night. Sister Mrs. Phillip, who has been very sick, has left for Wedderburn to recuperate.

Hamilton.—At gospel service on Dec. 26 Bro. Garland's subject was "The Year's End." Fellowship with a number of isolated members was enjoyed, also with Sister Dean, of Lygon-st. church. On Jan. 2 Bro. Sutton, of Sydney, spoke helpfully at morning service on "The Restoration Movement in Prophecy," and at gospel service on "The Ultimate Triumph of Restoration Movement."

St. Arnaud.—Owing to epidemic restrictions a number of young members are unable to attend, but services are all well maintained. Bro. Pratt keeps in touch with scholars and delivers their lessons weekly. At annual teachers' meeting the following were appointed:—Superintendent, Bro. A. H. Pratt; secretary, Bro. W. Shepherd; treasurer, Bro. M. Brown; kindergarten superintendent, Mrs. Pratt. On Dec. 26 Bro. and Sister Pratt were welcomed by letter from Castlemaine. Bro. Pratt's messages are appreciated, and the outlook is bright.

Stawell.—The Y.P.S.C.E. now in recess until Jan. 11, held a Christmas cheer night in conjunction with P.B.P. Ladies' aid provided gifts and distributed them to every child in the Sunday school. Sister Lea, superintendent of kindergarten, with aid of kinder teachers, visited homes on Dec. 21, and presented each child with a gift. Bro. Holland delivered splendid messages on Dec. 18. With regret his resignation has been accepted, he having accepted a call to Berri, S.A. Meetings on Dec. 26 were good, and the addresses enjoyed. Several visitors had fellowship at both services.

Gardenvale.—In the absence of a regular speaker, Bro. A. Roberts (secretary V.I.O.A.), W. Andrew, J. Gray and Griffiths (Bambra-nd.) delivered messages on Dec. 19 and 26. The young people's club closed meetings for the year on Dec. 20 with a social, when toys were received for distribution to Brighton Orphanage. On Jan. 2 Bro. C. Thomas commenced a ministry with the church.

Warragul.—There were good meetings on Dec. 19. Bro. Snow being the speaker. After the gospel service two Bible school scholars who made the good confession the previous Sunday were baptised. On Dec. 26 several visitors were present, including Bro. and Sister J. K. Martin, from Red Cliffs. Bro. Snow spoke at all services, and in response to the gospel appeal a Bible school scholar confessed Christ.

Brighton.—The Y.P.S.C.E. held a Christmas meeting at which members of the church were present. Supper was served. Owing to the paralysis epidemic Christmas treats for Bible school scholars were cancelled, but homes of junior and kinder scholars were visited on Christmas eve and gifts distributed. Later on members of Y.P.S.C.E. travelled around Brighton and sang carols. On Dec. 26, many visitors were welcomed.

Kaniva.—Good attendances marked services in Christmas season. Special singing was a feature of gospel services on Dec. 19 and 26. Bro. Withers delivered appropriate messages. Yearlings Sunday school held a special service on Dec. 26. Miss M. Clipstone and others have had fellowship with the church while on holidays. Bro. Gordon Goldsworthy is making good progress toward recovery. H.M. offering was £13/5/6, our best yet.

Berwick.—In the absence of Mr. Wilson, the new preacher, on holiday, visiting and local men are conducting services. Meetings on Dec. 26 were conducted by Mr. Daly. Mr. McCann rendered a splendid solo in the evening. Meetings on Jan. 2 were taken by Mr. F. Funston, of North Essendon. The church has been made sorrowful by the passing of Mr. E. P. Hillierich; and by the death of a Sunday school lad, Peter Andrews, in a motor accident.

Moreland.—Mid-week meeting on Dec. 21 took the form of a Christmas service. It was well attended, and several well-rendered items were enjoyed. An impressive watch-night service was conducted by Bro. Mathieson. Bro. Barnage was a visitor on Jan. 2. An outing to Bayswater was held on Jan. 1 for the benefit of invalid and elderly folk, who keenly appreciated the services of Bro. Mathieson in organising the trip, and of Bro. and Sister Dowell, of Bayswater, for the trouble taken to ensure comfort and enjoyment.

Coburg.—Bro. Swain spoke to splendid meetings on Dec. 19. At morning service the ladies' class and P.B.P. donated £8 and £3/10/- respectively towards building fund. The young women and men of the Bible class invited teachers and friends to tea in the school hall, and at evening service an offering for Christmas cheer amounted to £5/0/2. The Christmas mail organised by C.E. exceeded all previous efforts, and an appeal for groceries met with a splendid response. On Dec. 20 the P.B.P. entertained mothers of the church; everyone received a little gift.

Chelsea.—Many visitors attended services during holiday season, and some rendered appreciated help in song. Bro. H. Watson occupied the platform on Christmas Sunday, and Bro. G. Hollis, from South Africa, on New Year's Sunday, his messages being greatly appreciated. Bro. Watson was away on a well-earned holiday. Amongst visitors were Bro. and Sister A. E. Streater and son, from Bendigo. The latter sang a solo at gospel service. Two Misses Watson also assisted in vocal items. Sister Mrs. Vautier, sen., has been able to attend service after serious illness.

(Continued on page 12.)

Foreign Missions.

