

# The AUSTRALIAN CHRISTIAN

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## God's Challenging Grace.

J. Wiltshire.

"And as thy days, so shall thy strength be."

THESE familiar words are a portion of Moses' final prophetic charge; they related to the tribe of Asher. "And of Asher he said, Blessed be Asher with children; let him be acceptable unto his brethren, and let him dip his foot in oil. Thy bars shall be iron and brass; and as thy days so shall thy strength be" (Deut. 33: 4, 5). The words are an enlargement of Jacob's prophecy relative to the same tribe, spoken hundreds of years before: "Out of Asher his bread shall be fat, and he shall yield royal dainties" (Gen. 50: 20).

The figurative speech suggests the physical features of Asher's Canaan possession. The mountain fastnesses offering a natural defence may be seen in the words, "Thy bars shall be iron and brass." The fertile valleys and tablelands are indicated in the terms, "He shall yield royal dainties" and "He shall dip his foot in oil." But this promise, like all God's promises to men, constituted

### A Challenge to Asher.

As yet Asher was in the wilderness. Moses, the great law-giver and leader, was to give place to another. The land that promised so fair was in the possession of other people. Inevitably there were battles before even those bars of iron and brass were taken. The forbidding heights which were later to be the defence of Asher now challenged his courage, resolution and faith. The fortresses of God are built by conquest. He knows that what we gain easily we hold lightly. It is the disciplined soul that maintains virtue, and true vigilance is born of battle. Knowledge becomes wisdom by the effort to gain it. The gift of evaluation comes with the struggle of acquisition. The land was before Asher, and God had assured the tribe that it was worth gaining, but God was not willing to lift Asher over those mountain heights without calling him to exercise his faith and strength. God was,

however, willing to support Asher's best effort: let him make the attempt to conquer and God would assure him that as his days so his strength should be.

When men who pioneer set out they have not, as a rule, a considerable bank balance. They alight on their selection with little more than the necessary tools wherewith to attack the forest. They dare not plan to clear a large acreage because their power to sow is straitly limited. They must work within their means. Occasionally the son of a well-to-do man fancies a home in the wilds, and in his enterprise he is backed by his father. He plans without restrictions. He may clear extensively and sow broadly, assured that as his plans are so his strength to materialise them will be. A wealthy father will see that both seed and labor are forthcoming according to the planning of the son.

This is virtually what God said to Asher. Attempt those fastnesses and I will be to you skill and ammunition for the victory; design vast vintage and olive groves and

every necessary plant will be forthcoming. If Asher chose to quail at the heights or to limit the acreage to unworthy proportions, then strength only for such a day would be given. God's promise still challenges. To us in particular comes

### The Challenge of Grace.

Most of us have hardly begun to understand God's purpose in Christ to give us abundant life. We measure the infinite by the inch, and lose the vastness of eternity in the evil of the day. The prophet reproved the fearful king for smiting the ground but two or three times; the successor to that prophet told the widow to borrow empty vessels, not a few. God delights in the empty vessels, and if they have the added token of poverty of being borrowed he delights in them all the more. He said, "Prove me now herewith, and see if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it!" Paul had to complain that the Corinthian Christians were straitened in their own affections. Their love and their service were selective and nice, so unlike God's love and service. But

### Some have Taken up the Challenge.

To these we of the rank and file of the church owe a great deal. They have given the church her best apologies. By them the monumental evidence that God lives and that Christ is risen has been done.

Morrison and Taylor planned great things for China in the name of the Lord and in the assurance of his promise. God did not fail them. They had to climb, it is true. Forbidding heights threatened their ascent and their occupation of the many provinces of that sad land, but as their days were so was their strength.

Carey planned a great day's work for India. Men laughed at his resources. But they had not read rightly the ancient promise. Carey had or he could never

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have uttered his memorable words, "Attempt great things for God and expect great things from God." He was in a tiny room when he surveyed the limitless expanse of God's grace. He could see that it transcended the deep need even of India. He accepted the challenge and God was true.

Charles Spurgeon planned in the secret of his soul, and registered his covenant with God in a small note book read after his death, to be singular in soul winning. Who can say he was disappointed? Moody had similar desire and expressed it in the words, "God has yet to show and the world has yet to see what God can do with the life that is entirely devoted to him."

## A New Year Meditation.

**D**ESIRE for change seems part of human nature. Though people cling to the old because it is familiar and are suspicious of the new because it is unknown, change and variety add zest and reality to life. In fact, biologists tell us that the ability with which plants and insects and birds and animals and men are able to adapt themselves to "the changing scenes of life" is one of the tests of every living organism. As Sir James Jeans graphically puts it, "Only two alternatives are known to nature—progress and decay. The only stillness in nature is the stillness of the grave." The creature which is utterly incapable of change has begun to grow old in the only sense that really matters.

So with systems of thought and life and religion. So even with individuals. We must not be caught in the craze for novelty, nor prefer the new merely because it is new; but to resist all change simply because it is change, to refuse to consider the new just because it is different, is to have "one foot in the grave." I remember a rebuke once given by a tutor to a student: "You see nothing good in the old and nothing bad in the new." It was well deserved, and it is the temptation of youth. There is, however, an equal temptation which comes to age—to see nothing right in the new and nothing wrong in the old. God himself believes in the new, for "he maketh all things new," and God believes in change, for "he changeth the times and the seasons." It is the law of life.

There are two reasons at least, it would seem, why God believes in change. First, it delivers life from monotony. "Variety," it is said, "is the spice of life," and change certainly brings variety. The new arterial roads, for instance, with their long straight tracks for motorists, are no doubt the best for modern fast-moving traffic. Every driver, too, knows the disadvantages of the

To these we could add many others.

Yet we may all accept the challenge of God's grace. Is it Stanley Jones who comments on the wreckage in the harbor of Valparaiso? He learned that the vessels which made for sea when the storm threatened were the vessels which assured their own safety. The harbor of paradise registered the loss in broken hulls of those that remained in the shallows. The comfortable home must not be the end of the soul any more than the cage or the nest must be the challenge of the bird's wing. While one man feeds two thousand orphans by the promise, let us not so limit God that we starve our own souls in quest of food.

narrow, winding, high-hedged lanes. But for sheer variety and interest and beauty every lover of nature prefers the by-roads, the tracks, the bridle paths, with their varied interests and constantly-changing view. Is it not so, too, with the paths of life? God did his best to save the world from boredom and monotony when he put change into life, for, as another proverb has it, "It's a long lane that has no turning."

It is variety, too, that helps to save us from over-anxiety. What a blessing we have to live a day at a time! Life is burdensome enough for many in these days; how intolerable it would be if we had to carry the whole burden of life in a single hour. "As thy days, so shall thy strength be."

What then are the requirements of change? First, there must be the death of the old. There is always more than a touch of sadness at the passing of any old friend, and the greater the friendship the deeper the sorrow. Whether it be the loss of someone near and dear, or the passing of a faithful dog, or merely the disappearance of some treasured possession, there is always a wrench. So with the death of an old year and the birth of a new. What hopes we had! What resolves we made! What vows we took! Where are they now? We look forward to the new year with renewed expectancy, but the very disappointments of the last twelve months have their own bitter-sweet flavor. Yet, humans as we are, the chief sadness as we take down the old calendar is its reminder of the passing of the years.

Nevertheless, if it is indeed God who "changeth the times and the seasons," our sadness must be tempered by faith. The passing of the old is not always a disaster. An enterprising newspaper some time ago arranged a symposium of views on "The Best Age of Life." Men and women of

all ages and classes were approached. The result was somewhat unexpected, for every writer was convinced that the best age in life was the age in which he was himself living! Surely that must be true for a believer! The next age will still be a "best age," because every age belongs to God.

The second element in change, however, is the birth of the new. Every new year in particular is a new birth. We know quite well that there is no break in time's monotonous rhythm. Life is continuous. Yet the mere fact of saying 1939 instead of 1938 is psychological. For a Christian, indeed, it is much more. It is a twofold joy. Every new year is a new tribute to Jesus. As Dr. Fitchett once put it, "No one stops to ask for an explanation of one of the strangest facts, not only in historical literature, but in the living world; the fact that all civilised time is dated from the birth of Jesus Christ. . . . The centuries carry his signature, and the years of the modern world are labelled by universal consent the 'year of our Lord.'" The very act of taking down the old calendar and putting up the new is a tribute to Jesus.

Every new year is also a new opportunity for men. It whispers of new beginnings. Let us begin again with our work, and may the new year bring new strength, new opportunities, new zest. Let us begin again with prayer. Dr. Malby once declared, "If you cannot find time to pray, you cannot be a Christian." Let us make time for prayer in this new year, private as well as corporate: "Ten minutes a day for your health's sake." Let us begin again with God's Word. Above all, let us begin again with God. After all, the new year itself belongs to him, for he maketh all things—"he maketh all things new."—Harold W. Goldsack in "Methodist Recorder."

### MAKE US BETTER MEN.

**T**HERE'S but one gift that all our dead desire,  
One gift that men can give, and that's a dream.

Unless we, too, can burn with that same fire  
Of sacrifice; die to the things that seem.  
Die to the little hatreds; die to greed.

Die to the base contempt of sect and creed,  
And rise again, like them with souls as true.  
Nay (since these died before their task was finished)

Attempt new heights to bring even their  
dream to birth.

Build us that better world, O! not diminished  
But one true splendor that they planned on earth.

And that's not done by sword, or tongue, or pen.

There's but one way—God make us better men."

—Selected.

**T**HE place of usefulness and blessedness is  
in following the lead of Jesus.

—P. B. Meyer.



# "All Things Work Together for Good"

Ira A. Paternoster.

THE above quotation is not true apart from the completion of the sentence "to those who love God, to those who are called according to his purpose." Taken as a whole, how very much this means! "All things." Not the things we look upon as our successes. Not the mountain-top experiences. Not the path all strewn with flowers. Sometimes what at the time we have thought our failures have in the light of the passing years proven to be for our spiritual well-being. We have grieved over a valley experience, only to discover in that valley the beauty of his presence. Sometimes the path along which no roses seemed to bloom and from which every vestige of vegetation has disappeared has led us to the fount of richest blessing and sweetest peace. One day we motored over a dry, desolate mountain range in India, depressed by the absence of all sign of vegetation, and tired by the monotony of the way, when suddenly there broke upon our gaze a scene of refreshing splendor. Water running through the valley was being used for the irrigation of the land, and a mantle of green stretched as far as one could see. The dry, parched road had been necessary to the full appreciation of the new and refreshing experience.

Jack Hyde, in the account of his explorations in Papua, gives a striking description of his experience in negotiating a limestone pass where all sign of vegetation had disappeared, and where with feet bleeding from the jagged limestone and weariness from lack of food, the members of his party came upon a cave in which strange sounds were heard, but which the natives recognised as the noise made by the flying fox. No power of discipline could prevent those natives rushing off to find an entrance to that cave where, with sticks and stones, they soon possessed themselves of enough of the flying fox to satisfy their terrific hunger, after which they lay down and slept. How often some grievous experience of life has led us out into a similar state of spiritual refreshment, and we have been able to continue our appointed way conscious of a Hand stretched out to lead us.

O'er life's uneven way,  
A guiding Presence near us  
To keep us when we stray;  
A Friend who oft rebukes us,  
When we have careless grown,  
And who when night o'ertakes us  
The lights of heaven hath shown.

We have just read two books kindly brought us by a dear friend. One is the life of George Muller, by A. T. Pierson, and the other the life of Hudson Taylor. Having read these two lives we wish we were financially able to place them in the

hand of every preacher, church officer, Bible school teacher and Christian worker. Many possibly of those who read this article have read these books. Those who have not, if you can possibly do so, get them and read them. This is a day when many doubt the love of God. In hospital the other day a man who is suffering from an incurable complaint said, "I don't believe in this trash about a loving God." How sad! I wish he could read these books. How foolish to say that "things

## In Defence of His Faith.

MY father's house was always stayed on God,  
Even the youngest child must take his part,  
Must fold his baby hands and learn to pray,  
"Lord, give me a pure heart."

We learned to read the Book that Luther gave;  
My father taught the truth that lives for aye;  
"The Word of God shall guide even to the grave,  
Then thy foot shall not stray."

His Word remains, in long and wandering years,  
In war and peace, my faith has made me bold  
To say, in times of happiness and tears:  
"God is a safe stronghold."

The cross of Christ upholds me by its power,  
A rock that stands when stormy seas surge past;  
In every danger, every troubled hour,  
It holds my anchor fast.

