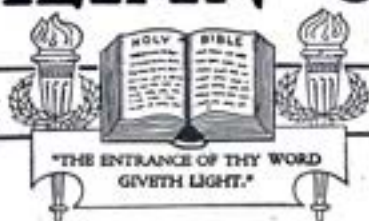


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The Church Aspidistra.

THESE are those who would say that the aspidistra ought to be banished from church buildings, but that would mean that many edifices would remain undecorated! It will not be expected that the "Christian" take an extreme view. A suspicion does obtrude, however, that this common plant holds its pride of place not on account of its beauty but because of the comparatively little amount of attention it requires. We are in agreement with those who say that a demand for the minimum of time and attention is not an altogether satisfactory reason for the plant's church standing.

As we write, one aspidistra is in our thought. It was a poor little thing, manifestly neglected, standing on a crude wall bracket in a little chapel which we recently visited. The stunted plant with its five dull and drooping leaves, undoubtedly harmonised with its surroundings, for the house and its furnishings all spoke of lack of care. We doubt if many members would have liked their homes to be so bare or neglected as was what they regarded as the house of God. The rough bracket poorly painted projected from a wall by no means spotlessly clean. The flower-pot was covered in what had once been pink paper tied on with twine. The saucer in which it stood was left in its naked state—perhaps paper ran short. How often that pot and plant attracted, our roving eyes we should not like to say. Many a time we thought of the probable effect had we come as stranger and unbeliever into the service. Would we not have wondered how much Christians really cared about church and service?

There are many ways in which indifference to the Lord's work manifests itself. We speak of prayer attendance as the pulse of the church. Sometimes we make a financial response the test of a live church. The tunefulness and heartiness of the singing are symptoms. The interest of the members in one another, as judged by their bolting immediately a service is over, or by their stopping to greet one another, is another indication. The orderliness of the church grounds, the cleanliness of the building and its furniture, are sure marks. If

a congregation has rich members and yet is content to meet in a chapel with unpainted walls or broken windows, you will expect little of Christian activity, and will doubtless not be disappointed.

But it is flowers we are now considering. Can we judge a church by its floral decorations? Can we; we all do. We do not think there is any imperative reason for flowers, or even aspidistras; all we say is that, if there are flowers or plants, they ought to be decently arranged and well cared for. Sometimes it looks as if the youngest and least artistic member of the J.C.E. Society had been granted the privilege of dumping an ill-assorted bundle of flowers into a bowl. Better to have nothing than an alleged decoration which proclaims the indifference of the church members to the attractiveness of the service. We are not despising aspidistras, even five-leaved ones; though we doubt whether one such should be regarded as equal to the task of decorating a chapel! But if aspidistras and other plants are employed, let them be as good and attractive as the church can get, and let them be cared for. The unpainted chapel, the dirty floor, the torn carpet, the broken clock, the hideously draped tin mas-

querading as a flower-pot, the neglected flowers are all vociferous; they proclaim with resounding voices that these Christians have lost interest in the things which they say are the most important things in the world.

We should have a building and a service which help Christians to worship, and which are calculated to impress non-Christians with the beauty and worthiness of our religion. A slovenly service or neglected house of worship repels the stranger. We all make our houses as neat and attractive as possible; why treat the assembling place of the church of God as if it were a barn or a hovel?

It may be objected that the Christian who cannot worship in any place and under any conditions is too weak and sensitive, and that the non-Christian also errs by rejecting the truth which is proclaimed even in the least attractive building. We are not engaged in the defence of either of these. We simply plead for a due regard for our places of worship, and for a service carefully planned and well carried out, so that worship will be aided and strangers attracted instead of repelled. After all, that man is not wholly wrong who judges our interest in divine things by the care we give to house and service. Even the plainest room can be neat and clean and sweet. The service in the smallest church can be carefully prepared and carried out in orderly and efficient manner.

In fairness to the church with the poor stunted five-leaved aspidistra, we should add that the service was not spoilt for us. It was redeemed by this, that the man in the pulpit was manifestly Christian, sincere and earnest, anxious to help men and women, interested in boys and girls, and greatly desirous of winning folk to Christ. So the service to us was very enjoyable and helpful. But it would have been better had the chapel, and its appointments matched the quality of the preacher. The same day we attended a second service, of another denominational church. This time the aspidistra was a really fine one, in a good big brass jardiniere set on a well draped table

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in front of an attractive pulpit. Other appointments were in harmony. Walls were clean, seats of good quality, hymn-books new, and all seemed well. Yet we did not enjoy the service half so well as that which the five-leaved aspidistra tried in vain to spoil. Why? Chiefly because you want more than beautiful aspidistra and brass

bowl to make a successful service. You want a man with a message, who from the heart will seek to give the Gospel of Christ to those for whose salvation he really believes the Saviour died. This reason explains why we much enjoyed the morning service and were greatly dissatisfied with the evening one.

be a Christian is to obey Christ no matter how you feel" (H. W. Beecher). "I would rather obey than work miracles" (Luther). "Let the ground of all thy religious actions be obedience; examine not why it is commanded, but observe it because it is commanded. True obedience neither procrastinates nor questions" (Francis Quarles). Not the least of the lessons taught us by Christ's example was his obedience (Rom. 5: 19; Phil. 2: 8; Heb. 5: 8).

The Obedience of Faith.

Romans 1: 5; 16: 26.

A. N. Hinrichsen.

That faith as a primary, moving and comprehensive principle is important none deny, for it is obvious to the most superficial reader that both Christ and his apostles stressed its necessity (John 3: 15, 16, 18; 5: 24; Acts 10: 43; 13: 39; 16: 31). It is essential to the enjoyment of God's presence and favor (Heb. 11: 6). But such indispensability leads to an obsession in many minds of its onliness, to the exclusion of equally essential requirements by God. And so "faith only" is a common doctrine among evangelicals. Such a lop-sided conclusion is due in the main to partial and incomplete evidence. None of the above passages teaches that faith alone saves. Belief does save, but it is also scriptural fact that repentance saves (2 Cor. 7: 10), and is an essential (Luke 13: 3, 5). So, too, is obedience a condition of salvation (Heb. 5: 9), but not the only one. Faith as a mental act has nothing meritorious in itself. The object of trust (Christ) saves the penitent sinner.

Too often our theories, prejudices and prepossessions are taken to the Bible, and we read into the Word our pet doctrines. But pre-formed notions and the wresting of the sacred page to buttress these up should not be the Christian's method (2 Cor. 2: 17; 4: 2). Our minds must not be made up ere we search the Scriptures. We must be prepared to drop errors, modify our views, and accept discovered truth. Candor and the awareness of ignorance and fallibility will help much in the approach to truth. All texts on the subject must be collated, and the result deduced therefrom. Our conclusion is wrong if but one text with its straightforward and obvious meaning contradicts it. Let our judgment be in harmony with all facts and the whole of Scripture. Texts are only too often eliminated or their force evaded by misinterpretation in order to justify a foregone conclusion, while certain stock-in-trade texts are cited with disproportionate vehemence. No set of texts must be so emphasised and frequently quoted as to lead to the ignoring or belittling of equally important but unpalatable truths.

Now faith and obedience are not mutually exclusive, as is seen by a comparison of the following passages, John 3: 36 and margin (R.V.), the terms "obeyeth" (text) and "believeth" (margin) evidently being regarded by the revisers as practically synony-

mous. Heb. 3: 12 and 4: 11; Heb. 3: 19 and 4: 6 (R.V.) likewise prove the ideas of faith and obedience to be virtually interchangeable, not antitheses. Faith necessitates expression in an act of obedience (Gal. 3: 26, 27), thus Dr. Lightfoot speaks of the penitent believer's immersion as "the crowning act of his own faith." The acceptance of the Gospel involves an initial and overt act of obedience (Acts 6: 7; Rom. 6: 17; 15: 18; 2 Thess. 1: 8; 1 Pet. 1: 2; 4: 17). The salvation wrought through Christ at the cross is only available to the obedient. Obedience is a proof of the sincerity of professing faith (Heb. 11: 8, 17, 31, R.V.). Disobedience on the part of the antediluvians led to their ruin (1 Pet. 3: 20), and as regards the disaster of the wandering Israelites, they "failed to enter in because of disobedience" (Heb. 4: 6). Faith alone is insufficient (John 12: 42, the strong word "eis"—"into" being used). Disobedience to the truth will be the sinner's undoing (Rom. 2: 8).

Obedience is not so much an adding to, but rather the evolving of what is already involved in faith. Some representative views of faith will make this clear. "The faith which you keep must be a faith that demands obedience, and you can keep it only by obeying it" (Phillips Brooks). "Faith is the act of trust by which one being, a sinner, commits himself to another Being, a Saviour" (Horace Bushnell). "To

A particularly fallacious type of reasoning is the mere counting of the references to faith in the Gospels and Acts, and triumphantly comparing these with the fewer references to baptism. Such a method is notoriously weak, and the result inconclusive, for texts and passages must be weighed, the circumstances and context duly considered. It is well to remember, however, that the word baptism in its various forms occurs more than 80 times in the N.T. If numbers counted, then why do not "faith only" theorists keep the sabbath instead of the Lord's day? The fact is that the occasion associated with the utterance of Acts 2: 38, and the circumstances involved in the incident of Acts 20: 7, gives them a significance outweighing the cavi that texts of that type are relatively few.

Christ has given us but one commission (Matt. 28: 18-20; Mark 16: 15, 16), in which there is nothing temporary, local, or national, baptism being as permanent and universal in application as preaching itself. We have but one gospel committed into our hands (Rom. 1: 16), and it is but fantastic theory to speak of more than one, e.g., "the gospel of the kingdom" and "the gospel of grace," a Pentecostal gospel for the Jew and a later gospel for the Gentile. There were different aspects of truth in the same gospel. Peter learnt the lesson that God is no respecter of sinners (Acts 10), the germ of that revelation being in Acts 2: 39, in which the same promises prefaced by the same conditions that were declared to the Jews were also enunciated "to all that are afar off" (the Gentiles, Ephes. 2: 13, 17):

Prayer Corner.

"God is love, and he that abideth in love abideth in God, and God abideth in him."

⊙

God is love. That is the one supreme piece of good news which every New Testament writer is, in his different manner, concerned to publish to the world. Of Christian history as a whole the same thing is true. What is it that lies behind, and gives unity to, all the confusing varieties of theological system, if not the joyful Christian persuasion that the heart of the Eternal has been manifested in Jesus Christ as a heart of love?

⊙

Teach me thy love to know;
That this new light which now I see,
May both the work and workman show;
Then by a sunbeam I will climb to thee.
—George Herbert.

⊙ Lord, help us by prayer to hold thee fast, and by love to cleave steadfastly unto thee, our ever-present aid. We entreat thee, when thy providences are dark to our eyes, strengthen our faith; and whatever portion thou allottest to us, give us grace to say, It is enough. Amen.—Christina G. Rossetti.

⊙

⊙ God, we have known and believed the love that thou hast for us. May we, by dwelling in love, dwell in thee, and thou in us. Teach us, O heavenly Father, the love wherewith thou hast loved us; fashion us, O blessed Lord, after thine own example of love; shed abroad, O thou Holy Spirit of Love, the love of God and man in our hearts.—Selected.

Born of Water and the Spirit.

An Exegesis of John 3: 3-8.

Few problems of New Testament exegesis offer greater difficulties than the one presented in the conversation between Jesus and Nicodemus on the theme: "The Kingdom of God."

Since Jesus was trying to enlighten a Jewish rabbi as to the principles and characteristics of his kingdom, it would seem improbable that Nicodemus found the same obscurity in the passage that theologians have puzzled over in later times. We may therefore conclude that whatever difficulties we encounter are due either to an incorrect translation or to an unwarranted interpretation, or both. Jesus certainly made himself clear to Nicodemus. Our problem, then, is to get the true setting of the interview, and proceed from that to our exegesis.

The matter of translation.

The first factor to be examined is that of translation. The difficulty centres in verse 8, where Jesus says, "The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit." Is "wind" the correct translation of the Greek word *pneuma* in this instance? Four times in his conversation Jesus uses *pneuma*, and the translators use the word "spirit" in three of them, but for some strange reason use the word "wind" in the fourth. Is it likely Jesus would make a play on words when enlightening a seeker after knowledge on so important a subject as his kingdom? Would he not rather use words whose meaning was incapable of double-significance?