Conducted by

A. Anderson, 261 Magill Rd., Tramere, S.A.

L. DUDLEY ON AOBA.

"WE have been here just twelve months. Much has been done in a practical way. In a medical capacity we have rendered a good deal of assistance. Over three hundred injections have been given. Several serious wounds have been satisfactorily treated, and of minor cases there have been no end. The property has been cleared, a boundary fence has been erected, and a section around the house has been fenced off. The house has been repaired. Inside the house has had two coats of paint, outside one coat, and the roof has been painted. The outside could do with a second coat, but we have used all of the paint which was sent down. These aspects of our work can be tabulated, but not so the all-important work of proclaiming the gospel. We plant the seed and look to God to give the increase. During the year we have become acquainted with the villages and the people. We look forward to a year of service and progress as we seek God's guidance and brotherhood support."

NEEDY INDIA.

BRO. COLIN THOMAS sends a cheery note and an article of human interest.

Dear Bro. Anderson,—Just a line to say that we are alive and well, weather fine, roses blooming, grass dried. Christmas boxes arrived, so after a visit to Dhond we shall be able to go right ahead with the preparations for Christmas time among the settler folk here. We are hoping to run three Christmas trees this year, and try to bring the message and the spirit of Christmas right up to the doors of the folk in the settlement and free colonies, so that we may take full advantage of the opportunity that Christmas offers. Whether we shall feel that we have had any measure of success we cannot tell, but leave the effort in the hands of the Master, and pray that he will feel that we have at least done our very best, and what we feel he would have us do.—Colin Thomas.

"Some days ago the need arose for us to travel to Poona from Diksal by a train which carried pilgrims from Pandharpur. We had before seen the pilgrims marching to and from the Jutra, but had no idea what class of people travelled in the trains. The train, they said, was not over full, but most carriages were filled, and from Diksal station there came a few families of people of the criminal tribes under a guard escort which helped a little to swell the numbers. We were able to get a seat in an end carriage where there were a number of Brahmans and a sprinkling of lower caste people. Almost as soon as we had entered, some of the women began to ask Mrs. Thomas what relation she was to me, and one old Brahmin beckoned me to come and sit next to him.

"I found out in conversation that the man had been to Pandharpur for the first time in twenty years. He said, 'We are poor folk, and cannot go often.' The fare to Pandharpur is only 3 rupees 3 annas return for 150 miles each way, by the special trains, but the government and local council taxes per head for the pilgrims, and the price of food is so great that the cost of the four-days' trip came to more than 20 rupees. I thought I would find out the motives for such a pilgrimage, but when I asked him whom they worshipped there he remained speechless, and I had to suggest Vitoba as one of the gods, to which he answered, 'Oh, yes, they do worship Vitoba, and worship in the river there.' I enquired, 'Why do you go to Pandharpur?' to which he replied, 'It is a holiday and change away from Poona.'

"I found out that he was an insurance agent for an American firm, of which fact he was quite proud, and he aired his views about life insurance. To see the crowds of pilgrims marching to Pandharpur, I had imagined they were all very zealous for the worship of their gods and to gain merit and honor among their fellows; but here was a man who took the whole thing as a holiday, and was only moderately stirred, not religious enough to want to talk about his gods or about what he did at Pandharpur, except to comment on the absence of coolies, the price of food, and that he had enjoyed himself but now was very tired.

"In the carriage there were a number of Brahmin widows, marked by their shaven heads, discernable under their all-red or pure white saris, and we wondered what their story was, poor, cursed by all and very neglected. The laws against the suttee have not yet saved these women from the doom of living in the society of their own relations and persecuted by their curses daily until death. As we go through India we feel that what laws and governments fail to do only the blood of Christ can do. Only his Spirit in the hearts of men can make any real difference to this great people."

NEWS FROM INDIAN CO-WORKERS.

SITABAI JADHAV is head-mistress of the girls' school, Shrigonda, and is one of the three women supported by the money raised by Mrs. Oliver, Victoria.

Miss Vawser says: "Sitabai has four children, the eldest under eight years and the youngest under two years." This year Sitabai and her husband and children have been for a week-end to Dhoreja, another to Bhangan and another to Bhosa, and Sitabai has become acquainted with all the Christian women at Dhoreja and Bhangan, and has made many acquaintances with the women who are not Christians in these three villages. She enjoys this voluntary work, and it is very helpful. Her husband goes into the villages a lot, and is well known, but the family life means so much in India, and it is good when a whole Christian family can make contacts with the villagers. It means quite a little preparation to take a family of four children into a village and look after them, but Sitabai is very capable, and has done it, and is ready at any time to go again. Sitabai is a valuable helper."

Dear Secretary-Sahib,—Many greetings. We are all well. I am going to write and tell you about my school work and about my home. I go to school at 7.45 each morning and leave at 11 o'clock. I teach the sixth and fifth classes.

There are 11 girls in the sixth and 15 girls in the fifth. I teach them history, geography, hygiene, nature study, model reading and writing (the script used on government documents), and dictation; beside this I have charge of the school registers and help with the teaching of the sewing. Each day I have scripture class. Some of the subjects are taught together in the fifth and sixth classes; for this work I receive 16 rupees per month. (There are five days in the school week at Shrigonda.) Out of this I give 1 rupee to the church fund and put aside 1 rupee in case of sickness. In the afternoon a master from the local board school takes the girls for two hours. He teaches the fifth and the sixth arithmetic, Marathi, accounts, geometry. In the scripture class I teach from Mr. Main's book, "First Principles." We take chapters 1, 2, 3, 4, 6, 7 and 8. I thoroughly enjoy teaching from this book.