But now they tell me I must turn away  
From Luther's church—my home—and with a sword  
Of faithlessness sever my grieving heart  
From Jesus Christ, my Lord.

I cannot do this thing of grief and shame!  
For doing so I should deny my birth;  
Forfeit my right to loyalty's fair name  
In heaven and on earth.

—"The British Weekly."

just happen." We know that to those who wait upon him he will make the way plain. Life was not always easy to George Muller or Hudson Taylor, as it is not always plain to any child of God. But no matter where he led, or what he sent, they knew it was best for that moment, and even though it was not what they expected or desired, they never wavered. Oh, for such a faith!

Just to know where e'er he leadeth  
Or whate'er he choose to send,  
Is for us the best that moment—  
Joy will bring at journey's end.

Just to trust his tender mercy,  
And with hand clasped in his hand,  
Walk with him life's ragged pathway—  
In his time to understand.

Just to leave to him the future,  
Not a doubt and not a fear;  
Trusting where we cannot trace him,  
Knowing he will make all clear.

The world needs to-day an abiding faith

in God more than anything else. Shall we who profess to believe pledge ourselves to a closer walk with him? Shall we not let go the things of this earth and seek first his kingdom and his glory? He will never forsake those who put their trust in him, and will prove to his children repeatedly that "all things work together for good to those who love God; to those who are the called according to his purpose."

## Saving Memories.

"YOU must know," wrote Dostoevsky, in his greatest novel, "that there is nothing higher and stronger and more wholesome and good for life than some good memory, especially a memory of childhood."

No truer words have ever been written. People talk to-day a great deal about education, but some good, sacred, tender memory, preserved from childhood, is perhaps the best education, or the best part of it.

If a man is fortunate enough to carry many such memories with him into life, he is safe to the end of his days; and if he has only one good memory left in his heart, even that may some time save him.

The best thing we can do for a child is to make it happy, give it happy days to look back to in memory—a haven to take refuge in when the evil days come, and life is hard, and the road ahead is dark.

If a child is careless and carefree, and does not realise what we are doing, it ought to be so. It may seem to forget, but it does not. Nothing is ever really forgotten—it lives deep down in the mind.

In after years, under stress and strain, something—a scent, a melody, a face in the street, some chance happening—will touch it off, bring it all back; and an old happy memory will break his heart—and mend it.

By the same fact, to make a child unhappy, to cloud its little day with cruelty, is one of the worst of sins. Jesus said so—he who is the best in us all—and he added that the man who does it ought to be thrown into the sea, with a millstone round his neck, and be drowned!

How lovely memories are, coming silently back from days ago, like fluted pink sea-shells, seemingly hollow, but full of echoes of distant seas that drift and sing—a low, soft murmur far away.

No wonder Faust, in an evil hour, was saved by the sweet tones of Easter bells, bringing back memories of days when life was young and pure, before the slow stain of the world had made it hard and dull.

Yet, even happy memories can make us sad betimes; but nothing—not even death—can take away from us the lovely thing we have had!—Dr. J. Fort Newton in "Christian World."



# The Unknowing Soldier.

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

IN different countries of the world there is a grave of an Unknown Soldier. From among the unknown dead on some battlefield of the great war, one body was selected, taken home and buried. The honor done him is intended to represent the nation's respect for its noble dead.

Dr. Fosdick preached a sermon on the subject, "My Account with the Unknown Soldier." He bitterly described the way that he went out as a padre—sent out to explain to the army the high meanings of war, and to strengthen the morale of the soldiers. "I have an account to settle between my soul and the Unknown Soldier," he cried. "I deceived him. I deceived myself, first, unwittingly, and then I deceived him, assuring him that good consequence could come out of that." Deceived! The now Unknown Soldier was then an Unknowing Soldier. He knew not what he did when he went out to war. He went out, he thought,

## To Save Civilisation.

All the culture of our civilisation was threatened by barbarians. He offered himself to save it. Doubtless there were other influences—a fine loyalty, fear of being thought a coward, the spirit of adventure. But high ideals were in his heart. This adventure might result in his maiming or his death, but he would do his bit to save civilisation from the forces threatening it.

He did not know that what he did accelerated the descent of civilisation towards the abyss. He did not know that in the propaganda which fired his zeal he was being made the dupe of the most elaborate system of lying the world has known—a devilish system used by friends and foes. He did not know that when the war began the allies dredged up the German cables and censored and colored and controlled every scrap of news which fired his imagination and stirred his zeal. He did not know that the war game demanded consistent misrepresentation, in order to create a war frenzy and make the people ready for any sacrifice. He was an Unknowing Soldier.

We recall some of the horrible stories of the war, such as that of the German corpse factory, in which it was said the Germans were treating the bodies of their own dead to make fertilisers, or that of the cutting off of women's breasts and children's hands. Brigadier-General J. V. Charteris, member of Parliament and chief of intelligence of the British Army, afterwards admitted that the story of the corpse factory was pure fabrication. Regarding the other alleged atrocities, Sir Philip Gibbs could find no evidence to confirm them, though he sought diligently among the British ambulances working in the districts from which the reports were supposed to have come.

Why were such stories invented? Why was the soldier deceived? If people will only fight against barbarism, then when war comes it must be shown that the enemy is barbarous. If people will only fight in a defensive war, or a righteous war, then the war being waged must be shown to be a defensive war or a righteous war. As a matter of fact, wars are fought for territory, or trade, or national power, or imperial advantage, more than anything else. But people will not willingly fight for these things, and the

## Facts are Hidden

from them until the war is over. While the war—any war—is on, it is to save the world from savagery. The Japanese Government is

now telling her people that they are fighting to save China from barbarism. Italy said the same thing about Abyssinia—she was fighting to save a people from slavery. Without doubt the chief causes of war are economic. But populations do not want to support economic wars; they do not want to fight for territory, investments and spoils. Hence a war is never said to be for such ignoble purposes. Governments see to it that people are convinced they are fighting against barbarians—they are preserving civilisation. The Unknowing Soldier was going out

## To Protect the Weak.

Militarism had reared its ugly head. It was brutal, oppressive, and threatened to devour the world. He did not know that he was going out on an enterprise that would

## Years and Days.

GOD broke our years to hours and days  
That hour by hour, and day by day,  
Just going on a little way  
We might be able all-along to keep quite strong.  
Should all the weight of life  
Be laid upon our shoulders, and the future,  
With woe and struggle, meet us face to face  
At just one place,  
We could not go; our feet would stop—and  
God lays a little on us every day."

—Selected.

never protect, but would destroy, or impoverish, or oppress the weak. Millions of known dead soldiers, millions more of presumed dead; millions of dead civilians; millions more wounded; millions upon millions of orphans, war widows and refugees. Protect the weak—that is a grim jest, surely. War did almost everything else but protect the weak. What is happening to the weak in Spain, and China, and Japan to-day?

He went out to save democracy too, this Unknown Soldier. He believed he was doing that. He was killed, but we won the war! Did we win the war? We won victories and defeated armies. But surely we do not win a war unless we secure the causes for which we fight. What were the causes for which we fought? Name them and see them fleeing from your grasp. To save civilisation, to protect the weak, to save democracy, to destroy militarism, to end war! Militarism never flourished so mightily; democracy is threatened with extinction by encroaching dictatorships, and war, more horrifying than the world has known, threatens us every day. No, we did not win the war.

Bertrand Russell, in a recent book,

## "Which Way to Peace?"

imagines a war breaking out between Great Britain and Germany. It "would necessarily begin, on the English side, with a military despotism." There would be established "an iron

tyranny"; if this were "not done at once by the civil government it would be done within a few days by military authorities." Even if this were not true, he thinks, the example of the last relatively simple and harmless war would indicate "that a military government must be the ultimate outcome" of the struggle. "The end of all the death and destruction," even if the English won, would only be "the substitution of an English Hitler for the German one," and Mr. Russell doubts if this would be "worth all the trouble." "A desire for war on the part of they themselves perish, logical, since, even if they themselves perish, mire is likely to spread throughout Europe. But for those who dislike this outlook, it is useless to regard war as a means of defeating it." (Quoted from article by John Haynes Holmes.)

## Farewell to War!

said Professor Walter Murdoch, in a recent article, for war will not be war again, but massacre. Surely we know that war must not begin again. Is there anything we can do?

We may seek to become intelligent students of the root causes of war and seek to eliminate them. An intelligent informed people might do wonders. But alas, we ignore the conferences called to study such subjects, and go blindly on, while war-mongers deceive us, and prepare us for the slaughter.

We may undertake to pay the cost of peace. We listen with equanimity when our government announces that £60,000,000 is to be spent "for defence purposes"; that is, in preparation for war. Necessary, you say? Perhaps. But let us also insist that our government be prepared to pay the price of peace. We have heard the story told of Clemenceau at the Peace Conference. He demanded of the leaders of nations if they really wanted peace. They assured him they did. "Have you counted the cost of such a peace?" he asked. They innocently asked, "What cost?" And the old "Tiger" said, "We shall have to give up our empires and all hope of empire." England would need to surrender India, France come out of Africa, the Americans from Philippines. But they were not prepared for such sacrifices. "Then," said Clemenceau, "you do not want peace. You mean war, and the time for France to make war is now, when Germany is down." Even that kind of war, which struck when a nation was down, did not succeed. Germany is up again now, and the world dances while she calls the tune. Surely it is time we faced the issues squarely. The colonies, for instance! It is stupid to adopt an unthinking attitude. Some way can surely be found that will lead to peace and not to war. If not a return of the colonies, then an international commission which would ensure to all nations equal trade rights. There must be some way of controlling trade routes, tariff walls, and all the economic conditions which are essential to the welfare of nations, without accepting the folly and destruction of war. There may be a great price to pay for peace—it will not be greater than we are paying for the mere preparation for war, and it will sink into insignificance before the actual cost of war—if war comes again.

There is something positive that we Christian people may do—we only. "The foundations of peace are in the souls of men," said Canon Barry in a recent sermon. "What the world needs more to-day than anything else is a release of spiritual forces, faith and prayer, conviction and sincerity, from which creative peace can be born." Open our eyes, O God, that we may see, and walk the paths of peace!

To him nothing is possible who is always dreaming of his past possibilities.—Carlyle.



## Some Indian Friends.

G. Percy Pittman.

ALTHOUGH our mission is a small one, situated in one of the most backward parts of India, and results have never been spectacular, still the power of the gospel has been manifested amongst us, and close on a thousand men, women and children have come out of the deep darkness into the glorious light. From among these I select a few outstanding ones whose acquaintance you will, I am sure, be pleased to make.

First, there is Prabhu Sahay, who has been our preacher at Daltonganj for 30 years. He has ministered faithfully to the church, and lived a consistent life, and been of much service to the missionaries in many ways. He was our first tutor in Hindi, and has helped all the succeeding missionaries as interpreter, adviser and friend. He supervises buildings and repairs, and is an expert in dealing with tradespeople, artisans and coolies. We have a very expressive word "bundobust," which means arrangement or contrivance, and if there is ever any bundobust to make, Prabhu is your man. He is the personification of cheerfulness, and everybody knows him for miles around. For helping lame dogs over stiles he cannot be beaten. He is the soul of generosity, and would give the shirt off his back and keep on smiling. He was the founder of our boys' school. He writes many letters to isolated members, and so keeps them in touch, and wheedles contributions out of them. He is an honored member of our Field Committee. Recently, when Mrs. Pittman and I were in search of a house, and despaired of finding one, it was he who found one for us to our great relief. He and his good wife live in two rooms on the mission compound, and their house is the resort of the poor, the workless and the troubled.

Then there is Moolrie, who was our first convert. About 30 years ago she was severely beaten by her people when she said she wished to become a Christian. As we had no girls' school of our own, we sent her to the Baptist school at Bankipore. She was quick at learning, and became one of our first Bible-women. She married, and had four children. Then her husband died, and in order to support her family she joined the municipal hospital as a nurse. She became head nurse, and is highly valued. She has a private practice as well. She had her eldest son trained as a compounder, and he is in a good situation. Her two daughters are being taught by a private tutor for the metric. Three of her children have joined the church. In partnership with a widowed daughter of the late Paul Singh, she is now building a house by the river side. If she had not become a Christian, she would have been the concubine of an illiterate rascal, who would have made money out of her shame. She is a brand plucked from the burning.