It is true that the primary meaning of the word *pneuma* is "wind" or "breath." But the vital relation between breathing and life makes it a fitting term to be used for the invisible spirit in the body, whose presence gives it life. It is therefore the Greek word for "spirit." It is etymologically correct to translate by either "wind" or "spirit." The context must suggest the proper word.

The Greeks had another word for "wind" (*anemos*). It is used twenty-seven times in the New Testament. It never means "spirit." Had Jesus been referring to a gust of spring wind rushing through the Jerusalem street, as most commentators infer, he would doubtless have used *anemos* at the beginning of his sentence and *pneuma* at the end. He did not, but used *pneuma* both times. He probably had the same meaning in mind in both cases.

Here is another interesting fact. The word *pneuma* occurs 272 times in the New Testament. There are also twenty-eight derivative forms of the same root. In 209 out of these 300 instances, the translation is "spirit." The only place in the sacred writings where it is translated "wind" is

in the first part of this eighth verse. The King James', English and American Revisions, and most modern versions, use the word "wind." Wycliffe, the Catholic Douay Version, the Living Oracles, and perhaps a few others use "spirit." The Vulgate uses "spirit" (*Spiritus ubi vult spirat*). All modern versions give "The Spirit breathes" as a marginal rendering, offered instead of "the wind bloweth." Those favoring "spirit" instead of "wind" make up a rather imposing company, notwithstanding the fact that most versions since 1611 have followed the Authorised Version. The reason is doubtless theological rather than etymological.

All who prefer the commonly accepted rendering find a similitude in the wind, fitful and capricious, likely to blow at any time from any quarter, then rush on in any direction: and the arbitrary and mysterious work of the Spirit in producing conversion. They overlook the plainest fact. Jesus was not comparing the uncertain gusts of wind with the method of the Spirit. It was a comparison of what the Spirit and Spirit-born man do. "The Spirit breathes" where he will; "so does the man born of the Spirit." If the Spirit himself rises above fleshly distinctions, so will the Spirit-born child.

Another objection to the prevalent rendering. It makes a statement contrary to fact in saying "The wind bloweth where it will." The wind has no will. Its currents are not self-determined. Nothing has less "will" than the wind. The "Spirit," however, does will. If we find the sentence, "The Spirit breathes [lives] where he pleases," yielding to a rational interpretation, it would seem proper to so translate.

The historical setting.

The second factor in the problem is one involving the historical setting of the conversation. Rabbi Nicodemus, a teacher of the "Kingdom of God," sought a night interview with Rabbi Jesus, who had been challenging the current rabbinic teaching on that theme so vital to every Jew: "The Messianic Kingdom." He was favorably inclined toward the new Teacher, for he knew of his "mighty works" and accepted them as credentials of divine authority. His own teaching had differed from that of Jesus, and he desired to talk the subject through without interruption. To him the "Kingdom of God" was a coming social and political state, whose citizens would be of the seed of Abraham, ruled by one of Davidic descent. Citizenship rights and privileges in it would be hereditary, belonging to all who were "born of the seed of Abraham." Jesus had been preaching a "kingdom at hand" which ignored racial lines, predicting that "many would come from the north, south, east and west, and sit

down with Abraham and Isaac and Jacob in the kingdom of God." Nicodemus was puzzled. Sensing what Nicodemus wanted to know, Jesus, without preliminaries, began his enlightening discourse. Paraphrased, it would run something like this:

"Nicodemus, you must be born anew, born from above, regardless of your descent from Abraham. You must be born of water and of the Spirit before you can see (have a true vision of) the kingdom of God. His kingdom is not entered by fleshly birth, for 'that which is born of the flesh is flesh.' Family relationships and connections are entered by a natural birth; but blood or race has nothing to do with your relationship to the kingdom of God. That is a spiritual kingdom—not of this world—and can be seen (understood) and entered only by a spiritual birth. Only Spirit-born folk are in the kingdom of God. 'The Spirit breathes [or lives] where he wills,' and he in whom he thus breathes (lives) has in him the 'breath' of spiritual life. Racial origins and inheritances are ignored by the Spirit. He has no blood favorites. But he does insist upon all who would enter his kingdom being born of water and the Spirit. 'You hear [obey] the Spirit's voice [a voice of authority] but can not tell whence he comes or whither he goes.' Whence he came, or whither he goes, is not important to you if you but 'hear' his voice. You need not concern yourself about what he will or will not do for others. But you, and every one else who will, to become citizens of his kingdom, must 'hear his voice.'

"Likewise, 'so is it with every one who has been born of the Spirit.' The Spirit breathes (lives) in him. That is known by the fact of the Spirit's 'breathing' (living) in him, as revealed in his words and deeds. Neither does the Spirit-born man raise questions as to whence you came according to the flesh, nor whither you go according to the flesh. He is quite content to find you, together with himself, a citizen of God's kingdom. Earthly origins are unimportant. They are governed by the laws of fleshly generation. But all in whom the Spirit breathes (lives) must have been Spiritually generated. Such only constitute the kingdom of God. Nicodemus, God so loved the world (not Abraham's seed only) that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life."—W. R. Walker in American "Christian Standard."

"ONESIPHORUS."

"He oft refreshed me and was not ashamed of my chain."

"Onesiphorus left a few
Real blood relations. One or two
Live in our town until this day;
We hope they'll never move away!

Oh, they re-ignite smouldering fires,
Revive faint hearts, fan old desires:
They're not ashamed of any chain;
They lure souls to the light again,
Quick to perceive and help disaster,
The servant is so like his Master."

—Fay Inchfawn.

The Union Plea of Churches of Christ.

H. G. Norris.

The subject is a vital one. Christians the world over are seeking the union of the whole of Christendom. Churches of Christ have a definite contribution to make to the Christian world on this vital subject. A statement of the fundamentals of our union plea is therefore given with pleasure.

The church to-day presents a picture very different from the church which Jesus built. That church was a united church, and as such she sent the gospel into many lands, but alas, in spite of the zeal of the apostles, there began a movement away from unity. This had begun in the days of Paul, as is revealed by the readiness of the Corinthians to follow the teachings of men even to calling themselves by their names. The church was kept comparatively pure, however, until the days of Constantine. When Christianity was accepted by the Caesars as a state religion, purity was lost. Force took the place of love, and the dark ages were ushered in. The Bible was almost unknown. The opinions of men were exalted and accepted as church standards.

Martin Luther and others tried valiantly to purify the church, but the divisions of Protestantism militated against success. The truth which Jesus gave his church was one, seamless like the robe he wore, yet men still seek to divide it.

Yet, in spite of the divisions of Christendom to-day, the position is very different from that which existed at the close of the eighteenth century. Then, division was regarded as inevitable. Now, all denominations long for union. The student of history notices this change of attitude, and seeks the reason for the change.

In the year 1809, Thomas Campbell wrote the "Declaration and Address." This document pleaded for unity among Christians, as is shown by the first proposition, which is that the church of Christ on earth is essentially, intentionally and constitutionally one. "It must necessarily exist in particular places and distinct societies, yet there ought to be no schism, no uncharitable divisions among them. All should walk by the same rule, and mind the same thing, and be perfectly joined together in the same mind and in the same judgment." Christ in his intercessory prayer had asked four times that his followers might be one; Paul had taught that there is one body, one Spirit, one Lord, one faith, one baptism, one God and Father of all. With this realization Thomas and Alexander Campbell, together with Barton W. Stone and others, began the greatest movement in Protestantism to restore the united church of the New Testament. No competent church historian of the future will fail to recognise the influence of these men upon the Christian world. The union plea of the churches of Christ which was caught from these men may be considered under three headings for the purpose of clarity.

The Necessity of Union.

Jesus gave a united church the task of world-wide evangelism. Two thousand years have passed away, and still there are places which have never been reached by the gospel. Souls bound by sin cry out for the liberty which only Christ can give. A torn and bleeding world cries out for the comfort of the gospel, but divisions hamper the church. The conversion of the world to Christ is a mighty task for a united church, but an impossible task for a divided Christendom. A heathen world is the price we are paying for division. What a change would come if Christians were one! "Nothing is essential to the conversion of the world but the union and co-operation of Christians."

Union is necessary because a divided church cannot evangelise the world. This is illustrated by the history of the church in the days following the reformation. Protestantism was sweeping over Europe until the reformers began to fight each other over doctrinal differences. Then it was that a united Rome was able to check the advance of a divided Protestantism. It is a tragic fact that from that day Protestantism has made very little effect on Roman countries. Have we far to look for the cause? No. Christians still worship in their different mountains, and such worship only serves to bewilder men. Union is necessary if men are to be sought and won for Christ.

Because of economic reasons union is a necessity. Division creates waste of effort. Many denominations exist in a small town, each struggling to support a minister and uphold the glory of the denomination. With union, several of these ministers could be used to take the gospel where it is not known. Money now being wasted at home could be used to extend his kingdom. It is only by magnifying non-essentials that divisions exist. The day will come when some bold hand will write across the door of every sectarian church which rejoices in party shibboleths, "Ichabod."

Above all, the call to union is the call of Christ. It is plainly evident from the prayer of Jesus in John 17 that Christians should be united. In verses 20, 21 we read: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." The call to union is the call of Christ.

The church is a divine institution and must therefore contain the elements of unity. Order, harmony and unity are in all God's handiwork. Look at the clear sky at midnight or the perfumed heart of a flower! Everywhere in nature there is unity. Discord is caused through the presence of some foreign element. So with the church. She is divine in origin. Divisions exist because of the presence of error. Christ would break down the barriers which separate men, but sectarianism raises barriers and defeats the purpose of Christ. Union is necessary if the church is to reveal the Spirit of Christ.

Secondly, we would stress

The Cultivation of the Spirit of Unity.

The majority of Christians are beginning to realize the necessity of union, but when they begin to discuss the nature and basis of that union differences of opinion arise. Denominations do not desire to surrender the glory of their traditions. I feel that before Christians can discuss the basis of union they must cultivate a spirit of unity. When this is done, members of all denominations will be ready to surrender all that hinders the union of the people of God.

There is a place in our plea for this factor. The aim of our early brethren was by no means narrow or exclusive. Some have misunderstood our plea as merely a plea for the immersion of believers, but churches of Christ do not exalt unduly matters of doctrine, commandments and ordinances. Our plea, correctly stated, places emphasis on the cultivation of a spirit of unity. The emphasis of the plea is not on doctrine but on the cultivation of the Christian graces of faith and hope, but, above all, the major passion of love. Without this passion of love, which Paul has shown to be the greatest thing in the world, all other graces are worthless. True, our early brethren were sometimes forced into debates on matters of doctrine. They did so in the interests of truth. They were forced to

defend the truth by the condition of the Christian world. But, be it clear, we do not expect real unity to come through debates; rather we place the emphasis on the duty of Christian love.

We believe that there is good in every denomination. Members of churches of Christ do not ignore members of any communions, for we know that universal brotherhood and goodwill cannot come by shunning each other. We accept with grateful joy the contributions of translators, hymn-writers, scholars, preachers and missionaries, of all denominations, and ask for a like spirit from all believers. Without the spirit of brotherhood—the spirit of Christ—union can never come. Without his spirit the members of denominations are like men standing in a fog; others whom they see in the distance (the members of other denominations) are enveloped in fog, whilst around the observer the air seems clear to himself. One who is able to climb a mountain sees that all are in the fog. So men in the religious world, clinging to their traditions, observe the faults of others, whilst they cannot see their own. Cultivating the spirit of Christ men climb the mountain of truth. Did not Jesus say, "I am the truth"? Oh, that all men would learn of him, then they would climb the mountain of truth, towering, like Everest, above the opinions of men, then they would see that all must climb out of the fog of their own opinions and traditions into the clarity of the truth as it is in Jesus. Dr. James Cooper says: "Unity will come through the truth—the truth as it is in Jesus, stated, apprehended, grasped with intense realisation of the duties it imposes." The Christ of the cross accepted in the heart leaves no place for the exaltation of human opinions. Let Christians get near to Christ and they will be nearer each other. John Wesley grasped this when he wrote, "Would to God that all party names and unscriptural phrases and forms, which have divided the Christian world, were forgot, and that we might all agree to sit down together, as humble, loving disciples, at the feet of our common Master, to hear his word, to imbibe his Spirit, and to transcribe his life in our own!"