Now I will tell you about my home. It is near the mission girls' boarding compound. On one side lives one of the preachers and on the other the motor driver; we live in between. There are three rooms in our house. At 5 a.m. I rise and do the cooking. I then get the children ready for school and clean the house, and then drink tea. After having prepared for school I leave at 7.45. At 11 o'clock I return home and prepare the noon meal. Afterwards I bathe the small children and put them to sleep. During the afternoon school time I used to make all the children's clothes, but since the machine has been out of order I have had to have the new clothes made in the village, but I spend the afternoon mending. Water has to be brought and the evening meal prepared. At 6 o'clock I give the children their meal and I wash the vessels. The children, my husband and I have prayers. The children repeat after me, and then they lie down and go to sleep. In the evening I either read or correct the children's lesson or prepare something for the school. If the children speak during prayers, on the next day I do not allow them to come in to prayers, and they think that this is a very severe punishment. In this way they learn to sit quietly, and they only say "Amen" quickly.

There is one very important thing that I must write about. The women of the Australian mission have started a guild to encourage the women of the mission to take part in voluntary work for the gospel. This year the women have decided to do the following work:—1. At least once each week to give the message without thought of remuneration. 2. To place a handful of grain aside daily for the purpose of selling it and to give the proceeds to the poor. 3. To pray daily for Hindu people. 4. To take a fowl and to give all the proceeds from the sale of the eggs to the conference funds. (A very strong resolution must be made to observe the last item.) I have been chosen as the leader of this guild.

Will you pray that God may bless and help me in my work? Yours sincerely, Sitabai Jadhav.

HOLIDAYS COST MONEY

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A Happy New Year.

Ira A. Paternoster.

ANOTHER year has dawned. We have met our friends with the old greeting, "A happy New Year to you." Just what have we meant by that greeting? Often our salutations are perfunctory, given without a real thought. Often we have caught ourselves greeting friends on a day that is perhaps wet, with sky overcast, or maybe a steaming hot day unpleasantly humid, with the stock greeting, "A nice day to-day." What do we mean when we wish our friends a happy New Year? Happiness is one of those words so difficult of definition. What is happiness? Often that which brings happiness to one nature is the very antithesis of happiness to another. Some people seem never so happy as when others think them most miserable. With some happiness means jollity, something boisterous, hilarious. It means a waving of hands and arms, a stamping of feet. Others are never more happy than when they are quietly enjoying a situation. The happiness of some people is very subtle, and perhaps appears to others a little selfish. Another person radiates happiness until all within the circle of their influence are infected. To some happiness means possessions—money, property, things. The miser finds his happiness hoarding so that in the secret of his room he may count over his wealth. Another is never so happy as when he is distributing what he has. Philanthropy may be a very selfish enjoyment when indulged in for one's own pleasure.

How strangely we are made! So much so that H. L. Mencken, writing in "Liberty" on "Peace—When Human Nature Changes," says: "The whole body of the people, high and low alike, are all the same when the hands begin to play and the tramp, tramp, tramp of marching men converts every heart into a cocktail-shaker. Everyone knows that the country really stepped into the world war with shivers of delight, and that nine Americans out of ten had a roaring time until the show was over." This may appear a little overdrawn, but, really, in our sober moments it is not very wide of the truth. We have known some natures whose great thrill was a funeral, while others shed copious tears of joy at a wedding. Someone has said, "Happiness is like the statue of Isis, whose veil no mortal ever raised." Was Pope right when he said, "Fixed to no spot is happiness; 'tis nowhere to be found or everywhere." Plutarch thought of happiness in terms of externals, for he is reported to have said, "That state of life is most happy where superfluities are not required, and necessities are not wanting." In contrast with this is the thought attributed to Burns, "If happiness has not her seat and centre in the breast, we may be wise, or rich, or great, but never can be blest." and Burke presents these two aspects thus, "Philosophical happiness is to want little; civil or vulgar happiness is to want much and enjoy much."

To the believer the real joy of life is found in Christ Jesus. The Master gave the lesson of humility and said, "If ye know these things, happy are ye if ye do them." Peter reminds us, "If ye suffer for righteousness sake, happy are ye." This, together with the words of the Master, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake," contrasts the happiness of the believer as compared to that of the worldling.

Is this something of our meaning as we wish our friends a happy New Year? Do they know we wish them the joy of the Lord, and not just the joy of the world? The believer has no right to look for happiness in the

world. "In the world . . . tribulation. Be of good cheer, I have overcome the world." It is only as our lives and the lives of our friends are other-worldly can we know the meaning of real happiness. The absence of sickness, of worry, of poverty, do not guarantee happiness. Only as we lay all before the Lord Jesus—our successes or failures; our friendships, even the very dearest; our houses and lands, our brothers and sisters; our husband or wife, our mother or father—only then will true happiness be ours and we shall possess ourselves of a peace the world can neither give nor take away. In just such terms we wish you all a happy New Year.

The happiness my soul desires
Is found alone in thee;
The peace for which my heart aspires
Was made on Calvary.

It is not found in worldly gain,
But at thy precious side;
The more earth's pleasures seem to wane,
The more in thee I hide.

Help me to covet less and less
What this world has to give;
Thy love is all I would possess,
And in thy presence live.

So here my happiness I find
In thine eternal love;
Then closer, Lord, my spirit bind,
Until we meet above.

New Year Resolutions.