Lakhpatis is the maternal aunt of Moolrie, and she was drawn to Christ by the conversion of her niece and the influence of Prabhu Sahay and his wife. She, too, endured much persecution when she became a Christian. She learned to read Hindi, became a Bible-woman, and has done faithful, persistent work among the women and girls of the district for 18 years. Several converts can be traced directly to her efforts. She was a widow when she came to us with her baby girl. Her daughter has been trained as a teacher, and is doing good service in a large school in Delhi. Lakhpatis is a deaconess, and sits on the church committee or "panchayat." She has lived an exemplary life. She is fervent in

prayer. Her quiet influence for good is felt throughout the place. She comes from a caste which is notoriously immoral, and if she had not come to Christ she also would probably have lived an evil life, and her daughter after her.

Paulus Bhengra was immersed in 1913. He sat up all night reading some books and pamphlets on New Testament Christianity which I sent him, and in the morning asked one of our preachers to baptise him. Before this he belonged to the Lutheran church. He was earning a good salary in the Settlement department, and left a permanent job for the somewhat uncertain work of a preacher. He is in charge of a wide district, and has recently established a new church with a number of promising converts. He is especially good at detail, and will take infinite pains with mission accounts. I remember once he sat up all night (he is good at that, too) in order to find a rupee (1/6) missing in his books, and prayed the Lord to show it to him. In the morning when he put on his shoes he found the rupee in one of them. His character has always been above reproach. He takes a deep interest in the poverty-stricken cultivators, and is doing his best to protect them from their oppressors. He is a valued member of our Field Committee. He belongs to an aboriginal tribe called Mundas, many thousands of whom have become Christians. If there are many like him they are worth having.

Balak Masih is the preacher of the church at Dudhi, which has become self-governing in recent years. His parents, who are Christians, are still alive, and he himself is a grandfather, so there are four generations of Christians in the one church. His eldest son was trained by the mission, and is now the headmaster of the only school in the town. Balak's conduct has always been exemplary. He preaches, teaches Sunday school, goes about doing evangelistic work, keeps the accounts of the mission accurately, preparing a balance sheet every month, collects rents from the Christian tenants, takes his turn in the Sunday services, baptises, conducts funerals, keeps the property in repair, and is doing his best to hold the Christian community together without a resident missionary, and to keep the flag flying in the midst of an official, bigoted place in the jungle, a hundred miles away from civilisation, with no roads, or bridges across the rivers, a place cut off from the world during the rainy season for five months every year.

Joseph Sahay is a brother of Prabhu. He came to us in 1912 from the Baptists with a good commendation as a soul-winner, and has kept his reputation with us. Through his efforts one of our most promising churches has sprung into existence four or five miles away from the mission centre, in the village where he and his family have lived all the time, and that is a good test. He is elderly now, but is always ready to take long journeys on foot through the jungle, and to work cheerfully in out-of-the-way places. His family of three sons and three daughters are all in the church. They cultivate some fruitful fields and have built the largest house in the village. Their mother Susanna is one of our best Bible-women. She has lived a sweet, patient, Christian life among the women and children, and has taught many of them the Way. When her husband once unfortunately gave way to drink (a vice these aboriginal tribes are addicted to), and had to be dismissed from his

preaching work for a time, it was her influence that held on to him and eventually brought him back, after a time of poverty and suffering, especially for herself.

Tapsi Lall is the most promising product of our boys' orphanage, and he alone is worth all the expense and trouble of that institution. He has never given us the least anxiety, and has set a good example to all the other boys. He is a technical teacher in our school at Latehar, and conducts religious services very acceptably. He loves to get out among the villages with a magic lantern and religious slides. He has just been chosen to take special training in a school in South India with a view to becoming an economic adviser to our Christian farming community. He married the best girl in our girls' school, and she is now being trained at Latehar for welfare work among women and children. He is the chairman of our church and evangelistic committee, and is highly respected by all inside and outside of the church. With his life still before him he should go far if spared.

Among many others, let me select finally Iias, one of our Christian lads who was left an orphan, passed through our school, and was sent for agricultural training under the renowned Sam. Higginbotham at Allahabad. It was the intention of the mission that he should return to help the people in our Christian community, but he must have developed a good voice and accent, as we have just heard that he has been chosen as Wireless Broadcaster in the Hindi language. He will be lost to our work, but no doubt it will be good for him financially, and if he develops a strong Christian character he will have many opportunities of exercising a wide influence among all classes.

All of these have come from the depressed classes, and apart from Christ they would be down-trodden and hopeless for the rest of their days. It is his Word and power alone that have lifted them, and will lift millions of others in this densely populated land, if only we do our part in giving them the gospel.

### The University Christian Mission.

A FREQUENT comment upon the religious life of our times is that evangelism must find new forms of expression if it is to be effective. It is doing just that in the University Christian Mission sponsored by the Federal Council of Churches of Christ in America and directed by Doctor Jesse M. Bader, the Council's secretary of evangelism.

Twenty-seven university and college campuses with 130,000 students are to be visited between October, 1938, and the middle of March, 1939, by groups of eminent speakers including such distinguished leaders of thought as E. Stanley Jones, the Honorable Francis B. Sayre, A. J. Muste, Professor Arthur Compton, George A. Buttrick, Mrs. Grace Sloan Overton, and Mrs. Harper Sibley. T. Z. Koo, of China, and Margaret Bondfield, of London, give international color to the group of missionaries.

This type of Christian approach to university students is not new. Many campuses have for years had such weeks of religious emphasis. Large portions of time have been given to similar ministrations by such men as Sherwood Eddy, Alva W. Taylor, and Kirby Page. That which is new, however, is a comprehensive united, nation-wide effort to bring to students and teachers a worthy presentation of the Christian message and a clear, ringing call to personal commitment to the Christian way of life.—"World Call."



# The Home Circle.

Conducted by J. C. F. Pittman.

## A HAPPY NEW YEAR.

A HAPPY New Year of joy in the Lord;  
A happy New Year of delight in his word.  
A happy New Year of trusting his grace;  
A happy New Year of beholding his face.  
A happy New Year of work for him sweet;  
A happy New Year of rest at his feet.  
A happy New Year of purpose in prayer;  
A happy New Year of fellowship rare.  
A happy New Year secure in his love;  
A happy New Year of light from above.  
A happy New Year of patient content,  
Of peace in himself what'er may be sent,  
Rejoicing in hope till the Lord shall appear—  
May these be the joys of your *Happy New Year!*

—T.D.S.

## THE NEW YEAR.

"THOU crownest the year with thy goodness." What a beautiful thought for the opening year. We turned over the first page of the year with trembling hands, for the future was unknown to us, but every day has brought its blessings as well as its duties and responsibilities, and we should praise God for his goodness, and for his wonderful blessings. During the year some of our readers have given themselves to Christ, whilst many others have shown growth in their spiritual life.

For all these signs of progress in the divine life we render thanks to God. And now we enter into another year; God alone knows its future, but—

"He who has helped us hitherto  
Will help us all our journey through,  
And give us daily cause to raise  
New trophies to his endless praise."

In this spirit let us enter the New Year. Let us labor on; let us look to God for strength, and then the coming year will be crowned with the goodness of our God.—Selected.

## CONFIDENCE.

"I'll meet the new year gladly,  
With neither fear nor frown;  
The eternal arms are round me,  
The sea can never drown;  
For life has glad surprises,  
Whate'er will come, I know  
He knows, and that suffices,  
And gladly on I'll go.

"Some other life may claim me;  
Some other sorrow wait;  
But past experience tells me  
God opens the golden gate,  
And through it I can enter  
On both sides of death's door;  
First here, and then up yonder,  
I'll serve him evermore."

## "KEEP US, O GOD."

THE opening year impresses us with the thought that we are starting out on an unknown way in which we must walk by faith and not by sight. Life for each one of us is an uncharted sea, with an ever-changing shoreline and horizon.

The fishermen of Brittany have a prayer they offer as they launch their boats out into the sea: "Keep us, O our God; our boats are so small and the ocean is so wide." This beautiful prayer is a fitting one for us to offer as we launch out upon the unknown

bosom of nineteen hundred and thirty-nine. In this spirit of confidence let us commit our way upon the great deep of the world unto God and calmly, trustfully, joyfully face sunshine or storm as he will.—Selected.

## PERSONALITY.

"PERSONALITY is that indefinable something that makes you different from every other person. It reveals itself in your appearance, speech, manners, walk, in the expression of your eyes, and in the tone of your voice. Personality is that something that helps you to triumph over all outer circumstances. It grows from within. It is dependent upon your thought and heart life. Thought leads to desire, desire to purpose, purpose to decision, decision to action, action to personality. When goodness and truth and beauty are in your thoughts and heart they will express themselves in your personality."

## GREETING.

"TAKE, with my fondest wishes,  
This true and tender prayer—  
That God may guide you safely,  
And keep you in his care,  
And bless and guide your footsteps  
All through the coming year."

## INARTICULATE!

A SISTER of mine, writes Lord Frederic Hamilton, in his "Here, There and Everywhere," was christened at the age of four by the Archbishop of Canterbury, at the Chapel Royal, St. James's Palace. During the service the Archbishop became inarticulate, and many of those present feared that he had sustained a stroke or had been suddenly afflicted with aphasia. What had happened was this: As my sister was inclined to be fidgety and troublesome, my mother had, perhaps unwisely, given her a packet of sugar-almonds to keep her quiet. The child was actually sucking one of these when she arrived at the Chapel Royal, but was, of course, made to remove it. Unseen by anyone, she managed to place another in her mouth. When the archbishop took her in his arms, the child, seeing his mouth so close to hers, with the kindest intentions in the world, took the sugar-almond from her own mouth and popped it into the archbishop's. Never had a primate been in a more embarrassing situation! Having both his arms occupied in holding the child, he could not remove the offending almond with his fingers. It would be quite superfluous on my part to point out how highly indecorous it would be for an archbishop to—shall we say to expel anything from his mouth—in church; and even after the sugar had been dissolved, an almond must be crunched before it can be disposed of—another wholly impossible contingency. So the poor archbishop had perforce to remain inarticulate; let us hope that you and I will never find ourselves in so difficult a situation."

## MIXED.

The candidate was much worried by the shuffling of feet of some at the back of the hall trying to get in. "If you gentlemen at the back will come inside the attendant will sew you into some sheets," he shouted angrily.

# The Family Altar.

J.C.F.P.

## TOPIC.—UNPARALLELED WORDS AND WORKS.

Monday, January 9.

COME, see a man who told me all things that ever I did; can this be the Christ?—John 4: 29.

Jesus had disclosed intimate knowledge of the mature portion of this woman's life, so that her statement is not, as it first appears, a great exaggeration. The question which follows is no indication of doubt. Such knowledge convinces her that Jesus is none other than the promised Messiah.

Reading—John 4: 1-29.

Tuesday, January 10.

Never man so spake.—John 7: 46.

The religionists of that day would have dealt summarily with Jesus, but the officers of the law hesitated, for they heard from him words such as no other ever spake, or ever would speak.

Reading—John 7: 37-52.

Wednesday, January 11.

What manner of man is this, that even the winds and the sea obey him?—Matt 8: 27.

"Jesus' complete lordship over the realm of nature made his disciples very certain of his divinity." Calming the tempest with a word was an unheard of miracle, never since repeated. Its completeness is evidenced by the "great calm" immediately produced, for ordinarily the waves would roll for a while even when the winds had ceased to blow.

Reading—Matthew 8: 23-27.

Thursday, January 12.

The works that I do in my Father's name, these bear witness of me.—John 10: 25.

The Jews desired Jesus to assert that he was the Messiah, that such a declaration might be used against him as an accusation. "Jesus was the Christ of the Old Testament, but not the Christ of Pharisaic hopes. Had he assumed to himself in their presence the title of Christ, it would have led them to false expectations. By his declarations and works Jesus had repeatedly published and proved to all his claims to be the true Messiah."

Reading—John 10: 22-39.

Friday, January 13.

And when they heard it, they marvelled.—Matt 22: 22.

The Pharisee's diabolic attempt to "ensnare Jesus in his talk" proved futile, for our Lord, after exposing their hypocrisy, answered their question in words which proved his extraordinary wisdom. To entrap Jesus seemed impossible, so crestfallen, they "left him and went away."

Reading—Matthew 22: 15-22.

Saturday, January 14.

Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs.—Acts 2: 22.

Seeing that no impostor would receive from God such phenomenal powers, the miracles and wonders and signs performed by Jesus were conclusive proof that he was sent of God. Only Christ and his apostles could perform such miracles. Since their day they have ceased.

Reading—Acts 2: 22-36.

Sunday, January 15.