Churches of Christ have been largely responsible for the growth in the desire for Christian union, but in the Christian world there is still a variance of opinion regarding the nature of that union. This will be readily noticed from the varying phrases which are used among different bodies. Four phrases are in common use—church unity, church union, Christian union and Christian unity. Churches of Christ do not use the phrases church union, or church unity, because, as the phrases suggest, the ideal of these is merely an amalgamation of different churches. Even if this did occur it would not accomplish the spiritual unity of the individual members. As we read the intercessory prayer of Jesus we realize that he prayed for more than church union or unity. He prayed for the individual members, that they might be united in one spirit. For what then do churches of Christ plead—for Christian union or Christian unity? We answer, Both. We plead for the visible union of all believers, for there is only "one body." But a visible union is useless without harmony among the members. The "one body" must be united by "one Spirit." Clearly the only abiding union of God's people is the union which is brought about by the spiritual unity of all believers on all things that are essential. Dr. Richardson well says: "Visible union is never to be mistaken for that spiritual unity which by the tie of a common birth from above, a heavenly parentage, a common nature, necessarily establishes a oneness which, while it exists quite independently of external or visible union, nevertheless fails not to secure this, whenever intervening obstacles are removed and natural attractions and affinities are permitted to exert their powers."

(Continued on page 31.)

An Indian Outpost.

G. Percy Pittman.

Sixty miles of narrow twisting roads through beautiful jungle and cultivated patches green from the monsoon, and we reached our outpost at Chandwa. A huge wild bear charged wildly in front of our radiator across the road, missing us by half a second, and a brown bear ambled off at one place through the undergrowth, but we met with no other incidents. I was dropped at the police station, where the daroga or sub-inspector is an Indian Christian and very friendly. Leaving my bedding in his charge I took my handbag and trudged a mile across the fields, asking my way of country yokels here and there, and reached the mud cottage half-buried in tall maize and papaya trees. A dog barked savagely at me, so I called out "Koi hai" (anyone there) and Paulus Bhengra's daughter came out and ran towards me all smiles. She seized my bag and led me to her mother, and although this was a surprise visit, I was made welcome with quiet self-possessed dignity.

It is the custom among these aboriginal tribes to wash the feet of visitors, but as I had my shoes on the girl washed my hands by pouring water over them, and dusted my shoes. Paulus soon emerged from the crops, clad only in a pair of old home-made shorts, his sagacious eyes twinkling with pleasure, but he slipped inside the hut and reappeared in clean shirt and dhoti. I asked him to show me over his twenty acres, and we walked over ploughed fields, through crops, and along the edge of the jungle. On the horizon all round were jungle-covered hills, dense and dark-green. A little stream which never dries up rushed down a nullah, and as Paulus said it had no name I christened it the Bhengra river on the spot. He told me how he met a tiger not long ago, as he was leading his pony along a stony gorge. He did not feel afraid, and after the tiger and he had stared at each other for some time, he addressed stripes as follows:

"We are going along this road to preach the gospel of the Lord Jesus, so you just go off aside into the jungle yonder!"

And stripes, without a snarl, meekly obeyed. Paulus mounted his trembling steed, which left the scene at a quicker pace than it had ever travelled before. The tiger was shot next day by a relative of the Raja, and it measured thirteen feet to the end of its tail.

Paulus was rather disgusted with me for having brought my lunch, but in the afternoon I had tea with him, exceedingly weak, half milk, and the other half sugar if I had not interposed just in time. The chappatties were indigestible and greasy, but satisfying. We toured round the villages till sunset, then returned to his hut.

He is the most spiritually minded Indian Christian I have ever known, and yet he firmly believes he has seen a bhoot or demon-ghost on at least two occasions in this district. The first apparition was about four and a half feet high, and it had the face of a man in front and a woman at the back. Although it had only two legs, each leg had two feet, one large like a man's, one small like a woman's, and its body was covered with hair. It looked fixedly at Paulus for some time, but said nothing. He then told it that he had taken up this land in the name of the Lord Jesus for Christian purposes, and no bhoot had any right to be there. On hearing this it disappeared. The villagers recognised it by his description, and said that it often appears to them, and they are much afraid of it.

On another occasion he was preaching in a village, and went inside a shrine devoted to devils. After a time a huge demon appeared, very fair, with masses of beautiful blonde hair. It put one foot across the threshold and tried

hard a number of times to get the other foot in but failed. It kept its eyes fixed on Paulus. At last in great wrath it turned away and disappeared. The villagers recognised his description of it as a notorious and very dangerous bhoot.

When a born Christian like Paulus, well-educated, English speaking, knowing the Scriptures, and a consecrated preacher, believes wholeheartedly in demons, is it to be wondered at that illiterate villagers live in constant dread of them? Whatever may be one's personal opinion, it would be fatuous to argue the matter. Devils must be accepted here as real, and teaching must emphasize the power of the Name to deliver from all fears.

In the village street, Paulus insisted on buying some of the best rice and dal, a little clean sugar, some of the better quality flour and some goat flesh for my evening meal. I wished to pay, but he would not hear of it.

After the meal and hand-washing, he brought out the Hindi Bible and hymn book, placed them before me, and asked me to give them some instruction. He and his wife and daughter sat on a grass mat, but I was given one of their two chairs. I spoke a few words on the "Sunny Mount" of Hebrews twelve, and the innumerable company of angels and the spirits of just men made perfect seemed to be not far from us in that lonely spot.

I fixed my mosquito net to the poles that held up the tiles of the verandah, and made

my bed on a string bedstead, and Paulus slept on a bed not far from me. Without a word from me, he took off the loud bells from the necks of the four buffaloes tied up within a few feet of my bed.

I should like to see the picture of the young pioneers.

The Young Pioneers."

especially is it desired that the introduction of a new "pioneer" shall be made a great public occasion. If a "grip" or whistle is used it is on the understanding that its use is to set forth an ideal and is not for public use.

Names and Symbols.

Each group is to wear the name of an Australian explorer or pioneer. It is requested that Australian birds, animals, boomerangs, spears, flowers, be employed for symbols, room decorations, and for purposes of ritual and ceremonial. The Sunday School teacher or adult in charge shall be known as the "leaders." Each "camp" will have its boy "chief," "deputy chief," "tally" (secretary), "cashier" (treasurer).

Acknowledgments.

We are indebted to many organisations and programmes in various parts of the world in the preparation of the "Young Pioneers." Organisations of a similar character have been at work for some time in Australia, Canada, New Zealand, and elsewhere. One of our boys spent his substance in riotous living, and he and his sons are drunkards. I hear his kingdom, which is hopelessly in debt, may soon be taken over by government. A little Christianity would have saved the Raja and his family. There is no spiritual power in the Hindu religion, in spite of certain theoretical excellences.

(Continued on page 31.)

At the Lord's Table.

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

WE WOULD SEE JESUS.

John 12: 21.

The words were those of certain Greeks who came with the throng of Jews to worship at the passover feast. The knowledge of Jesus and his helpful ministry had extended beyond the bounds of Palestine, and had awakened interest and enquiry in hearts other than those of his own people. The request thrilled our Lord with sudden joy. He saw in the coming of these men from afar the first-fruits of that innumerable company from

many boys in one group, and peoples and

Badges.

Activity, organised and purposeful, forms the basis of the programme of the "Young Pioneers." Thus the whole of the activities of the boys on Sunday afternoons and on week-nights may be made to contribute towards definite development of their four-sided life, for which acknowledgments and encouragements are issued in the form of badges. "Badge work aims to develop a type of boy who knows the how of things. It creates interests at a time when interests are being rooted and grounded for life."

Ceremonial.

Rituals and ceremonies for the initiation of "our accomplished and long purpose" of God. "For this cause came I unto this hour. Father, glorify thy name." And in the assurance of his Father he went unflinchingly on to betrayal and death.

We, too, would see Jesus. He who died is alive for ever more. We believe that he died and rose again. We may now know him in the intimate experience of communion.

"Lord Jesus, make thyself to me
A living bright reality;
More present to faith's vision keen
Than any outward object seen;
More dear, more intimately nigh
Than e'en the sweetest earthly tie."

Thus, while we partake of these symbols before us in remembrance, our communion together would lack much if it were not also communion with him, our living and glorified Redeemer. While the emblems turn our thoughts to the work of redemption accomplished by Christ in the days of his flesh, they also signify to us our reception of those life-giving influences which come to us through the presence of the Christ who lives in men. While we appreciate the wonder of redemption in the finished work of Christ, may we know the living presence of him who abides with his people till the end of the age.

"We would see Jesus—the great Rock-foundation,

Whereon our feet were set with sovereign grace;
Not life, nor death, with all their agitation,
Can thence remove us, if we see his face."

The Home Circle.

by J. C. F. PITTMAN.

The subject is a vital one. Christians of the world over are seeking the union of the whole of Christendom. Churches of Christ have a definite contribution to make to the Christian world on this vital subject. A statement of the fundamentals of our union plea is therefore given with pleasure.

The church to-day presents a picture very different from the church which Jesus built. That church was a united church, and as such she sent the gospel into many lands, but alas, in spite of the zeal of the apostles, there began a movement away from unity. This had begun in the days of Paul, as is revealed by the readiness of the Corinthians to follow the teachings of men even to calling themselves by their names. The church was kept comparatively pure, however, until the days of Constantine. When Christianity was accepted by the Caesars as a state religion, purity was lost. Force took the place of love, and the dark ages were ushered in. The Bible was almost unknown. The opinions of men were exalted and accepted as church standards.

Martin Luther and others tried valiantly to purify the church, but the divisions of Protestantism were too deep.

THE GREEN CHAIR.

The green chair was never occupied. It stood according to Irving Bacheller—in the home of Michael Hackett; and Michael Hackett is the most lovable schoolmaster in American literature. Michael Hackett possessed a violin and a microscope. The romps that he led with the one and the researches that he conducted with the other represented the two sides of his character; for he was the jolliest soul in all that countryside and the wisest. But, in addition to the violin and the microscope, Michael Hackett possessed a green chair; and the green chair was even more valuable as a revelation of the schoolmaster's character than either the microscope or the violin. Barton Baynes, the hero of the story, went as a boarder to Mr. Hackett's school; and the green chair deeply impressed him. When the family assembled at table, the green chair, always empty, was always there. Before he took his own seat, Mr. Hackett put his hand on the back of the green chair and exclaimed:

"A merry heart to you, Michael Henry!" It was a rollicking meal, that first meal at which Barton was present; the schoolmaster was full of quips and jests; and his clever sallies kept everybody bubbling with laughter. Then, when all had finished, he rose and took the green chair from the table, exclaiming:

"Michael Henry, God bless you!" "I wondered at the meaning of this," says Barton, "but I dared not ask." Shortly afterwards, however, he summoned up courage to do so. Mr. Hackett had gone out.

"I've been all day in the study," the schoolmaster said; "I must take a walk or I shall get an exalted abdomen. One is badly beaten in the race of life when his abdomen gets ahead of his toes. Children, keep Barton happy till I come back, and mind you, don't forget the good fellow in the green chair!"

He had not been long gone when the children differed as to the game that they should play. A dispute was threatening.

"Don't forget Michael Henry!" said Mrs. Hackett, reprovingly.

"Who is Michael Henry?" asked Barton. "Sure," replied Mrs. Hackett, "he's the child that has never been born. He was to be the biggest and noblest of them all—kind and helpful and cheery-hearted and beloved of God above all the others. We try to live up to him."

"He seemed to me," says Barton, "a very strange and wonderful creature—this invisible

occupant of the green chair. Michael Henry was the spirit of their home, an ideal of which the empty chair was a constant reminder."

When a conversation threatened to become too heated, it was always Michael Henry whose ears must not be offended by harsh and angry tones; it was Michael Henry who had begged that a culprit might be forgiven just this once; it was Michael Henry who was always suggesting little acts of courtesy and kindness.

"I like to think of Michael Henry," the schoolmaster would say. "His food is good thoughts and his wine is laughter. I had a long talk with Michael Henry last night when you were all abed. His face was a chunk of merriment. Oh, what a limb he is! I wish I could tell you all the good things he said!"

"But he couldn't; and we all know why. There was no Michael Henry! And yet Michael Henry—the occupant of the green chair—permeated like a perfume and ruled like a prince the gentle schoolmaster's delightful home!"—P. W. Boreham.

BAD COMPANY.

Polly, the parrot in a farmer's home, was the joy of the children. He was taught to use many expressions. Among those that he learned to say was, "Bad company." A good deal of freedom was granted to the parrot, and he was often allowed to fly around the rooms of the big farmhouse.

One day, however, unobserved, the parrot flew away from the house, and found his way to a flock of crows which were tearing up the farmer's newly planted corn. Seeing the crows, the farmer reached for his shotgun and fired at them. When he went down to see how many of the birds had been killed, he found the family parrot with a broken wing. Naturally he was greatly surprised, as he had no idea that the parrot was out of the house.