WRITING under the caption "A Resolution or So," Marion Grey in the London "Christian World" writes as follows:—

Now that Christmas is over, and the New Year is upon us, I have been considering good resolutions. I know that I shall break more than I shall keep, however firmly I make them at the time. It is a solemn enough occasion, midnight, and the New Year just starting, and I know I shall quite genuinely vow to myself that I will keep my temper, I will be more patient, kinder to the dull folk, pleasanter to those whose very presence irritates me, more cheerful when I'm really depressed and worried—and I know, too, that in the not so very distant future something or somebody will annoy me just at the moment when I am feeling least "good resolutionary," and whoosh! I shall have lost my temper on the spur of the moment! I know I shall be ashamed, and that I shall exclaim remorsefully, "What is the use of me making resolutions?"

But I shall know, deep down inside me, that the spirit in which I made those resolutions was the right spirit, and my hasty loss of temper only a passing phase. The New Year's Eve spirit lifted me out of myself and therefore, if even for only an hour, I was in touch with God.

NEVER mind whereabouts your work is. Never mind whether your name is associated with it. You may never see the issues of your toils. You are working for eternity. If you cannot see results in the hot working day, the cool evening hours are drawing near, when you may rest from your labors, and then they will follow you. Do your duty, and trust God to give the seed you sow. "A body as it hath pleased him."—Alexander McLaren.

Prayer Corner.

Conducted by G. J. Andrews.

"EVERY THING BY PRAYER."

LET this be our watchword throughout the year—"Every thing by prayer" (Philp. 4: 6). For it is time we learned to say with Peter, "Lord, thou knowest all things" (John 21: 17); and we ought not to be deaf to his great assurance, "Behold, I make all things new" (Rev. 21: 5). Common needs should not make us fretful, seeing that "all these things shall be added" to God's kingdom seekers (Matt. 6: 33). Neither should the greatest difficulties daunt us, for "with God all things are possible" (Mark 10: 27). If the immediate prospect challenges our faith and patience, let us be confident of the ultimate issues, because "all things work together for good to them that love God" (Rom. 8: 28). Moreover, if it is our surpassing passion to perform and teach "all things whatsoever" our Lord commands us (Matt. 28: 20)—why, he is with us! Let us consider and consult him, "that in all things he might have the pre-eminence" (Col. 1: 18).

○

FRESH SPRINGS.

Thy love, thy joy, thy peace,
Continuously impart
Unto my heart
Fresh springs that never cease,
But still increase.

—F. R. Havergal.

○

AFTER CHRISTMAS—WHAT?

With the passing of the festive season, let us pray—
That we whose hearts have been in Bethlehem,
Who have heard the song and have seen the Christ—
May return indeed to our tasks of watching,
To glorify God and to praise him,
For all things we have seen and heard.
As we face another year of challenge, let us pray—
That we whom God expecteth to be wise,
Who discern Christ's star and have had our gifts received—
May journey now the true and living highway,
Yielding nought henceforth to Herod
Who menaces the work of Christ.
(Luke 2: 20; Matt. 2: 12.)

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News of the Churches.

(Continued from page 9.)

Victoria.

Dandenong.—Bro. R. Coventry presided over both services on Dec. 26, delivering Christmas messages, in absence of Bro. Lewis. Bro. Quirk gave helpful messages to the church on Jan. 2. The young people's society held a picnic at Belgrave on Jan. 1. All auxiliaries are in recess during holiday season.

Beauregard.—Several members are away on holiday. The little ones received Christmas gifts at the chapel and at several of their homes. Bro. White's special messages during December were helpful, and the singing of several visiting sisters was greatly appreciated. The epidemic is still having a marked effect on Sunday school attendance.

Preston.—A special prayer service on Christmas morning was well attended. Sister Mrs. Turnbull, who has been absent through illness for many months, was present. Solos by Sister Mrs. Libbis and Bro. A. Pratt (Albury) have been enjoyed at gospel services. At close of Bro. Young's message on Jan. 2, a young girl made the good confession.

Doncaster.—Bro. Connor being at Ballarat, Bro. J. E. Thomas addressed morning meeting on Jan. 2, evening service being conducted by Bro. R. Sparks. Sister Mrs. T. Hodgson and Bro. H. Petty, who have been absent through sickness, are recovering. Bro. T. Williamson, who met with an accident and has been in hospital for some time, is also improving.

Echuca.—The Bible school has not yet resumed owing to epidemic precautions. Instead of Christmas treat a visitation was made to all young scholars and gifts distributed. Splendid Christmas messages were given on Dec. 19. Following his confession one man was baptised at close of Bro. Thurrowgood's address on "Christ's Coming." "As the Scriptures Speak" was worship address given by Bro. Thurrowgood on Dec. 26, and he spoke well at night on "Christ's Coming Again," favoring also with a solo. Sister Miss D. Beech, spending holidays at her home town, was among visitors.

Gardiner.—On Dec. 26 Bro. J. E. Thomas helpfully addressed the morning gathering. At evening service Bro. Hagger preached on "The Changing and the Changeless." A young lady was baptised. On New Year's eve a social arranged by the men's fraternal was held in the church hall. Sister Mrs. Newbold provided the supper in honor of her silver wedding anniversary. A watchnight service followed in the church building. On Jan. 2 Bro. Hagger spoke at both services to good attendances. A young lady, previously baptised, was received into fellowship. Visitors included Bro. and Sister Robert Storey, missionaries on furlough from Brazil. At night a married man made the good confession.