We never saw it on this fashion.—Mark 2: 12. And neither will we. Standing as we do upon the threshold of a new year, it is well to be reminded that however good our resolutions, we shall all fall far short of the ideal attained only by Jesus Christ, for the world will never again see works such as Jesus performed, or hear words such as Jesus spake.

Readings—Psalm 12; Mark 2: 1-17.



## A Most Interesting Letter.

Galatians 1: 1-9.

Prayer Meeting Topic for January 11.

H. J. Patterson, M.A.

WITH this study we introduce a series from Paul's letter to the Galatians. It is intensely interesting and splendidly helpful even to-day. The population was largely heathen, and consisted partly of natives and partly of Greek and Roman colonists. At Lystra Barnabas was acclaimed as Jupiter and Paul as Mercury. (Cf. Acts 14: 11, 12.)

### Paul Contacts Them.

You will remember that Paul and Barnabas had been sent out as missionaries, and one, John Mark, travelled with them as an attendant and helper. After visiting Cyprus they crossed the sea to the mainland at Perga in Pamphylia. Here it was that Paul and Barnabas decided to push north in to the rather dangerous and mountainous parts. John Mark decided to return home. Whether he was frightened of the dangerous paths ahead or of the hopeless prospect of converting the heathen world to Christ, or "of the no less terrifying crags and pinnacles of Paul's mind," we do not know. Paul and Barnabas went inland, and at Antioch in Pisidia and Iconium they preached. At Lystra Paul was stoned and left for dead, but recovered and pushed on to Derbe. Nothing daunted by terrible experiences they retraced their steps, strengthening the new converts and ordaining elders in every church.

On a second visit Paul was accompanied by Silas and carried with him the glad news that these Gentile Christians need not to keep the Jewish law as such. Apart from a few minor details they were to be absolutely free. See new life and strength were infused into the members.

### Occasion of Writing.

A great question was being discussed in a great many churches at this time. And it was whether the Jewish law was binding upon Christians as such. The rite of circumcision was to the fore in all the discussion, and the viewpoint of Judaizers was canvassed with a great deal of zeal, and many travelled among the churches established among the heathen, unsettling the minds of the believers. News of the defection of certain of the Galatian converts reached Paul, who was strongly moved and wrote this epistle in answer. It has more than an historical interest because we still have certain who teach that we are obliged to adhere to the law of Moses. A careful reading and study of this epistle would help all who have any unsettlement of mind on that score.

### The Contents.

Paul usually had a secretary to pen his letters as they were dictated, but this one he wrote with his own hand, and it is full of feeling and vehemence. He tells them that his credentials as an apostle are good. His gospel was a revelation from God: he had not received it from other apostles. The gospel is absolutely superior to the law which failed to make men righteous. The law did not supply a principle for life. It did have some good things in it, but it lacked the essential which the gospel supplied. Man is not justified by law but by faith in Christ. The epistle has at its core the great doctrine of justification by faith. Paul reproves Peter and appeals to the experience and affection of the Galatians. He urges them to abandon their false teachers, and concludes with showing the necessity of living the Christian life.

TOPIC FOR JANUARY 18.—THE GOSPEL OF DIVINE ORIGIN.—Galatians 1: 10-24.

# Our Young People.

## Christian Endeavor Interests and Activities.

Conducted by W. W. Saunders.

### AN ENDEAVOR MOTTO FOR 1939.

"BELIEVE great things,  
Attempt great things,  
Achieve great things,  
For Christ's sake."

### IN THE NEW YEAR.

WE have crossed the threshold of another year. To 1938 we have bidden farewell with mingled feelings. We have rejoiced because of growth and accomplishment in righteousness, faith and Christian life and character. We have sorrowed because of lost opportunities of service, turnings aside from God's appointed way to follow the devices and desires of our weaker selves and because of school, which has passed its 200 mark, has gone into recess for two weeks. Recent additions to church membership include Mrs. E. Anton, her son and daughter, Mrs. Smith, from Swanston-st., Mr. Hancock, from Wangaratta, by transfer, and Miss Roberts by faith and baptism.

Northcote.—The cricketers held a successful social on Dec. 17. Youth auxiliaries combined for final meeting of year on Dec. 20. Bro. Lang, of Ormond, gave lantern talks on "The Grampians" and "The Life of Christ," which were greatly appreciated. Bro. F. Martin and Sister G. Dowling were married on Dec. 24. Many members have been on holiday, a number in house party at Upwey.

Parkdale.—Bro. Cliff Taylor gives helpful, spiritual messages. Attendances are very good; a large number of visitors. The choir beautifully rendered messages in song during holiday services. One-penny-per-week fund paid £25/5/- off church building account during 1938 of God thereto.

"Once the welcome light has broken,  
Who shall say  
What the unimagined glories  
Of the day?  
What the evil that shall perish  
In its ray?"

But confidence in the ultimate triumph of right over wrong, of Christ over Satan, must not be allowed to act upon us as an opiate, drugging our senses into inactivity and lulling us into a false sense of satisfaction and security. Rather must it prove an incentive to ceaseless and untiring effort to bring about that triumph. Not dreams but work is required to build the kingdom of God. To co-operate with our Lord and Master in unrelenting resolve and unceasing activity must be our aim for the New Year. Whatever setbacks we have experienced or seen befall the kingdom of God in 1938, we must go on in 1939, resolved to toil on with unflinching zeal and undiminished fervor, knowing—

"The wave may break in failure  
But the tide is sure to win."

### "HE'S REAL TO ME."

On Christmas day we rejoiced because of the coming into the world of God's "only begotten Son." That is well! But there should be more than that. One has written—

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

Is he born in us? Have we him within our hearts—living, real, controlling, directing? As we commence another year of Christian discipleship the following message from Bro. D. Wakeley, of our Marrickville church, N.S.W., and immediate past president of the N.S.W. State C.E. Union, provides a timely meditation on the thought of Christ's indwelling as a living reality.

Dr. Geo. Truett tells how, during the course of a series of special addresses he was giving at one of the great universities, a young man came to him and said, "I believe you to be candid and sincere, and I come to you because I want you to give me a straight answer to a straight question. I want to know if Jesus is real to you. Is he real to you in a genuine, practical way, a real person, or is this 'experience of Christ' of which you speak only the helpful idea of a beautiful theoretical ideal which you have placed before you?"

A searching challenge! Suppose it were brought to you by a work mate or one you had been trying to help, or a friend, or one to whom in sorrow you had been trying to bring Christian comfort—how would you have answered?

A recent article in one of the religious journals begins like this: "If Christ were real to us; if we realised his actual presence; if he lived with us constantly and we were conscious of it, we could face every issue, solve every problem in a Christ-like manner, calmly, unafraid and successfully." But is he real? As real as hands and feet, and vital as breath and blood?

The preacher in question answered the query with convincing emphasis: "My dear young friend," he said, "he is nearer to me than you are, and more real; more real, in fact, than anyone else in this world. His ever present help is more practical than any other help I know. His presence and friendship have never failed me since first I knew him." With such a testimony it wasn't hard to lead such an earnest and intelligent young man to a full acceptance of Jesus Christ as Saviour and Friend, but could you have done it?

What a different place this world would be, how much stronger the church would be, how much happier many homes would be, if all or those who profess to love Christ really knew him and would take time to cultivate his presence! Suppose Christ were to come to-day as our personal guest in the flesh and we were to go about with him everywhere, would it make any difference where we go or what we do and say, or how we do and say it? Would our friends notice any difference in us? Perhaps they would be so impressed that we would be besieged with requests for an introduction to our friend, and we should find ourselves assisting him in many a mission of love and service. Yes, we should want to live at our best. We always do in the presence of a very dear friend. In theory we know that he is ever with us, and if he were present in physical form we could not forget it, but how can we develop our spiritual sense and make it as active as our sight sense, our hearing, smell, taste or touch sense? That is the question every one of us should give earnest consideration until we, too, are able to sing with sincerity—

"He's real to me, he's real to me,  
My Saviour Christ is real to me,  
A living bright reality,  
My Saviour Christ is real to me."



## Here and There.

Mr. J. A. Packer, the well-known editor of "The Australian Baptist," is shortly to retire from the position which he has so ably filled for many years past.

The Christmas camp at Warragul, Vic., arranged by our Young People's Department, proved very successful. Camp broke up on Monday last. A full report will appear later.

Dr. and Mrs. G. H. Oldfield and their two boys arrived in Melbourne by the "Comorin" on Monday morning and were met by relatives and friends. The public welcome meeting will be held next Wednesday evening in Lygon-st. chapel.

Men of the Russian army in the Far East have been ordered not to drink alcohol. The OGPU (Soviet secret police) is stated to have established control over the transportation of liquor to the Far East. Violation of this regulation is said to be punishable by the death penalty.

Next week, from Jan. 10 to 12, there is to be held at Ridley College, Cambridge, England, a conference organised by the Society for the Ministry of Women (Interdenominational). The general theme is to be "Women in the Church of To-morrow: their Contribution to its Thought, its Ministry and its Unity."

The Upwey Convention, Victoria, attracted the usual happy crowds at the holiday season. It is very cheering to find such evidence of a genuine religious feeling and devotion on the part of great crowds of young people, who are willing to give holiday hours to the worship of God and the study of his word.

Sometimes, it is said, figures lie. Occasionally they can make us very sad. Victorian divorce statistics are of the latter kind. It is reported that with a fortnight of the year still to go, the previous record of 873 divorce petitions filed in the Supreme Court at Melbourne had been overtaken. Up to Dec. 16, 878 petitions had been filed, and the indications were that by the end of the year the 900 mark would be reached.

We are glad to report that Bro. Ira A. Paternoster, preacher of North Sydney church, who has been in hospital for a considerable time, is now home again. He was able to attend the church meeting on Dec. 18, and expected to begin preaching on Jan. 1. Bro. Paternoster is grateful to all friends who wrote or visited him in hospital, and to all the brethren who helped by taking speaking appointments in his absence. He particularly appreciates the remarkable kindness of the members of the church at North Sydney.

Headed by Bishop R. O. Hall, of Hong Kong, a group of prominent business men has organised a Christian talking picture company for the purpose of manufacturing Chinese native "talkies," to be distributed to various moving-picture houses throughout China. This group is desirous of penetrating out of the way corners and into the hearts of the rural people. Therefore small projectors will be used on tours of the villages. The enterprise is reported to have enlisted the support of practically all leaders of the Chinese churches.

Bro. H. R. Coventry (C.F.A. organiser, Vic.) received a warm welcome at Horsham and Kaniva and surrounding districts. He visited many homes and had the joy of addressing many meetings and enrolling over 100 new members of the C.F.A. Participation in the Wimmers Victorious Life Convention was a delightful experience. Bro. Coventry represented the department at the opening of the new chapel at Hamilton. The C.F.A. has now enrolled upwards of 3960 members who are united in the great task of helping others.

At Richmond (N.Z.), where L. R. H. Beaumont, B.A., labors, there has been general activity for some weeks in church and auxiliaries. Attendances at both morning and evening meetings have been well maintained, and three decisions have been recorded. The Bible school anniversary was a great success. Bro. Beaumont has delivered helpful addresses and has visited most of our churches. His lantern lectures have been much enjoyed. The church is in good heart.

The Scout jamboree at Bradfield, N.S.W., which is in full swing as we write, has attracted great numbers of Scouts from many parts of the world. It is estimated that 20,000 persons sang round the first public camp fire at the jamboree, an attractive international programme being presented, with items provided by the natives of Nauru, the French contingent from the Loyalty Islands and Noumea, the British and New Zealand contingents, and the representative of Ceylon. Warm goodness and truth was your thoughts and heart they will express themselves in your personality."

### GREETING.

TAKE, with my fondest wishes,  
This true and tender prayer—  
That God may guide you safely,  
And keep you in his care,  
And bless and guide your footsteps  
All through the coming year."

### INARTICULATE!

A SISTER of mine, writes Lord Frederic Hamilton, in his "Here, There and Everywhere," was christened at the age of four by the Archbishop of Canterbury, at the Chapel of St. Dunstons, London.

Many interstate visitors had fellowship with Melbourne and suburban churches during the holiday season. Their presence gave a double pleasure, helping to fill some of the seats vacated by the members now on holiday. Amongst these welcome visitors were the splendid group of young people from South Australia who have been playing tennis and cricket matches with Victorian church teams. Bro. and Sister Reg. Craig and Bro. R. J. Dick, from Auckland, N.Z., Bro. and Sister Ayton and daughter, from Wellington, N.Z., and Bro. and Sister Alan Elliott and Bro. Maston Bell, from Perth, W.A., were amongst the visitors.