A tearful company of children gathered around the wounded parrot when the farmer brought it back. One of the girls took it in her arms, petted it, and asked, "What happened to Polly?" The members of the family were surprised, and also amused, when the parrot answered, "Bad company, bad company." The bird had spoken the truth. Had he not been with the crows he would not have been shot.

A striking translation is given by Prof. James Moffatt of a familiar passage. It reads, "Make no mistake about this: 'Bad company is the ruin of good character'" (1 Cor. 15: 33).—

"Young People," are to surrender the glory of their traditions. I feel that before Christians can discuss the basis of union they must cultivate a spirit of unity. When this is done, members of all denominations will be ready to surrender all that hinders the union of the people of God.

There is a place in our plea for this factor. The aim of our early brethren was by no means narrow or exclusive. Some have misunderstood our plea as merely a plea for the immersion of believers, but churches of Christ do not exalt ungodly matters of doctrine, commandments and ordinances. Our plea, correctly stated, places emphasis on the cultivation of a spirit of unity. The emphasis of the plea is not on doctrine but on the cultivation of the Christian graces of

"THE LONGEST WAY ROUND."

A tourist stopped his car on the road and asked a little country boy how far it was to Bunkville. The little boy replied, "It's 24,999 miles the way you're goin', but if you turn round, it ain't but four."

The Family Altar.

J. C. F. P.

Monday.

Lead me in thy truth, and teach me; for thou art the God of my salvation; on thee do I wait all the day.—Psalm 25: 5.

The wisest of men need to be taught of God, for human intelligence cannot of itself discover for human intelligence cannot of itself discover the way of salvation and the will of God.

Reading—Psalm 25.

Tuesday.

Sacrifice and offering thou didst not desire; mine ears hast thou opened; burnt offering and sin offering hast thou not required.—Psalm 40: 6.

The apostle quotes this and the two succeeding verses (Heb. 10: 5-9), applying them to the great redemption wrought for us by our Lord Jesus Christ, who, because of the inadequacy of legal sacrifices, voluntarily offered himself a sacrifice, once for all, for the sins of the world.

Reading—Psalm 40: 1-11.

Wednesday.

Knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers.—1 Peter 1: 18.

Neither the cumbersome ceremonies of the Jewish law or silver and gold, "the most valuable medium of commerce among men," can purchase redemption. If this were possible, God's greatest gift of his Son would not have been required.

Reading—1 Peter 1.

Thursday.

For the law was given through Moses; grace and truth came through Jesus Christ.—John 1: 17.

The old Jewish economy had its day, and was superseded by a new and better dispensation. The former consisted of burdensome rites and law; the latter is full of grace and truth. Apart from Jesus Christ men can find neither grace sufficient or saving truth.

Reading—John 1: 1-17.

Friday.

For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.—Rom. 14: 17.

A righteous man is not concerned with mere ceremonies of religion or outward forms, but, on the other hand, has before him as his chief objective the cultivation of righteousness, a peaceful disposition and personal happiness produced by the Spirit of God.

Reading—Romans 14: 1-17.

Saturday.

Wherefore if any man is in Christ, he is a new creature; the old things are passed away; behold, they are become new.—2 Cor. 5: 17.

Such is the wondrous change wrought by Christ; if any man be in him, he becomes a new creature, with a new heart, a new aim, a new hope, new sympathies, new antipathies. The old nature with the old desires has passed away.

Reading—2 Cor. 5: 14-21.

Sunday.

For circumcision indeed profiteth, if thou be a doer of the law; but if thou be a transgressor of the law, thy circumcision is become uncircumcision.—Rom. 2: 25.

Under the Jewish economy circumcision was required, but was valueless if attended to as a mere ceremony minus obedience of the law. In like manner the mere observance of Christian ordinances, such as baptism and the Lord's supper, or the mere profession of religion, profits nothing, and leads to condemnation instead of salvation.

Readings—Psalm 19; Romans 2: 17-29.

Prayer Meeting Topic.

January 17.

THE PARTING OF THE WAY.

(Genesis 13: 1-13.)

H. J. Patterson, M.A.

Amos the prophet once asked, "Can two walk together, except they be agreed?" The obvious answer is, "No." The story of Abraham and his nephew Lot shows the difficulty of it. When the herdsmen began to quarrel it was time to talk matters over, and Abraham, generous, peace-loving, made an offer which Lot selfishly accepted immediately. It was not long before Lot was found seeking the delights and pleasures of the city. Independence is not always the best thing for a man. Warnings there were in plenty for him, but he seems not to have heeded them, for he was a great man in that city. The sequel shows that he lost everything, including the honor of himself and his children.

Nations.

Not a few nations have risen to fall because at the parting of the way they chose wrongly. When Rome loved selfish indolence and degraded labor; when field was joined to field and heid by the few; when the burden of taxation was increased till the people were not able to bear it; when, because of these things and others, there was a lack of unity, and religion fell into decay, the end was not far. And the story has been repeated again and again.

Individuals.

There are lessons in this story of Abraham and Lot. Let us take them to heart.

1. Ingratitude. Lot chose him all the plain of Jordan because he saw it was well watered and fruitful. But how came he into the land where now he chooses? Was it not due to the generosity and magnificent conduct of his uncle Abraham? There was failure on his part to remember all these kindnesses. "Lest we forget!" How comes the rich man into his possessions to-day except by reason of the sweat and toil of the worker? The interest on his capital must be produced. Gold cannot produce gold. How much owest thou unto thy fellowman, thy parents, thy God?

2. Selfishness. The well-watered plain is always an attraction. But when selfish interests are dominant a red flag should be hoisted, for there is danger. Selfishness provokes distrust and bad feeling. Along that way we come to see class war, for each, blind to the good in the other and seeking only its own interests, becomes devilish. It destroys character, for as in national life so it is in the individual. There is a weakening of the moral fibre. It is unchristlike. The question should be not "What am I to get out of this?" but "What contribution will I be able to make to the welfare of my fellowman?"

3. Moral and spiritual welfare tends to become secondary and of minor importance. Suppose Abraham had been given the plain, I cannot imagine his pitching toward Sodom. He certainly would not have gone to the plain dominated by selfish interest. I cannot afford to take a job at the price of manhood and character and surrender of principle. The introduction into our home life of questionable practices and people of doubtful morality that we might stand well in society is exceedingly dangerous. A new position of place and influence, with the introduction of our children to new, peculiar and subtle temptations, is a more than risky procedure. Lot loved to sit in the gate—a great man. Abraham, trustful, faithful, forgiving, took the hill country with God. What is your choice?

TOPIC FOR JANUARY 24.—NICODEMUS.—John 3: 1-15.

Our Young People.

Conducted by WM. GALE

A New Boys' Club—"The Young Pioneers."

The following outline of "The Young Pioneers" is issued by the Victorian Bible School and Young People's Department at the request of leaders of boys for a programme of suggested methods for group work with boys. The department appointed a sub-committee to investigate and consider the matter. The following is the result of the report of the sub-committee as endorsed by the department.

Ages.

The programme has been designed with a view to cover the activities and to suit the characteristics of the average boy of from ten to sixteen years of age. This period may be extended either earlier or later as deemed desirable by leaders.

Fourfold Standard.

Boys naturally will be interested in the boy Jesus. It is designed to centre the attention of the boys upon the Lord Jesus. At this time of hero-worship it is thought wise to make him the centre of worship, for he should be the hero of every boy. One verse of Scripture very remarkably tells of his fourfold growth and advancement as a boy. "And Jesus increased in wisdom and stature, and in favor with God and man" (Luke 2: 52). The programme is designed to help each boy to develop four-square—intellectually (wisdom), physically (stature), devotionally (in favor with God), socially (in favor with man). The thought of the boy is directed toward those important relationships in the home, school, or place of employment, church and community, in which all of his developed capacities may find their best expression in service.

Sessions.

It is designed that each "camp," as the local group is called, shall have two sessions each week—one on Sunday afternoon, which is conducted as part of the Bible School, and the other on a week-night. The same officers hold office in each session.

Joint Groups.

Where it is thought wise to combine two classes of the Sunday School this may be done, and one teacher may be made assistant to or co-leader with the other. It is better to form two distinct "camps" than to associate too many boys in one "camp."

Badges.

Activity, organized and purposeful, forms the basis of the programme of the "Young Pioneers." Thus the whole of the activities of the boys on Sunday afternoons and on week-nights may be made to contribute towards definite development of their four-sided life, for which acknowledgments and encouragements are issued in the form of badges. "Badge work aims to develop a type of boy who knows the how of things. It creates interests at a time when interests are being rooted and grounded for life."

Ceremonial.

Rituals and ceremonies for the initiation of new members and for the opening of the Sunday and week-night sessions of the "camp" are available. These are purely suggestive, and their use is not obligatory. "Camps" may dispense with these, amend them, or make their own. It cannot be too strongly stressed that all of these ceremonies are open to everybody;

especially it is desired that the introduction of a new "pioneer" shall be made a great public occasion. If a "grip" or whistle is used it is on the understanding that its use is to set forth an ideal and is not for public use.

Names and Symbols.

Each group is to wear the name of an Australian explorer or pioneer. It is requested that Australian birds, animals, boomerangs, spears, flowers, be employed for symbols, room decorations, and for purposes of ritual and ceremonial. The Sunday School teacher or adult in charge shall be known as the "leaders." Each "camp" will have its boy "chief," "deputy chief," "tally" (secretary), "cashier" (treasurer).

Acknowledgments.

We are indebted to many organisations and programmes in various parts of the world in the preparation of the "Young Pioneers." Organisations of a similar character have been at work for some time in Australia, Canada, New Zealand and Great Britain.

(To be continued in next issue.)

YEA CAMP CONFERENCE.

Numbers went up this year. Forty-one, including staff, were in camp at Yea, conducted by the Victorian Youth Department. It was a very successful and enjoyable "camp." Some say "the best yet."

DIMBOOLA CAMP CONFERENCE.

A camp conference with the same programme and as far as possible the same staff will be held at Dimboola in western Victoria from Feb. 21 to 23. This is for the convenience of those who could not get away at the Christmas season. Special fares at holiday excursion rates will be available. It is limited to members of the church who are recommended by their preachers or Bible School superintendents, and is designed to help in the training of youth leaders. Dimboola has proven an ideal situation on two previous occasions. The townspeople have been most gracious in placing so many facilities at the disposal of the camp leaders. In no other place have we been so splendidly treated.



Dandenong Bible School, Victoria.

Winners of Banner in Section 2 of Increase and Efficiency Campaign, 1933.
Top.—Teachers and Staff. Lower.—Scholars.

Here and There.

Bro. Garfield Rootes has accepted an engagement as preacher of Long Plain and Mallala churches, South Australia.

We received the following telegram from Queensland on Tuesday morning:—"Three further decisions Toowoomba.—Hinrichsen."

The Victorian General Dorcas will hold a basket picnic on Wednesday next, Jan. 17, in Fitzroy Gardens. Sisters and friends are asked to meet near the tea house about 11 o'clock. All will be welcomed.

After a five-year ministry with the First Church, Fort Wayne, Indiana, U.S.A., Mr. A. P. Wilson, formerly one of our Australian preachers, was due to begin a term of service with Columbia Heights Christian Church, Washington, D.C., on Jan. 1.

Alma Laven, aged thirteen years, a member of the church at Queenstown, S.A., won first place for the State in the recent qualifying certificate examination. She lost only 13 marks out of a possible 700, and secured the highest number ever gained in this annual examination.

"I am sick of saying 'a few words,'" said Sir John Harvey, from the chair of a Y.M.C.A. meeting at Sydney. "It is a thing that speakers are frequently asked to do, and it really means saying nothing at all and being precious quick over it. A singer is never asked to sing 'just a few notes, not a real song,' or an instrumentalist requested to 'play a few bars, not a whole piece, you know.'"

The Victorian C.E. Council of the Churches of Christ has offered to undertake the raising of £70 during 1934 toward the West China reinforcement fund. The amount is being divided into shares of 5/- each, and societies have been supplied with application forms. Several have indicated their intention of applying for four shares, and East Kew has applied for five. Certificates of allotment will be forwarded to each society asking for shares. The indications are that the full number of shares will be applied for by the end of January.

It has been thought advisable to extend the Victorian brotherhood welcome to Nurse Lynda Foreman, who returned last week from India, in conjunction with the farewell to Miss Florence Cameron. Miss Cameron will be in Melbourne during February. The proposed arrangement will enable Miss Foreman to recuperate before having to speak to a large meeting, and will also allow folk who may be holidaying during January to be at her welcome meeting. Miss Foreman is resting at her home at Box Hill for the present. Miss Cameron is spending the new year with her own folk before coming to Victoria for her final meetings.