Yarrawonga.—A fine meeting was held at Cobram on Dec. 12, 23 adults being present. Christmas services were held on Dec. 19. Endeavorers took part at night, when Bro. Stan. Chappell gave a short address. Then Bro. Curtis spoke on "No Room for Jesus." Sister Mrs. Stevens is improving. A social was given to say farewell to Miss Alisa Crawford, a senior Sunday school scholar. Christmas trees were held at Mulwala and Yarrawonga for the kinders. The kindergarten has gained five new scholars. The tennis court is under construction. Home mission offering is £115/-. Christmas services were well attended. Endeavorers assisted in the evening, and an address was given by Bro. S. Chappell. On Dec. 21 the church met to say farewell to Miss Alisa Crawford, who has gone home to Corowa. A happy time of fellowship was spent on Jan. 1, when the Y.P. journeyed to Wangaratta to play cricket and tennis. Services on Jan. 2 were well attended. In the evening one who had confessed Christ was

baptised. After the address three married women made the good confession. Meetings at Cobram are very encouraging. Two of the ladies who confessed Christ attend meetings there.

WESTERN AUSTRALIA.

Cottesloe.—Meetings were well attended during the past month. At close of gospel meeting on Dec. 12, a lad from the Bible school made the good confession. On Dec. 16, after midweek service, a social was held to say farewell to Bro. and Sister Shields, who have taken a sabbatical in the south-western district. The talent scheme inaugurated by the sisters amounted to £89/4/-.

QUEENSLAND.

Ma Ma Creek.—A Christmas tree for Bible school was held on Dec. 18, with programme by scholars and friends. Every scholar received a gift—books to Bible scholars and toys to kindergarten. Good attendance at morning meeting on Dec. 26. Afterwards members and visiting friends gathered in the manse ground for a basket lunch. In the afternoon a Christmas service was held, Bro. Fergusson giving the message.

Townsville.—At recent weddings in chapel of Bro. A. B. Erickson and Miss F. B. Shay, and Mr. H. W. Weeks with Sister M. C. Palmer, Bro. N. G. Noble officiated. Bro. F. O. Irwin, S.S. superintendent, visited Redcliffe, Brisbane, Y.P. Christmas camp. Guild and Endeavorers assisted recent annual home mission offering. Sister Betty Price, J.S.C.E. superintendent, has entered State-teacher vacation. A good service was held in the chapel on Christmas morning.

Gympie.—Reports presented at annual meeting on Nov. 24 showed 46 confessions during the year. An encouraging feature was the increased number breaking bread each Lord's day, average having risen from 60 to 90. Income from all sources was approximately £400. About £70 had been spent on improvement of church property and furnishings. Ladies' guild had raised £40 without recourse to a sale of gifts. Foreign and home mission offerings showed increases. The church placed on record appreciation of Bro. Vanham's leadership during the year. Meetings are well attended. There was one confession on Nov. 27, Bro. G. S. Trudgian preaching.

Toowoomba.—During Christmas week Sister Ladbroke and the juniors visited the general hospital with gifts for patients in children's ward. Choir members, Endeavorers and others entertained inmates of epileptic home, and S.S. scholars gave a programme at Brodribb home for aged people. Owing to the illness of the Baptist preacher, Bro. Ladbroke conducted the Baptist service on Christmas Day prior to our own. His theme was "Peace—Goodwill." On Dec. 26 Bro. Ladbroke spoke on "Comparisons and Contrasts between the First and Second Comings." Three were immersed. On Dec. 29 there were two further baptisms. During the holidays the church has had fellowship with several isolated members, and visitors from other churches.

MacKay.—Bright meetings were held over Christmas season. Bro. and Sister W. Giesendanner and family, from Charters Towers, have met with the church for some weeks. During school vacation Bro. Clark has inaugurated Bible school and breaking of bread services on Lord's day afternoons at Slade Point, five miles out of MacKay, where considerable interest is displayed. The isolated brethren at Koumala, 40 miles to the south, are commencing to meet regularly. Bro. Clark having journeyed there by bicycle to make arrangements. He reports enthusiasm among these members. At gospel service on Dec. 19, the theme was "The Message of the Angels." On Dec. 26 Bro. Clark delivered an excellent address entitled "The Word was Made Flesh." Visitors were present. Tenders are being called for erection of front porch of chapel.

SOUTH AUSTRALIA.

Dulwich.—The church has welcomed Sister Mrs. Morrow on her return from nine months in America and England. Sister Mrs. Castle has been received by transfer from Norwood. Bro. Norris gave fine Christmas and New Year messages.

Hindmarsh.—New Year services were conducted by Bro. W. J. Taylor, from Mallala, Bro. W. W. Saunders being away on annual vacation in W.A. Bro. Taylor's encouraging morning message was on "The Sea of Troubles." In the evening he preached on "The Altar and the Temple." Bro. Jack Holden helped with a solo. A number of visitors attended morning services, among whom were Bro. and Sister Russell, sen., and Bro. Alf. and Keith Russell, from Kadina.

Cowandilla.—The week went along steadily during past month. Kindergarten and cradle roll children's party and Christmas tree were cancelled on account of paralysis epidemic, but the children had toys delivered to them in their homes. Sunday school and J.C.E. are in recess for several weeks. Bro. Cornelius gave Christmas messages on Dec. 19, and at gospel service the choir rendered two anthems. The subject of Bro. Cornelius' address on evening of Jan. 2 was "Pressing On." A number of our young people have been in camp at Mount Barker, held under auspices of S.A. C.E. Union.