The editor of the Presbyterian "Messenger," in a recent issue tells the following story: "I was once told by some young people that I was assuming too much when I took for granted that it was known to whom I referred when I spoke of Spurgeon. I argued the point, and told how the London cabbies used to call to the Sunday morning crowds, 'Over the water to Charlie.' Immediately I was challenged to ask the next half-dozen young people I met who was Spurgeon. I took the challenge up, and the first person to whom I put the question was a young lady. Her answer when I asked who was Spurgeon, was—'a fish.'" If we were to interrogate members of Churches of Christ regarding our pioneers, or preachers of more recent date, we might get some surprising replies.

The Melbourne "Argus" of Dec. 27 contained the following news item from Sydney:—"When a bush fire destroyed their camp near Como to-day, 46 young men and women members of the Emore Church of Christ found themselves

with nothing to wear but their bathing costumes. They had been bathing in the Worrona River, about two miles from the camp, and returned to find the camp a heap of smoking ashes. Only a few coins and metal objects remained where they had left their money, clothes and other possessions. The campers returned to Sydney to-night in diverse garments which they had been able to borrow from other campers and residents of the Como district. Only for the prompt action of a constable patrolling the river the fire would have destroyed some cottages. In addition to losing the suitcases in which their clothing was stored, the campers lost several small tents and a large marquee 60 ft. by 40 ft. in which they had their meals."

Wide-awake preachers, who are looking for attractive invitation cards for use in encouraging both strangers and diffident members to attend church services, may be strongly recommended to get a sample supply from the Austral Publishing Co. A set of cards, beautifully printed and illustrated, has been received from America and is now available. These will suit different occasions—general invitation to attendance, Come-to-Church Sunday, Welcome to the Community, revival meetings, prayer meeting, etc. We wish we could reproduce a card or two in color, but cannot do so. Here is the wording on one of the cards:—"It was just an empty pew at church last Sunday. But it brought regrets because we missed you from the service. We need you, God needs you in the great task of saving the world. Come to church next Sunday." We feel sure the judicious use of these beautiful cards would be found most helpful. They may be obtained for 10d. per dozen, posted 11d.; or a sample set—one each of the seven—may be had for 8d. post free.

### NOTICE TO WEEK-ENDERS.

A correspondent writes as follows:—"The following notice, says 'The Children's Newspaper,' is displayed in the little village of Poppleton, Yorkshire, which is a popular spot with week-end holiday-makers:

"Sunday is God's gift to you, and you have enjoyed it in these delightful surroundings. Before you go back to-night you may want to thank the Giver of all this loveliness. He has two houses in this parish—St. Everilda Church, at the bottom of the village street, and All Saints, on the village green. The villagers will welcome you at evensong. Come as you are, so long as your heart is right."

If all the churches situated in popular country resorts in this State did likewise it would be an important step towards the solution of the problem of the week-end trippers.

### ADDRESS.

A. J. Flaber (preacher Ararat church, Vic.),  
—55 Moore-st., Ararat.



New Chapel at Mitcham, Vic.



# News of the Churches.

## Victorian News-letter.

A. W. Connor.

### Moves to Brighten Things Up.

AS was expected the liquor traffic lost no time in pressing for the removal of liquor control from the people, and for increased facilities for trading. This side by side with a bill to restrict the hours of sale for petrol. Their requests have been countered by a big representative deputation. We see that our "Licensing Reduction Board" may become an "increase" board. At the same time a bill to legalise "night trotting" in the interests of "horse-breeding" and "defence," and other such high motives was passed. But in the Upper House an amendment was carried to prohibit betting. The bill has been dropped, and Australia may lose in the next war for the lack of trotting horses. It would be amusing if it were not so sad. One member rightly called all the stuff served up as so much "booney."

One act passed by the aid of all parties is clearing up a little of the gutter literature that has abounded. For this little advance moral forces are thankful. We face a year of problems growing out of the sinister power of wealth in the hands of those who batten and fatten on the vices of the people. I don't know whether Victoria is worse or better than other States.

### Varia.

The close of the year witnessed much on the other side of interest in children, and in the unfortunate. Notably this is so in the matter of the proposed increase of free kindergartens for children of pre-school age.

Our own home mission offering has dropped, but the drought is affecting all our country churches, and there is much in the response to hearten the president and secretary who have worked so hard and travelled so far.

The new year has much in it to encourage us to continue evangelism in all its forms. The way is not clear to us all in the cross currents in which we are caught, but a "recall to God" is always in place.

Holiday season has seen an unusual amount of travelling and spending, and we have had our share of tragedy in the loss of life.

"News" such as usually fills this letter is lacking these holiday times. Other preachers besides this scribe hope to enjoy holidays during January. In the meantime a happy New Year to all.

## VICTORIA.

Hampton.—On Dec. 25 and Jan. 1 there were many visitors, and Bro. Stephenson gave helpful seasonal addresses.

Northcote East.—Meetings during holidays have been smaller, but visitors have been welcomed. Bro. McLauchlyn, Ward and Beard have given helpful messages.

Beronia.—A large number of visitors on Christmas and New Year's Day made increased attendances, averaging 71 and 46 at morning and evening services respectively. Splendid messages have been received from Bro. L. G. Read. Offering for Chinese relief fund reached £2.

Hartwell.—On morning of Dec. 25 there were 68 present, including Bro. Sister and Miss Piper, of Surrey Hills, N.S.W. Bro. F. E. Buckingham was speaker, and he also preached at night. Bro. Ron. Cotrell is in Melbourne at night. Our esteemed Bro. and Sister E. Hospital. Our esteemed Bro. and Sister E. Hall celebrated their golden wedding on Dec. 20.

Dandenong.—On morning of Jan. 1 Bro. Lewis brought an encouraging message to the church on "Glorious Opportunities," and at night delivered a helpful address on "The Clock Ticks On."

Chelsea.—On Dec. 25 Bro. R. Pittman and L. Finger conducted the services. On Jan. 1 Bro. P. J. Bryce, Parkdale, and J. Ritchie, from Ormond, gave their services. There was a record number of visitors. On Jan. 8 Bro. A. H. Hunt takes up his ministry as week-end preacher for a time.

Kaniva.—Christmas carols were sung by the young people at prayer meeting on Dec. 22, and special singing by a choir was a feature of evening service on Christmas day, when Bro. Withers addressed a large congregation on "The Honorable Name." At Yearings on Jan. 1 a combined Christmas and New Year service was conducted by the scholars.

Box Hill.—Meetings have been smaller than usual, many members being on holiday. Bible school, which has passed its 200 mark, has gone into recess for two weeks. Recent additions to church membership include Mrs. E. Anton, her son and daughter, Mrs. Smith, from Swanston-st., Mr. Hancock, from Wangaratta, by transfer, and Miss Roberts by faith and baptism.

Northcote.—The cricketers held a successful social on Dec. 17. Youth auxiliaries combined for final meeting of year on Dec. 20. Bro. Lang, of Ormond, gave lantern talks on "The Grampians" and "The Life of Christ," which were greatly appreciated. Bro. F. Martin and Sister G. Dowling were married on Dec. 24. Many members have been on holiday, a number in house party at Upwey.

Parkdale.—Bro. Cliff Taylor gives helpful, spiritual messages. Attendances are very good; a large number of visitors. The choir beautifully rendered messages in song during holiday services. One penny-per-week fund paid £25/5/- off church building account during 1938. The largest amount of donations and weekly contributions since the fund has been in operation was given during December—£7/5/-.

Kymeton.—On Dec. 11 interesting addresses were given by Bro. H. R. Coventry, representing C.F.A. A Christmas treat was enjoyed by Bible school on Dec. 17. Appropriate addresses by Bro. Reed and musical numbers by Sisters R. and J. Goudie, and Bro. G. Goudie helped to make happy Christmas day services. On Jan. 1 Bro. Reed spoke on "Retrospect and Prospect," and at night on "A New Beginning."

Ararat.—There were excellent meetings on Dec. 18, with three baptisms and two confessions at night. Bible school had largest attendance since epidemic. C.E. society sent Christmas greetings to all isolated members in district. A C.E. cottage prayer meeting was held in home of Bro. R. Ely, who is suffering with prolonged sickness. On Christmas day Bro. Fisher gave special addresses, and at night some scholars sang a carol. There were several city and interstate visitors.

South Richmond.—Meetings are good. On Dec. 4 Bro. F. T. Saunders gave an inspiring address in morning. At night the girls' club celebrated first anniversary, Sister Gordon conducting. Bro. Cole spoke on "Friends of the King Forever," the club's motto. There was one decision for Christ. On Dec. 11 Bro. Cole gave his last address here, and a brother and sister were baptised. On Dec. 12 the boys' club break-up was an enjoyable evening. A farewell social for Mr. Cole was held on Dec. 14.

Yarrowonga.—The J.C.E. held a wind-up social and concert, every junior giving an item. This society has been a live feature of the work. Kindergarten mothers were entertained at an afternoon on Dec. 22 by a demonstration, fol-

lowed by Christmas tree for the children. The tree at Mulwala was a well-attended and happy function. Christmas service was very impressive with special singing and music. There were visitors from Albury and the city. Bro. Curtis' address on Jan. 1 was very practical and helpful for the new year.

Fitzroy (Gore-st.).—On Dec. 19 a Christmas treat was given to the kindergarten. Increase at Y.P. meetings is encouraging. On Dec. 25 Bro. Daly spoke at gospel service, and Bro. McRoberts in morning. On Dec. 31 the Baptist church, George-st., combined in watch-night service at which Bro. Trinham spoke. On Jan. 1 Sister Violet delivered a helpful message. Bro. McKay, from Gardiner, spoke at gospel service.

Drumcondra.—On Dec. 11 Bro. C. W. Jackel gave an inspiring chart address on "The Present Age to the Great Tribulation." Mrs. Merriman rendered a solo. Sister Mears held an American tea at her home, all sisters of the church being invited. On Dec. 18 the last of five chart addresses was given by Bro. C. W. Jackel, and three souls decided for Christ. Sister Miss J. McKay and Bro. R. Simmonds rendered a duet.

Hamilton.—On Christmas Sunday appropriate addresses were given by Bro. Garland. At morning service visitors were welcomed. At night a young lady made the confession and was baptised during the week. Good attendance at both services, 100 breaking bread. On Jan. 1, two new members were received, and again fellowship with visitors was enjoyed. Bro. Garland spoke on "Brand New," and at gospel service on "The Basket of Possibilities."

Frankston.—Good meetings have continued. On Dec. 11 the subjects of Bro. R. Amos were: morning, "The Star of Service"; evening, "The Folly of Reckless Driving." Sister Beryl Rusden, of Burnley, sang a solo. Bro. W. V. McKenzie, of Bet Bet, on Dec. 18 gave the church a helpful address on "Encouragement." At night Bro. R. Amos spoke on "A Bundle of Enthusiasm." From Dec. 18 the gospel service has been changed from 7 to 7.30 p.m.

Brunswick.—On Dec. 16 the kindergarten had a Christmas tree. Mothers were served with tea. Later, the Endeavor gave a tea, Christmas tree, and an evening to senior members of church. On Dec. 17 appropriate sermons were preached by Mr. C. Watson. In the evening the choir, under leadership of Mr. O. Jenkin, rendered the cantata, "The Nativity," after which the choir was entertained with supper and carol singing, at the home of Mr. and Mrs. W. B. Jenkin. Mr. O. Jenkin has been awarded the Gladman Prize (Teachers' Training College) for teaching for 1938. Church members visited Miss E. Whitcombe at Austin Hospital and presented her with a cheque. Her progress is favorable.

Bellarat (Dawson-st.).—Christmas festivities included a tea provided by Y.P.S.C.E. for elderly members of the church. There were 26 guests, and they represented nearly 2000 years. They bore helpful testimonies to the grace of God and the faithfulness of the Lord Jesus. Miss Beryl Hume, who has been a faithful member of the church, kindergarten worker and choir member, was recipient of a beautiful clock and other gifts prior to her marriage to Mr. J. W. Alexander on Dec. 17. The couple will live at Norseman, W.A. A very pleasant social evening at which 80 young people were present concluded the year's programme of K.S.P. and P.B.P. The church expresses sympathy with Bro. Wilshire in the loss of his eldest brother in Portland. During his absence the gospel was preached by Bro. J. A. Wilkie.