Referring to a previous report from North Sydney concerning the resignation of Bro. Harward, we understand that this was not accepted by a special meeting of the church, but that six months' leave of absence was granted to enable Bro. Harward to undertake a special mission campaign in Tasmania. On Dec. 31 Bro. Harward closed for a while his work with the church, and at the close of the gospel service a number of members remained to bid farewell, also to express appreciation of his services, a very pretty floral basket being presented to Mrs. Harward. On Tuesday, Jan. 2, an elderly sister and her grandson were immersed by Bro. Harward, who then left for Tasmania by the "Zealandia" on Jan. 3. On Jan. 7 the addresses by H. V. Larcombe and A. Allen were greatly appreciated. One young sister was welcomed into fellowship.

The Chinese Mission at Queensberry-st., Carlton (Vic.) has decided to conduct a Bible School each Lord's day, and the services of teachers for kindergarten and junior children are needed. Any who can assist are asked to see the secretary, Miss A. Baker, at the mission hall on Sunday afternoons at 2.30, or write to her at "Coverley Court," Hawthorn, E.2.

In a personal letter W. H. Allen writes from South Pasadena, California, U.S.A.:—"I would like to have you, through the columns of the 'Christian,' express our season's greetings to our brethren in Australia. Gifford and Alice Gordon are worshipping with us in the little 'Bungalow Christian Church,' and we enjoy their presence very much indeed. Gifford is doing a fine work in his character-building addresses before the youth of America. In the 14 months he has

CAN AND CANNOT.

Astronomers can weigh a star,
And tell a planet's girth,
And bring the moon from skies afar
Well nigh in touch with earth.
But who can tune the throatsie's throat,
Or match the streamlet's song,
Or estimate the joyous note
Upon the skylark's tongue?

By mathematics men can count
The motion atoms make,
And calculate the vast amount
Of force when billows break.
But love's equation cannot be
By sign or figures given,
For, boundless as eternity,
It touches earth and heaven.

—A. B. Cooper,
in the "Methodist Magazine."

been out here in Southern California, he has addressed, I suppose, at least 100,000 of youth in the junior and senior high schools with tremendous effect. We have at last nullified and repealed one of the amendments to our constitution in the United States, and we aren't happy over the matter at all; but like that Marshal of France, 'We are just beginning to fight.' Education must be the order of the day, buttressed by intense evangelism. I think I see a decided tendency in our American churches of all evangelical communions to emphasise the evangelistic note. Mrs. Allen and I wish to be remembered to your family, and through the columns of the 'Christian' to all our brethren. I'd love to visit Australia again for at least six months. Make it possible, and I'll leave Gifford in charge here and take a real holiday."

Sir Phillip Gibbs has just written a new book ("The Way of Escape"), which contains more good common sense than anything we have seen in a long time. The author lays down the principle that three things are essential to progress: first, intelligence; second, morality; and third, faith. Without all three of these basic considerations civilisation must go to smash. Unfortunately, we are lacking in all of them just now. Mr. Gibbs says very truthfully that the cure for the evils of democracy is neither communism, which is the worship of the State, nor fascism, which is only another name for herd discipline. The cure is rather in raising the standard of intelligence in democracy. The mass mind must be brought under the direction of the finest individual minds. The leadership of

the best thought that can be secured must be mobilised for the service of all. Upon the vital question of faith the English writer has a very definite word. He says: "Our danger is in the loss of faith, in spiritual values and ideas. Without some faith in God there is only despair in the end. But the dangers ahead need not happen, nor will they ever happen if we use the powers that have been given us for life and not for death." If this is not the best book which has been published during 1933, it is certainly in the topmost list of candidates.—F. D. Kershner.

The following message has been received from the Council of Churches of Victoria, of which Bro. A. J. Ingham is president:—"The Council of Churches in Victoria extends its best wishes to the constituent bodies for the present year. We are impressed with the fact that the powerful militant forces of evil are increasingly strengthening their attack on moral and spiritual righteousness. They have long since realised the strength of a united policy and a centralised authority. The church can only victoriously oppose these forces through an even closer unity. The need for such unity is probably the most urgent demand of the moment. Present conditions, together with the failure of human wisdom to discover an acceptable basis of unity, are challenging the church to re-examine the claims of Christ to absolute control, and of his Word as a sufficient and lasting basis of unity. A basis of unity prepared by human minds quite legitimately may be disagreed with by other human minds of equal wisdom, but with the divine basis we could not reasonably disagree. It is our desire and prayer that God's people everywhere may draw closer together during 1934, until Christ shall in actual fact "have the pre-eminence in all things," and his church become so victorious that the kings of earth shall be pleased to bring their glory and their honor into it.

SOME JOTTINGS

From the Manuscript Book of an Octogenarian.

Old Age.

Old age is but a temporary incident in the great scheme of the eternal years. The few years of troubled dreams are but the brief moments before awakening to the sunlit day, when all troubled dreams shall melt in thin air of forgetfulness. The big "why" of this life, with all its unsolved and perplexing problems, shall receive the full and satisfactory answer when we "awake in his likeness." Our lives are like music set in various keys, none carrying with it the echoes of eternal years so much as the low, sweet, minor key, and it is suffering that touches that key and makes it vibrate with plaint and mysterious yearning.

Time.

Time is God's parenthesis thrown in between the two eternities—the eternity that has in it the shadow of man's big failure, and the eternity that has in it God's home gathering for all those who lay hold of his gracious remedy. Redeem the time and buy up with it the eternal benediction. To the Christian, if we look at it rightly, it is not that "we are getting old," but "now is our salvation nearer than when we believed." And thus the divine optimism takes the things that the world weaves into a death shroud and weaves out of them vestal robes.

True Education.

True education is to get a clear vision of the things around us—to know them in their parts and in their potentialities; and not only the things around us, but to peer into things remote, and marshal them in their order, and mark how they fill their part in the economy of the universe.—R. Verco.

News of the Churches.

Tasmanian News-letter. F. Collins.

Revival in Tasmania.

Four of our Tasmanian churches report twenty-one decisions for December. To us, this constitutes quite a season of refreshing. Except at



F. Collins.

special mission times, decisions are usually at long intervals. The advent of A. C. Thorrowgood, at West Hobart; and W. J. Way, at Dover, has revived interest at both places. It is many years since either of these churches enjoyed the assistance of a full-time preacher. West Hobart has enjoyed but one brief term of such ministry since the cause was established. Bro. Harward commences missions—at Kelleve, this month; Devonport, next month; and Invermay during March. The prayers of the brotherhood of Australia are requested for these efforts.

"Young Tasmania" at Play.

The president of the Tasmanian Bible Schools Department is keenly interested in young people. For the second time he has presided over a Christmas camp for young people. Twenty-four journeyed to Turner's Beach, near West Leith, and under ideal conditions made the most of the holidays. River and sea bathing, fishing, hiking, and other sports appealed to the "young men and maidens." The services of a very efficient cook and a very comfortable furnished house were secured. An outstanding feature of the camp was the devotional life of the campers. On one Sunday evening they journeyed to Ulverston and attended the anniversary services of our school in that place. Bro. A. E. Stevens conducted the service. On another Sunday evening the campers invited the neighbors to a Bible study and song service. After the Bible study the party went to the beach and enjoyed a sing-song.

The Honorable J. C. McPhee

is resigning his leadership of Tasmanian politics. For health reasons this has been considered necessary by Mr. McPhee's doctors. His advocacy of social and moral reform has been an outstanding feature of his term of office. For many years Mr. McPhee was a member of the Tasmanian Temperance Alliance. The Presbyterian Synod recently sent him a copy of resolution of sympathy concerning his illness, also expressing regret at his severance from the leadership of the House, and appreciation of the high ideals he had advocated so consistently.

Tasmania.

West Hobart.—Bro. A. C. Thorrowgood has come to labor with the church. At a welcome social each auxiliary greeted him with a two-minute address and an item. Bro. Martin spoke on behalf of Collins-st., and Bro. N. Cooper on behalf of State F.M. Committee. Meetings during Christmas time were exceptionally good; a large number attended watch-night service.

Launceston (Margaret-st.).—Sunday School anniversary services, held over owing to Federal Conference, were held on Dec. 17, speakers being Bren. Warmbrunn, Brown and Collins. At the evening meeting seven young people made

the good confession. Prize-giving and demonstration took place on Dec. 20. On Dec. 12 the Endeavorers held a camp-fire meeting to aid Christmas cheer fund. During the holiday season the church was to have fellowship with numerous visiting sisters and brethren. The resignation of Bro. Collins has been received with regret. Bro. Cope is seriously ill. Sister Collins has been confined to bed for a week.

Hobart (Collins-st.).—The Guide company held a break-up social on Dec. 13, when a number of parents and members enjoyed a happy evening. Good meeting on Dec. 17; the evangelist spoke at all services; one received into fellowship at morning service. On Dec. 24 and 31 meetings were smaller, many being away on holiday. A number of visitors were present on both Sundays, when Christmas and new year messages were given. Bro. Harold Street exhorted on morning of Dec. 31; Sister Street sang a solo at gospel service. Bro. Fred. Sharp passed away on Dec. 23. On the Lord's day before Christmas Bro. Martin, as president of Y.P.S.C.E., on their behalf presented to the church a dozen new hymn books.

South Australia.

Kensington.—Meetings were well attended during the past month. On Dec. 20, at a social and Christmas tree, in connection with the Bible School, there was a large attendance of parents and members, an enjoyable evening being spent. Attendance at Bible School is still increasing.

Exeter.—On Dec. 16 a Christmas tree was held for kindergarten scholars and babies. Parents were entertained to afternoon tea; each child received a present. The department is ably superintended by Mrs. Nichol. Fine meetings were held on Dec. 24. Special singing by the choir included anthems and Cornish carols. Stirring addresses were delivered morning and evening. The church was received into the Union at last Conference.

Mallala.—Bro. Ira Durdin preached farewell sermons on Dec. 31. His relationship with the church has been very happy, and he and Mrs. Durdin and daughters were always welcomed. His addresses on the second advent attracted others beside members, and in the United C.E. Society he was highly esteemed, as shown in the farewell tendered, when a presentation was made to him. All wish him much blessing in his new sphere of labor.

Queenstown.—On Dec. 31 the usual services were held, and at 11 p.m. the combined watch-night service was conducted. Visitors from Methodist, Baptist and Congregational churches took part. Mr. Brooker occupied the chair, and Mr. French read the lesson. The message was given by Mr. Nelson (Congregational). An inspiring hour was spent. On Jan. 7 Bro. Brooker gave the morning exhortation, and at the evening service preached the gospel.

Cheltenham.—Christmas socials were held by the girls' sunshine club and Bible School, and all present at each function received gifts. Bro. Lampshire gave a chemical demonstration at Band of Hope. On Dec. 24 Bro. Watkins exhorted the church. At night a Christmas choral service was held. Five were received into fellowship on morning of Dec. 31. Bro. A. G. Hinde exhorted. In the evening Bro. Lampshire spoke on "We Pass this Way But Once."

Naracoorte.—On Dec. 17 and 18, at Bible School anniversary, the speaker at all meetings was Bro. F. Cornelius, from Bordertown, whose messages were much appreciated, and helped to make services a success. Large meetings and good singing by the school made a happy time for all.

The school also had a good time at tea and Christmas tree. Bro. and Sister Sherriff and family, from Kaniva district, were visitors on Dec. 24. Bro. and Sister K. Foster have moved to Reedy Creek; they will be missed in the work of the church.

Semaphore.—Despite absence of many on holidays, services have been well attended during holiday season, there being many visitors from other parts. Bro. Beiler gave the address at a crowded united watch-night service. Bro. Ron. Nelson was called home after long illness on Dec. 26. Sympathy is extended to the bereaved. The C.E. have set some splendid aims for the new year. Jan. 7, nice services. In the morning Bro. Beiler gave an introductory address on "Romans," and at night preached on "Journeying Joyfully." One lady confessed the Saviour.

Unley.—Christmas services were conducted by Bro. H. R. Taylor, when special singing was rendered by the choir. There was one confession. The kindergarten enjoyed a Christmas tree provided by their teachers. Bro. Jessup's Bible class spent the holidays in camp at Glarendon. Attendances at meetings have been affected by the absence of many during the holidays. All were delighted to have Dr. A. C. Garnett (who returned from overseas during the week) speaking at the morning service on Jan. 7. Bro. H. R. Taylor and family are taking their annual vacation at Victor Harbor.