Glenelg.—Owing to the outbreak of infantile paralysis it was thought advisable to close the Bible school indefinitely. Dr. Johnston's men's class has gone into recess. The class held its usual break-up social, which was well attended and at which a fine programme was rendered by friends. During the evening Bro. Johnston was presented with a roll of notes by the class members as an appreciation of the good work done during the year. Our aged and esteemed Sister Mrs. Smith was called home on Dec. 24. The work generally is in a healthy condition. Bro. W. Morrison was received into fellowship on Dec. 19.

Saint Morris.—Special services by Bro. Arnold E. Brown brought 13 young people into the church, ten of them from the Sunday school. Another girl made the good confession, and recently a young man was immersed, making 15 for the year. Sunday school anniversary services, led by Mr. Skurray, were a great success. The school picnic was held at Hazelwood Park. Mr. Rist, organist and conductor, has had a difficult year through illness in the choir. The special singing at Christmas evening service was excellent. Mr. Rodney Page now has temporarily left to take charge of the organ and the choir in a neighboring church. The church suffered a great loss during the year by the death of its former beloved preacher, Bro. Robert Harkness.

Kadina.—On Dec. 11 the young people of the church tendered Miss A. Cock a kitchen evening. On morning of Dec. 12 Bro. K. Dyster spoke on "Calm on the Listening Ear." Mrs. Jackson was a visitor from Adelaide. At night Bro. Dyster's subject was "Gifts for Jesus." On Dec. 14 the Y.P.S.C.E. held a Christmas cheer night. A social was tendered Bro. and Sister A. Curnow on the eve of their departure for Clare. An inscribed picture was presented to them on behalf of church, choir, Bible school and Y.P.S.C.E. On Dec. 18 a kindergarten Christmas treat was held. At breaking of bread on Dec. 19, Bro. Dyster spoke on "Emmanuel." Mrs. S. Wilton was back at services, also Bro. and Sister Ward and Sister Mrs. Thoday. At night a carol service was held, when Bro. Dyster spoke on "Glad Tidings." Afterwards a carol concert was given by the choir in aid of Kadina benevolent fund.

NEW SOUTH WALES.

Blackheath.—On Dec. 26 meetings were well attended, 30 breaking bread in morning. Bro. James Rosser's subject was, "Out of the Ivory Palaces." In the evening interest was shown

in the address on "Is the Bible True?" forcibly delivered by Bro. Rosser, who is giving a series of revival addresses.

Marrickville.—Bro. Wakeley was speaker at morning meeting on Jan. 2, when Sister Mrs. Lee was received into fellowship. Bro. Wakeley gave a fine address in the evening on "No man putting his hand to the plough and looking back is fit for the kingdom of heaven." A young lad made the good confession.

Bankstown.—A Christmas tree for kindergarten was held on Dec. 18, followed by a successful concert arranged by Y.P.S.C.E. A large crowd of interested parents and friends attended. All meetings have been good. Three new scholars have been welcomed into the Sunday school, also two teachers. Open-air meetings are continuing.

Albury.—On Dec. 7 the closing meeting for the year of the C.E. society was held, followed by a social gathering. A presentation was made to the president, J. C. F. Pittman. A very successful Christmas tree and fair took place on Dec. 15, attended by about 200 people. On Dec. 19 fellowship with Bro. Scone, of Gardiner church, was enjoyed. Christmas messages were given by Bro. Pittman.

and to control and manage an Endowment Fund to which Preachers may contribute. In order to do this effectively, the Committee needs the practical sympathy and support of all the churches and brethren throughout the Commonwealth.

Please forward contributions to W. H. Hall, 113 Pitt-st., Sydney, N.S.W., making money orders and postal notes payable at G.P.O., Wagga. Splendid meetings were held last month. Auxiliaries are in recess for a few weeks. All held happy Christmas socials. Ladies' church aid sent a parcel to Newington, gave the kinder department a Christmas party, and had linoleum placed in chapel porch. Bro. Acland has spoken morning and evening. His evening addresses on "The Truth v. Jehovah's Witnesses" created interest. On Dec. 19, after a stirring address on "A Journey to Bethlehem," Roita Acland confessed Christ. Bro. and Sister Dousey, of Bambra-rd., Vic., had fellowship.

Burwood.—On Dec. 15 Mr. Arnold concluded a series of interesting and instructive talks on "Jesus at Prayer." The P.B.P. ended the year with a banquet, finishing with an enjoyable impromptu hour. Young people and juniors combined to give kinders of Burwood and Concord West a Christmas tree on Dec. 18. Mr. Arnold on morning of Dec. 19 spoke on "His Name . . . Wonderful," and in the evening on "For God so Loved the World." A lady confessed her faith in Christ. In the Christmas mail conducted by girls' club, over 600 parcels or cards were "posted."

Dumbleton.—The church has accepted Bro. D. Saunders for morning services and Bro. O'Connor for evening services as preachers for 1938. Bro. Collinson, from Manly, will conduct Sunday night services for January. Bro. O'Connor will do visitation and other pastoral work. Bro. O'Connor in December had the joy of leading two senior lads in the Bible school to accept Christ. The sisters' aid held a successful social on Dec. 11, and the kindergarten distributed Christmas tree gifts to younger ones on 18th. Bro. O'Connor conducted a communion service followed by a

short address on Christmas Day. He preached at night on Dec. 26 upon "Justification by Faith."

QUEENSLAND HOME MISSIONS.

THE Queensland brotherhood, and especially the home mission committee, have suffered through the retirement (on doctor's orders) of Bro. H. G. Payne from all brotherhood activities. Bro. S. Chalmers, secretary of Annerley church and business manager of the "Christian Echo," has accepted the position of home mission secretary.