Moreland.—By special efforts the women's mission band, aided by P.B.P., has raised £50 for building fund. A further £50 was presented as a Christmas gift by two members who wish to be "anonymous." J.C.E. Christmas mail totalled 3300 articles. Kindergarten

(Continued on page 12.)



# Foreign Missions.

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

## MISSIONARY DEPUTATION IN INDIA.

**B**ECAUSE Bro. and Sister Green, who are members of the Churches of Christ in Great Britain, will be shortly paying a visit to Australia, their letter to the "Christian Advocate" concerning their visit to the Australian mission stations in India is of special interest to their Australian brethren.

"At Bombay we were met by Mr. Bolduan, of the Australian Disciples' Mission, who had come 160 miles from their headquarters at Dhond to meet us, and also Mr. Guthrie, of the Hornsey church, who had been in Bombay three weeks. We all stayed at his hotel for the night; he had booked rooms for us, and was in many ways most helpful. After leaving Siam the Greens are going to Australia, and therefore were anxious to see the Australian work in India, and the Macdonalds were soon persuaded to make the necessary detour for the purpose. We were well repaid for the time and the extra 320 miles travelling.

"Mr. Bolduan escorted us there on the Friday afternoon, and we arrived at 8 p.m. We were met at Dhond station by all the white staff there, Dr. Oldfield and Mrs. Oldfield, Dr. and Mrs. Michael, Miss Foreman and Dr. Patil, an Indian Christian of the fourth generation, three of the Indian nursing staff and several members of the church. Garlands of flowers were placed round our necks and bouquets in our hands. Our ladies travelled to the mission in the ambulance and others formed a procession. During the night Dr. Oldfield was awakened to attend to a woman who had been brought thirty miles from one of the out-stations, and was confined a few hours later. On Saturday morning a son was born to Dr. and Mrs. Michael. There was therefore plenty of excitement immediately following our arrival.

"Dhond is a well-equipped station. Two bungalows, a hospital of eighteen beds in several wards (most of the beds were occupied), a dispensary in which the meetings are also held. We attended Sunday school, and one of us spoke to the children. There were over 100 present. School was followed by a meeting of the church, at which two of us took part.

"As it was the anniversary of the church a special meeting was held at night, and representatives of the other three churches brought greetings from their churches and the four visitors each had to speak. All the English was interpreted by a native teacher who seemed particularly fluent and who, we are told, gave the sense very well. On Monday we were taken to Baramati, the largest of the out-stations. We were greeted there by a guard of honor, consisting of brownies, guides, cubs and scouts, though dressed slightly differently and in more startling colors. Each section sang its own song. We responded, and then went to one of the bungalows, of which there were three. There is a school here of 290, and an orphanage of over fifty. We saw most of the children at their classes. The main work at Baramati is amongst the criminal classes. The government gave them charge of about 600, who were all kept in a wire enclosure under guard, but allowed out during the day to work and attend mission classes. After some years, about six, of good behaviour they are allowed to live outside the wire in one of two villages, and after a further period of good behaviour are freed from restrictions. The mission has been so successful with them that there are now less than 150 living behind the wire, and most of

the others are leading good lives, and many of them are Christians.

"At the four stations there are thirteen white missionaries (not including four on furlough) and forty Indian teachers and workers who are employed full time. We spent an exceedingly profitable and inspiring time with them, and we left to catch a 5.30 a.m. train for Bombay. After ten hours' wait there we shall board the train for Daltonganj, over 1000 miles away. After a stay of one day at the American Disciples' station at Jubbalpore, we hope to meet our own missionaries."

## CO-OPERATION AND THE WIDOW'S MITE.

**W**E are glad to report that many have shown an interest in the efforts of the Board to send a nurse to India. A recent letter received reveals that there are many dear souls, some even in isolation, who constantly think of our overseas work. Our sister's letter makes its own appeal.

Dear Bro. Anderson,—

While reading my "Christian," I see you wish to send a nurse to India. I am enclosing £1 to help to do so. Trusting many more may do the same. With a prayer that God's richest blessing may attend our every effort.

From a Sister in Christ,  
(Widow's Mite.)

We are grateful to our sister, and note with great appreciation that she uses the word "our every effort." This is the true spirit of co-operation. When the whole Christian church has this co-operative outlook, then will the hymn of prayerful souls be fulfilled:

"His kingdom—stretch  
From shore to shore,  
Till moons shall wax  
And wane no more."

## CHRISTMAS PREPARATIONS.

**T**HE curtain is lifted a little, and we are able to see something of the activity going forward to make a very happy Christmas gathering at Dhond. It would give the Australian churches a thrill to see the Christmas boxes arriving at the hospital compound from the railway station and to see them being unpacked. This year 40 boxes were sent to India. Some of these goods are distributed during Christmas, but blankets, rugs and clothing are stored

for use in the orphan homes and hospital. Miss Foreman, writing from Dhond, says:

"We had a happy though busy time unpacking the boxes last week. All the stations got a good supply of goods, and Christmas should be a happy time for all. Our hospital cupboards are so well stocked that we should not need any goods next year for the hospital. The home folk have certainly been generous. If they would only be as generous in the sending of new missionaries! For the past week we have not been so busy, so I have started preparing the bags for the children's gifts. We have more to prepare for this year, with 50 per cent. increase both in Sunday school and Christian women's class. I had the teachers in this evening learning some Christmas hymns. Dr. Michael came in and helped with his mouth organ. I trust you all have a very happy Christmas, and that the New Year will find you in a position to send new workers."

## HOME MISSION WORK, INDIA.

**O**UR Indian Christians are catching a new vision which should mean much to the future of that work. For several years the churches have been contributing towards the work at Shirsuphal. They feel now that more should be done along distinct evangelistic lines, and to this end want to open up new work which will be entirely their own charge. The aim is good and will be encouraged. Bro. Bolduan commenting on their forward plan says:

"The conference of our Churches of Christ in Western India has been running the school at Shirsuphal for the past five years. There has been a feeling among some of the members that the conference should relinquish the educational work and concentrate on evangelistic work. In short, that, instead of employing a teacher at Shirsuphal, they should employ a preacher and open a new work. The intention is good. The present position at Shirsuphal is that, though the school is run nominally by the conference, the mission employs two out of the three teachers working in the school and meets more than half the expenses. It is not, therefore, distinctly a work run by the conference. Since no allowance has been made in the budget for this financial year, it is not possible to accede to the request immediately. The conference, in session, decided that a request be sent to the mission to take over the running of the school as soon as possible. We will consider taking it over as from April 1, 1939, but have not yet made a definite decision. The school is running really well. The numbers are increasing and the general condition is most encouraging."

**W**E are not confronted with the problem of a spiritual church facing a secular world, but rather with the problem of a secular church in a secular world.—T. Z. Koo.

## SHELTER

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## Obituary.

### Dr. James Cook.

OUR beloved physician, Dr. James Cook, passed away on Sunday, Dec. 18, at a private hospital in Geelong. This news came as a shock to many in the churches, for he had presided at the Lord's table only a fortnight before at Latrobe-ter., Geelong. And so closes a very eventful and beautiful Christian career. Dr. Cook began practice in Bendigo in 1895. He took a very active interest in the church at Bendigo. For many years, in addition to an extensive medical practice, he was the preacher of the Bendigo church which then worshipped in the Temperance Hall. He was an ardent advocate of the Restoration Movement. The brotherhood laid upon him their highest honors in 1905, electing him president of the conference. We remember him as a bright and genial personality, a true friend, an able youth leader, and one whom our whole brotherhood delights to honor for his great Christian witness. In the presence of a large company of friends he was laid to rest in the Bendigo cemetery by the writer and Mr. D. Stewart, preacher of Geelong church. We commend our dear sister Mrs. Cook, and the members of the family, to our Father's loving care, and extend to them the loving Christian sympathy of our Australian brotherhood.—W.G.

### Mrs. Louisa Martin.

MANY people in various churches felt they had lost a friend when Mrs. Martin passed away. Our sister was transferred to Swanston-st., Melbourne, in the early 'nineties, bringing her letter from Berwick. During her membership at Swanston-st. she was united in marriage to Bro. F. W. Martin. She always maintained a keen interest in this congregation, and loved to be present at the home-comings. She was with us on home-coming day about a fortnight before her death. Mrs. Martin was in membership with her husband for a time at Hawthorn, and later spent a few years with the church at Ascot Vale. Here the writer became acquainted with them, and while a student preacher lived for a time in their home, and thus came to know and appreciate the sterling character which made these people so dear to us. "Which of the babes in the wood?" The question may have suggested a certain amount of "culture," but was wretchedly unscientific, and perhaps the man of science answered me according to my folly. "This is the one," he replied, putting his hand reverently on the English bird, which by the way I noticed had no red breast. Then what a seemingly endless variety of butterflies and insects! There was a "horse-stinger" that never stings a horse or apparently anything else. The butterflies were of colors and hues such as one might look for in a draper's shop. Our host referred to a lady who was proficient in the things of nature, and once borrowed some of the butterflies with a view to getting them matched; but was unable to buy paint anywhere that would match them. "Then who colored these?" asks the showman; he also supplied the expected answer. "Only God Almighty."

Amongst the collection we came across a big dangerous looking scorpion. This creature, our friend informed us, was from Palestine, or to be more exact, from near Jerusalem. My companion gave an exclamation of horror at the sight. "What's the matter with him?" asked our host. The thought flashed into my mind, "Will science explode the old lay idea that the scorpion is harmful?" But the next words of the man of science were reassuring:

vices during the last few months, but it was a benediction to visit her, and she loved the word of prayer at the bedside. We feel we are the poorer for her going, but hers is a well-earned rest.—T.H.S.

### Mrs. Triplett.

ON Sunday night, Nov. 20, Mrs. Triplett was called home to her Lord. In her young days she was brought to Christ through the ministry of Bro. Scambler while he was preaching in Rochester, Vic. Throughout her Christian life she has adorned the doctrine of her Master. She has held important offices in our women's work in Oakleigh, and both because of her excellent character and for her work's sake she was much loved. Her absence from the meetings is a constant reminder to us of our loss. We know God is comforting the saddened family.—S. H. Mudge.

## Social Service

### Notes and Comments.

Will. H. Clay.

THE social service committees of the various States extend warmest thanks and appreciation of assistance and co-operation given during the past year, by all the churches and friends, and wish all the richest blessings of our heavenly Father for 1939.

#### Christian Fellowship Association.

The C.F.A. in Victoria has been able to bring cheer of a very practical nature to many homes during the past month. A preacher writes as follows:—"May I thank you on behalf of — for the kind help the Christian Fellowship Association was able to render? I am wondering how many other brothers and sisters of ours in Christ have again and again thanked God for the Association. I am wondering, too, how many, like the dear Christian woman you have helped in this case, have been helped by you who would rather die than let it be known that they were in deep need. From the moment I heard of this project I thought it to be one of the finest pieces of Christlike work our brotherhood would be engaged in. May God bless even more abundantly this splendid work which is being done; and again many thanks. Yours very sincerely, —"

#### Christian Guest Home.

The Christmas season has been made particularly bright by visits from the Sunshiners of the C.E. Department, who visited in strong force, about 120 being present, and friends from the Hampton church who numbered about forty. Both parties were lavish in their kindness to both the staff and the guests. Carols, and some of the hymns which are a delight to old age, were sung. Both occasions were delightful and visitors felt well repaid for the visit. The staff and guests with a few friends had a family gathering on Christmas eve, and again a very enjoyable evening was spent. The home is proving to be a foretaste of heaven for some of our aged folk, and is filling a long-felt need in our churches.

The home was saddened by the passing of a dear saint in the person of Sister C. J. Brown on Dec. 17. She had been resident in the home about two months, and had endeared herself to all.

The William Ward Cottage was opened just before Christmas, and is being occupied by the donor. This cottage is of two rooms, and might provide for a married couple or two men. The cost is about £120. It combines the advantages of convenience with privacy which are often desired.

An addition of a bathroom for men is now completed, and alterations have been made

which make the accommodation of both sexes much more convenient.

#### Christmas Cheer.

The Victorian committee wishes to acknowledge the splendid assistance given by the churches and friends toward providing Christmas cheer for our less fortunate brethren and sisters. Never before has the generosity been so marked.

#### Presentation.

The members of the Social Service Committee and the women's auxiliary met at the Christian Guest Home on Thursday, Dec. 15, and joined with our Endeavorers in their Christmas party. Occasion was taken to present Mrs. Gill, who has been president of the women's auxiliary for the past twelve years, with a tea-set. Bro. Austin, president of the committee, referred in felicitous terms to the high regard in which Mrs. Gill is held, not only by those directly associated with social service, but by all sections of our conference. Her capacity for leadership combines with a charming disposition to make her one of the most outstanding women of our movement. Bro. Austin expressed the hope that she would be long spared to serve amongst us.