Hindmarsh.—Good meetings were held during December. A series of Advent messages were delivered by Bro. A. E. Illingworth, and on Dec. 17 Christmas services were held. In the evening the choir rendered special music, and Bro. A. Signet and Sister L. Goodall sang solos. There have been six additions to the church, three by faith and baptism, and three by transfer. The girls' gymnasium held a break-up social on Dec. 11, and the men's fellowship closed the year with a "father and son" banquet on Dec. 18. The superintendent and teachers of the kindergarten entertained scholars, parents and friends on Dec. 19, when each scholar was the recipient of a present from the Christmas tree. A very enjoyable time was spent. On the evening of Jan. 7 Bro. Illingworth delivered a new year's address on "The Church Christ Established."

Queensland.

Boonah.—Christmas tree and social evening were a great success. Many members have been on holidays, resulting in small attendances. Among visitors for Christmas were Bro. and Sister Thrupp, from Roma.

Annerley.—Several new members have been welcomed into the church. Bro. Don. Williams has been transferred to Ma Ma Creek. For last two Sundays in December the Sunday School combined with the morning service, which was well attended on both occasions. At a watch-night service about forty were present. Bro. Chas. Young is commencing his eleventh year with the church.

Albion.—Bro. and Sister Harris, from Penhurst, N.S.W., were received by letter, and two by faith and obedience, during December. On morning of Dec. 25, at 7 a.m., a well-attended and bright service was held. On Dec. 31, following gospel service conducted by Bro. Keith Gerrard, a young brother was baptised. Bro. Payne expected to be well enough to resume preaching on January 14.

Kedron.—Splendid meetings continued throughout year-end holidays. The early Christmas morning service, at 8.30 a.m., was well attended. Leslie Murr, a bright Bible School boy of nine years, was laid to rest (after three years' suffering) in Lutwyche Cemetery by Bro. Noble on Dec. 23. At the close of the preacher's new year message on Dec. 31, a man confessed Christ, was immersed, and received the same evening. The fellowship of many visiting members during holidays is appreciated.

(Continued on page 28.)

Foreign Missions.

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

LETTER FROM MRS. WATERMAN.

Hueilichow, Szechuan,
Via Yunnan, China.
Nov. 2, 1933.

My Dear Brethren and Sisters,—

Within the last three weeks I have received over two hundred letters. They are from committees, churches, auxiliaries and individual Christians. At present I feel it would be impossible to answer all these separately, so will you please accept this way? Thank you sincerely for your prayers and sympathy. It is a balm to the heart to know we have a brotherhood who really cares, and even as the Lord, "is touched with our grief."

When my dear one was sick, he and I both sorrowed with you in this grief which you saw was about to befall us. We knew the added anxieties and problems it would give our brotherhood. We found great comfort in knowing that the brethren as well as we had prayer for guidance in sending us out, and we felt we had not gone contrary to his will. Brethren, like you, at present I cannot understand why the Lord should see fit to take him, but some day his purpose will be plain.

In many letters the thought was expressed that he was so young to be taken. It seemed so to me too, but I know Another of far, far greater worth who was about three years younger—our dear Lord. He was not too young to be used of the Lord. Many letters are from those who were led to the Saviour by him. Some write to say how he encouraged and helped them to consecrate their lives more fully to the Lord's service. Some mention how he helped and comforted them in their hour of sorrow. So I find joy in the thought that though his life was short it was not wasted.

Some have written to say that I have passed through the greatest of sorrows. It is true that my sorrow has been great—but there is hope behind it—we will meet again. A greater sorrow would be not to have that hope. Yes, dear friends, I have found great comfort and help in the Lord. He was my dearest Friend before this sorrow befell us, and he has not failed now.

Many have asked what I expect to do now. I do not know. I have no plans. I am waiting for the Lord to guide as he has always done. Since my dear one was taken, till recently, I have not been well, and the burden seemed heavy, but with renewed strength I feel more able to face the future.

Dear brethren and sisters, the Lord in his mercy and love prepared us for the time when he should take my loved one away. As our suffering increased, the more light and comfort we found in him. The day before my dearest was taken he had me read these two messages to him and repeat again the hymn that he loved—2 Cor. 5: 1-10; Rom. 8: 35-39. This hymn was a favorite of his grandmother's, too, and it has become one of mine.

"I have a Friend so precious,
So very dear to me.
He loves me with such tender love,
He loves so faithfully.
I cannot live apart from him:
I love to feel him nigh—
And so we walk together,
My Lord and I.

"Sometimes I'm sad and weary,
He knows that I am weak;
And as he bids me lean on him,
His help I gladly seek.
He leads me in the paths of light

Beneath a sunny sky—
And so we walk together,
My Lord and I.

"He knows that I am longing
Some weary soul to win,
And so he bids me go and speak
The loving word for him.
He bids me tell his wondrous love,
And why he came to die,
And so we walk together,
My Lord and I.

"I tell him all my sorrows,
I tell him all my joys,
I tell him all that gladdens,
I tell him what annoys:
He tells me what to do,
He tells me how to try,
And so we walk together,
My Lord and I."

During the last night Will kept saying, "I'm going to find Jesus," and I believe he truly could say as he crossed the border, "And so we walked together, my Lord and I."

I thank the whole brotherhood for their prayers and expressions of love and sympathy. My girls would thank you, too, if they understood. I am glad to say that though they miss their dear daddy they are too young to fret greatly for him.

The Andersons and we are all well. Joan, for whom doctor was at first concerned, is now the picture of health, and for all these mercies we thank our heavenly Father.

May our Father's blessing rest upon you all and the work of our church is our fervent prayer.
Yours in the bonds of Christian love and hope,

Grace Waterman.

"A SAD MONTH."

July was a sad month for us. One of our little girls went home to her married brother's home for the first time in all the years we have had her. She picked up a meningitis germ somewhere, for ever since her return she kept complaining of headache. She was so unwell that we sent her to the Dhond hospital. She rapidly grew worse. Definite meningitis symptoms showed themselves, and about three weeks after sending her to hospital our poor little Sita was carried to her heavenly home.

I felt particularly sad about her death because I took her and her two sisters in at Baramati when Sita was just twelve months old. She lived in my bedroom, and I fed her and bathed her

and dressed her all by myself all the time of her babyhood. We hadn't our orphanage built in those days, for it was in the very early days of our work among the children when she came. It seemed as if I always had a special interest in her. Her sisters feel her loss very much. She was their pet. Owing to an illness she had some nine years ago she was never very robust, and was always such a tiny mite that although nearly sixteen she was classed among the "little girls." The oldest of the three sisters is Manorama, one of the nurses at Dhond Hospital.

It has been an awful month for sickness everywhere. The rains which began a month too early suddenly ceased. Then we got dry windy weather that dried up the premature crops. Afterwards came the rain very late, and it didn't know when to stop. We couldn't get clothes and bedding dry. It was something like when it rains incessantly in the hills. And our family isn't overburdened with clothes—four suits apiece. I had to give out extra clothes to the small fry. But you can imagine the result of rain—rain—rain! We soon had an epidemic of coughs and colds, and quite a number of cases of malaria. But all are just about well again, so we have a lot to be thankful for.—V. Blake, Shrigonda, India.

THE MEASURE OF A CHRISTIAN.

Our interest in missions is a mark of our Christian character; our knowledge of missions is the measure of our Christian attainment; our participation in missions is the measure of our Christian efficiency.—Henry C. Mable.

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Evangelism's Present Day Challenge To the Brotherhood.

Geo. O. Tense.

Recent sane and practical articles appearing in "The Australian Christian" have ably discussed the brotherhood's chief responsibility—evangelism. All who are in the least degree acquainted with the brotherhood situation must confess that we stand face to face with the challenge of evangelism as never before. Only two alternatives are open to us: a forward move resulting in unprecedented progress; or the ignominy of fossilising into a denomination. There are those amongst us who would prefer extinction to the latter.

Evangelism challenges us to-day. It used to be that we, challenged evangelism, but now the tables are turned upon us. Will we or will we not gird our armor on and go forth to meet the challenge, entering upon an extensive campaign of evangelism with apostolic vigor, fidelity and faith?

Our Duty

is to "Go . . . preach . . . baptizing . . . teaching . . ." Not a request or an argument, but a challenging command. We dare not disobey, alter, compromise, retreat or what is as grave a peril, temporise.

Our Opportunities and Assets

are obvious to all who are seriously studying the question. Opportunities in each State are known to the brethren there, so I will briefly instance Queensland's opportunity only. Area, 688,000 square miles, making the State larger by 1,200 square miles than Great Britain, Italy, France, Denmark, Holland, Belgium and Germany combined. A "small" corner of the vineyard indeed! It is going to require a large illumination on the part of our Queensland brotherhood to "brighten the corner where you are." Population, 947,789 (363,000 in Greater Brisbane alone). And after 50 years' existence in the State, we have many less than 4,000 members! Standing each one in the centre of a square mile, they all would be lost sight of north of the Mitchell River.

Queensland's vast area is too big to be administered from Brisbane. Cairns is as far north as Melbourne is south. Could the Victorian work be administered from Brisbane? Impossible. We must divide Queensland into at least two divisions (three for preference) by a line drawn east and west below Winton in the centre. This would make strategic Townsville a suitable northern centre for operations, ultimately becoming independent of southern control.

Each of these two large divisions could then be divided into districts. For instance: Southern.—(1) Greater Brisbane; (2) Toowoomba, including Dalby, Roma, Bell, Warwick and district; (3) Gympie, including Kingaroy, Bundaberg, Maryborough, Nanango, Murgon and district; (4) Rockhampton, including Mt. Morgan, Gladstone and district; and so on. Northern.—(1) Townsville, including Charters Towers, Ayr and district; (2) Mackay, including north to Bowen and district; (3) Cairns, Cooktown and district; (4) Hughenden, stretching out to Richmond and Winton; and so on.

Only by a sub-division of the State can we ever dream of handling the problem of evangelising Queensland. This great work cannot be done in a year. It will take many years, but what we do plead for is an immediate combination of the forces of unity, zeal, sacrifice and vision so that the work can be earnestly set out upon.

Our Commitments

can be safely summed up in the words "much money." But our brotherhood has it. Bountiful rains throughout the whole State and in other States, the big rise in the price of wool, Aus-

tralia's being the first country to recover from the depression, set good money circulating. Our brotherhood has scarcely touched the fringe of its finance.

The contributing to God's work of money spent on dances, Golden Casket and Tattersall tickets, pernicious newspapers and other harmful things, would be an amazing factor in the success of the work. This being God's work, we must not forget that it will not lack God's supplies. "But my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4: 19). Surely none will ever imagine that this wealth of supply has ever been exhausted. We have all the power in prayer ever available to the people of God. Further, we have in our brotherhood men capable of the work, pastors and evangelists second to none. Their names rush to my mind as I write, and in them I see a galaxy of talent of which we can be justly proud.

There is

Another Side of the Picture

which must not be overlooked. There are matters which need readjustment. In some places there is too great a tendency to adjust ourselves to the times, with the result that we are losing something of our distinctive position. We need never hope to make progress when we bury ourselves with courting denominational favor by trimming our New Testament position so as not to offend the fancies of those whose practice is a rejection of the authority of the Word. Our business is to preach the apostolic gospel in its entirety, howbeit, preach it in love. Any tendency to minimize the evil of denominationalism; to surrender the New Testament teaching on baptism in favor of the Baptist or any other theory; to regard with less importance than our pioneers did the weekly observance of the Lord's table, is not only being unfaithful to the Word but we rob ourselves of the triumphant message the preaching of which has made the names of our pioneers famous.

At this moment we can think of no greater danger facing our brotherhood than the giving of undue respect and consideration to denominationalism. It is sinful and anti-scriptural. We, therefore, have no right to consider its opinions in the matter of our preaching the whole message of the Word.

This advocacy is neither mine nor modern. It has the practical support and sanction of both Christ and the apostles.

"We need a revival of evangelism." We need something prior to that, namely, a willingness to be revived and to be filled with an apostolic passion for apostolic evangelism, and to see men won to Christ by the (only) apostolic way. Only thus can apostolic success be ours.

The true New Testament way is, in some respects, as unpopular as ever it was, but therein lies its big challenge. Let us live and preach a re-emphasis of it, without fear or favor. Our choice is between aggressive evangelism and the stagnation of denominationalism. God's blessing and power are with the former. If the latter is our choice, God, who will never leave himself without a witness, is sure to open a way for reform from within.