The annual home mission appeal shows an increase of 40 per cent., due mainly to the work of a sub-committee in visiting each church within 100 miles of Brisbane.

The committee is now appointing a full-time organising evangelist, and within a few months it is expected that the Queensland churches will report a definite forward move.—Stanley Chalmers.

TENDERS.

Tenders are invited by the trustees of the Church of Christ, Cheltenham, and will be received by F. E. J. Smith, Pt. Nepean-rd., Highett, till Jan. 17, 1938, for the erection of a brick fence on the church property, Chesterville-rd., Cheltenham; length 368½ ft. Specifications may be inspected at the manse, 1 Chesterville-rd., Cheltenham. Lowest or any other tender not necessarily accepted.

SILVER WEDDING.

HARDING-BAINES.—Mr. and Mrs. Harding, of 129 Eglinton-st., Kew, announce with gratitude the 25th anniversary of their marriage on Dec. 28, 1912, at the North Richmond Church of Christ, by Ethelbert Davis.

IN MEMORIAM.

ANDERSON.—In memory of our loved one, Adiel J. L. Anderson, who was called to higher service on Dec. 27, 1936.
—12 Wilson-st., Moonee Ponds, Vic.

ANDERSON.—In loving remembrance of our dear brother-in-law, Adiel, who passed to higher service on Dec. 27, 1936.
—Inserted by Albert and Myrtle Taylor.

PRIMUS.—In loving memory of a beloved wife, mother and grandmother, who was called home at Rosevale on Dec. 30, 1936.

Let not sorrow dim your eye,
Soon shall every tear be dry;
Let not fears your course impede,
Great your strength if great your need.
—Inserted by her loving husband, children and grandchildren.

STEWART.—A tribute of love to the memory of Roy, who was called to higher service Jan. 1, 1932, loved husband of Effie, fond father of Lois, and dear son of Mr. and Mrs. A. Stewart. Sadly missed.

—Inserted by his wife, daughter and parents, Essendon.

CHRISTIAN GUEST HOME, OAKLEIGH, VICTORIA.

It is expected that the home will be opened some time during March, and persons desiring admission are invited to apply for an application form. The home is not for aged persons only.

Particulars of requirements will be forwarded, upon application, to persons capable of filling the position of matron.

—Will. H. Clay, Secretary of Social Service, Bible House, 241 Flinders-lane, Melbourne.

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Social Service Notes and Comments.

Will. H. Clay.

Christmas Distribution of Parcels.

A NUMBER of churches, Bible schools, clubs and members contributed cash, groceries, puddings and toys, making it possible for a liberal distribution to be made amongst our own unfortunate, and their good wishes were given practical effect, where otherwise they were hollow mockery. Received 10/- from "Yours in Sympathy." About 50 families have been helped, and individuals have received special attention.

Christian Fellowship Association (C.F.A.).

The president of the Victorian section entertained the agents and members of the Board at a dinner on Dec. 13. About 60 attended, and met afterwards for entertainment and discussion. It was disclosed that the registrations numbered 1970, and the total contributions £1618. A total of £1474 had been advanced on loan, and £524 had been refunded. It was estimated that 80 per cent. to 90 per cent. of loan money would be refunded in due course, and that a capital fund of £10,000 would be built up in about 3 years. The opinion was expressed that the movement, if supported by the churches, would provide the solution of all conference financial problems. A discussion took place on the method of collecting in the churches, and a suggested change by which members would be given a loose receipt instead of a book, was generally approved. The publicity committee prepared a small pocket calendar which has been presented to all C.F.A. members. Its message suggests that each member should win one, and double the membership in 1938. The N.S.W. section reported good progress and another anonymous donation of £25.

Picture Shows Bid for Opening on Christmas Night.

Very subtly the Cinematograph Association, after obtaining the approval of the Theatre Employees' Union, approached the Chief Secretary in Melbourne for permission to open on Christmas night, and it has been granted. A certain section of those financially interested made it clear that it could not or would not sanction an earlier performance. It is known that the approach was deferred to the latest possible hour, fearing organised opposition. The Chief Secretary was either caught napping or flagrantly disregarded the views of a large section of the people.

Filling Positions in Public Service.

A public servant writes: "I desire to supplement what you stated in this connection in your notes and comments for October. In State services the method of entry varies in actual practice. There are always educational standards, but in some services political influence can play an important part. Enquiry should be made in each State to ascertain the details. In the Federal service there is no political influence either for entry or for promotion. As required, telegraph messengers are appointed after competitive examination. Any position in the service is well within the reach of every messenger, and every facility is given for those who are keen. A fair standard of education is necessary on account of the competition. For the clerical division successful candidates for the leaving or intermediate examinations are appointed if they apply before sitting for the examination."

State Aid for Denominational Schools.

The Victorian Social Service Department has forwarded the Federal Social Service Committee's

resolution on this question, which has been endorsed by all the States, to the State Premier. It has also been sent to the Prime Minister.

Christian Guest Home.

A deposit has been paid on the purchase of a substantial brick property of 14 rooms at Oakleigh, nine miles from Melbourne. Provided no valid objection to the home being conducted in this residential area is lodged with the Council, it is expected that the purchase will be finalised in February. Immediate steps will be taken to make the building ready for occupation. Already substantial promises are to hand towards furnishing. It is expected that the home will fill a great need amongst us. Guests will include those needing special accommodation, as well as our aged.