#### Anonymous.

"Church Member's" contributions to C.F.A. at 2/6 per week have been received up to Nov. 27.

£50 to the Christian Guest Home towards providing the sick rooms which are so necessary, and £5 to social service from the same donor, have also been received. Thanks!

#### Night Trotting and Dog Racing.

The Victorian Parliament has discussed a bill to legalise night trotting and regulate dog-racing. After much debate in both the Assembly and the Council, the bill was withdrawn. The government, however, states that it intends to re-present it in the new year. To couple these two matters in the one bill placed moral reformers in an invidious position. To vote for the regulation of dog-racing was to vote for night-trotting. The bill got its just deserts. It was pleasing to note that Sister W. Brownhill, M.L.A., dissociated herself from the attitude of her party and opposed the bill. The Victorian committee took an active part both in correspondence with the members and in the press in defeating the aims of the sponsors of the bill, who really represent the betting interests.

#### Broadcasting of Betting.

The A.B.C. have notified that no broadcasting of betting on races will be allowed until after the last race of the day after Jan. 1. The broadcasting of betting odds is also to cease. The Victorian committee has taken a prominent part both in conference and in correspondence with the commission and the press in advocating this reform.

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## News of the Churches.

(Continued from page 9.)

Christmas treat was enjoyed by scholars and parents on Dec. 17. Bro. Mathieson gave seasonal addresses at special services on Dec. 18. Miss Nancy Ross was received into fellowship following her baptism, and at gospel service her brother confessed Christ. Choir splendidly rendered two anthems, and quartette party pleased with an item. A Christmas mid-week service was conducted on Dec. 20 with special items. A well-attended combined Protestant churches watch-night service was conducted at Church of England on Dec. 31, at which Bro. Mathieson gave an address.

### TASMANIA.

**Invermay.**—Recently a social evening was held to bid good-bye to Bro. J. E. Thomas, and to welcome Bro. F. T. Morgan. Representatives spoke for Margaret-st., Sandhill, home mission committee and auxiliaries at Invermay. On Dec. 18 a Bible school scholar made the good confession. Intermediate S.C.E. held an enjoyable social on Dec. 19, and the following night was chosen by the Y.P.S.C.E. for a well attended end of the year social gathering. Father Christmas on Dec. 21 distributed gifts to members of kindergarten and cradle roll. A large proportion of church members has been on vacation.

### WESTERN AUSTRALIA.

**Cottesloe.**—The wife of Bro. H. Phillips, and the mother of Sister Ineson, have passed away, and the church extends deepest sympathy to the bereaved. The talent scheme inaugurated by the sisters resulted in £75 being handed to church treasurer. On Dec. 11, after a powerful address by Bro. Miles, two men decided for Christ.

**Subiaco.**—Following the Hollywood mission a happy social was held on Dec. 20 to enable members to meet new converts and to make a presentation to missionary Bro. Roy Raymond and song-leader Bro. G. Gordon. On Dec. 19, at the boys' club final meeting for the year, trophies were presented for all-round efficiency to Roy Penaloo and Ernie Taylor. At last meeting of officers a committee was appointed to consider plans for the new year. On Jan. 1 several visitors were present. Bro. Hurren gave a fine exhortation on "Christian Loneliness." A special business meeting is being arranged for Jan. 12 to consider Hollywood. Bro. Les. Burgin having intimated his intention to resign the work there.

**Bassendean.**—Meetings have been well maintained. Holiday season affected Bible school attendance. Junior C.E. enjoyed annual picnic at Como on Dec. 16. Kinders had a picnic on Dec. 17. Ladies' guild concluded the year with a pleasant afternoon. They contributed £4/6/- to sisters' executive for home missions. The guild has had a notable year and helped the church in many ways. Offering of church for home missions was over £17, a record. Building fund collector, Mr. Allen Hunt, expected to reduce debt by £20 before end of 1938. Girls' sunshine club (junior) sent a large sack of clothing, etc., to Mr. H. Wright for aborigine mission at Gnowangerup. A combined concert was held to provide Christmas gifts for aborigines in this district. Many parcels and over £2 were given. Mrs. Keith Robinson, from Nelson, N.Z., was heartily welcomed on Dec. 11.

### QUEENSLAND.

**Bundaberg.**—On Dec. 11 a young man made the good confession. He was baptised on 18th. Bro. Verco preached at both services. Bundaberg S.S. anniversary services were held on Dec. 11 and 12. Thabeban S.S. anniversary and Christmas tree were held on Dec. 17. Bro. E. McIlhagger and Sister N. Cedargreen have arrived home for holidays from Victoria.

**Roma.**—On Dec. 6 the Bible school held a Christmas tree and concert, the building being more than filled. Every child of the school received a gift. At conclusion the ladies held a Christmas fair in the church grounds which was most successful. On morning of Dec. 18 Bro. E. R. Butler, from Mungindi, N.S.W., who has come to reside in Roma district, exhorted on "We would See Jesus."

**Rockhampton.**—Christian Endeavorers conducted radio C.E. session on Dec. 18. Although a great number were away on holidays on Dec. 25, there were good services both morning and evening. Visitors were welcomed. Sister Betty Bird has recovered after operation, and Sister Mrs. Harvey is back in fellowship after long absence through illness. Bro. Les. Johnson leaves soon for the College of the Bible. A "flying squad" has been formed to assist evangelistic services at Mt. Morgan.

**Mackay.**—The Macnaughtian mission having concluded, the church has settled down to steady work. As a result of the mission some eleven members have been added to the church. C.E. work is very promising, and proving a fine recruiting ground for the church, and providing a field for practical service. 27 were present at last meeting. On Nov. 27 the United Protestant Association held their first church parade at our chapel, every seat being occupied, including extra forms belonging to the mission equipment. Bro. Clark spoke on "The Logic of Religion." The half-yearly lodge parade of the Protestant Alliance Lodge was well attended on Dec. 4. Bro. Clark's message was highly appreciated. He terminated his appointment with the church on Dec. 18, and on Jan. 15 Bro. Street, from Roma, will commence his ministry. A farewell to Bro. Clark was held on Dec. 17. A wallet of notes was handed to him, and farewell speeches were made at the Bible school Christmas treat.

### SOUTH AUSTRALIA.

**Milang.**—Sister Lizzie Oldfield passed away on Dec. 20 after a short illness. She will be missed at the meetings, as she was faithful in her attendance. On Dec. 18 Bible school took part in a Christmas service of song which was also enjoyed by a number of friends. The scholars received gifts from the Christmas tree.

**Wallaroo.**—Recently one of the senior Bible Bible school girls made her confession of Christ, and was received into fellowship. A sister has been received by letter. Christmas tree was an enjoyable evening with the children. The work is maintained. On morning of Dec. 25 Bro. Banks exhorted the church on "The Incarnation."

**Naracoorte.**—Meetings have been excellent, and the church has been spiritually uplifted by Bro. Cave's ministry. Ladies' guild visited Sister E. Yelland on her 91st birthday. Superintendent of Lord's day school (Bro. C. A. Lawrence) and teachers arranged an enjoyable party and Christmas tree, each scholar receiving a gift. All auxiliaries are now in recess. Bro. Cave and family are holidaying in Victoria. On Jan. 1 Bro. W. V. McKenzie's impressive messages were appreciated.

**Adelaide (Grote-st.).**—At last parade of girls' club the members presented the church with a leather bound copy of Sankey's hymns and an envelope of money. At their break-up the Dorcas society presented the church with a handsome communion cloth and £1 for thank-offering. Good services were held on Dec. 18. Bro. Schwab spoke in morning on "The Wise Men and Ourselves." At night the choir at a choral service gave numbers from "The Messiah." These were enjoyed by a good congregation.

**Berri-Winkle.**—P.B.P. and R.S.P. chapters, together with C.E. societies, paraded on Dec. 11. The church met at a social on Dec. 15 to say farewell to Bro. and Sister Gleeson, who are making their new home at Mile End. Presen-

tations were made by Bro. Hollard on behalf of Dorcas and the church. Services on Dec. 19 were very successful. Bro. Davie spoke in morning. Bro. Hollard's message at night on "What the Church Means to Me" was a great help. Three young people were immersed. Bible school is in very healthy condition—83 scholars present on Dec. 18.

**Long Plains.**—There were good attendances on Dec. 25, when Bro. Rootes closed his ministry with the church, after five years of faithful service. In the morning he gave his farewell address, and at night a very fine Christmas address to a large audience. On Dec. 19 the chapel was crowded, when a farewell social was tendered to Bro. and Sister Rootes and Sisters Mrs. and Miss Owen. The number of people present, members and non-members, was evidence of the esteem in which these good folk are held. Each was presented with a gift. Bro. Rootes is taking up the work at North Adelaide.

**Mile End.**—Meetings have been well attended. Two Bible school girls were immersed recently. Bro. H. P. Manning holds interest with helpful messages. The choir on Dec. 25 entertained the prisoners of Adelaide Jail, rendering splendid anthems, and Bro. Manning gave the message. On Jan. 1 Bro. Don. Manning, who has been in W.A. for several months and has returned home to be married, was a visitor, together with Miss Jones. Heartiest wishes for their future are extended by the church. Bro. Sydney Bagley, of Sydney, was also a welcome visitor. Bro. W. L. Ewers, State organiser, presided, and Bro. Manning gave the address.

### NEW SOUTH WALES.

**Lidcombe.**—On Dec. 25 there were good attendances. A young man made the good confession at close of Bro. Crossman's address. At a watch-night service on Dec. 31, a good attendance assembled. Bro. E. Andrews addressed the church on Jan. 1, and at night Bro. Crossman delivered a new year message. Bro. E. A. Stevenson conducted gospel service at Carramar.

**North Sydney.**—On Jan. 1 Bro. Paternoster resumed his work after long illness, and his new year messages were warmly appreciated. Gratitude is expressed for his recovery so far, immediately. The conference, in session, decided that a request be sent to the mission to take over the running of the school as soon as possible. We will consider taking it over as from April 1, 1939, but have not yet made a definite decision. The school is running really well. The numbers are increasing and the general condition is most encouraging.

WE are not confronted with the problem of a spiritual church facing a secular world, but rather with the problem of a secular church in a secular world.—T. Z. Koo.

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## Shut In With a Taxidermist.

A. R. Benn.

TO those who are quite unfamiliar with the word, it may sound dangerous; and not being one of those deceitful writers, who promise an adventure and finish up with a medicine, I am in a hurry to say that this strangely described man, for man he is, has nothing to do with a tax, except perhaps to pay such, nor even anything to do with a taxi, for I rather fancy he was a bit too old-fashioned even for that. Having written the word "taxidermist," I ventured to consult a dictionary for confirmation, and find it explained as "one who preserves skins." Now that's not quite what my hero does, for he deals mostly in birds and insects; but I like the word "taxidermist" and will stick to it. I was on a tour through the State when I met him. He was a man of medium height, somewhat stout, with a good-natured, ruddy face supported by a beard of wintry suggestion, and his voice was reminiscent of some English county, perhaps Cornwall; a man who in his talk sometimes said "neigher" for "nearer." He was, too, a man who reminded me of Billy Bray, though, of course, I am too juvenile ever to have done more than read about that remarkable man.

Yes, I accepted his invitation, and accompanied by a friend, entered his den. "House" would hardly agree with "taxidermist." We found ourselves in a part of the den which consisted of a small room containing some cupboards with yet many more drawers, and the taxidermist began to pull out these drawers and show us their contents. What a collection he had! Birds from different lands, of many colors and many names. As he showed them, he discoursed learnedly on their habits and peculiarities, every now and then punctuating his remarks with such a question as, "Who taught it this?" "How does it know that?" Not waiting for an answer, his own unwavering and unvarying reply was, "God Almighty." Here is a bird that can never raise itself from the ground; but it is supplied with that which enables it quite comfortably to place itself against a tree or rock, thus overcoming its handicap. There is another bird which has its breakfast in China and its evening meal the same day in our own Australia. "Who taught it navigation?" This old-fashioned scientist says, "God Almighty." The taxidermist showed us three varieties of robins, one of which was English. I ventured the query, "Which of them was it that covered the babes in the wood?" The question may have suggested a certain amount of "culture," but was wretchedly unscientific, and perhaps the man of science answered me according to my folly. "This is the one," he replied, putting his hand reverently on the English bird, which by the way I noticed had no red breast. Then what a seemingly endless variety of butterflies and insects! There was a "horse-stinger" that never stings a horse or apparently anything else. The butterflies were of colors and hues such as one might look for in a draper's shop. Our host referred to a lady who was proficient in the things of nature, and once borrowed some of the butterflies with a view to getting them matched; but was unable to buy paint anywhere that would match them. "Then who colored these?" asks the showman; he also supplied the expected answer. "Only God Almighty."