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News of the Churches.

(Continued from page 25.)

Queensland.

Stone's Corner.—Bro. Burns preached the gospel on four nights in December. Eight souls were won for Christ; seven have been baptised; one sister confessed Christ on Dec. 3. Two sisters have been received by transfer from Annerley, making a total of nine welcomed into the church in December. Bible School is progressing well under leadership of Bro. H. Wyeth. It has won the shield for schools of over fifty scholars.

Zillmere.—The church has been low of late, but meetings are improving. At a Christmas tree on Dec. 29, every scholar received a present, and a very pleasant evening was spent. On Dec. 24 Bro. Rothery exhorted the church and preached the gospel, when a man and wife made the good confession. Bro. Van Eerde, of the College, exhorted the church on Dec. 31, and gave a splendid gospel address to a good audience. Sunday School is in good form; one new scholar on Dec. 31.

New South Wales News-letter. Ethelbert Davis.

Things in connection with the churches have been particularly quiet during the past few weeks. Larger numbers of the members have been away on holiday than for several years, which would seem to indicate that financial conditions are improving somewhat. The annual home mission offering, which closed a few weeks ago, shows a decrease upon the previous year, but it is hoped that funds from other sources will be sufficient to maintain the work in the assisted fields. The most desperate need of this State is aggressive evangelism. This need is crying to the churches from every quarter, and yet so little is being attempted to meet the need.



E. Davis.

City Temple.

By the time this letter is in print, we shall have closed a six-years' ministry with the church at the City Temple. Our ministry with this old historic church has been very happy, and in no small degree successful. Thos. Hagger has accepted a three-months' engagement with the church, in addition to his work as home mission organiser. He will commence his ministry on January 14.

Conference.

At the 1933 conference it was resolved to bring the annual conference from June back to Easter. While the majority favor Easter, there are a number who deem June to be the better time. But in accordance with the changed time the various committees are busy readjusting reports, programmes, etc. The conference executive are convening a special conference of delegates six weeks before the annual conference, to revise the constitution with the view of co-ordinating our organised work. That some change in methods is needed is not disputed, but no one here would venture to predict what the outcome of the conference will be.

Church Visiting Sister.

During the whole of our ministry at the City Temple we have had as our associate in the work Sister Edwards, who has had a long and varied experience in church work. Being at one time a nurse, and having served abroad during the

war, her assistance and co-operation have been invaluable to the writer. Her experience as a nurse enabled her to help when otherwise little could have been done. In addition to visiting all the week, she has visited two of the jails every Sunday morning to render material and spiritual help to many who have been imprisoned over the week-end. Hundreds have been helped by her kindly ministrations. On Sunday afternoons her time has been taken up in hospital visitation. Scores of children in the poorer districts welcome her as day after day she has distributed tracts and illustrated Scripture texts.

Another Pioneer Passes.

Few of the men and women who saw the beginnings of our work in this State are with us now. Another of these pioneers has just passed on in the person of Jacob Saxby. Bro. Saxby was in his 89th year, and had been associated with the churches of Christ for 65 years. He was won to the New Testament plea by the late Geo. Day, and was baptised by Mr. J. Voller, a Baptist minister, in 1867. He united with the church at King-st., Newtown, in 1868, and was received into membership by Dr. Joseph Kingsbury. He was a teacher in the Educational Department of New South Wales, but his teaching ability was best seen in his instruction and edification of the church.

Among the Preachers.

A. C. Crisp has closed his ministry with the church at Marrickville, and now goes out of the full-time ministry into medical practice. Dr. Meldrum has accepted a short engagement with the church at Marrickville. H. G. Harward has gone to Tasmania for special evangelistic mission work. J. R. Leach closes his ministry with the church at Burwood on Feb. 24. I. A. Paternoster is definitely announced to conclude his work at Enmore at the end of April. H. Priestley has accepted an engagement with the church at Townsville, Qld. D. Wakeley is planned to commence a short mission with the church at Hamilton on March 4. I. Chivell has made a good start at Gilgandra.

New South Wales.

Hamilton.—A married man made good confession on closing night of year. During preacher's holiday local brethren are conducting services. P. J. Pond paid a much-appreciated visit to Merewether during Christmas week.

Erskineville.—130 attended Christmas tree. Increase rally for new scholars commenced on Jan. 7. H. C. Stitt spoke in the morning on "The Spirit of Holiness," and his gospel message was very convincing on "How to Know Jesus." The teachers rendered an anthem.

Rockdale.—Jan. 7, good meetings all day, Bro. Alcorn speaking morning and evening—two fine addresses. At the night service a young lady made the good confession. Bro. Butler is still in hospital owing to a bad motor accident. Bro. Alcorn and family leave this week for annual holidays.

South Kensington.—Helpful messages were given by Bro. Roy Wilson during Bro. Wakeley's absence on holiday. Bro. A. Smith conducted an enjoyable watch-night service. Bro. Wakeley resumed on Jan. 7. There was one confession at the evening service. The church secretary, Bro. S. J. Short, who has been in ill-health for some months, is entering Prince Alfred Hospital for treatment.

Grafton.—The subject taken by Bro. Larsen on morning of Dec. 31, "Life's Great Achievement," proved helpful and inspiring. Sister Wilson was given the right hand of fellowship, she having been baptised in Lismore. The message for the evening, "New Year's Cheer," was of a high order. Bro. Pond's visit was much appreciated, and left a fine impression of the work carried on by the Young People's Department of the State.

Paddington.—Splendid attendances over holidays, despite many members holidaying. Jan. 7, splendid morning service, crowned with one decision for Christ. Sister Mrs. Wilson, of Chinese church, received into fellowship. Approximately 90 at gospel service, at the close of which a mother and son accepted Christ. Reports show substantial increase all round for December.

Chatswood.—On morning of Jan. 7, J. Whelan addressed the church on "An Impregnable Fortress." Three who had been baptised were received into fellowship. At gospel service Bro. Whelan's subject was "A New Perspective." Three who had confessed Christ were baptised, and a young lady made the good confession. A watch-night service was held at which there were 146 present. A feature of holiday services has been the very satisfactory attendances.

Wagga.—Splendid services were held on Dec. 24. The choir rendered two fine numbers. Bro. Wakefield took part in a combined service on Dec. 25. On Dec. 28 the aged Sister Mrs. Wenk passed away suddenly. An in memoriam service was held on Dec. 31. Bro. Wakefield preaching on "The Christian Hope." Bro. Midgley and his mother at the close of the address sang feelingly "The Christian's Good-night." Bro. G. Black and G. Emmett, of Newmarket, Vic., had fellowship with the church on Dec. 31. The former spoke in the morning and assisted at night.

Mosman.—Roy Acland brought the church the Christmas message on Dec. 24. Evening service was conducted by K.S.P. club, when a threefold Christmas sermon was presented, "The Christ of Prophecy" (W. K. Hunter); "Of the Ages" (G. Solomon); and "Of To-day" (W. Webster). On Dec. 31 J. Whelan, M.A., exhorted the church, the text being, "All my springs are in thee"; the night services consisted of communion, 7.15; gospel, 10; and watch-night, 11.30 p.m., a rich time of fellowship. Mr. Fred. Button was farewelled on Dec. 4 prior to his transfer to Inverell in the Justice Department; his resignation as organist, vice-pres. Y.P.S.C.E. and teacher has been severely felt.

Victoria.

Hampton.—Bro. K. Jones, who is now on a visit to Adelaide, addressed both meetings on Jan. 7. A sister was welcomed into fellowship in the morning.

Moreland.—Meetings were well attended on Jan. 7. Bro. R. L. Arnold's addresses were appreciated. Three young women were immersed at the gospel meeting.

Geelong.—On Jan. 7 Bro. Clippstone had charge of the meetings, and gave helpful new year thoughts. Bro. E. Simper rendered a solo at evening service. Many visitors from other churches were present during the holidays.

Mildura.—On the morning of Jan. 7 Bro. A. A. Hughes delivered a much-appreciated address on mission work in India. Many expressed their interest and delight in his message. Bro. Macnaughtan spoke at night on "Lot's Choice," and four persons made the good confession of faith.

Red Hill.—Christmas and new year season was a time of inspiration and fellowship. 62 on Dec. 24 and 82 on Dec. 31 broke bread. Visitors from many city and some country churches came. Bro. Wigney and Southgate gave Bro. L. E. Baker some appreciated assistance with preaching, and Alan Searle with singing.

Brighton.—Although many members have been away on holidays, meetings have been well attended. On Jan. 7 attendances were good. Bro. Jas. E. Webb based his morning address upon the New Testament lesson, and in the evening spoke on "The Worthiness of Christ." A solo by Mrs. S. Frecker was greatly enjoyed. Bro. Emrys Baker has been elected secretary of Bible School. Plans are being made to celebrate this year in fitting manner the 75th anniversary of the church.

Brim.—On Dec. 31 Bro. Garland was the preacher at the evening service, which was well attended.

Melbourne (Swanston-st.)—Very enjoyable meetings and good attendances on Jan. 7, and interesting addresses from Bro. T. H. Scambler. Several visitors were present.

Burnley.—On Jan. 4 there was an average attendance at morning meeting and usual number for gospel service. Bro. Stewart addressed both meetings. Good meetings at C.E., and prayer meeting work is going along nicely.

Fitzroy (Gore-st.)—Good meetings were held on Jan. 7, Bro. Northeast speaking. Evening service was well attended. A brother rendered a solo. Sister Mrs. Lewis is still very ill; Bro. Lewis is improving. Sister Mrs. Andrews (organist) has also been absent through illness.

Dunolly.—All meetings are well attended, addresses being given by Bro. Lewis. Christmas tree and social evening on Dec. 23 were enjoyed. S.C.E. meetings are progressing favorably. On Dec. 28 Sister Birkett was welcomed to the meeting, and on Jan. 4 Bro. Grant, of W.A., gave an interesting address.

East Kew.—Improved attendances marked the services on Jan. 7. Bro. Ingham preached special new year sermons on "The Days that Lie Ahead" and "How Do You Live?" The three C.E. societies have begun the year with encouraging interest. The Y.P. society has applied for five shares in the Victorian quota of the West China reinforcement fund.

Carlton (Lygon-st.)—Mr. F. T. Saunders spoke at both services on Jan. 7. Mr. Norman Jame expected to leave on Jan. 10 for a business trip to China. He will be greatly missed in the Bible class, where he has done a splendid work amongst the young men. The church regrets the death of Bro. Harry Haines, and extends sympathy to the bereaved.

Horsham.—On the morning of Jan. 7 Bro. J. Butler gave the address on "Events in the Life of King Saul." Bro. Woodgate was present. Bro. J. O. Methven conducted service at Pimpinio in the afternoon, and at Horsham at night, when a young lady confessed Christ. Bro. G. Miller conducted service at Haven; the theme of the address was "Greater than Solomon."

Drumcondra.—R. A. Banks has returned from holidays. He spoke at morning and evening services on Jan. 7. During his absence addresses were delivered by L. Rawlings, of Manifold Heights Baptist church; R. Jenner, of Brunswick; and Will Readhead. Senior Endeavor meetings have been well attended, a number of new members having recently joined.

Hartwell.—Meetings are well attended, with many visitors from sister churches present. At combined C.E. final meetings for 1933, held on Dec. 18, Bro. and Sister Baker were presented with a gift from Intermediate C.E., and Sister Lottie Wilkinson with a token from the J.C.E. on relinquishing leadership of the society. The church is entering prayerfully and heartily into the 1934 "forward movement."

Warracknabeal.—On Dec. 31 meetings were well attended. Brethren were present from South Australian and other churches. Bro. Garland spoke in the morning and Bro. Leak, of S.A., in the evening. A pleasant Sunday afternoon was held in aid of Warracknabeal Hospital. Musical items were very enjoyable. Mr. Garland gave an interesting address. Mr. Down referred to the work of the hospital. On Jan. 7 Bro. Garland spoke at both services helpfully.

St. Arnaud.—Work is well maintained, recent gospel meetings being well attended. One-third (22 scholars) gained awards at annual B.S. examinations. On Dec. 24, in absence of Bro. Jackel, Bren. Hall and McDermott addressed the meetings. The Christmas tree was an outstanding success; all scholars received gifts. On Dec. 31, after a gospel address on "The fashion of this world passeth away," two married ladies made the good confession. Both were baptised on Jan. 7 at the evening service.