The Single Eye.

A STORY from India relates how a Brahmin teacher appointed a day on which to test the skill of his pupils with bow and arrow. He placed an artificial bird in the top of a high tree. Then calling together his pupils he told them to make ready to shoot off its head. To the first one he said, "Do you see the bird on the top of the tree?" "I do," replied the pupil. "What else do you see?" asked the teacher. "I see myself, my brothers, the tree and the bird," said the pupil. "Stand aside," said the teacher. He called the others one by one, and each replied in like manner to similar questions, and each in turn was told to stand aside. At last a youth named Arjuna stepped forward to take his turn. When he had drawn his bow and taken aim the teacher said, "What do you see?" "I see only the bird," Arjuna replied. "Describe the bird to me," said the teacher. "I see only its head," answered the pupil. "Then shoot," cried the teacher. The arrow sped to the mark and cleft the head of the bird from its body.

The secret of good marksmanship is the secret of the Christian life. The single eye, the single aim, the single purpose are needed. Paul had discovered that secret. "This one thing I do," he cried. The many activities of his life, preaching, teaching, healing, visiting, tent-making, business, pleasure, were made to contribute to the attainment of one great aim and end; that of reaching "the mark for the prize of the high calling of God in Christ Jesus." Have we that single eye? Is Paul's aim ours? Can we say that everything in our lives is so clean and unquestionable that it contributes toward the attainment of such an end? No? Then we are falling far short of our high calling, and our life and service shall never count for Christ as did Paul's. God forgive us that we should be content with the lowlands when it is to the heights that he has called us.—W. W. Saunders, in Hindmarsh "Friendly Messenger."

A PLAN FOR THE NEW YEAR.

DR. MACLEAN, years ago president of the Princeton College, used to address the students annually as to their plans and welfare.

1. Foremost, said he, seek the life of the soul; for if the soul be lost, everything is lost.
2. Secondly, study the health of the body, for an invalid cannot utilise his mental powers.
3. Thirdly, develop the mind, for by that the man can help himself.
4. Lastly, seek recreation and pleasure, that it may promote the efficiency of your other work.

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service the choir rendered two anthems. The subject of Bro. Cornelius' address on evening of Jan. 2 was "Pressing On." A number of our young people have been in camp at Mount Barker, held under auspices of S.A. C.E. Union. Glenside.—Owing to the outbreak of infantile paralysis it was thought advisable to close the Bible school indefinitely. Dr. Johnston's men's class has gone into recess. The class

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The Objects of the Fund are:

1st. To assist financially Aged and Infirm and Retired Preachers.

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

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

Please forward contributions to W. H. Hall, 113 Pitt-st., Sydney, N.S.W., making money orders and postal notes payable at G.P.O., Sydney. Contributions may also be sent to W. Gale, S. Price Weir and D. M. Wilson.

TWELVE THINGS TO REMEMBER DURING 1938.

THE value of time.

The success of perseverance.

The pleasure of working.

The dignity of simplicity.

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The virtue of patience.

The improvement of talent.

The joy of originating.

The old year is past! For some it was rich in joy and happiness; to others, the joy was mingled with pain and loss.

Let us not linger too long upon the past, but direct our attention to the front, ready to grasp each golden moment as it approaches, and weave into it the full measure of love, thoughtfulness, kindness, and effort so the minutes, hours, and days may stand out as a handiwork pleasing to God the Father and to men our brethren.—Selected.

AN ADVERTISER'S TIPS.**DR. JAMES BLACK**, of Edinburgh, Scotland, has written an article for ministers with the foregoing title. He heard an expert in the science of advertising deliver a lecture, and he declares that the strong points in advertising are the strong points in sermon making.

The lecturer made five points, and these five points are quoted by Dr. Black as follows: 1. "Do not write something which pleases people in your own business; it is the public you are after." 2. "Write intelligently, plain English; do not use technical terms." 3. "Do not cram the space with matter; leave plenty of white." 4. "Be truthful; catch penny distortion of the facts always comes to grief in the end." 5. "Boost your own commodity; do not attack your competitors and thus give them free advertising."

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A NEW YEAR PRAYER.

▽

ALMIGHTY God, by whose mercy my life has
been yet prolonged to another year, grant
that thy mercy may not be in vain. Let not
my years be multiplied to increase my guilt;
but, as age advances, let me become more pure
in my thoughts, more regular in my desires,
and more obedient to thy laws. Let not the
cares of the world distract me, nor the evils of
age overwhelm me. But continue and increase
thy loving kindness towards me; and when thou
shalt call me hence, receive me to everlasting
happiness, for the sake of Jesus Christ our
Lord. Amen.—Dr. Samuel Johnson (1773,
aged 64).

WE are not sent into this world to do any-
thing into which we cannot put our
hearts. We have certain work to do for our
bread, and that is to be done strenuously; other
work to do for our delight, and that is to be
done heartily; neither is to be done by halves
and shifts, but with a will; and what is not
worth this effort is not to be done at all.—
Carlyle.

THOUGHT FOR THE WEEK.

◎

I HOLD it true, with him who
sings
To one clear harp in divers tones,
That men may rise on stepping-
stones
Of their dead selves to higher
things."

HIS WAY.

▽

AN answer, soft and gentle;
A smile, like break of dawn;
A look of kind compassion;
The wall of hate is gone.
This is the Master's method!
Oh, brother! Pass it on!

—E. G. Baird,
in "Christian Standard."

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