Amongst the collection we came across a big dangerous looking scorpion. This creature, our friend informed us, was from Palestine, or to be more exact, from near Jerusalem. My companion gave an exclamation of horror at the sight. "What's the matter with him?" asked our host. The thought flashed into my mind, "Will science explode the old lay idea that the scorpion is harmful?" But the next words of the man of science were reassuring:

"If he were to bite a man, it would probably mean death." So it appears that while there is nothing wrong with the scorpion, there would be with the man whom it would sting. "Do you notice," continued the taxidermist, "that when the scorpion is in repose, his shape resembles an egg? This is likely why Jesus put this parable, 'If he will ask an egg, will he give him a scorpion?'"

The companion who had come with me was something of a worker in wood, and having taken notice of the well-made cupboards and drawers in which these wonders were kept, asked our host the question, "Do you make these yourself?" "My father," replied the taxidermist, "was one of the best cabinet makers. Since his going I have turned my hand to it a bit. I think of him up in heaven looking down on me working 'at this and saying to me, 'Ah, Joe, I thought you would come to it.'"

The interview was over, and as the grand old man said good-bye at the door, his last words were, "If you get up there before I do, be on the look out for me." I think we said Yes; we meant to do so anyway. I should love to see a meeting between him and old Billy Bray.

## A Novelist's New Year Resolution

THE works manager of a large engineering firm, with whom I was once discussing politics, economics, and possible national progress, made a very profound remark to me on this point. He said: "The only really effective way to work for peace is to be a peaceful person," writes Miss Phyllis Bentley, the novelist, in the "Yorkshire Post."

"Are we really peaceful persons? Or are we irritating, provocative and hasty? And if we are not peaceful, have we the right to expect the rest of the world to be so, in our default?" "Then there is freedom. We are all, I am glad to say, in favor of freedom in England; and we despise equally those who withhold freedom and those who are content to be without it among the nations of the world. But in our private lives do we really seek freedom and make it grow?"

"Do we, for instance, adhere strictly to its principles round the committee table, or do we sometimes 'wangle' a measure through? When we are in the chair do we give the awkward minority its hearing?"

"Or do we neglect to catch its eye, and pride ourselves on 'managing' the meeting? Do we allow the tastes, habits, and feelings of other members of our household the same validity as our own? Do we give people the Christmas presents, the treats, that they like, or the ones we think they ought to? Perhaps you do; for myself, I'm not so sure!"

"Now there are two widely differing conclusions to be drawn from these remarks. One conclusion is this: 'I am unpeaceful, therefore nations must be; human nature is human nature always and everywhere; therefore war and tyranny must always exist.'"

"But the other conclusion is just as true and far more useful, and it is this: 'Peace, freedom, justice, good will, begin at home, like charity; but once begun they never end; for if I grow more just, the world will be by so much the juster.'"

"Paradoxical as it may sound, then, the resolution I mean to adopt for myself, and recommend to you for the New Year, runs as follows: 'I resolve to behave as I wish my nation to behave, and rule myself as I wish the world to be ruled.'"

"It is only a modernised version of the old do as you would be done by, of course, for we all want a just world, so that it may be just to us. But international events may serve to keep the resolution before us in this form rather longer than in the other, so I frame it thus and offer it for our keeping. And may we

be proud both of the world and of ourselves during 1939!"

## DEATH.

PETTY.—On Dec. 17, at his residence, Main-rd., Doncaster, Herbert, dearly loved husband of Ada Petty, also loving father of Viva, Evelyn, Nancy and Keith; aged 49 years. A patient sufferer at rest.

## IN MEMORIAM.

ANDERSON.—Loving memories of our dearest one, Adiel J. L. Anderson, who passed to higher service Dec. 27, 1936. —12 Wilson-st., Moonee Ponds, Melbourne.

## THANKS.

PETTY.—Mrs. Herb. Petty and family sincerely thank all friends and relations for cards, letters, telegrams, floral tributes and personal expressions of sympathy in their recent sad bereavement. Will all please accept this as a personal expression of gratitude? —Main-rd., Doncaster.

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## COMING EVENTS.

JANUARY 11 (Wednesday).—Lygon-st. chapel, 8 p.m. Brotherhood welcome to Dr. and Mrs. G. H. Oldfield and family. Make this a gathering worthy of our representatives. Young people's organisations especially urged to come and hear the story of Dhond Hospital.

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## New Zealand News-letter.

W. R. Hibbert.

### Airways and Highways.

THERE is good reason for prophesying the commencement of the Trans-Tasman Airways in 1939, bringing the Dominion and Commonwealth brotherhoods within a few hours of one another. At this season of the year we are conscious of our brethren across the Tasman and sensitive to our common purpose and brotherhood aims. Our hearts become a highway for sincere Christian greetings to our brethren in the various States and in many congregations and many, many homes.

### Glen Leith.

Our Bible College at Glen Leith, Dunedin, held its closing demonstration on Nov. 17. This year the exit men were F. E. Slattery, N. T. Haig, E. L. Bradley and M. T. Bell. F. E. Slattery was also awarded the Diploma of the Otago School of Religious Education. Principal A. L. Haddon is devoting the first six weeks of his vacation to deputation work amongst the North Island churches on behalf of the college and centenary brotherhood aims.

### Glen Iris.

Our Bible College at Glen Leith is staffed by two Glen Iris men—A. L. Haddon, M.A., and E. P. Adersman, B.A. When we remember this it makes it easy for us to relinquish E. L. Williams, M.A., who has ministered for three years at Ponsonby-rd., Auckland, to take up duties at Glen Iris as lecturer. He was quick to acquire our New Zealand outlook and appreciate our problems. Because of his experience in our land we will have an understanding friend at this centre of our Australian brotherhood. New Zealand will continue to associate the name of A. R. Main, M.A., with Glen Iris even though he has retired as principal. We wish the principal-elect, T. H. Scambler, B.A., Dip. Ed., and his colleagues the confidence of the brotherhood and years of fruitful labor.

### The Way of Pioneers.

The November issue of "The New Zealand Christian," our monthly church journal, reports three instances of the Lord's table being set up in the homes of isolated brethren. The spirit of the pioneers persists. This good habit brought many of our churches into existence.

### Directing Prayer Life.

The elders of the Nelson church have cooperated with the preacher, J. K. Robinson, in issuing to the congregation a specially prepared booklet entitled "Pray Through." This is part of a design to promote a revival in the church by first producing it in the hearts of the members. The booklet cannot fail to promote and guide prayer life and habits. It gives guidance on personal prayer, prayer for our life as a religious body, our work within the Dominion and our work beyond the Dominion.

### Holidays and Holy Days.

With a view to making the holidays of our young people holy days, three of our young people's district committees are holding Christmas camps. In the far south, at Stewart Island, Southland, young people will encamp with V. Stafford as leader and padre. Otago campers will be located at Hampden. The writer shares the leadership of the Canterbury camp at Southbridge with R. Simpson and R. Knapp and Mesdames Ware and Knapp.

### Oversea Visitors.

Mr. and Mrs. Bruner and four daughters, from U.S.A., were on an extended tour of the Dominion. They have since written appreciating the hospitality and fellowship of the brethren. Mr. A. R. Mather is an officer of

the Southern Rhodesian Government and connected with the department controlling the development of natives. His visit has been most profitable to the foreign mission committee and to the brethren, since he was able to give first-hand information about our station and work, and speak with authority on the native mind, attitudes and outlook. Before his appointment in Rhodesia Mr. Mather was associated with one of our large congregations in St. Louis, U.S.A., and served with John R. Mott on missionary volunteer work.

## Open Forum For "Christian" Readers.

[Correspondents are reminded that letters should not be more than 300 words in length, that names and not pseudonyms should be used, and that once a writer has had his say on a particular topic he should leave the way open for somebody else. We do not desire unsatisfactory crossfiring. The insertion of a letter does not imply editorial approval of its contents.—Ed.]

### GRAMOPHONES AND MISSIONS.

RE Bro. F. I. Daniel's interesting letter on above. The special work Bro. Bolduan has undertaken is engaging the minds of the workers regarding suitable equipment. Such equipment will include native instruments for the performance of bhajans. Briefly, a bhajan is performed by a group of people who play and chant popular pieces. Ordinary bhajans are mostly low and debasing. Bhajans are extremely popular, and are much used by the native workers to present gospel stories and Christian hymns. Perhaps this method has no equal in India to-day, for not only is it popular, but the natural voice is used in its performance.

The usage of the gramophone is not so valuable as might be supposed. Generally speaking, even in our own lands, we are more ready to listen, or shall we say, appreciate better, songs that are familiar. Using this means to convey entirely new truths, whether spoken or sung, is not a great success among illiterate people. People who do not read are not good listeners unless one uses methods to which they are accustomed. Often such crowds on hearing a gramophone speaking their own dialect, will ask, "What barbarian tongue is that?"

The most pressing need in "Our India" to-day is for a special gospel van. The present car, though valuable, is not nearly large enough to carry workers and equipment. Commercial firms are now in the field with specially constructed vans which allow for display of their goods and equipped with loud speakers. Cigarette companies are foremost exponents of such propaganda. Christian missions and Bible societies are also using these methods with success. Our workers have dreamed of such equipment, and the splendid response at Federal Conference leads us to hope that in the near future their dream might become a reality. If given such a van the native preachers and Bible-women could broadcast by means of loud speakers to understanding multitudes.—A. Anderson, Federal P.M. Secretary.

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"GOD BLESS MY FRIEND."

O God, I thank thee for my friend. As I think many thoughts and cherish tender memories, I praise thee that thou hast ordered "the footsteps of his life in mine."

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God bless my friend. Make him to rejoice in thy gracious renewals. O Lord, guard, guide and sustain him day by day. Give to him the assuring vision of a mighty host who will one day stand before the throne and bear grateful testimony to his fruitful life and labor as a good minister for Jesus Christ. Amen.

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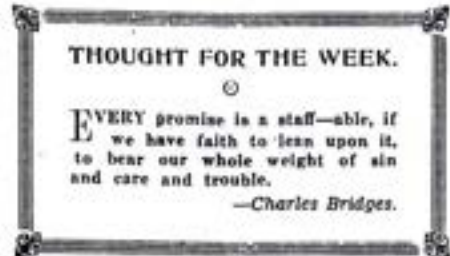
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## "It Was He Who Wove It."

"SOMEONE in the room had remarked that  
the fabric of Christian belief was grow-  
ing thin; that soon it would be an outworn  
garment; that it was not strong enough to  
stand the wear and tear of modern thinking."

"What was your reply?"

"I told him that many years ago I stayed in  
the house of a friend who was an enthusiastic  
collector of line engravings. He had fine ex-  
amples of eighteenth century work—a Chardin;  
a Hogarth; a Picot. But the cream of his col-  
lection, he said, was a Durer—'The Knight.' I  
was frankly astonished at my friend's enthusi-  
asm over the Durer because it was in a shock-  
ing condition. When I mentioned that fact,  
my friend answered: 'True. This picture has  
escaped fire and flood at various times. Then  
it was one of a heap of battered prints kept  
in the attic room of an old antique shop. One  
corner had been torn in a crude attempt to  
frame it. And yet—my friend's face lit up—



### THOUGHT FOR THE WEEK.

EVERY promise is a staff—able, if  
we have faith to lean upon it,  
to bear our whole weight of sin  
and care and trouble.

—Charles Bridges.

nothing can alter the fact that it is a Durer.  
The picture has been grossly mishandled—but  
it is the work of a master."

"I added, after a moment's silence:—

"You spoke of the fabric of the Christian  
belief. It was the Master who wove it. You  
may misuse or mishandle it, but it remains a  
fabric which was woven on the Great Loom of  
Infinity."—"Christian World" (London).

### KING OF ALL MEN.

THE procession of the Great passes by—the  
scholars, the orators, the generals, the good  
—they are all there. And to him each in his  
turn must lift his head and shout, "Hail,  
Master!" He is not only King of the Jews,  
but King of all men. Ecce Homo!—Behold the  
Man!—P. H. Welshimer.

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