Red Cliffs.—On Dec. 31 several visitors were present. A good gathering of members met Bro. A. A. Hughes on the evening of Jan. 6 at a tea in the chapel, and afterwards listened with interest to his talk on the work in India. On the afternoon of Jan. 7 Bro. Hughes spoke in the chapel to Sunday School scholars from South-east and Central. Meetings have been well attended over the holiday period.

Northcote.—Services on Dec. 31 were conducted by visiting N.S.W. brethren, Bro. F. T. Morgan, of Sydney, being the morning speaker, and Bro. G. Newell, of Inverell church, delivered a powerful gospel message entitled, "God's Christmas Presents." Bro. W. W. Saunders conducted both meetings on Jan. 7. Sister Vera Sutherland, Bren. J. Wilson and A. Bryan have been added to the church by faith and baptism.

Middle Park.—Christmas cheer was distributed on Dec. 23. At the conclusion of Bro. Westwood's gospel address on Dec. 24, a married lady made the good confession and was baptised on Dec. 31. A special service at 11 a.m. on Christmas Day

STEWARDSHIP.

Steward I—and not possessor—of the wealth intrusted to me.

What, were God himself the holder, would his disposition be?

This I ask myself each morning, every noon, and every night

As I view his gentle goodness with an ever new delight.

Steward only—never owner—of the time that he has lent,

How, were he my life's custodian, would my years on earth be spent.

Thus I ask myself each hour, as I plod my pilgrim way

Steeped in grateful amazement at his mercy, day by day.

Steward only—not possessor—of the part of him that's I.

Clearer grows this truth, and dearer, as the years go slipping by.

May I softly go, and humbly, head and heart in reverence bent,

That I may not fear to show him how my stewardship was spent.

—Strickland Gillilan in "World Call."

and a watchnight service at 11.30 p.m. on Dec. 31 were held for the first time. Both were well attended, and very successful. Bro. Westwood delivered fine addresses on Jan. 7. A male quartette by Bren. Annear, Brooker, Meyer and Ritchie was enjoyed at the gospel service. The sympathy of the church is extended to Sister Fisher, and family, in the sudden loss by accident of her youngest son.

Malvern-Caulfield.—Bright, well-attended services were held on Dec. 17. In the evening a "white gifts" service was held, and 160 toys were received. Choral items included quartette and carols by choir. Excellent address by Bro. Caldwell (Qld.) on morning of Dec. 24. Bro. Rose is recovering after sickness. Nine families were helped with Christmas parcels. Keith Gilbert won a Melbourne Grammar School scholarship which will entitle him to tuition until his university days. Ernie Clark and Ralph Pickford, won prizes at Scotch College in connection with Scripture examinations. Recent home mission offering was the best since 1927. Improved attendances on Jan. 7. Visitors included Bro. and Sister Eric Parry, of Granville, N.S.W.

Western Australia.

Maylands.—Christmas services were well attended. One was received into fellowship. A party of young people enjoyed carol singing. Good services on Dec. 31. Bro. L. Park exhorted in the morning, and after the address by Bro.

Thomson at night on "The Closing of the Book," a man made the good confession. A watch-night service was held.

Fremantle.—A combined district Christian Endeavor rally at the chapel was a magnificent meeting. Three young people responded to the invitation of B. Raymond, after an address on "The Two Ways." The district president, Mr. Lunn, was in the chair. Combined Endeavor societies of Fremantle church held anniversary services early in December. A feature of the Wednesday evening gathering was the high tone of the items, some of which were locally written and deserving of high praise. Recently four young people have made the good confession, and two have been baptised. On Dec. 15 the sisters' Dorcas society held a closing social to their year's work, when proceeds of "talent scheme" to raise money for new lighting were brought in; the total obtained was £17/10/-. Bro. J. W. Black was a welcome guest on this evening, and gave an inspiring address as a farewell message to the West. A local church paper, "The Helping Hand," promises to be helpful to church and community.

SOME RECENT MISSIONARY PUBLICATIONS.

"Forty Years for Labrador," Sir Wilfred Grenfell, 17/6; "Blazing Trails in Bantuland," Dugald Campbell, 5/3; "Our Seal"—Being the Witness of the China Inland Mission to the Faithfulness of God, Marshall Broomhall, 3/6; "Gold Cord," Amy Carmichael, 10/6; "Valiant in Fight"—Life Stories of Mighty Men, 3/-.

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MARRIAGE.

EDWARDS—MACALLISTER (Silver Wedding).—On Jan. 13, 1909, at Church of Christ, Latrobe-ter., Geelong, by H. G. Harward, Theodore, second son of the late Mr. and Mrs. Thomas Edwards, to Elsie May, youngest daughter of the late Mr. and Mrs. Duncan Macallister. Present address, "Onehunga," Sturt-st., Glenelg, S.A.

DEATH.

WENK.—On Dec. 28, at the residence of her son, at Wagga Wagga, N.S.W., Margaret Catherine, relict of the late F. H. Wenk, of Fitzroy, Vic., aged 88 years. "Peace, perfect peace."

IN MEMORIAM.

BUCKINGHAM.—In sacred memory of our dearly loved eldest son, Edward Marcel (Ted), who departed this life Jan. 11, 1933, aged 22 years 10 months. Late Malakoff-st., East St. Kilda.

Not now, but in the coming years—
 It may be in the better land—
 We'll read the meaning of our tears,
 And there, sometime, we'll understand.

—Sadly missed by his sorrowing parents, brothers and sisters, 40 Enna-st., Caulfield.

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SITUATIONS WANTED.

Three young men of our churches, having completed three months' training at the Forestry Camp at Noojee, under government direction, are now open for engagement with dairy, mixed or wheat farmers. The Employment Council has given them first-class references both with regard to their general character and ability. Applications should be made through the Social Service Dept., 318 Flinders-lane, Melbourne.

Obituary.

HOBNE.—On Dec. 15, at her residence at Geeston, Tas., Sister Mrs. H. Hobne received the home-call after a long and painful illness. Her husband predeceased her in 1925. She was a member of Geeston church for a number of years, but of late was unable to attend. She leaves two daughters and a number of relatives to mourn their loss, and we commend them to him who has gone to prepare a place for all those who love him, and who said, "I am the resurrection and the life; he that believeth in me shall never die." After a short service at the church at Hobart, the body was laid to rest in the Cornelian Cemetery, the writer conducting the service.—J. K. Martin.

SHARP.—After a short illness Bro. Fred. Sharp, at the age of 76 years, passed away to be with his Lord on Dec. 23. In the early days of the establishing of the work at Geeston, Tas., he played a great part and did a good deal of the speaking for the brethren there. In 1913 he removed to Hobart, where he was employed as gate-keeper at the public hospital for seventeen years, from which position he retired a few years ago. On the following day the funeral was held at Cornelian Bay Cemetery after a short service at the house conducted by the writer. May we, and those who are left to mourn, be animated by his faith, expressed in the words which he conveyed to us a few days before he passed away: "In thee, O Lord, do I put my trust." To his wife, sons and daughter, and all relatives, we extend sympathy in the name of him who came to bind up the broken-hearted.—J. K. Martin.

CORRESPONDENCE.

[The editor is not responsible for the views of his correspondents.]

WHY CHRISTMAS?

Christmas has come and gone. Let us sit down and consider what it is, and why.

From the moment we came under the guidance of the fundamental principles of our movement towards Christian unity and primitive truth, this became the test of all our beliefs—"Where the Bible speaks we speak, where it is silent we are silent."

Everything that could not stand test had to be jettisoned, while other beliefs and practices of which the Bible did speak had to be adopted. For example, the Bible says nothing of either a first day or a seventh day sabbath, for the Gentile world, Christ being the end of the law in that respect.

The New Testament says nothing about infant "baptism," but a great deal about believer's baptism. It speaks of a weekly participation in the Lord's supper, but nothing about fasts and feasts, incense and ceremonials; therefore the first is a permanent institution in the church, while the rest of the list is not of Christ.

The church of the dark ages departed sadly from its Lord's decrees, and borrowed from the heathen world such ceremonies and feasts as would, they thought, make the new religion attractive and awe inspiring. The heathen world had a purgatory, so must the Christian church. The heathen world in the west employed the darkest hours of the year in revelry to welcome the lengthening of the day; so must the Christian church. The church taught of a man God born into the world. Why not use the heathen season of revelry to honor the Christ.

Although December 25 is one of the least likely dates for the birth of our Saviour, in spite of the improbability it was chosen because it happened to suit.

The absolute silence of the Scriptures regarding any such memorial feast and the warning of the apostle in Gal. 4: 10 against the observance of "days and months and times" should be sufficient to deter any conscientious Christian from the observance of this ceremonial.

In support of the "Christ mass," the heathen yule log and Father Christmas, all kinds of "dope" is applied publicly and privately to the conscience—the beauty of remembering the birth of Christ by giving presents, the advantage of calling the world's attention to our Christ, the family reunions, the memories that surround it, are all beside the mark. We can glorify Christ and remember his birth without combining Christianity with heathen practice. We can have family reunions without sacrificing our plea. Time was when the Presbyterian church looked askance at the observance of Christmas. Our early British brethren do not appear to have countenanced it. The drift of the times pulls up our anchor and we drift with the times.

If the thing is right, let us do it with all our might, but if of worldly origin let us drop it. Let us drop, too, the practice of stuffing the minds of the little ones with fabulous lies. It was recently reported that a child endeavored to get up a chimney to look for "Father Christmas" and was badly burnt. This is nothing to the searing of the mind of the little one, when he finds out his parents have told him barefaced falsehoods about the movements of this mysterious individual.

Enough is said to lead to thought; let us think.—Alan Price.

SUGGESTED DAILY READINGS.

The following reading lessons are suggested for daily use among our people. Each week of readings leads up to the topic of the coming Lord's day.

TOPIC FOR JAN. 21.

"Saving Truth Within."

- Jan. 15—Psalm 25.
 " 16—Psalm 40: 1-11.
 " 17—1 Peter 1.
 " 18—John 1: 1-17.
 " 19—Rom. 14: 1-17.
 " 20—2 Cor. 5: 14-21.
 Jan. 21.—O.T., Psalm 19; N.T., Rom. 2: 17-29.

TOPIC FOR JAN. 23.

"Self-righteousness."

- Jan. 22—Deut. 9: 1-6.
 " 23—Job 35.
 " 24—Prov. 20: 5-15.
 " 25—Matt. 7: 15-23.
 " 26—Matt. 23: 23-31.
 " 27—Luke 18: 9-14.
 Jan. 28.—O.T., Lev. 26: 1-13; N.T., Rom. 3: 1-18.

TOPIC FOR FEB. 4.

"Justified in Christ."

- Jan. 29—Psalm 103.
 " 30—Isa. 55.
 " 31—Psalm 111.
 Feb. 1—Luke 7: 36-50.
 " 2—Heb. 9: 11-28.
 " 3—Eph. 3.
 Feb. 4.—O.T., Isa. 61; N.T., Rom. 3: 19-31.

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The Union Plea of Churches of Christ.

(Continued from page 20.)

The union plea of churches of Christ emphasises therefore the necessity of the cultivation of the spirit of unity among all Christians, so that from that unity will come visible union. With the Spirit of Christ pervading all we can approach the question of a possible basis of union. Catching the spirit of unity, we approach this great question in the spirit manifest in Peter Ainslee's words: "Sectarianism must be abolished. Henceforth let no man glory in his denomination; that is sectarianism; but let all men glory in Christ and practise brotherhood with men; that is Christianity."

(To be continued.)

An Indian Outpost.

(Continued from page 21.)

On the outskirts of that very lonely village, in a bungalow belonging to the railway, I found an elderly ruddy-faced Englishman and his gracious Anglo-Indian wife. He is a contractor for repairs of roads, houses, etc. They belong to the Church of England, and are interested in religious matters, and readers of religious literature. Their nearest English neighbors are eighteen miles away.

I had a meal with the Christian daroga, a tall slim young man belonging to the Church of England, living with his young wife and child in comfortable police quarters. A couple of generations back his people were poor illiterate rustics obsessed with the fear of devils, and despised as outcasts by both Hindus and Mohammedans. To-day, thanks to missions, he is the most respected and feared official in the district, and may rise to any heights in the service.

There are a dozen Lutheran families in and around this place who have taken up land here since our work was started. Their denominational prejudices prevent them from joining with us, and they hold their own separate service on Sunday, so the heathen have the edifying spectacle before them of two sorts of Christians, the differences between whom they cannot be expected to discern. Pray, dear friends, for the peace of Jerusalem.

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